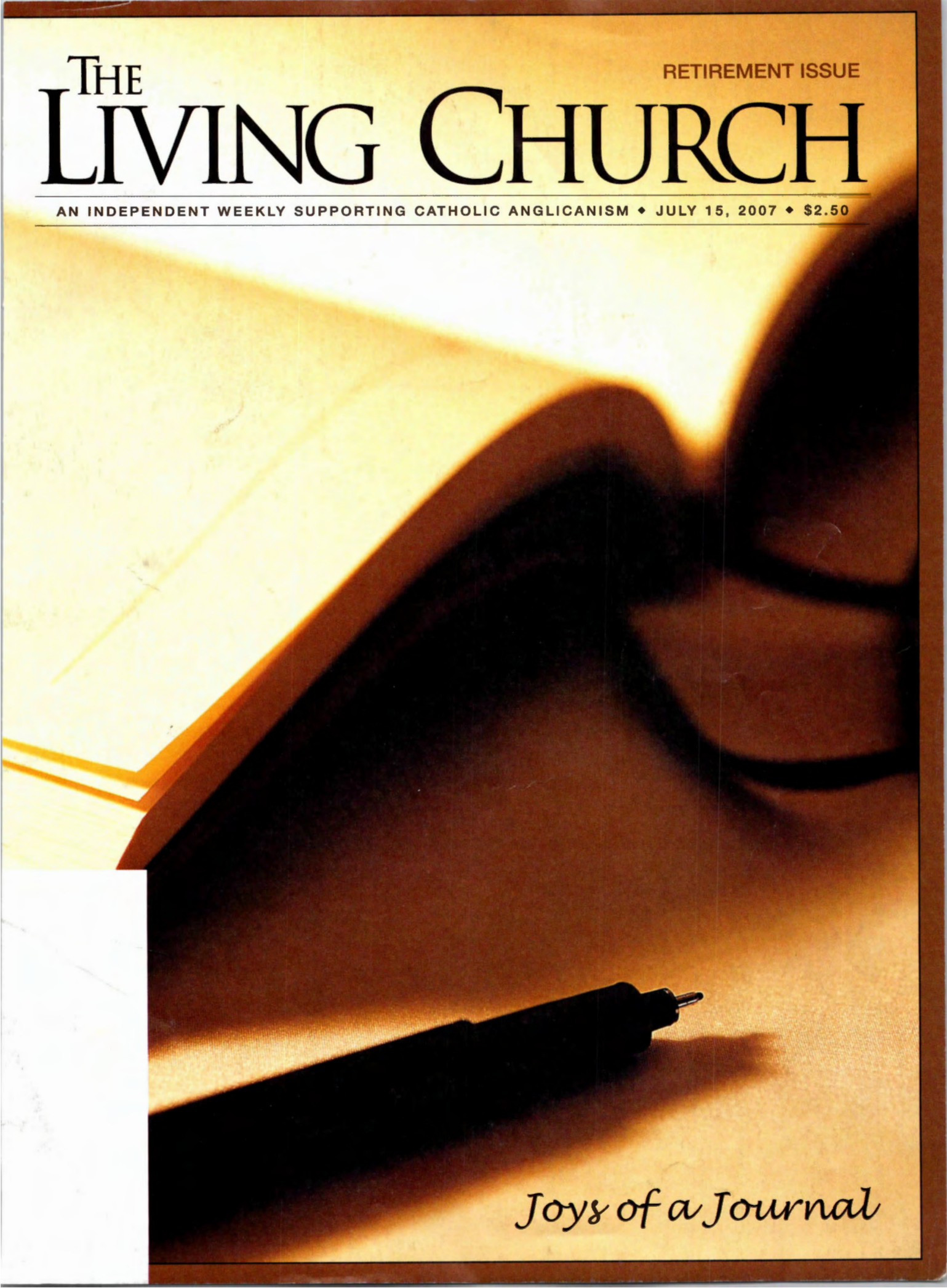


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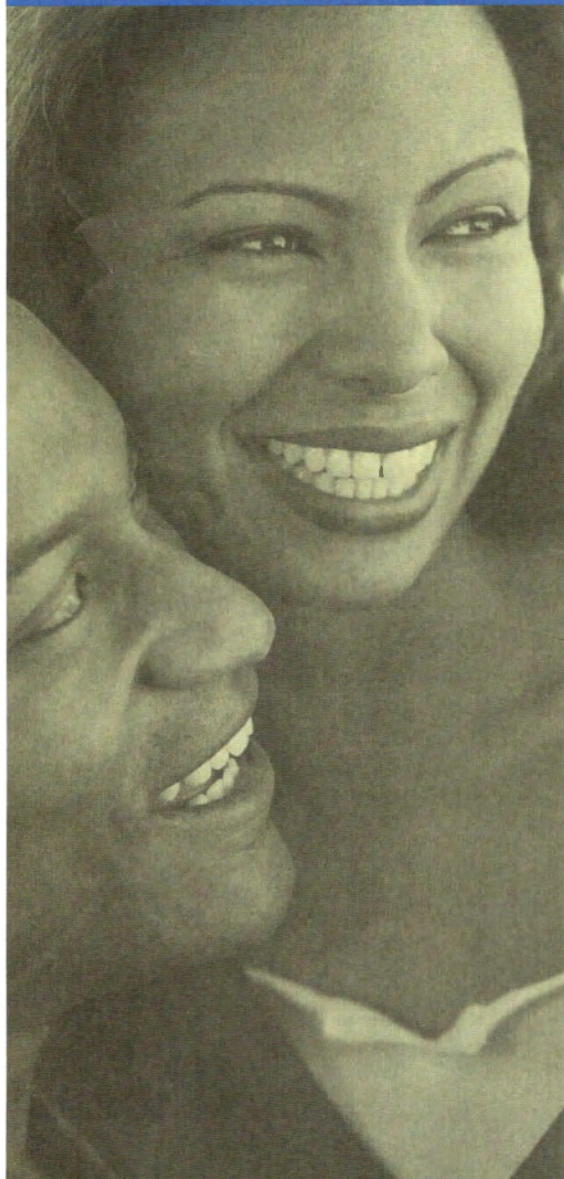
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16 E. Juneau Avenue
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Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

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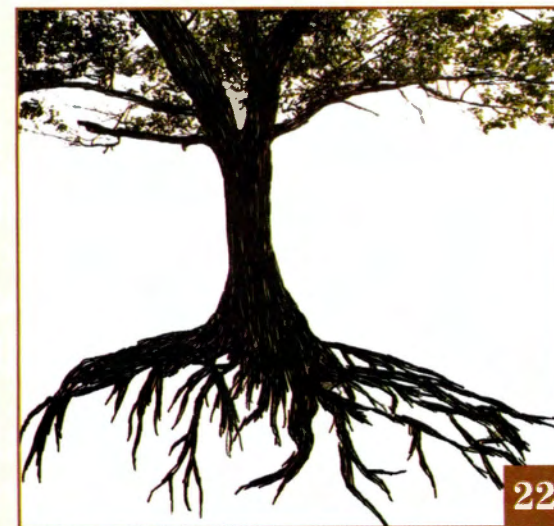
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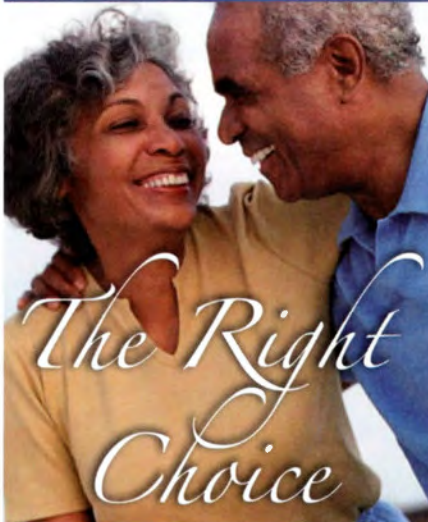
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SUNDAY'S READINGS

Risking Inclusiveness

'[A]nd who is my neighbor?' (Luke 10:29b)

The Seventh Sunday after Pentecost (Proper 10C), July 15, 2007

BCP: Deut. 30:9-14; Psalm 25 (or 25:3-9); Col. 1:1-14; Luke 10:25-37

RCL: Amos 7:7-17; Psalm 82 or Deut. 30:9-14; Psalm 25:1-10; Col. 1:1-14; Luke 10:25-37

Sociologist of religion Emile Durkheim believed that every conception of God is the sum total of the values and prejudices of the society which creates it. And in fact, value-bearing human beings and their collectives do have an inborn talent for prejudice and discrimination. In every time and place those in power look with contempt and scorn on those who differ from them. When religion sanctifies a culture's values and discriminatory attitudes, as it frequently does, bigotry becomes a moral imperative for all of its followers.

