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**Bishop Bauerschmidt
Consecrated in Tennessee**



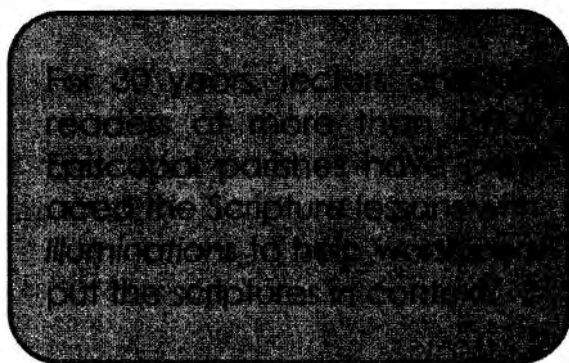
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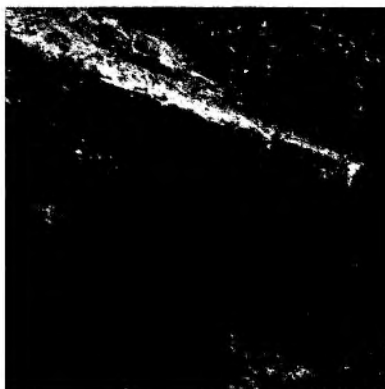
Number 8

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

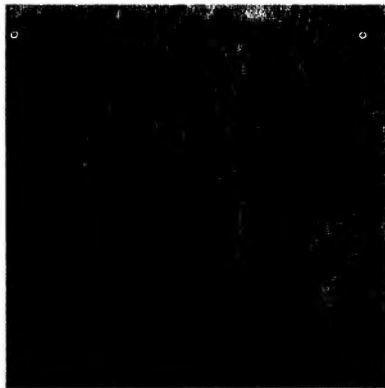
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SUNDAY'S READINGS

Idols of Temptation

'Worship the Lord your God, and serve only him'

(Luke 4:8b)

The First Sunday in Lent (Year C), Feb. 25, 2007

BCP: Deut. 26: (1-4)5-11; Psalm 91 or 91:9-15; Rom. 10:(5-8a)8b-13; Luke 4:1-13

RCL: Deut. 26:1-11; Psalm 91:1-2, 9-16; Rom. 10:8b-13; Luke 4:1-13

Idols are anything less than God that we substitute for God or worship as God. Idols can be things that are good, but less than God. It is possible to make a need, a desire, or a possession into an idol. The most alluring idols can be the ones that seem to be most essential and important to us. In this way something good in itself can become harmful.

After 40 days in the wilderness without food, Jesus is famished. His hunger is very real, but his need becomes the basis for his first temptation in the wilderness. If Jesus is the Son of God, the devil says, he can command a stone to become a loaf of bread. That would satisfy his need. But there is more for Jesus to consider. His temptation is to put his hunger first and make an idol of his need. His food would come at a price that he will not pay. Jesus cannot live "by bread alone" (Luke 4:4).

The next temptation is power. The devil offers Jesus the glory and authority of all the kingdoms of the

world. Certainly this vast authority could be used for good, and many could share its glory. Real needs could be helped. But this power is another idol, and the price for its availability is the devil's worship. Jesus refuses.

Finally, Jesus faces the temptation of certainty. The devil offers a way for him to prove his identity beyond question. If Jesus will throw himself down from the pinnacle of the temple, God's angels will protect him. That dramatic rescue will provide solid proof and certainty. He will not even need faith. But Jesus avoids this temptation as well, saying that God should not be put "to the test" (Luke 4:12). God is not a laboratory experiment, and the desire for certainty in faith is a dangerous idol.

We can find and know God through the everyday circumstances and situations of our lives, including our daily needs. But if we abuse these things or make idols of them, they obstruct our faith and keep us from God. Nothing less than God will satisfy our need for God.

Look It Up

The Litany of Penitence in the Ash Wednesday service includes the confession of "our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work" (BCP, p. 268).

Think About It

What are your idols? What things do you put in the place of God in your life?

Next Sunday

Second Sunday in Lent (Year C), March 4, 2007

BCP: Gen. 15:1-12, 17-18; Psalm 27 or 27:10-18; Phil. 3:17-4:1; Luke 13:(22-30)31-35

RCL: Gen. 15:1-12, 17-18; Psalm 27; Phil. 3:17-4:1; Luke 13:31-35

BOOKS

The Arts of the Anglican Counter-Reformation

Glory, Laud and Honour

By **Graham Parry**. Boydell and Brewer. Pp. xi + 207. \$80. ISBN 1843832089.

In this attractive new book, Graham Parry chronicles the rise and achievements of a distinct high church movement in the Church of England from the 1620s through the early 1640s. The author's focus is on architectural activity, but he also pays close attention to Anglican devotional prose and poetry, music, historical writing and church furnishings, all of which flourished under the encouraging patronage of

men like William Laud (1573-1645), John Cosin (1594-1672) and Matthew Wren (1585-1667).

Although all three — and many other fellow inheritors of the teaching of Lancelot Andrewes — were born after the English Reformation, they looked to earlier centuries in Christian history for guidelines about church life and worship. (Parry uses the term "Anglican Counter-Reformation" to refer to a period of pro-ceremonial, anti-puritan tendencies that have usually been called "Laudian"; this movement is not connected directly with the Counter-Reformation period in Roman Catholicism.) Parry provides ground-breaking perspectives on Laudian life, looking closely at lay patronage networks and the important roles they played in invigorating church-building and church-expansion plans.

Glory, Laud and Honour moves through a history of artistic achievement and growing strength even as English religious politics became more contentious, culminating in civil war.

This book is illustrated with photographs of surviving Laudian architecture and art, and its only real drawback is that they are not in color.

*Richard Mammanna
Stamford, Conn.*

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Diocese of Virginia Asserts Property Rights

The Diocese of Virginia filed suit Jan. 31 in various legal jurisdictions regarding real and personal property claims made by 11 congregations where the majority of the membership recently voted to leave The Episcopal Church [TLC, Jan. 7].

The 11 new complaints seeking court action with respect to the real and personal property now held by the 11 congregations were preceded by legal filings late last month in which the diocese objected to any transfer of property, citing both Virginia law and the canons of the diocese and the General Convention.

Following the votes to separate, eight of the congregations initiated proceedings in their respective local circuit courts in an effort to transfer ownership of their real properties away from the diocese and The Episcopal Church through a missionary endeavor, the Convocation of Anglicans in North America (CANA).

The Rt. Rev. Martyn Minns, who serves as rector of Truro Parish, Fairfax, and is missionary bishop for CANA, said that contrary to the diocese's assertion that the congregations had filed "civil actions styled as reports," under Virginia statute, "congregations have to record the results of a vote when there has been a division within a denomination. We told the diocese that we were going to be taking this action. It was done before the standstill agreement went into effect."

The clergy in charge and lay leadership of each of the 11 congregations have been named as defendants in the actions. The diocese is not asking the courts to impose any personal liability on any of the individuals named defendants at this time.