The Samaritans of first-century Palestine were social outcasts — foreigners, pure and simple. More than that, their lack of status had come to be justified by the purveyors of faith. The religion of Samaritans was suspect, to say the least. Their morals were not up to par. In fact, they were totally unclean by clear scriptural standards.

Jesus addresses this religiously supported bigotry head-on in today's gospel. A mugging victim, he relates in a parable, is ignored and passed by on the road, first by a priest and then by a Levite. In the end, it is only an "unclean" Samaritan who stops and offers assistance. "Which of these three, do you think, was a neighbor to the man who fell into the hands of the

robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise" (10:36-37).

An American diocese recently ordained to the priesthood a person then serving prison time for a 20 years-previous participation in the murder of a helpless street person. Repentance and amendment of life just might be real. At the same time, however, the church routinely removes the church from ministry those accused of sexual misconduct. And when someone is convicted of sexual crimes, it seems there's no amount of punishment, repentance, or conversion that even comes close to meriting our forgiveness.

Who are the most abject outcasts in the church today? "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a bishop was going down that road; and when he saw him, he passed by on the other side. So likewise a priest. But a sex offender who had repented and served her time, while traveling, came near him; and when she saw him, she was moved with pity."

"[H]e asked Jesus, 'And who is my neighbor?' ... 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise'" (Luke 10:29b, 37).

Look It Up

Jesus embraces a leper in Matthew 8:1-4. What risk does he take in doing this?

Think About It

A recent news story relates a former sex offender seeking to join a United Church of Christ congregation. How did the congregation respond? How would your congregation respond?

Next Sunday

The Eighth Sunday after Pentecost (Proper 11C), July 22, 2007

BCP: Gen. 18:1-10a(10b-14); Psalm 15; Col. 1:21-29; Luke 10:38-42

RCL: Amos 8:1-12; Psalm 52 or Gen. 18:1-10a; Psalm 15; Col. 1:15-28; Luke 10:38-42

The Later Stage of Life

SPIRITUAL WISDOM FOR SUCCESSFUL RETIREMENT: Living Forward. By C.W. Brister. Haworth Press. Pp. 158. \$16.95. ISBN 0-7890-2804-2.



A professor at Southwestern Baptist Theological Seminary offers reflections on retirement and dispenses some practical information that should be helpful for those about to retire. The author is convinced that the scriptures offer wisdom for those contemplating retirement, and he offers appropriate examples.

CARING FOR OURSELVES WHILE CARING FOR OUR ELDERS. By Maren Tirabassi, Maria Tirabassi, and Leanne McCall Tigert.

Pilgrim Press. Pp. 134. \$16. ISBN 978-0-8298-1717-1.



This book explores the many daily stresses, fears, limitations, and joys of family caregivers.

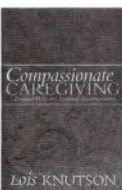
Each scenario is accompanied by a brief comment on the psychological factors at play in the situation and a topical scriptural reflection. Questions for personal reflection and group discussion make this a good choice for parish use.

CARING FOR MOTHER: A Daughter's Long Goodbye. By Virginia Stem Owens. Westminster John Knox. Pp. 176. \$16.95. ISBN 978-0-664-23152-1.



Does the loss of faculties make us less human? The author wrestles with this question as she relates the deeply personal story of her mother's dementia and her own efforts to provide care and companionship through decline, suffering and death. Many will be able to relate to the questions, fears and guilt that the author relates.

COMPASSIONATE CAREGIVING: Practical Help and Spiritual Encouragement. By Lois D. Knutson. Bethany House. Pp. 256. \$14.95. ISBN 0-7642-0371-1.



This comprehensive and up-to-date resource book is loaded with checklists, tips and spiritual exercises for making
(Continued on next page)



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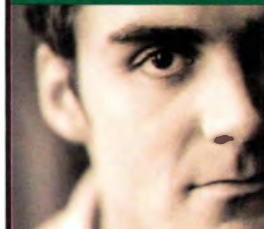
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(Continued from previous page)

caregiving more manageable under many different circumstances. The author is a pastor, healthcare chaplain and family caregiver who places special emphasis on the importance of spiritual care of the caregiver, and explores the sometimes painful emotions that caregivers must face. A valuable parish resource.

Anglicans in History

A variety of recent releases from Episcopal and other Anglican authors:

FIRMLY I BELIEVE: An Oxford Movement Reader. Edited by **Raymond Chapman.** Canterbury Press. Pp. 184. \$33.65. ISBN 1-85311-722-6.



From John Keble's renowned sermon in 1833 to the establishment of the Affirming Catholicism movement, this book focuses on the themes that characterize the Anglo-Catholic element within Anglicanism. The writings of many of the early Tractarians are presented in this valuable volume.

THE TRANSIT OF THE ANGLICAN MIND TO THE MARYLAND COLONY: Thomas Bray & the Bray Libraries of Christ Church Durham, Nanjemoy, Maryland 1696-1701. By **David R. MacDonald.** Cloverdale Books. Pp. 147. \$19.95. ISBN 978-1-929569-31-1.

The Transit of the Anglican Mind to the Maryland Colony



Not long after he became rector of Christ Church Durham, the author undertook a massive amount of research on his church, which has been operating in the same place for 345 years. The ministry of Thomas Bray, who was responsible for the church in Maryland, is examined in detail. Students of history should appreciate this.

AT THE HEART OF THE GOSPEL: Suffering in the Earliest Christian Message. By **L. Ann Jervis.** Eerdmans. Pp. 149. \$14. ISBN 978-0-8028-3993-0.



Three of the letters of Paul include teaching on suffering. L. Ann Jervis, a priest of the Anglican Church of Canada, writes about the experience of suffering based on those epistles, and even includes "conversations" with the apostle. She hopes readers will learn from Paul how we might respond to suffering.

HERESIES AND HOW TO AVOID THEM: Why It Matters What Christians Believe. Edited by **Ben Quash and Michael Ward.** Hendrickson. Pp. 148. \$16.95. ISBN 978-1-59856-013-8.



Well-known heresies such as Arianism, Gnosticism and Pelagianism are examined in sermons, along with some movements that may be unfamiliar. The editors and many of the presenters are Anglicans, and Stanley Hauerwas presents a cogent foreword. This work is surprisingly easy to understand.

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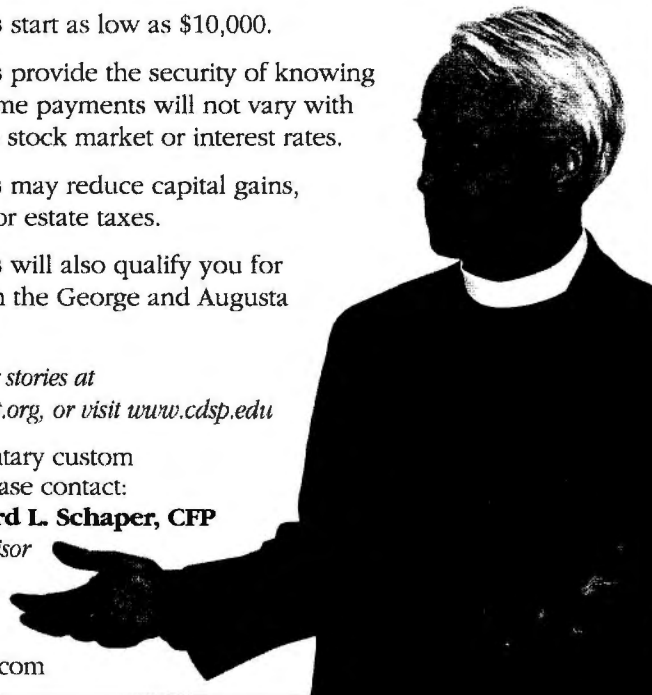
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By Richard J. Mammama, Jr.