According to a written statement released by the diocese, it is seeking in these suits:

- A declaration that the congregations have made improper claims regarding Episcopal Church property ("declaring

that there has been an improper trespass, conversion, alienation and use of the real and personal property");

- A court order upholding the interest in the property of the diocese ("the trust, proprietary and contract rights of the diocese");
- An order restraining further use and occupancy of the property by the separated congregations;
- An order conveying legal title to and control of the property to the bishop of the diocese; and
- An order requiring a full accounting of the "use of all real and personal property" by the separated congregations.

The 11 congregations named in the litigation are Christ the Redeemer, Centreville; Church of the Apostles, Fairfax; Church of the Epiphany, Herndon; Church of Our Saviour, Oatlands; Church of the Word, Gainesville; Potomac Falls Episcopal, Sterling; St. Margaret's, Woodbridge; St. Paul's, Haymarket; St. Stephen's, Heathsville; Truro, Fairfax; and The Falls Church, Falls Church.

Congregations Respond

After the filings, the Virginia congregations affiliated with CANA responded with a statement in which they described the lawsuits as "an act of betrayal."

"The team put together by the diocese produced a unanimous resolution and this was the process we were following when we held the parish votes," Bishop Minns explained. "Then to have the whole thing reversed and to have lawsuits dumped on us feels like an act of betrayal. They made it seem as though they were trying to respond to some sort of nasty legal action on our part when in fact that simply isn't true."

The departing congregations have consolidated their filings "and some legal action which the diocese has initiated" to contest the parish vote filings, Bishop Minns said. He said the parishes had made no decision about a consoli-

CANA congregations

describe lawsuits as

'an act of betrayal.'

dated response to the most recent filing by the diocese, but acknowledged "in some ways it makes sense. Some of the parishes which the diocese is suing have no property and very little financial means with which to defend themselves."

Bishop Minns said the diocesan press release was mistaken in its claim that the CANA parishes are attempting to deed their property to the Anglican Church of Nigeria.

"The deed at Truro states that the property is held by the trustees of the parish and that will not change," he said. He also said that turning over the property to the diocese to avoid the spectacle of civil court proceedings "would be stealing from the generations of faithful people at Truro [Parish]. There are dozens of organizations which use our property under our sponsorship. We list at least 70 different ministries, including a preschool. Do I just tell them they are out of luck?"

"I suspect this will drag on for years," Bishop Minns admitted. "It will probably be appealed no matter how the initial ruling comes down. It seems to me odd that as we head into the primates' meeting that The Episcopal Church would take actions which will be perceived by many as mean spirited."

Steve Waring



Bishop Minns

Tennessee Bishop Consecrated

The Rev. John C. Bauerschmidt was consecrated Bishop of Tennessee Jan. 27 at Christ Church in Nashville, a non-denominational building that accommodated the congregation estimated at 2,000.

The Rt. Rev. Clifton Daniel III, Bishop of East Carolina and vice president of Province 4, was chief consecrator. The co-consecrators included the Rt. Rev. J. Neil Alexander, Bishop of Atlanta; the Rt. Rev. James B. Brown, retired Bishop of Louisiana; the Rt. Rev. Bertram N. Herlong, retired Bishop of Tennessee; and the Rt. Rev. Henry N. Parsley, Bishop of Alabama.

After graduation from the General Theological Seminary, Bishop Bauerschmidt was ordained in the Diocese of Upper South Carolina. He was curate for three years at All

Saints' Church, Worcester, Mass., then served five years as rector of Christ Church, Albemarle, N.C. He was chaplain for four years at Pusey House in Oxford, England, while he studied for his doctorate in Christian ethics. He was rector of Christ Church, Covington, La., when he was elected bishop.

The experience of having lived through Hurricane Katrina profoundly affected the new bishop. "When you have to find a way to have Mass without electricity, or find shelter for people who have lost their homes, or comfort those who have lost loved ones, it becomes quite obvious that our vital duty as Christians is to help others and that a primary function of the church is to provide a loving, supporting community," he said.



Diocese of Tennessee photo

Bishop Herlong (left) passes the crozier to his successor, Bishop Bauerschmidt, at the service of consecration Jan. 27 at Christ Church, Nashville. Bishop Alexander of Atlanta looks on.

Sale of Western Michigan Cathedral Possible

The results of a recently released feasibility study indicate there is little support for a \$3.5 million capital campaign to keep the Cathedral of Christ the King in the Diocese of Western Michigan. The building may be sold later this year unless benefactors intervene to pre-

serve its future. The decision will be made at the March meeting of the diocesan executive council.

The cathedral, built as founder Bishop Charles E. Bennison, Sr., noted, on "the main street of the Midwest" (Interstate 94), had housed the central offices of the diocese and a congregation since 1969. The diocese rented the space from the cathedral corporation, a subsidiary of the diocese, which subsidized the upkeep and operation of the building, located just outside Kalamazoo in Portage, Mich. The small Cathedral Parish of Christ the King also paid rent, but it was not sufficient to support the building.

In 2004, delegates at the diocesan convention approved the establishment of a representative committee to develop a plan for the use of the cathedral and to resolve the financial shortfall. Related to the issue was the decision of the bishop and executive council to move the diocesan offices to a new location and cease supporting the cathedral as of Jan. 1, 2006.

The committee presented a plan for

the potential development of the 30-acre site at the 2005 diocesan convention. "My reading of the convention is that the diocese has no desire to sell the cathedral," noted the Very Rev. Cynthia Black, dean of the cathedral and rector of the congregation, in an article in the *Kalamazoo Gazette*. "They are concerned how we are going to pay for it."

With the consent of the executive council, the cathedral corporation set up a feasibility study committee, working with a Grand Rapids, Mich., consultancy group. Interviews were scheduled with some 40 people scattered through the diocese concerning the possibility of a capital campaign to support the cathedral ministries and building. Meanwhile, study continues concerning the possible sale and/or lease of the existing property.

"We are in the midst of a process of discernment," said the Rt. Rev. Robert R. Geper, Bishop of Western Michigan. "Knowing what God would have us do is not always easy. Neither is it always easy to do what God would have us do."

(The Rev.) Joseph Neiman

Olympia Nominees

The search committee in the Diocese of Olympia has identified five candidates for the election of a diocesan bishop.

The nominees are: the Rev. Richard A. Burnett, rector of Trinity Church, Columbus, Ohio; the Rev. Jeffrey D. Lee, rector of St. Thomas', Medina, Wash.; the Rev. Gregory Rickel, rector of St. James', Austin, Texas; the Rt. Rev. Bavi Edna (Nedi) Rivera, Bishop Suffragan of Olympia, Seattle, Wash.; and the Rev. Angela F. Shepherd, rector of St. Philip's, Annapolis, Md.

The election will take place May 12. The bishop-elect will succeed Bishop Vincent Warner who is retiring.

Prayer and Internet Provide Leads to Stolen Cross

When Church of the Holy Spirit, Eagle River, Alaska, was broken into twice last month, members of the congregation prayed for the thieves. But the Rev. Bob Young, rector, never anticipated that he would next see the stolen items on the internet.

The disappearance of a small processional cross, often used by younger acolytes who have difficulty lifting a larger cross, was particularly discouraging for the 20-year-old congregation which began worshiping in a storefront, according to Fr. Young. The cross was one of the few items to survive the two fires that the parish has sustained — one caused by arson and the other by a faulty furnace.

A reporter for the *Anchorage Daily News* contacted Fr. Young during the last week of January and said she

thought she had found the stolen items on a page at the popular website MySpace.

When Fr. Young went to the page mentioned by the reporter, one of the two young men depicted appeared bare-chested with a pewter cross Fr. Young frequently wore during services around his neck, a pistol in his right hand and the processional cross in his left hand.

Police arrested Moisaie Martushev after he tried to pawn some items stolen from other churches. He was arraigned in an Anchorage court and charged with 34 counts of burglary, theft and criminal mischief. He and three others have been taken into custody, accused of breaking into a number of churches and coffee shops in the Anchorage area. At least a third of the

charges are felonies.

"We haven't gotten the cross back yet," Fr. Young said. "The police haven't recovered it yet, but we identified it as ours."

Aside from the two crosses, the thieves made off with only \$2 from Holy Spirit Church, "but they sure made a mess," said Fr. Young. He explained that the burglars ransacked his office and sprayed fire extinguishers around the property.

The most remarkable thing about the entire incident, according to Fr. Young, is that the suspects claimed to be Christians on their website.

"They seem as though they lacked any sense of love and acceptance growing up and they have sought money and power as substitutes," he said. "We will continue to pray for them."

Bishop Love Installed in Albany on Super Bowl Sunday

Despite conflicting with Super Bowl pre-game shows, it was standing-room only Feb. 4 at the Cathedral of All Saints in Albany, N.Y., as the Rt. Rev. William H. Love was installed as the ninth Bishop of Albany at a service of Evensong.

Bishop Love thanked the nearly 500 people for the "sacrifice they were making" and then called on the Diocese of Albany to "speak out boldly. The Lord has a mission for us in our lives, our church, our deaneries, and our diocese. We are called to be witnesses to Jesus' love, mercy, and grace." In talking of this task, Bishop Love commented on his experiences overseas in the Philippines for 18 months in the Air Force and on a mission trip to Uganda.

Following the ceremony, Bishop Love reflected on his leadership style.

"I keep myself open to the guidance

of the Holy Spirit so that I can reach out to all people with love and compassion," he said.

His vision for the diocese, encompassing 19 counties in upstate New York, builds on the foundations set by his predecessor, Bishop Daniel Herzog, and Bishop Suffragan David Bena, who both retired Jan. 31.

"I will remain faithful to the traditional teaching of the catholic faith," said Bishop Love, who was elected in March 2006.

Bishop Love is a graduate of Nashotah House. He earned a Master in Education degree from SUNY Plattsburgh and a B.A. in journalism from Southwest Texas State.

The receiving line ended at 6 p.m. — just in time to catch the last pre-game show.

Debra A. Wagner

Bishop Love at the service of his installation Feb. 4 in Albany.

Maggie Hasslacher photo



APO Request Supported

Delegates to the Diocese of **Central Florida's** annual convention endorsed the petition of their bishop, the Rt. Rev. John W. Howe, and the standing committee for alternate primatial oversight.

Meeting Jan. 27 at the University of Central Florida in Orlando, the convention also welcomed two new congregations, endorsed the Anglican Covenant process, expressed its gratitude toward the Global South primates, and offered its ongoing support for "life from conception to natural death."

Speaking to the 160 clergy and 241 lay delegates, Bishop Howe welcomed the newest congregations and remarked on their "very different beginnings." A traditional church plant, Church of the Incarnation, Oviedo, was "off to a roaring start," while Coventry, Ocala, had passed through the "maze of continuing churches and alternative jurisdictions to come home. That doesn't happen very often," Bishop Howe remarked, adding that three other church starts were under way.

"The very best way to win new followers to Christ is to plant new congregations near where they live," Bishop Howe said, adding this was a "top priority" for the diocese.

He also responded to fears over the state of The Episcopal Church and the Anglican Communion, noting the primates' meeting in February would have wide-ranging "ramifications."

The bishop counseled patience while events played out and said it was his "conviction" that the diocese could "remain within The Episcopal Church while also remaining fully compliant with Windsor and in full constituent membership in the Communion."

The convention adopted six resolutions. Legislation seeking a "call to prayer and repentance" for the church, anti-racism training for diocesan office holders, and celebrating the 40th anniversary of Anglicans for Life, formerly known as NOEL, and also signaling the diocese's "ongoing support for life from conception to natural death" were adopted without debate.

A resolution endorsing the Anglican



Trinity Church, Southport, Conn., presented the Boar's Head and Yule Log Festival and the Pageant of the Nativity Jan. 5-6. A cast of more than 200 was led by the Rt. Rev. Clarence Coleridge, retired Bishop of Connecticut (center in photo at left with his wife, Euna). Jesters (below), a magician, a juggler, acrobats, and marionettes were among the characters portrayed. Begun in Oxford, England, in 1340, the festival is an allegory about the triumph of good over evil.

Ed Michaels photo



Covenant process and affirming the diocese's desire to "maintain full constituent membership in the Anglican Communion" was adopted, as was support for the Millennium Development Goals, with the proviso that support for the MDGs was not to be "interpreted as an endorsement of the use of abortion as a method of population control."

After vigorous debate, the convention adopted by a vote of 218 to 170 a resolution expressing gratitude to the Global South primates "for their efforts to provide spiritual haven for the Windsor dioceses and Network dioceses," and which further thanked Bishop Howe and the diocesan standing committee and diocesan board for making an appeal for APO to Archbishop of

Canterbury Rowan Williams following the 75th General Convention.

In other business, the convention passed a \$2.4 million budget, and learned that the financial health of the diocese continued to flourish, with the year end balance sheet showing a 16 percent increase in net assets.

(The Rev.) George Conger

Corrections

The name of the Bishop Suffragan of Long Island was misspelled in the Editor's Column [TLC, Feb. 11]. His name is Bishop Rodney Michel.

The price of the book, *The Making of a Black Bishop*, included in the Short and Sharp reviews [TLC, Feb. 11], is \$18.95.

Righteousness TEMPERED

By George H. Back

In the "Free World," I have the right to say or to draw whatever demeaning thing I want. In many Muslim nations I have the right to burn and to destroy because my tradition has been violated. Wringing human righteousness out of the wrongness of others is an immensely popular magic trick.

While many laugh at medieval indulgences, righteousness is wholesaled all around today's world. Righteousness is marketed as the just result of "their sinfulness." I have the right to do this because they have done that!