The Mitford Books



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Since 1994, readers have followed the lives of people in a fictional community called Mitford, set in the foothills of North Carolina's Blue Ridge Mountains. The Mitford Books, as they have come to be known by their fans, have appeared at the remarkable rate of almost one each year during the last decade. In the Mitford Books, author Jan Karon chronicles the ministry and ministry-in-retirement of the Rev. Timothy Kavanaugh, rector of Lord's Chapel — "Father Tim" to his parishioners. Father Tim meets and ministers to all sorts and conditions, depicted lovingly by Karon in chapter after chapter of believable, thoughtful prose. The Mitford series is already a shelf-full of wholesome, delightful books whose characters become a reader's close friends over time.

Since 2001, the Mitfordbooks.com website has provided an online presence for information connected with Karon's novels and related publications, including children's books, cookbooks, religious quotation anthologies, and Christmas-themed short stories. The website is attractive, well designed, and easily navigable in Macintosh and PC environments, as well as in all standard browsers. As a sort of teaser for people who have not read Karon's work, the site makes first chapters of her books available. For established readers, the site provides reading group discussion guides, a bulletin board discussion forum for registered users, and a "Letter from Jan" section in which Karon writes an infrequent weblog about her life and writing.

Further features of the website including a subscription function for "The Grapevine," an electronic mailing list dedicated to Mitford topics, and a photo gallery. Of course, there is also ordering information for each book with active links to Amazon.com and other online book outlets. (Some portions of the site are closed to public view and can be reached only

after creation of a free username and password.)

With a new series of Father Tim novels due to begin this year — this time set in England, Ireland and Mississippi — the site should provide a valuable ongoing resource for readers who want to know more about the good work of this modern Anglican writer.

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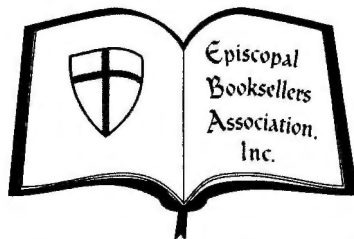




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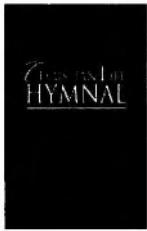
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MUSIC

The Christian Life Hymnal

Hendrickson Publishers. Pp. 688. \$9.95.
ISBN 1565639529.



Every hymnal errs in one direction or another. And there is no perfect hymnal (except, apparently, according to some people in the pew, the one that has just been replaced by the latest model!) *The Christian Life Hymnal* is no exception. On the positive side, it contains many of the standard hymns one would expect to see in any hymnbook of quality. In addition, it contains a goodly number of songs drawn from the contemporary Christian music industry of the past 20 or 30 years by artists such as Twila Paris and Stuart Townend.

There has also been a recognition by the editors that today's congregation may not understand some of the lofty antediluvian language of old texts. (What exactly is a *diadem*, anyway?) They have, therefore, footnoted such words with definitions to assist the reader in worship. Finally, tucked quietly away in the back, there are a number of new settings of service music. In particular, composer Eric Wyse has offered Mass settings that are both interesting and singable. Church organists seeking a little variety should take note.

On the down side, *The Christian Life Hymnal* overdraws from evangelical revivalist songs of the mid-19th and early 20th centuries. This could leave a congregation unfamiliar with this genre more or less uncomfortable and unable to use a significant portion of the hymnal. More than once, the very order in which the hymns are presented is cause for amusement. For example, Hymn 400 titled "Does Jesus Care?" is followed by number 401, "No, Not One!"

The Christian Life Hymnal offers good quality for the price for use in public worship or private devotion. The typesetting is readable. As an independent hymnbook, it attempts to serve a broad ecumenical audience. That is not easy to do and this is a good effort.

*(The Rev.) Scott Allen Seefeldt
Racine, Wis.*



WILLIAM WHITE in a Time of Turmoil

By Timothy B. Safford

In the appointed collect for Bishop William White's feast day on July 17, we recall a time in The Episcopal Church just as tense as ours:

O Lord, in a time of turmoil and confusion you raised up your servant William White, and endowed him with wisdom, patience, and a reconciling temper, that he might lead your Church into ways of stability and peace. Hear our prayer, and give us wise and faithful leaders ...

That time of turmoil was 1782. The Revolutionary War was ending, and a new nation emerging. The Rev. William White, just 34 years old and rector of Christ Church and St. Peter's in Philadelphia, where the vestry had banished the king's name from the appointed prayers on July 4, 1776, proposed a form of government as revolutionary as America itself, for The Episcopal Church to rise from the ashes of the Church of England.

In his revolutionary and incendiary pamphlet, *The Case of the Episcopal Church in the United States Considered*, White proposed that each new state (we would say diocese) choose its own bishop by ballot, and that the ballots be cast by both clergy and laity. Further, each state would send clergy and lay delegates to a convention where a constitution would be ratified that would bind all the separate

states/dioceses into one Episcopal Church.

So when Executive Council agreed last month [TLC, July 8] with the House of Bishops' statement made last March that only our General Convention, and not just bishops, could accept or reject the primates' "pastoral scheme" for The Episcopal Church, it affirmed the basic polity of The Episcopal Church conceived by White in 1782.

One factor in our current turmoil in The Episcopal Church and the larger Anglican Communion is the power and authority of bishops. One way to read the primates' communiqué is as a rejection of the polity of The Episcopal Church that limits the power of bishops to make policy for the larger church.

William White never proposed a
(Continued on next page)

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WILLIAM WHITE in a Time of Turmoil

(Continued from previous page)

distinct House of Bishops separate from the House of Deputies. For him, the clergy and laity meeting together, with their bishops, was adequate, as is still the case in diocesan conventions. Born and educated in the democratic cauldron of Philadelphia, White did not object to the role of bishops elsewhere, but believed the new Ameri-

can church had an opportunity to return to its primitive roots when, before Constantine, the laity participated in the selection of their bishop, and before 1066, when the power of a bishop was not an extension of the power of the state.

For the New England states, White's new democratic catholicism went too far. The clergy of Connecti-



The sign in front of Christ Church, Philadelphia, the church where William White is buried.

cut so objected to White's proposal to have the first duly elected bishop of the United States consecrated by presbyters, temporarily, until proper episcopal orders could be attained, they chose (without the vote of the laity) Samuel Seabury as bishop. He sailed for Canterbury, where he would not be consecrated, and then moved on to the non-juror bishops of Scotland.

Seabury believed that apostolic bishops, not a democratic process shared by clergy and laity, should determine the governance and worship of the emergent Episcopal Church. But for William White, who knew how difficult it would be to unify an Episcopal Church out of its very diverse parts, a method of choosing bishops was needed before the choosing could happen. For White, to do otherwise would be like electing George Washington the president, and then having him write the Constitution. Also, White believed having the English bishops consecrate the new American bishop to be a step toward restoring the ruptured Anglican Communion. So, after William White and Samuel Provost were duly elected, and then consecrated in 1787 by the English archbishops at Lambeth, a partial unity was restored, but the

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question remained if the new Episcopal Church could find unity with Bishop Seabury.

In time, William White's "patience, wisdom and reconciling temper" helped effect every compromise needed to satisfy Connecticut while keeping the other states content. Finally, in July 1789, with William White presiding at General Convention without Bishop Seabury or Connecticut present, the compromise was brokered, allowing a separate House of Bishops that could veto the actions of the House of Deputies. The convention adjourned until Bishop Seabury could join a month later, at which time Seabury became the second Presiding Bishop.

One other very significant compromise was offered: Connecticut was allowed to keep its own rules on bish-

I sometimes wonder if this first Presiding Bishop might be turning in his grave with our slow boil toward schism.

ops' elections without lay votes, and that diocese was permitted to not have lay members in its delegation to General Convention.

William White is buried in Christ Church, Philadelphia. Each Sunday I stand on his tomb and begin the liturgy. I sometimes wonder if this first Presiding Bishop, who served in that position for more than 40 years while also remaining diocesan bishop and rector of two parishes, who while holding to his distinctive low-church tenets also educated, formed and ordained high-church champions John Henry Hobart and Jackson Kemper, might be turning in his grave with our slow boil toward schism. Perhaps we could remember his words in reflecting on union with Seabury, "that forbearance and mutual toleration are at least sometimes a shorter way to unity than severity and stiffness." □

The Rev. Timothy B. Safford is the rector of Christ Church, Philadelphia.

Not the Same Old Song



Retirement with Grace for Clergy

April 14-16, 2007 Led by the Rev. Dr. J. Barney Hawkins IV

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.

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Bishop Ihloff to Pittsburgh Clergy: 'We Need You'

A decision to leave the Province 3 regional ministry jurisdiction of The Episcopal Church cannot be made unilaterally, according to the Rt. Rev. Robert Ihloff, retired Bishop of Maryland and president of Province 3, who wrote ordained clergy canonically resident in the Diocese of Pittsburgh on June 22.

"We need you," he wrote. "We need your voices, insights, your convictions, and your Christian fellowship. If the officers or ministry coordinators of Province 3 can assist you, answer questions, or simply be in dialogue with you, we welcome that opportunity. Meanwhile we remain in contact with a number of leaders in the Diocese of Pittsburgh and remember you all daily in prayer."

Last November delegates to Pittsburgh's diocesan convention voted to withdraw from active life in Province 3 ministry. Article VII of the constitution states that "no diocese shall be included in a province without its own consent," but the Rev. Barbara J. Seras, province coordinator, said the provincial leadership has received a definitive ruling from the Presiding Bishop's chancellor that General Convention must approve any changes in provincial membership. In one of the few business items during the annual provincial synod in Martinsburg, W.Va., on May 22, delegates debated, without coming to any conclusions, how to respond to the withdrawal from the province by Pittsburgh's leadership.

As far as the Province 3 leadership is concerned, Ms. Seras said Pittsburgh remains a member in good standing. It is one of three dioceses, along with Southwestern Virginia and Washington, in which the appointment of a representative to provincial council is pending. The province has never received formal notification about the decision at the Pittsburgh diocesan convention, and provincial ministry initiatives continue within the diocese.

Steve Waring



Carlyle Gravely/Jamestown Cross photo

Recalling the settlers' original sailcloth and using historic silver altar furnishings, the Rt. Rev. John Buchanan, Assisting Bishop of Southern Virginia, celebrates the Eucharist with the Rt. Rev. Heath Light (third from left), retired Bishop of Southwestern Virginia, the Rt. Rev. Peter J. Lee (fourth from left), Bishop of Virginia, and Presiding Bishop Katharine Jefferts Schori (right) at a service to commemorate the 400th anniversary of the first Anglican Eucharist at Jamestown, Va., on June 24.

Ugandans Plan for Bishop Suffragan in U.S.

The Anglican Church of Uganda announced June 22 that it will consecrate a former Episcopal priest to serve as bishop suffragan to its congregations in the United States.

The Rev. John Guernsey, rector of All Saints' Anglican Church, Woodbridge, Va., was selected by the Ugandan House of Bishops to oversee its 26 congregations in 12 states. He will be consecrated Sept. 2 in Mbarara, Uganda.

"The Rev. Guernsey has a long history with the Church of Uganda, including many short visits for teaching and preaching missions," said the Most Rev. Henry Orombi, Archbishop of Uganda, in a press release.

Bishop-elect Guernsey said the decision to consecrate an American bishop had been made at the December Ugandan House of Bishops' meeting and had been taken in consultation with other Global South provinces.

Uganda is not creating a separate ecclesiastical structure in the United States, he said, and would work closely with other Anglicans to provide a haven for traditionalist groups.

"Uganda is not building anything on its own, but we are working closely with Bishop Duncan and all our Common Cause partners toward a united and faithful Anglicanism in North

America," he told THE LIVING CHURCH. Bishop Robert Duncan, Bishop of Pittsburgh, is moderator of the Anglican Communion Network.

The 26 congregations, spread from Newport Beach, Calif., to Irondequoit, N.Y., are members of 10 different Ugandan dioceses. Under the plan set forth by the Ugandan House of Bishops, the 26 congregations will remain under the jurisdiction of their current bishops. Fr. Guernsey will be consecrated by the Ugandan House of Bishops as a suffragan to offer pastoral and episcopal support. He will remain rector of All Saints'.

Educated at Yale and the Episcopal Divinity School, Bishop-elect Guernsey has served his entire ministry in the Diocese of Virginia, first as assistant rector at Christ Church, Alexandria, from 1978 to 1981, and then as rector of All Saints'. He served as a deputy to General Convention from the Diocese of Virginia in 1994, 1997 and 2000.

Archbishop Orombi also announced that the Rt. Rev. Andrew H. Fairfield, retired Bishop of North Dakota, has joined the Church of Uganda and will assist bishop-elect Guernsey.

(The Rev.) George Conger



Fr. Guernsey

Same-Sex Blessings Not Approved in Canada

Bishop Hiltz Elected Primate

A General Synod resolution which would have allowed dioceses in the Anglican Church of Canada to authorize the blessing of "committed same-sex unions" failed by two votes June 24 in the House of Bishops.

The General Synod, which meets every three years, is the Canadian church's chief governing body and consists of three houses — bishops, clergy and lay people — elected as delegates locally in each of the church's 30 dioceses.

Lay delegates voted 78 to 59 in favor of Motion A187, and clergy approved it, 63 to 53. Bishops rejected the measure, 21-19. Approval by members of synod required a simple majority in all three houses after bishops and delegates earlier in the day narrowly approved Motion A186 stating "that the blessing of same-sex unions is consistent with the core doctrine (in the sense of being creedal) of The Anglican Church of Canada."

The Anglican Church of Canada's constitution stipulates that changes to the church's doctrine require a two-thirds majority by bishops and delegates at two successive General Synod meetings. When General Synod last met in 2004, the issue of same-sex blessings was referred to the Primate's Theology Commission for study.

A task force of bishops, led by the Rt. Rev. Victoria Matthews, Bishop of Edmonton, prepared the St. Michael's Report, which found that approval of same-gender blessings would represent a change to church doctrine, but not core doctrine. The St. Michael's Report was approved earlier during General Synod, which met June 19-25 in Winnipeg.

Debate over Motion A186 began June 23 and involved a number of complex procedural motions, leaving even the outgoing primate, the Most Rev. Andrew Hutchison, perplexed at times. Prior to the start of synod, the Council of General Synod proposed a compromise in which the motion on



Josie De Lucia photo

The Most Rev. John Sentamu (right), Archbishop of York, congratulates the Most Rev. Fred Hiltz, Archbishop of Canada, after his installation as Primate of the Anglican Church of Canada June 25.

same-sex blessings would require 60 percent approval at one General Synod meeting. Opponents of same-sex blessings insisted on two-thirds approval from two successive synods, while advocates argued that a simple majority at one synod ought to be sufficient.

The synod decisions on motions A186 and A187 left many on both sides of the same-sex blessing issue unhappy, with a number leaving the legislative hall in tears after the vote on A187.

"I don't think there were any winners," said Bishop Matthews, chair of the Primate's Theological Commission. "We know that people on both sides ... leave tonight with a profound sense of sadness that the body of Christ is broken."

In other news from General Synod, delegates approved an amended motion to receive the Windsor Report, and elected new senior leaders. The Rev. Stephen Andrews, president and vice-chancellor of Thorneloe University in Sudbury, Ontario, in the Diocese of Algoma, was elected prolocutor of General Synod on the fourth ballot on June 21. The prolocutor is chief deputy to the primate and second executive officer.

On June 22, clergy and lay deputies elected the Rt. Rev. Fred Hiltz, Bishop of Nova Scotia and Prince Edward Island, on the fifth ballot to be the next primate.

Another Installation for Bishop MacDonald

A new day is dawning for Anglican ministry among indigenous people, according to the Rt. Rev. Mark MacDonald, who was welcomed as the first National Indigenous Bishop of the Anglican Church of Canada June 21 during the church's General Synod in Winnipeg.

"There has been a renaissance of aboriginal rights in Canada," Bishop MacDonald said in an interview with *THE LIVING CHURCH*. "People have welcomed me with open arms."

Bishop MacDonald recently resigned as Bishop of Alaska. Earlier this month, he delivered his first address as Bishop of Navajoland in The Episcopal Church. While at first glance it might appear as though his responsibilities in two different provinces might be an anomaly, Bishop MacDonald said that most indigenous people in North America

reside on sovereign lands with local tribal government distinct from that typically found elsewhere in either Canada or the U.S.

There are about 225 indigenous congregations spread across Canada. Under the terms of his agreement, Bishop MacDonald will initially exercise a shared episcopal ministry in consultation with the local diocesan bishop in which the indigenous Canadian congregation resides, but if all goes well the plan is for the position to evolve into a new form of episcopacy in which he will be a pastor to a group of people irrespective of where they live, rather than to residents of a geographic diocese.

The Canadian House of Bishops has extended seat, voice and vote to Bishop MacDonald, but he will have to wait an additional three years before casting a vote during General Synod.