The illusion of my conservative righteousness comes from "their failure" to keep the tradition and follow the rules. The illusion of my liberal righteousness comes "from them" treating me unjustly and abusively. Being wronged does not make me right, nor does keeping rules justify me.

Jealous anger at the imposing power and success of the Western culture does not give anyone the right to initiate violence for theoretical protection.

There are many in the church who have claimed the right not to worship, not to give, not to share community, not to participate in good works and mission, because of their righteous ideals. True righteousness cannot be found in the distinctions humans make by our knowledge of good and evil. Righteousness is not

created by "the right" doctrines, beliefs or ideas.

A rich young man asks how he might be good. Jesus answers, "God is the One who is good, you can keep the commandments." This man is not satisfied to be conventionally good. He pushes to possess the good. Jesus says, "Sell all you have, come and follow me." He went away in sorrow. The poverty of Jesus foils all who would abide wealthy in righteousness.

True righteousness is possible when we are cleansed from the illusion of our own goodness. Once exorcised of self-righteousness, we can receive our Lord's blessing: "Blessed are those who hunger and thirst for righteousness, for they will be filled" (Matt. 5:6).

Our religion can be unifying and healing, rather than separating and destroying, when we return to our primal root. Gospel righteousness comes by faith; faith risks life to let the love of God be greater than the sin of humanity.

Divine righteousness pours down upon the earth forgiveness, service, sacrifice and compassion. It cannot be bottled up as private stock, but floods and fills truly opened and emptied

hearts. Righteousness is manifest in the Christ-like love where "righteousness and peace have kissed." Such divine and gracious righteousness flows through body and soul, blessing all humanity. □

The Very Rev. George H. Back is the dean of St. Paul's Cathedral, Oklahoma City, Okla.

Righteousness
is not created
by "the right"
doctrines, beliefs
or ideas.

What I Didn't Miss

I have just returned from a two-week vacation in a warm place (notice I did not say it was badly needed). It was a remarkable time, for not only did it allow for some rest and recharging of batteries, it also kept me away from the strife taking place in The Episcopal Church. For two glorious weeks I did not attempt to find out what was happening in The Episcopal Church. It was wonderful.

No internet, no listservs, no blogs, no Episcopal News Service or Anglican Communion News Service, no parish web pages or diocesan websites, no e-mail. I didn't even read THE LIVING CHURCH. There was no name calling, arguing, politicking, pronouncements, pontificating or accusations. I did not miss any of that for a couple of weeks, but I am sorry to report that I encountered most of those behaviors when I returned to the office and tried to catch up. And what did I miss? Only examples like these:

Virginia Reeling – In the Diocese of Virginia 21 priests were inhibited and the properties of 11 congregations were declared abandoned as a result of those congregations that left The Episcopal Church [TLC, Jan. 7]. Later, the diocese brought litigation against representatives of those churches. See how these Christians love one another.

Now Hear This – Bonnie Anderson, president of the House of Deputies of General Convention, ripped into the Archbishop of Canterbury's Panel of Reference because she didn't agree with its findings [TLC, Feb. 11]. She said ordination of women is mandatory in The Episcopal Church and the issue is settled. So take that, Rowan!

We Do It My Way — Archbishop Peter Akinola of Nigeria announced that if the arguments over sexuality currently dividing the Anglican Communion aren't settled by the time of the Lambeth Conference in 2008, he and some 100 Nigerian bishops won't take part. Or I'll take my ball and go home!

You Can Pick Your Friends... — Also ripping into the Archbishop of Canterbury

was Bishop Paul V. Marshall of Bethlehem, who thought the archbishop had been spending too much time with Bishop Robert Duncan of Pittsburgh and his cohorts. And show up at one of our meetings!

Hostile Takeover – The Diocese of Central New York, which already had filed a lawsuit against St. Andrew's Church, Syracuse, filed another motion in its attempt to take over the church's property. The national Episcopal Church also is participating in this one. Is this really worth the cost of litigation?

Halt or I'll ... — The Archbishop of Kenya received a request from nearly 20 American congregations already under his care to establish a diocese in this country.

And during his visit to this country he was prevented from speaking in two churches by the local bishops. Isn't this the sort of thing the Windsor Report addresses?

These stories are not pleasant reading, but they're typical of what one can find every day if one knows where to look. I know what you're thinking. If

this knob doesn't like what's happening, then why does he go to the internet? Believe me, if I didn't need to be informed about what's going on around the Anglican Communion, I'd ignore this stuff. I love The Episcopal Church as much as anyone, and I can't stand what's happening to it.

By the time the primates' meeting concludes, we're likely to be inundated by news items that will not be regarded as "good" news. So what do we do? We could, of course, stop reading anything that involves The Episcopal Church or the Anglican Communion. But because that would involve this magazine, I'm not going to suggest that. We could stay away from the internet, although that won't be enough. I suspect if your local newspaper has anything on the ball, it's going to be following developments closely. A few TV newscasts might too. Perhaps I need to find out how many days of vacation I have left.

David Kalvelage, executive editor

Did You Know...

St. John's, Ellicott City, the church with the largest Sunday attendance in the Diocese of Maryland, is served by four clergy – all of them women.

Quote of the Week

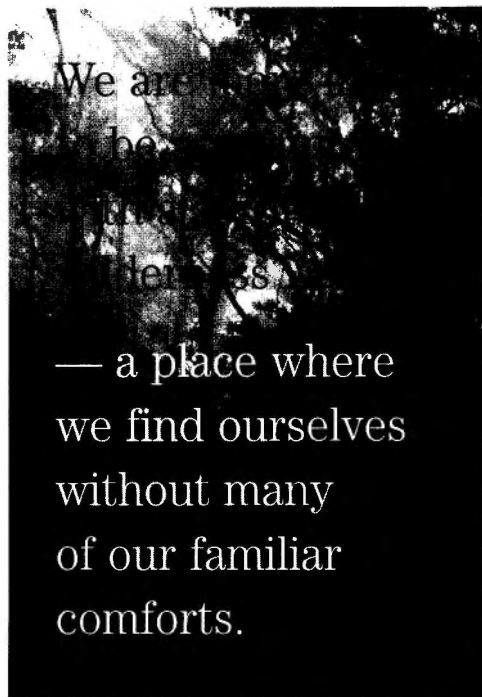
The Rt. Rev. Musonda Mwamba, Bishop of Botswana (Central Africa) in *Church Times* on the communiqué issued by primates of the Global South after their meeting in Rwanda: "(it caused) a theological earthquake measuring 8.6 on the Richter scale."

Facing Temptation

On this First Sunday in Lent, we hear the story of Christ's temptation by the devil in the wilderness. Luke's gospel, appointed for Year C, tells us that the Spirit led Jesus into the wilderness where he spent 40 days without food. Most of us are unfamiliar with actual wilderness unless we are campers or hikers who intentionally seek places where we can be away from the hectic pace of civilization. We are more likely to be acquainted with a spiritual wilderness — a place where we find ourselves without many of our familiar comforts. This wilderness is usually inside, not outside, and we may be left feeling very much alone. The end of a marriage, the death of a loved one, the loss of a job can send us into this kind of wilderness. Our wilderness can resemble that to which Jesus was led, for we may well be confronted by temptation. While Jesus was tempted by the devil to take the power and gifts he had been given and to use them for himself, we can be plagued by a variety of temptations set before us by the evil one.

It may be comforting for us when we are being tempted to realize that Jesus was tempted too. It may be helpful for us to realize we are never alone. We have the Holy Spirit, advocate and guide, when we are confronted by temptation, and we have each other for support.

During this Lent, when we are bogged down by various temptations, let us be mindful of the words of the collect for this Sunday: "Come quickly to help us who are assaulted by many temptations..."



Strength in Small Churches

One of the results of the slowly diminishing membership of The Episcopal Church is the fact there are more small churches than there used to be. Episcopal churches have always tended to be on the small side (less than 150 members) but during the last quarter-century we have more of them. This is not a bad thing, for many of the most creative, effective ministries take place in these churches.

This magazine has always been supportive of small churches, for we have known countless examples of exemplary ministries to be carried out week after week in these congregations. Members of churches that find themselves growing smaller need not despair. Plenty of opportunities still exist. A few committed souls can function as a Bible study group. If a few people are willing to become involved in rotating work assignments, a weekly coffee hour can be scheduled. Some people who were content to be in the background in the past may need to be convinced to become involved, but this is one of many ways to raise up new leadership.

Small churches can offer outreach ministries to their neighborhoods or communities. If there are not enough volunteers within the congregation, the possibility of joining with a nearby church should be considered. There is an intimacy found in many small churches that is appealing. Because these congregations don't have funds to organize a wide variety of programs, the members tend to be more involved in the operation of the church itself. People get to know each other more easily and a strong sense of community begins to emerge.

In many cases, small churches will be unable to afford a full-time priest, so the ministries of retired clergy, bi-vocational priests, or clergy shared with another church may be the best approach. Under such arrangements, it is still possible to find effective leadership, preaching and pastoral care. And most important of all, the Eucharist can be offered Sunday after Sunday. Small churches can be healthy, vibrant congregations — places where the faithful gather to be nourished by word and sacrament. That is cause for a celebration.



COMMON VISION Is Lacking

By Kevin Martin

The conventional wisdom seems to be that The Episcopal Church is in the process of dividing between conservative and liberal theological positions. Does this understanding of our current situation really explain what is happening? Does this give us a perspective about what can be done in our current polarization? I contend that the conventional wisdom is wrong and that there is another way of understanding our present situation.

In 1990, at a conference on congregational development, Lyle Schaller, nationally known church development consultant, made a haunting prediction about the future of Christian churches. He said he believed that the 20th century would be remembered as a time of ecumenism and of church mergers. He reminded listeners that the period of 1950 to 1980 had included the fusing of Methodists into the United Methodist Church, the union of Lutherans into the Evangelical Lutheran Church in America, unprecedented explorations in cooperation among protestant churches in the Consultation on Church Union, and formal and informal sharing of sacramental life such as is found in the accord between Lutherans and Episcopalians.

He also predicted that the 21st century would produce the opposite. He said he believed we would see the

unprecedented fracturing of denominations in North America. He added that the revolution in technology represented by the internet made it possible for groups of churches, or even individual congregations, to form alliances that would splinter every major denomination. As these new ways of communicating replaced the older outdated hierarchical structures of historic denominations, a new restructuring of church life would take place. Therefore, Schaller predicted, the 21st century probably will be remembered as the century of the multiplication of American denominations and new congregational alliances.

I have become convinced that Schaller was correct. I believe that the trend — dare I suggest “movement?” — that he predicted is a better model for what we are experiencing as a community than the prevailing paradigm among Episcopalians of a theological fracture between conservative and liberal. Our story is more complex than just the emergence of two distinct Episcopal churches, one conservative or orthodox and one liberal or progressive. For example, in 2000 there were some 38 groups in North America that claimed “Anglican” as a part of their heritage or identity. Today that number is around 50.

It is worth exploring the deeper issue that is not being addressed by our leaders. This issue is one of mission and identity. I would phrase it this way: “What is the

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unique mission of Anglicanism in North America today?" In other words, what is the commonly held vision of the church that justifies our place among other churches in North America? Put in organizational and institutional terms (if not theological and missional ones), what compelling justification is there for a role for Anglicans among the myriad of denominations, networks, fellowships and associations of Christians that exist today?

Of course, the leaders of our various factions claim a mission and expound an agenda for the church. Such leaders also claim that each is representative of true Anglicanism. Leaders of the progressive wing pursue a "reconciliation mandate" of justice, peace, diversity, inclusion and cultural diversity. Leaders of the conservative theological perspective pursue an "orthodox mandate" of scriptural authority, doctrinal purity, and the great commission as the true agenda of the church. What each side fails to notice is that there is nothing particularly distinctive or Anglican about either of these agendas.

Archbishop of Canterbury Rowan Williams understands the quandary we Anglicans in the West face. He recently suggested an emerging vision for Anglicanism that could have monumental consequences for the church. He suggested that Anglicanism could position itself as an alternate worldwide catholic church that, unlike Rome's hierarchical authority, is held together by theological consensus, mutual regard and common mission. But even as he made this suggestion, he pondered if there is a real commitment and mutual discipline among Anglicans to hold together such a vision apart from individual and party agendas.

The truth is that Anglicanism is failing in much of the West. As it fails, it is fracturing into an increasing number of networks, fellowships, emerging denominations, and independent Anglican churches (an oxymoron if there ever was one) that define Anglicanism according to their own leaders' visions, definitions, histories and agendas.

Until a group of Episcopal leaders emerge with a common vision that justifies the existence of our community



and allows us to make vibrant and distinctive contributions to Christianity and the mission of Christ, the church will continue to fracture and flounder amid a Babel of competing leaders and agendas. Our Presiding Bishop, the House of Bishops, and all our leadership should make finding this vision our first priority instead of allowing the present unraveling to continue.

With Schaller's prediction in mind, some questions arise: Is this fracturing a bad thing? Why not have 50, even 100, alternate Anglicanisms among us? Why not allow each diocese, indeed each parish, to develop its own identity and mission? Why not form dioceses with bishops according to each group's sense of mission? Why expect agree-

ment or consensus? Why not celebrate theological diversity as much as we celebrate cultural and ethnic diversity? Why not just live and let live, respecting the dignity of every human being which would also include each one's theology?

In other words, why not let each congregation, each vestry, each rector, have his or her or their own denomination created out of our own existential sense of identity? It seems that in the long run, there is nothing wrong with this, because it is the same argument made by conservatives and liberals alike.

Or could it be that in the DNA of Anglicanism, as Rowan Williams has suggested, there is an alternate view and distinctiveness that suggests that the church is supposed to be something else, and that something else is worth being and having? Indeed, such a view may be one of the unique contributions that Anglicanism has to make in this century of fracturing.