Appeal Court Ruling Favors Diocese of Los Angeles

A California Court of Appeal has ruled in favor of The Episcopal Church and the Diocese of Los Angeles on all counts, setting the stage for a probable appeal to the state supreme court in three cases where the majority of members voted to leave The Episcopal Church for oversight by bishops in other Anglican provinces.

A three-judge panel unanimously concluded that "the right of the general church in this case to enforce a trust on the local parish property is clear," Presiding Justice David G. Sills wrote in the 77-page decision. Also overturned were Strategic Lawsuit Against Public Participation (SLAPP) claims against the diocese.

Three years ago, three parishes: St. James', Newport Beach, St. David's, North Hollywood, and All Saints', Long Beach, severed their relationship with The Episcopal Church and placed themselves under the jurisdiction of an Anglican bishop in Uganda. Each parish claimed it was entitled to

its property. The diocese, citing church canons which place all parish property in trust for the church, asserted it was entitled to retain the property. Litigation followed.

"Yesterday's decision contains the most thorough analysis yet of church property law in California, and should dispel any notion that local congregations of a hierarchical church may leave the larger church and take property with them," stated John R. Shiner, chancellor for the Diocese of Los Angeles.

Courts in Conflict

The decision puts one division of the appellate court in direct conflict with other California court of appeal decisions, according to Eric Sohlgren, a legal spokesperson for the three parishes. The 2004 decision in *Calif. Nevada Annual Conf. vs. St. Luke's Methodist Church* was only the most recent over the last 30 years in which California appellate courts have rejected the idea that it must automat-

ically defer to the denomination in church property disputes, he said. "Under this ruling, any big church which calls itself hierarchical could try to confiscate the property of a local congregation simply by passing an internal rule. That idea offends basic principles of fairness and property ownership."

If the parishes decide not to appeal to the California Supreme Court, the case will be returned to Orange County Superior Court with new instructions on which legal principle Judge David Velasquez will employ.

Healthy Giving

\$18.5 Million Pledged in Diocese of Upper South Carolina

The Diocese of Upper South Carolina has an enviable dilemma: what to do with the \$18.5 million in pledges that its members have promised to contribute during the past two years. Congregations tithe a portion of the pledge back to the diocese, a windfall for Upper South Carolina, which currently uses none of its limited endowment to fund day-to-day operations.

During a diocesan leadership conference May 19 at Christ Church, Greenville, the Rt. Rev. Dorsey Henderson, Bishop of Upper South Carolina, and other diocesan leaders surveyed some 250 lay and clergy participants and reflected on the "Vision Action Plan" that helped make the capital campaign a success.

Two years ago during the business portion of diocesan convention, Bishop Henderson announced that the diocese had received an undesignated gift of \$300,000. After consultation, it was decided that the money would be used to fund parish leadership training and a stewardship consultant.

"We've succeeded if they don't consider this a fund-raising plan," said the Rev. Canon Mark Clevenger,

(Continued on page 29)



Episcopal Carmel of Saint Teresa photo

The Most Rev. Rowan Williams, Archbishop of Canterbury, has tea with Sr. Mary Lynn during a surprise visit June 13 to the Monastery and Saint Joseph's Guest House of Episcopal Carmel of Saint Teresa in Rising Sun, Md. Archbishop Williams spent most of the June portion of his summer sabbatical at Georgetown University.

ADDRESS *the Stress*

*Caregivers need help
to avoid burnout*

By Michael O'Loughlin

Americans are living longer lives than ever before—nearly 78 years on average, according to the U.S. Census Bureau. But with so many people living longer, that also means more Americans are requiring more years of care.

Millions of seniors requiring care are attended by their spouses or their own adult children. According to the National Family Caregivers Association, there are an estimated 28.8 million family caregivers in America logging an estimated 30.8 billion caregiving hours annually. A study by Janet Clark and Katherine Weber of the University of Missouri found that on average, an American woman will provide about 18 years of some kind of care for her elders.

It's understandable that caregiver stress is a daily fact of life for many Americans. The National Women's Health Information Center, part of the U.S. Department of Health and Human Services, notes that many caregivers struggle to balance caregiving with other responsibilities, including full-time jobs and raising their children. "Constant stress can lead to burnout and health problems for the caregiver, who also may feel guilty, frustrated, and angry from time to time," the center observes.

Statistics from the American Association for Marriage and Family Therapy bear this out. Four out of five caregivers say they feel a great deal of stress, and 50 percent have clinically significant depression. Even if a spouse or adult child isn't personally providing hands-on care, the burden of worrying about an aging loved one can be stressful. Living far away from an aging parent can be a source of worry, as is the strain of watching a spouse or parent's gradual decline.

This anxiety can cause a significant strain on an adult child's other relationships, such as his or her marriage. Husbands and wives can become more

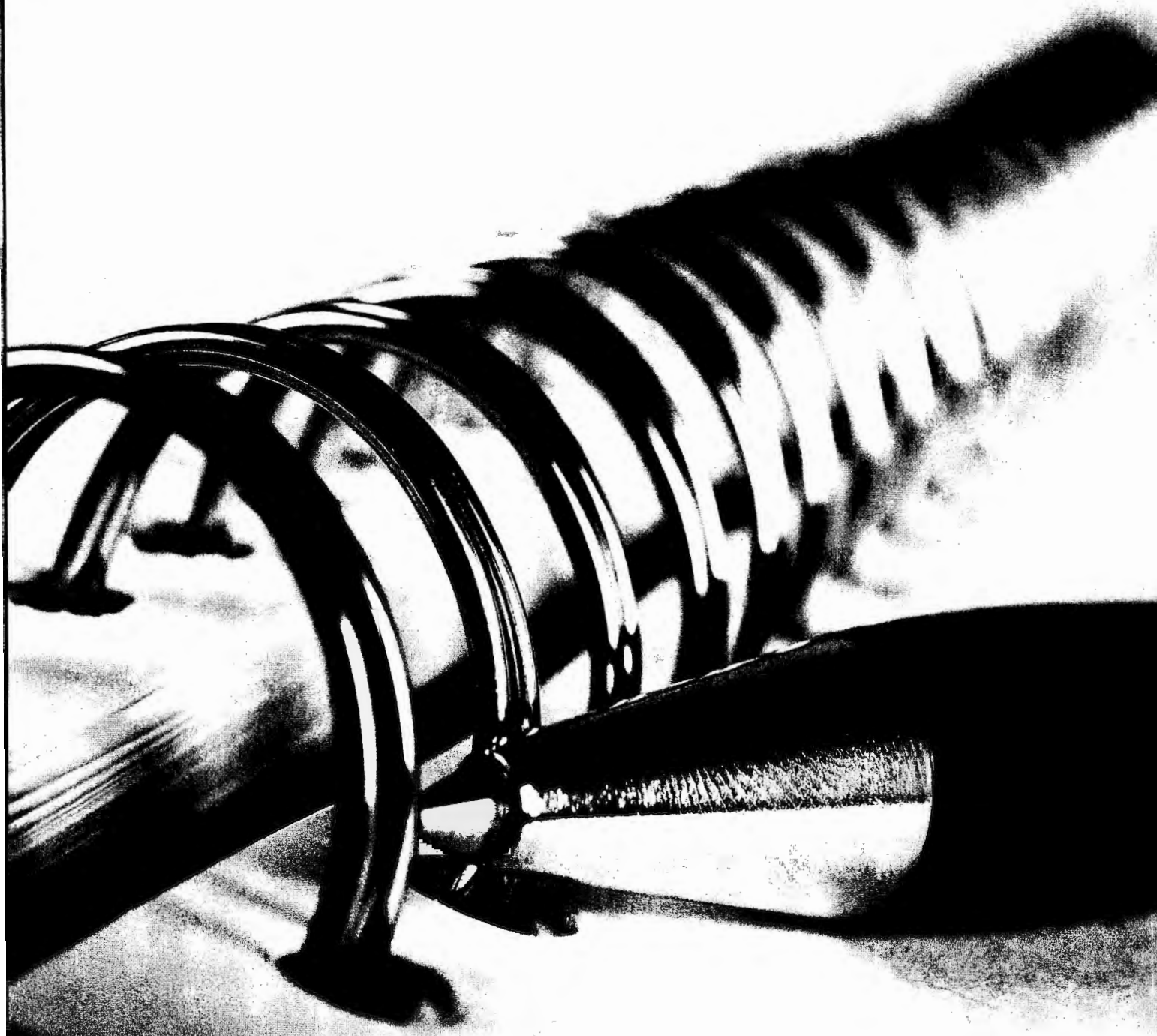
(Continued on page 27)

The National Family Caregivers Association recommends the following steps to address the stress of caregiving.