Let's pray that our leaders find this common vision before The Episcopal Church shatters into a hundred groups, each claiming they are the true Anglicans among us, and that Schaller's prediction becomes the epitaph of our dying, or at least fracturing, community. □

The Very Rev. Kevin Martin is the dean of the Cathedral of St. Matthew, Dallas, Texas.

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

Ecumenical Progress

The editorial, "Ecumenical Successes" [TLC, Jan. 14], rightly noted that many ecumenical relationships around the church are flourishing. I agree that this is a positive development, one that lives out the New Testament declaration that Christ breaks down all barriers.

The editorial did not note our relationships with the United Methodist Church. There are instances of yoked congregations, joint worship, and many shared mission projects between our church and the United Methodist Church. At our last General Convention we agreed to interim eucharistic sharing with that church body. This agreement opens the door for mutual study, shared Eucharists, and work together in local communities, as well as on diocesan/conference, and national church levels. A useful study document, *Make Us One in Christ*, is now on line and will soon be available in print.

We share much in common with the United Methodist Church. I hope readers will pursue relationships with their local UM congregations, and see where the Holy Spirit may be leading our two churches.

*(The Rt. Rev.) C. Franklin Brookhart
Bishop of Montana
Helena, Mont.*

Informality Works

The "ambience of worship" described in Robert Carroll Walters' letter [TLC, Feb. 4] reflects my experience in growing up within a large, urban Episcopal church on the East Coast. The congregation gathered in silence. An organ prelude prepared us for the spirit of the occasion. The service was ordered and deliberately paced. The choir led the hymns and contributed its special music. All was done well. In some ways, the congregation was similar to an audience: minimal participation was required and appreciation was expected.

My own 40-some years of ministry have been spent in small congregations: maybe 200 people on Christmas and Easter. Far more regularly, 40 to 60 people in attendance at a Sunday morning liturgy. In that context I found some informality to have a legitimate place. I also suspect that youth of this coming generation relate far better to it than they do to a rigid formality.

I also submit that very few of the experiences between God and man recorded in the Bible reflect the "deep sense of dignity, mystery, sensuality and otherworldliness" mentioned. "Mary was deeply troubled by the angel's message, and she wondered what these words meant." She has to be told not to be afraid, as were the shepherds. Saul was knocked off his horse. In the still silence of Elijah's anguish came that haunting question, "Elijah, what are you doing here?"

For better and for worse, I think we are in the midst of a culture that requires that we break out of some of our set patterns. I'm not certain that I like it either. But it can be fun.

*(The Rev.) David B. Rivers
Church of the Holy Trinity
Lansdale, Pa.*

The Rev. Robert Carroll Walters criticizes my article [TLC, Jan. 8] that advocated that the celebrant announce page numbers as a way of reaching out to newcomers and making them feel more welcome. He attempts to trivialize my message by comparing it to "which way one hangs paper towels."

This is ironic since I believe that if we fail to extend hospitality to strangers

in this way our denomination's membership will continue to plummet.

Fr. Walters tips his hand when he writes that "some of us" find it unhelpful to violate the "ambience" of the service. He seeks a service that is "transcendent" and represents the "mysterium of God's presence." Imagine telling that to a 30-something couple, he a Roman Catholic and she a Presbyterian, who are taking their three kids, all under 7, to church for the first time.

As I said in my article, the church needs to recognize that there is an enormous new generation of seekers and we are losing them. Are we doomed to sit smugly in the corners of our empty churches demanding that the younger generation learn to love our mysterium and transcendent ambience? Or are we willing to bend, just a bit, to help them find a spiritual home by gently leading them through the service?

This is much more than hanging towels. This is the fate of our entire church.

*(The Rev.) Robert Ross
Danbury, Conn.*

Still Don't Know

Thanks to TLC for its thorough and timely coverage of news of our church, both in print and online. After reading the Editor's Column of Feb. 4, what I still don't know about Presiding Bishop Katharine Jefferts Schori is where she stands on doctrine, other than her statement when elected that she doesn't think it is important. Has anyone succeeded in interviewing her on this topic? I would think it most important to know where she stands on this issue as the primates' meeting approaches.

On THE LIVING CHURCH's website I read that Bishop Jefferts Schori stressed in her rationale for actions against churches in the Diocese of Virginia that "we seek to be clear about who we are as Episcopalians." However, when bishops in the church speak out against the doctrines upheld by the Lambeth Quadrilateral, doctrines which certainly define "who we are as Episcopalians," she makes no

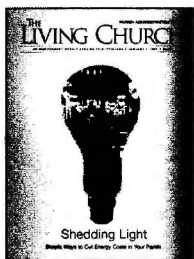
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LETTERS TO THE EDITOR

(Continued from previous page)

comment. These doctrines go much deeper than the sexual issues, yet I don't see the apparent abandoning of them by some in authority being addressed by the Presiding Bishop.

Where does Bishop Jefferts Schori stand, very specifically, on the doctrines which have historically defined us as Episcopalians, and which were summed up in the Quadrilateral?

*Celinda Scott
Indiana, Pa.*

Prayerful Decisions

Please consider having someone who is sympathetic to the majority of the church read your editorials before you print them. "Feeling the Pinch" [TLC, Jan. 28] was just off the charts.

The editorial says that "sending a message to the church" hasn't worked. Yes, ministries are disappearing because the leaders have not bent to TLC's will and changed direction. The march is continuing and I am glad, but it isn't being done "relentlessly." It's being done prayerfully.

Anglicans have "always believed" in diversity and in respecting the opinions of others. Orthodoxy has never been the hallmark of Christianity. It sometimes has been enforced at "gunpoint" with majority rule, but the more we learn about the beginnings of the church, we are learning that there were varieties of experience and opinion. The response of church leaders to the Windsor Report also has entailed much prayer.

The editorial seems to convey that people who differ with TLC are somehow heartless beasts instead of devout Christians. That is unfortunate.

*(The Rev.) Dick Belliss
Santa Clarita, Calif.*

Now It's Acceptable

Judging from the article about Bishop MacDonald's new ministry to serve as the National Indigenous Bishop in the Anglican Church of Canada [TLC, Jan. 28], the strategy of a non-geographic episcopal jurisdiction and ministry can be quite acceptable to the highest ecclesial authorities in The Episcopal Church. I wonder that there is not, then, a

more receptive stance toward such a jurisdiction and ministry for other groups expressing a similar need here.

*(The Rev.) Ted W. Duvall
Greenville, S.C.*

Support Seminaries

Everyone should be moved to support theological education. Churches should give to the seminary that trained their clergy out of gratitude or hope - gratitude for the fine priest the seminary helped prepare, or hope that the next time the seminary will do a better job.

*(The Rev.) Alden Besse
Vineyard Haven, Mass.*

Little-Known Talent

William Temple, Archbishop of Canterbury from 1942 to 1944, is remembered as a remarkable church leader and a first-rate Christian thinker. Recently I came upon a delightful reference to him in *Fullness of Days* by the Earl of Halifax, published by Collins in 1957. Halifax was a British statesman whose father was a prominent spokesman for the Church of England's catholic wing.

Temple, while Archbishop of York, was sometimes the Earl's dinner guest on Christmas evening. Halifax writes of him, "At one of our Christmas gatherings, he was prevailed upon by the younger element to give a life-like imitation of Charlie Chaplin with bowler and stick: a quite unexpected diversion on his part, supported by deep chuckles and boisterous gusts of his own laughter."

The Episcopal Church keeps the feast of William Temple (trial use) on November 6. Now I will recall him not only as a prominent bishop and theologian, but as somebody who provided a convincing imitation of Charlie Chaplin and took great pleasure in doing so.

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

To Our Readers: We appreciate your letters to the editor. Letters may be sent to tlc@livingchurch.org. Please limit your letters to 300 words or fewer and include name and address.

PEOPLE & PLACES

Appointments

The Rev. **William D. Oldland** is rector of St. Thomas', PO Box 926, Cheraw, SC 29520.

The Rev. **Rosalie Richards** is vicar of Christ Church, PO Box 965, Canaan, CT 06018.

The Rev. **Audrey Scanlan** is rector of Saviour, Plainville, and St. Gabriel's, East Berlin; add: 115 W Main St., Plainville, CT 06062.

The Rev. **Margaret Smith Shepard** is priest-in-charge of St. John's, PO Box 1137, Rottsdale, AL 36567-1137.

The Rev. **Bruce Shipman** is vicar of Holy Advent, PO Box 536, Clinton, CT 06413.

The Rev. **Eddie Slayton** is curate at Trinity, PO Box 127, Tariffville, CT 06081.

The Rev. **Elizabeth Starbuck** is vicar of St. Paul's, PO Box 449, Bantam, CT 06750.

Deaths

The Rev. **Martha Anderson**, interim priest at Trinity-St. Paul's, New Rochelle, NY, died Jan. 30. She was 64.

A native of New York City, Ms. Anderson was a graduate of Oberlin College, Columbia School of Nursing, and the General Theological Seminary. She was involved in a career in nursing before being ordained deacon and priest in 1991 in the Diocese of Long Island. Following ordination she remained active in nursing. In Long Island she was involved in part-time ministry at St. Ann and Holy Trinity, St. George's, and St. John's in Brooklyn, and St. Mark's, Jackson Heights. In 2000 she was interim at St. Edward the Martyr, New York City, and she later served at Holyrood, New York City. She is survived by her husband, John Vogelsang, and six children.

The Rev. Canon **Richard Jeter Bradshaw**, 82, canon at the Cathedral of the Advent, Birmingham, AL, died Jan. 19.

A native of Birmingham, he served with the Marine Corps in the Pacific during World War II. He graduated from Auburn University and the Episcopal Theological Seminary of the Southwest. He was ordained deacon in 1956 and priest in 1957 and became vicar of All Saints' Church, Cameron, and St. Thomas' Rockdale, TX, serving until 1958. Canon Bradshaw returned to Birmingham to work for the Alabama State Highway Department and later was a part-time assistant at the cathedral. When he retired from the state, he returned to full-time ministry at the cathedral. Canon Bradshaw is survived by his wife, Polly; six children, Richard, Billy, Claburn, Elizabeth, Howard Lee and Paul; 15 grandchildren and six great-grandchildren.

The Rev. **James Peter Farmer**, 84, died Jan. 12 in Sebastopol, CA, after having suffered a stroke shortly after Christmas.

He was born and raised in Berkeley, CA.

He served as an Army officer in the Pacific during World War II, then went on to graduate from the University of California and Virginia Theological Seminary. He was ordained to the diaconate in 1949 and to the priesthood in 1950. Fr. Farmer was the founding priest of St. Francis' Church, Novato, CA, and served there until 1956 when he moved to Panama to serve at Christ Church by-the-Sea. In 1959 he returned to California and settled in the Monterey Peninsula where he was vicar of St. Dunstan's, Carmel Valley, 1959-62; associate at All Saints', Carmel, 1961-74; and

vicar of St. Matthias', Seaside, 1974-84. Fr. Farmer was the founding headmaster of All Saints' School, Carmel, and later he taught at The York School in Monterey. In retirement he lived in The Sea Ranch and was active at St. Innocent of Alaska Mission, Gualala. He is survived by his wife Beva; daughters Elizabeth, Sarah and Ann; sons Mark and Jonathan; and 12 grandchildren.

Next week...

Charitable Giving Issue

GORDON OLIVER

Questions Pastoral Practice Must Ask

FOR MOST pastors and church members the fields of biblical studies and pastoral practice belong to different worlds. The Bible and pastoral practice are often asking the same questions but too often not talking to each other about them.

An experienced participant in both of these areas, Gordon Oliver asks open, imaginative questions out of genuine curiosity: What is a Bible anyway? Who owns the Bible? How does it witness to Jesus Christ? Can Jesus and pastoral practice really go together? Oliver retrieves the Bible from being something that divides believers and instead builds a bridge between the academy and the local congregation, a bridge connecting Christians who speak different faith languages.

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FULL-TIME RECTOR: *St. Stephen's Episcopal Church and Renewal Center in Phoenix, AZ*, seeks a full-time rector to pastor our congregation and help us grow. We are Eucharist-centered in worship and wish to grow spiritually while continuing to support our youth programs and other ministries. We are very diverse in age, education, and income, with some ethnic diversity as well. Our vision is to accept all persons in the love of Jesus Christ and to respect the dignity of all persons. Our parish profile and contact information can be found on our website: www.ststephens.org. We are accepting applications through February 25.

INTERIM PRIEST POSITION: Dynamic resource-sized Episcopal church in Murfreesboro, TN, seeks trained interim priest for 12 to 18-month tenure. For complete job description, call (615) 893-3780.

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FULL-TIME DIRECTOR OF YOUTH MINISTRIES: *St. Peter's Church, Morristown, NJ*, a large historic parish 25 miles from New York City, is looking for a full-time Director of Youth Ministries to oversee and grow the Rite 13, J2A and YAC programs. The youth director will be an integral part of the ministry team and work closely with parents, mentors and clergy. There is an excellent compensation package based on experience. Please E-mail resume to: gnicolosi@stpetersmorristown.org.

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

SEEKING FULL-TIME RECTOR: *St. Matthew's Episcopal Church, Lisbon, Maine*. St. Matthew's is a spirit-filled, Eucharistic community that gathers to celebrate the Lord in contemporary, joyful worship. We believe in the healing power of the Holy Spirit, minister to each other through fellowship and prayer, and respond to the Great Commission through involvement in mission and outreach. St. Matthew's is an orthodox, conservative church and is a member of the Anglican Communion Network. Please send CDOs and resumes to: **Linton Studdiford, Clergy Deployment Officer, Diocese of Maine, 143 State St., Portland, ME 04101.** E-mail: lstuddif@episcopalmaine.org; Phone: 1-800-244-6062.