1. Break the overall caregiving job into individual tasks.
2. Realize that asking for help is a sign of strength.
3. Make a list of all the tasks to be performed, e.g., shopping, cooking, household upkeep, paperwork, doctor visits.
4. Break the list down into categories, such as one-on-one care, transportation, grocery shopping, and housework.
5. Make a second list of caregiving tasks that worry you most.
6. Break the second list into categories, such as financial, health and emergency needs.
7. Take some time to appreciate your progress so far.
8. Sort the lists into four new categories:
 - Things that can't be delegated
 - Things you enjoy doing
 - Things you dislike or find difficult
 - Things that "just have to get done"
9. Consult with family and friends for their insights on how you've arranged your list.
10. Select a small task and ask someone for help with it. Once you start, it gets easier to ask others for help — making life better for you and the one for whom you're caring.

Joys of a Journal

Retirement can be the perfect time to keep a spiritual log



Ever think about keeping a spiritual journal? It's never too early to begin, but the best time of all is retirement. No more excuses about being too busy. Start now, and you'll reap real rewards sooner than you think. How?

By Boyd Wright

I started a journal of my spiritual feelings 28 years ago at age 51. The first entry (taking exception to C.S. Lewis' view of natural law) is dated Aug. 7, 1979. I wrote the most recent (applauding a passage on prayer from Thomas Merton) last week. I kept the journal during the busy working years, then, with special satisfaction, on into retirement. The pages, handwritten, typewritten, now computer-driven, fill six bulging folders in the bottom drawer of my desk. (Next year I'll need a second drawer.)

I write when the spirit moves me. I might write every few days; I might let months go by. I might cover half a page or two or three pages. My subjects are simple and stay the same: God and my questions and my faith.

In my jottings I've had plenty of help. I've used the journal partly as a commonplace book, recording spiritually useful things I've read or heard. Then I comment on them, dissect them. This sparks my own thoughts and prayers. Reliving many of them today awakens old feelings, prompts my imagination and helps me find new ways to think about God.

Sometimes, amongst my mass of papers, I want to find what I might have thought about a special topic. So I keep a little box of file cards headed with subjects, and under them I note the date of each entry. This way I can bring my mind to bear again on a special problem. It helps, too, to mark the seasons. If I want to prepare, say, for Epiphany or Pentecost, the card file leads me to my earlier thoughts.

Of course, the discipline of keeping a journal has practical value. It hones your writing ability. But a spiritual journal does more. It leads to real meditation. If you're going to spell out your ideas on the page or on the screen, you have to marshal your thoughts and bring them down to earth. You can't sit in a quiet reverie. The keyboard won't let you daydream. The words you pound out demand your concentration.

As I turn back to my journal's older pages, many of them yellowing, I see how they helped me through the years to grow spiritually. Some of the early entries sound naïve now. Could I really have believed that, missed the deeper meaning, failed to think that question through? But looking again at those issues that once bedeviled me, I'm struck by how the simple act of writing about them cleared things up. Putting the doubts into words and putting the words on paper focused my mind and let me work through the tangles. Maybe my growth hasn't been steady; my faith may have zigzagged, but the line on the graph is pointing up.

My journal has also helped me over some dry periods in my faith — those spiritual blahs we all get from time to time. When in such a mood, I can dig into my folders and

flip pages at random. My own words from the past give me the jolt I need. Old thoughts come flooding back. This is how I felt then, how I believed. The half-forgotten words echo into my restless mind. I read a little further and find peace and comfort. Maybe the blahs aren't entirely over, but I'm getting back to spiritual health.

Perhaps most of all, I've learned that writing in a private journal is a good way to pray. Surely God heeds what we write as well as what we say. As we think about God and try to commit our thoughts precisely to paper, we are in a real sense reaching out to him. Our act of creating becomes a hymn of praise. As we search our minds for the best words we can find and compose our sentences with our best loving care, we are sending them to God. And I feel sure he is receiving them.

Now a couple of caveats. I've learned not to use this kind of spiritual journal to pour out my momentary worries and disappointments. Reading the pages later you'll find them ill tempered and out of proportion. If you're upset, find a better way to vent your frustration. Wait to write during a quieter time. You might even learn to come to terms with what's bothering you — and that would make a far more useful journal entry.

Also, avoid stream-of-consciousness writing, letting your thoughts run on. This has its place, but not here. Fall into that trap, and, looking back, you'll embarrass yourself. Too often I wince at my own ramblings and verbiage. Try to write not for yourself but for a reader, even if that reader is nobody but you. With each entry, pick a point to make and stick to it. Strive for brevity and, above all, for clarity. (Sometimes I reread my own stuff and wonder what in the world I was trying to say.)

But how do I decide what to write about? What for me makes a good journal entry? Books, articles, TV programs, sermons, conversations give us the raw material. Mine them and you'll find nuggets to record and further your faith. Moreover, provocative subjects keep cropping up that demand a point of view. Right now I'm ready to tackle a topic David Kalvelage recently addressed in his Editor's Column: Should we stop calling Jesus "Lord?" [TLC, May 6]. I can't wait to sound off on that one.

So why don't you start a journal, too? Begin now. If you're young, so much the better. But retirement provides the perfect time. The benefits and the joy will come before you know it. Just a few entries down the road, you'll turn back the pages and you'll remember. You'll make discoveries — about your faith and about yourself. □

Boyd Wright is a retired journalist who lives in Mendham, N.J.



Bob Hoffman (left), Joe Lanni and Max Horton in the Pub at Canterbury on-the-Lake, Waterford, Mich.

Canterbury on-the-Lake photo

Deepening Faith *Spiritual Life in Retirement Communities*

By John Schuessler

The Rev. Leigh Jacobsen was in a hallway at St. Paul's Senior Homes and Services in San Diego, Calif., when a familiar male resident stopped to tell the chaplain some important news. Not many days before, Fr. Jacobsen and the resident, a Roman Catholic, had been planning the man's Requiem Mass (which wasn't imminent). Since that meeting, something had happened: The man had fallen in love. "Funeral's off — wedding's on," he announced.

Days later, the resident had second thoughts and decided to rescind his marriage proposal. So the next time he met the chaplain, he gave him an update: "Wedding's off — funeral's on."

Funerals may be more regular events than weddings at St. Paul's, but Fr. Jacobsen said most people there aren't waiting to die. On the contrary, he talked about people learning to live as a family and care for one another as they deepen their faith, or discover faith in God for the first time. Episcopal chaplains contacted at other facilities around the country told similar stories.

"There is life here. You meet some incredible people who've lived incredible lives," Fr. Jacobsen said about the Episcopal retirement community, which offers independent and assisted living, a skilled nursing facility, and an adult daycare center that works alongside a daycare center for children. In addition, the children visit the assisted living facility regularly

for games and music activities.

Fr. Jacobsen presides at the Eucharist weekly in each facility. Roman Catholic Masses are held monthly and a Roman Catholic lay person leads the Rosary during other weeks. A non-denominational service takes place on Sundays. Among Fr. Jacobsen's other responsibilities, he leads a Bible study with the children.

Residents of St. Martin's in the Pines, a retirement community in Birmingham, Ala., also have active spiritual lives. The Rev. John W. Cruse, chaplain, and the Rev. Katy Smith, a deacon and the director of pastoral care, together preside at three Sunday services, a service on Thursday in the skilled nursing facility, and a Wednesday morning service in the apartments.

Other offerings include "a very active Bible study in independent living," Fr. Cruse said. "Katy has another group in which the residents talk more about their lives.

"The response is extremely good," he said. Most of the residents are not Episcopalians, but "that doesn't seem to stop them from coming to church."

The spiritual concerns are not much different than for most people, Fr. Cruse said. "I suppose that 'meaning' is very high on the list: 'What has my life meant?' 'Why is God keeping me alive in this old and pained body, when I can no longer do anything useful?' They question the value of their life in terms of 'doing' rather than 'being,' and we try to help them shift to the 'being' part."

Many intergenerational activities enhance life at St.



St. Paul's Senior Homes and Services photo

The Rev. Leigh Jacobsen spends time with a resident at St. Paul's Senior Homes and Services, San Diego, Calif.

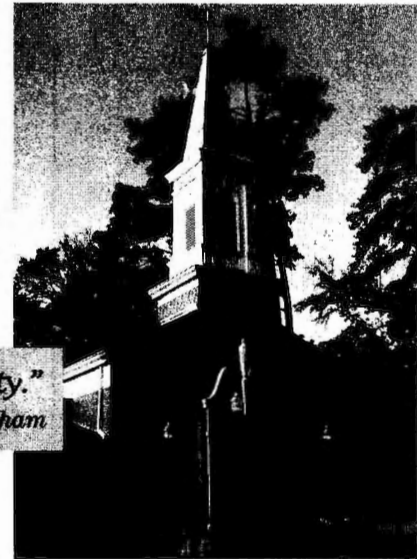
Martin's. "From small children to teenagers to adults of all ages, we have a very active interface with people from the outside," Fr. Cruse said. "We never want [residents] to feel cut off from the world outside the facility."

Fr. Cruse is a professor of history at the University of Alabama-Birmingham, so one afternoon a week at St. Martin's he leads a discussion of history. For a while it was the lives of the presidents; more recently the subject has been the English Reformation. "I often do mind

driving force throughout her life," he said. She accepted his invitation to pray for her, and they ended by praying together the Our Father and Hail Mary. "When I opened my eyes," he said, "I saw tears streaming down her face." Later he brought her a rosary.

Fr. Kerr said he had been feeling badly that day for not making time for Morning Prayer as he normally does. "I'm kind of one of those old-school types, saying the Offices every day, but I didn't get a chance to say Morning Prayer. I was feeling anxious, but when I went around to each of these residents, I realized God's grace found me out, even when I didn't take time for him."

Canterbury includes independent and assisted living, short- and long-term care, and an Alzheimer's unit, where Fr. Kerr leads a devotional and the singing of familiar hymns. Prayer groups, a spiritual formation group, and a rosary group are among regular meetings.



St. Martin's in the Pines photo

The chapel at St. Martin's in the Pines, Birmingham, Ala.

"We never want [residents] to feel cut off from the world outside the facility."

— The Rev. John W. Cruse, chaplain at St. Martin's in the Pines, Birmingham

stretching sorts of stuff," he said.

A common misconception about people later in life is that "they sit around and are unengaged in any critical thinking," said the Rev. Robert Kerr, chaplain at Canterbury on-the-Lake, a mission of St. Luke's Health Ministries in Waterford, Mich.

"I see much more engagement than in any other stage of life in issues of their faith," Fr. Kerr said. "To say they sort of stop and relax all the time is not true. Probably at another stage of life, they would have never let me in. They invite me to be their spiritual mentor, their pastor, their friend."

Ecumenical Communities

Fr. Kerr said retirement communities are places to experience ecumenism at its best. He described one resident, a retired instructor at Wheaton College, whose thinking remains very much in line with her Presbyterian, evangelical background.

"She's probably one of my most faithful attendees on Sunday morning [at Eucharist] and at Bible study," he said. "She addresses me as 'Father' and has no qualms about it. I have to say, I really learn from this woman."

Recently, a new resident was waiting in the chapel while Fr. Kerr helped set up for the Roman Catholic Mass.

"She invited me in immediately to talk about her health concerns, how she doesn't want to give up her independence, and how her faith in God has been a

Pastoral Presence

The chaplain's presence is valuable especially when residents fall ill and need to go to a hospital.

"There's a tendency for seniors to get lost in the healthcare system," Fr. Jacobsen said. "They can go to the emergency room and sit for hours on end, be isolated, feel isolated, and are not inclined to challenge the system. They can be quite alone."

"A number of people I spend time with never come to services, but are very happy to see me one-on-one," he continued. "Seniors are certainly much closer to eternity and are much more aware of it than the normal community, although they are still very inclined to engage in denial. It's important to be there for them when cracks appear in the shell of denial. Then they are very vulnerable. A pastoral presence is very comforting and helpful."

Giving up homes, automobiles and many other possessions and moving into a small apartment is a difficult transition, but "normally they adjust, make friends, and end up being very happy," he said. "And I think to a great extent that is because of the community and the support they have from one another. They really do end up being very much a family."

"I think this facility, in some ways more than a lot I've run into, is a very happy place." □

Arrrgh!

With the HipHopEMass so successful that it's now added a music school, and the U2charist being celebrated all over the world, perhaps we ought to pay attention to the Pirate Eucharist. Taken from *The Soprano Wore Falsettos* by Mark Schweizer (St. James Music Press), this liturgy may be trying to take advantage of the popularity of *Pirates of the Caribbean*. A reader in West Tennessee sent a copy to TLC and called it "another step toward integrating Christianity and faith in the modern world."

Some excerpts:
*Arrrgh! Alleluia, Christ,
 he be risen!*

*Arrrgh. The Lord,
 he be risen indeed. Alleluia!*

*The Lord be with ye.
 And also with ye.*

*The Holy Gospel of arr Lord Jesus
 Christ accordin' to Cap'n . . .*

*We believe in the Holy Ghost,
 the Lord, the giver o' life.
 Who proceeds from the Admiral
 and the Cap'n.*

*Let us confess arr sins against
 the Admiral and our maties.*

How about this for the offertory sentence?

*Now we be takin' a portion of your
 ill-gotten booty.
 Let the pillagin' commence!*

*Holy and gracious Father: In yar
 infinite love ye made us far
 yerself; and when we had fallen
 into sin and become one o' Davy
 Jones' own, ye, in yar mercy,
 sent Jesus Christ...*

*After mess he took th' cup
 o' grog...*

Hopefully, your rector will give you plenty of advance warning before this rite is used in your parish.

*

The question posed in this space by a reader in Connecticut [TLC, June 24] con-



cerning the function of the word "seeing" in the traditional collect for Proper 18 brought several responses.

The opening sentence of the collect reads:
*Grant us, O Lord, we pray thee, to trust
 in thee with all our heart; seeing that, as
 thou dost always resist the proud who con-
 fide in their own strength, so thou dost not
 forsake those who make their boast of thy
 mercy...*

David M. Bull, Jr., of Alva, Fla., and our frequent Western Kansas correspondent, the Rev. James Graner, said substitute the word "understanding" makes the meaning clear. His bishop, the Rt. Rev. James M. Adams, Jr., suggests substituting "because we have seen this in the past." William Keller, of Hudsonville, Mich., believes "seeing" in this case means "to discern." "This is a deeper sense than merely 'seeing,'" he writes, "and could even mean to make sure, 'to have knowledge or experience.'"

*

The most recent issue of *Diakoneo*, newsletter of the North American Association for the Diaconate, contains some interesting statistics. For example, of the 2,581 living deacons in The Episcopal Church in 2005, 1,126 are male, and 1,455 are female. There is a similar proportion in the Anglican Church of Canada, with 116 male and 144 female. More than 2,000 of the American deacons are age 55 or older.

*

Yes, we have been having some problems with on-time delivery in some parts of the country, but TLC gets to a subscriber in Cape Town, South Africa "before the date on the cover" frequently.

*

Note to A.J. in the Diocese of Dallas: The Episcopal Church's Office of Government Relations in Washington, D.C., calls to attention the positions and policies of the church to members of Congress.

David Kalvelage, executive editor

Did You Know...
**Praise music at St. Matthew's
 Church, Lisbon, Maine, is led by
 The Chapel Chicks and Chap.**

Quote of the Week
**Evangelist Tony Campolo, in
 an interview with the English
 newspaper Church Times
 on social activism: "Everyone
 should be arrested at least
 once for the gospel."**

Adding to the Confusion

No sooner had Anglicans digested the news that the Church of Kenya would consecrate an American priest as one of its bishops [TLC, July 8], the Church of Uganda announced that it too would have an American bishop. The Rev. John Guernsey, rector of All Saints' Church, Woodbridge, Va., will be consecrated in August as a bishop in the Ugandan church to provide episcopal ministry to that province's congregations in this country.

The announcement adds to the confusion over the various Anglican provinces that have established congregations in this country. While it is welcome news that many traditionalists who are unable for theological reasons to accept the ministry of their diocesan bishop are able to have someone else who is willing to offer pastoral care and sacramental ministry, it is nonetheless confusing to those who do not know where to turn. If it is necessary for these other Anglicans to offer alternatives in this country, we hope it could be more of a unified presence. The present variety is of little help.