FULL-TIME RECTOR: *Christ Episcopal Church, Pottstown, PA*. Traditional, program-sized parish. 200 communicants, strong music tradition, strong lay leadership. Parish profile available at www.christpottstown.com. Apply to: **Discernment Committee, Christ Episcopal Church, P.O. Box 252, Pottstown, PA, 19464** or E-mail: andrusdm@ix.netcom.com. Applications must be received by March 31, 2007.

POSITIONS OFFERED

QUARTER- TO HALF-TIME PRIEST: IN A PLACE LIKE ENNIS, MT, THERE ARE MANY OPPORTUNITIES FOR MINISTRY, AND LIFE IS EXCITING. We are looking for a one-quarter to one-half-time priest, with good preaching, pastoral, and organizational skills, and who will be involved in an active community life of service. Trinity Episcopal Church has started, or helped start, projects such as the Nearly New thrift shop, the food bank, and re-start a hospice staffed by volunteers. Besides friendly people, we have a genuine slice of the Old West, plus many artists and artisans. We are nestled close to three mountain ranges, and are located on the world-famous trout river, the Madison. We are 90 minutes from Yellowstone Park. To apply, please send resume and CDO Profile to the **Rev. Canon Maurice Champion-Garthe, Diocese of Montana, 515 N. Park Ave., Helena, MT 590601**, or E-mail: mtcto@qwest.net.

FULL-TIME DIRECTOR OF YOUTH MINISTRY: *St. Luke's Parish, Darien, CT*, seeks an experienced, engaging individual to lead dynamic and growing youth programs of 200+ potential students and help make disciples of Christ. Theological training desired. Share your faith with students, lead weekly youth groups, participate in confirmation education, plan local outreach events and summer outreach trips, and develop relational ministry. Competitive salary. Resumes to phil.labelle@saintlukesdarien.org.

FULL-TIME RECTOR: *St. Paul's Episcopal Church, Mt. Lebanon, PA*. St. Paul's, a resource parish, seeks a rector to provide leadership at all levels of parish life. This energetic and spiritual leader will possess strong preaching, teaching, pastoral and organizational skills to guide the affairs of this large parish. Encouraging variety in worship and music based on the BCP liturgies is essential. Our new rector will have the vision and energy to inspire stewardship, enhance membership and encourage participation. St. Paul's is a moderate church within a diocese containing a majority of conservative parishes. Our church and the rector will be committed to ECUSA and not affiliated with the Anglican Communion Network. Mt. Lebanon is located in the south hills of Pittsburgh, a short distance from sports, shopping, cultural opportunities, universities and world-class hospitals. A profile is available through our website www.stpaulspgh.org, or by contacting our search committee at **St. Paul's Search Committee, P.O. Box 62185, Pittsburgh, PA 15241** or E-mail: stpaulsrectorsearch@gmail.com.

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www.standrewslw.net www.IntegrityPalmBeach.org
The Rev. Paul A. Rasmus, p-i-c; the Rev. B. Patricia Mas-
terman, d; the Rev. Canon Richard T. Nolan, Ph.D., ret. p-i-r
Sun. H Eu 7:30 & 10; Wed. H Eu & H 10; Sat. 6 (variety of tra-
ditional 1979 BCP services) Handicapped accessible

STUART, FL

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

SAVANNAH, GA

ST. THOMAS - ISLE OF HOPE (912) 355-3110
2 St. Thomas Ave www.stthomasioh.org
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

HONOLULU, HI

THE PARISH OF ST. CLEMENT (808) 955-7745
www.stclm.org stclm001@hawaii.rr.com
The Rev. Liz Zivanov, r
Sun H Eu 7:30 & 10:15

ST. MARK'S

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

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

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(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1804
www.stpaulsparish.org
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC,
parochial vicar
Sun Eu 9, 10:45 & 5:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30.
Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

LAFAYETTE, LA

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

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2919 St. Charles Ave.
On the street car line at the corner of 6th St.
Website: www.ccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II). Daily
Mass: M-F 12:15, Sat 9:30

BOSTON, MA

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

KANSAS CITY, MO

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

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1 mile off strip christissavior@lvcm.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

NEWARK, NJ

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

ROSWELL, NM

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

SANTA FE, NM

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Website: www.holyfaithchurchsf.org
The Rev. Canon Dale Coleman, r; the Rev. Duncan
Lenum, asst.; the Rev. Joan Garcia, d; Mr. Jerome Nelson,
music director; Mr. Mark Childers, organist; the Rev. John
Onstott, c
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Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP
& H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-
song); Sat H Eu 12:10

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3 Angle St.
www.allsouls cathedral.org
Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

SELINGROVE, PA

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

WELLSBORO, PA

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

CHARLESTON, SC

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

HOUSTON, TX

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2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r
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Wed Eu & HU 10:30; C by Appt., HD as anno

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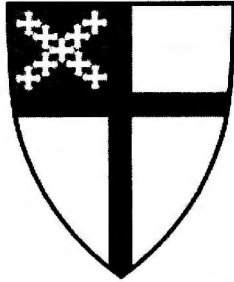
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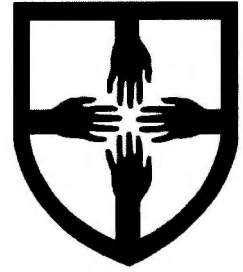
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The Rev. William R. Hampton, STS
Sun Eu 10:30

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



Recovery Ministries of the Episcopal Church, Inc.



DO YOU KNOW WHAT WE ARE?

Recovery Ministries of the Episcopal Church is a national membership organization with a mission to those who, through addiction, have lost their health and freedom. Our ministry seeks to:

- ✚ Help the addicted, and those who love them, connect with spiritual resources and find lasting recovery;
- ✚ Witness to Christ's unfailing mercy by welcoming unchurched members of Alcoholics Anonymous and other twelve-step programs into the Episcopal faith community;
- ✚ Raise the awareness of Bishops, other clergy and leaders about the disease of addiction and the redemption and grace found in recovery;
- ✚ Strengthen recovering Episcopalians in the work of their recovery, helping them proclaim the Gospel in the world and carry their recovery into the Church.

WE CAN HELP YOU

- ✚ We produce various publications that provide information about the disease of addiction and detail specific ways to help those afflicted with addiction illnesses.
- ✚ Recovery Commission groups can find resources for starting and maintaining their groups. We can put you in touch with others who have been there, and our once-a-year *Gathering* brings together people from all over the United States to exchange ideas and share inspiration.
- ✚ Many parishes are celebrating an annual "Recovery Sunday". We have sample liturgies and other information that will help you plan one in your own parish.
- ✚ We publish a newsletter four times a year for our members. Our website has additional information on membership, an online catalog of our publications, and an easy-to-use online store where you can order materials.



www.episcopalrecovery.org



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