Conflicting Decisions

Much of the Anglican Communion looked on with interest as the Anglican Church of Canada held its General Synod last month in Winnipeg. Not only was the Canadian church electing a new primate, but it was also facing controversial legislation on whether the church ought to bless same-gender relationships. Following the election of Bishop Fred Hintz as primate, the synod addressed the matter of same-gender blessings, and wound up sending less than a clear message to the rest of the Communion.

First, delegates adopted a resolution that states such blessings are "not in conflict with the core doctrine" of the church, and later, they voted not to approve same-gender blessings by a two-vote margin in the House of Bishops. The results are confusing to many. In saying there is no core doctrine against such blessings, legislators stated there is no reason for these services not to take place. Then they adopted a resolution that prevents them.

The outcome probably will have little effect on the Canadian church. Those clergy who favor the blessings of same-gender relationships will continue to perform them, citing the fact that they are not in conflict with core doctrine. Opponents are likely to use the synod's vote against blessings as justification. No one would blame the rest of the Anglican Communion if it reacted with bewilderment.



Not only was the Canadian church electing a new primate, but it was also facing controversial legislation on whether the church ought to bless same-gender relationships.

Matters of the Spirit

It is easy to lose track of the fact that there are spiritual dimensions to retirement. As they retire, people can get so caught up in such issues of retirement as when to stop working, where to live, and how much will it cost that spirituality may be overlooked. While the practical aspects of retirement are important, to be sure, issues of a spiritual dimension need to be taken into consideration as well.

Noting that the portion of society age 65 and above continues to increase at an astounding rate, we present this annual Retirement Issue — a resource for persons looking ahead to retirement or for those who already have entered that phase of their lives. One of the articles in this special issue offers a sampling of how retirement communities address the spiritual needs of residents. Among the books reviewed is one that examines spiritual wisdom in retirement. Another article looks at issues of caring for the elderly. This issue also contains advertising that should be helpful for those of retirement age. Recognizing that many of our readers fall into that age group, we present this issue along with our best wishes for a healthy and happy retirement.



READER'S VIEWPOINT

Confessions of an

Episcopal

By Kenneth Aldrich

Fundamentalist: That abominable “f word,” so inimical to polite society in The Episcopal Church; the most offensive term of opprobrium the liberal religious establishment can use to demean its adversaries. It would seem that one may be almost anything in The Episcopal Church today except a fundamentalist.

Even in centers of American Anglican conservatism, this appellation is taboo. Calling someone at Ambridge or Nashotah a “fundamentalist” quite likely could result in your being regarded as a *persona non grata* on campus.

Over the course of my ministry, I began to notice that whenever my revisionist colleagues were not able to refute an orthodox argument, they could reduce their opponents to embarrassed stammerings of protested innocence, and thereby regain the upper hand, merely by declaring “You sound like a fundamentalist.”

After personally enduring this supercilious put-down on a number of occasions, I turned the tables on my antagonists by responding, “Yes, you’re right. What’s wrong with that?” This retort reduced opponents to stunned silence and forced the debate back to a reasoned discussion of the issues at point. The other side could no longer carry the argument by dismissively stigmatizing the traditionalists with a pejorative label.

As time went on, the more I owned up to being a “fundamentalist,” the more comfortable I felt with the appellation. What is so bad about affirming the fundamentals of the Christian faith set forth in the historic creeds of the Church?

Before I spell out what being a fundamentalist

means to me, let’s dispel three widely held misimpressions. First, I know of no fundamentalist who interprets the whole of scripture literally. Otherwise, there would be people walking about with eyeballs plucked out and severed extremities. Fundamentalists realize that while much of the Bible is meant to be understood literally, other portions are meant to be understood as poetry, parable, hyperbole, allegory, symbol and so forth.

Scripture itself teaches that “the letter killeth but the spirit giveth life.” Thus the Holy Spirit, who divinely inspired the Bible’s many human authors, also quickens the meanings of scriptural texts in the hearts and minds of believers. What fundamentalists do affirm is that precisely because God the Holy Spirit inspired the books of the Old and New Testaments, they constitute God’s word written, and therefore they are true and authoritative for all God’s people in all times and all places.

Second, no true fundamentalist can be a self-righteous legalist. Fundamentalists clearly affirm that “all have sinned and come short of the glory of God” (Rom. 3:23), and that “by grace are ye saved . . . and not of works, lest any man should boast” (Eph. 2:8-9). Even the best of human effort always falls short. Thus Pharisaism – ancient or modern – is totally inimical to the gospel of Jesus Christ. Neither the old moralisms of the right nor the new political correctitude of the left can save the souls of us miserable offenders. Only the redeeming love of Jesus, poured out so lavishly for us on Calvary, ultimately avails.

Fundamentalists do affirm, however, that God calls Christians to walk in newness of life as a grateful (and grace-filled) response to all that Christ has done for us. This involves aligning one’s personal values, attitudes, and lifestyle with the timeless and ever timely

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



Fundamentalist

Getting
to the root
of what that
really means

principles and precepts set forth in scripture rather than just to “go with the flow” of one’s personal inclinations or the trends of secular culture. Such a call to holiness of life can appear impossibly difficult since it is so contrary to our selfish, fallen, Adamic nature. Yet the Holy Spirit inspires and empowers us to press on, and God’s word assures us that his grace is sufficient to sustain everyone who waits upon the Lord with faith, hope and love in the pursuit of our high calling in Christ.

Third, most fundamentalists are hardly the unlearned ignoramuses that their detractors would have one believe. As a matter of fact, I discovered that honest scholarship is highly prized and much encouraged in fundamentalist circles.

In a more positive vein, just what are fundamentalists? We fundamentalists are people of faith, embracing Jesus Christ as our Savior and Lord. Each day we experience a fresh intimate personal communion with him. This holy relationship is the ground of our new and unending life as children of the living God.

Moreover, we are people of boundless ecstatic hope, trusting wholly in the risen Christ for this life and the life to come, for he is the Alpha and the Omega, the author and finisher of our salvation. We eagerly anticipate that eternal kingdom of love, righteousness and peace where he shall reign as King of Kings and Lord of Lords.

Finally, we fundamentalists feel Christians are pre-

eminently called and equipped to be a royal priesthood of divine love as integral members of the mystical body of Christ. Because we know that without Christ’s redeeming and salvific love, humanity will surely perish, we take the great commission of Matthew 28:19-20 very seriously.

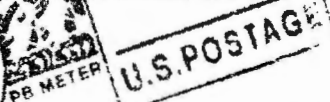
I have been told by many critics in no uncertain terms that fundamentalism is incompatible with Anglicanism. However, those who made such dogmatic assertions have never adduced the proof to sustain them. My research has tended to confirm that just

the opposite is true. The more I read of Latimer, Cranmer, Hooker, Andrewes, Wesley, Wilberforce, Pusey and Keble, the more it becomes apparent that these great luminaries of our Anglican heritage with their high view of scripture fall well within the parameters of what the contemporary revisionists within The Episcopal Church dismiss as “fundamentalism.”

With all the assorted progressives, humanists, self-styled “moderates,” liberals, New Agers, revisionists and radicals leading Episcopalians down the primrose path to self-destruction, I submit that what our beleaguered church most needs to survive intact is more self-confessed fundamentalists – people who will affirm and hold fast to the faith once delivered to the saints, willing humbly and patiently to speak the truth in love to our non-fundamentalist sisters and brothers and be equally willing to listen with respect to what they have to say. □

Most fundamentalists
are hardly the unlearned
ignoramuses that
their detractors would
have one believe.

The Rev. Kenneth D. Aldrich is the retired rector of Trinity Church, Red Bank, N.J. He lives in Huntingdon, Pa.



Fair and Reasoned

"Coup d'Eglise," by the Rev. Frank Wade [TLC, June 24] recognizes that "perhaps the Anglican Communion needs a stronger center," but sees a proposed Anglican Covenant as a possible "power grab by the primates."

It says The Episcopal Church (TEC) gave expression to a "faithfully developed . . . view of human sexuality." If that implies a new teaching reached by a theological process, it is not the case. TEC has no process to deliberate upon doctrinal issues. When a process was proposed at the 1997 General Convention (Res. B-037), it was tabled by the Theology Committee. TEC's new "view" was made without convention having a plenary debate on a doctrinal change, considering the other provinces' views beforehand, or providing a convention-approved written theological statement on whether the new "view" could be reconciled to scripture and tradition, and how the "view" could affect unity in the Anglican Communion and the body of Christ.

A fair and reasoned process is what gives people confidence in the actions of its church leaders — especially when dealing with scripturally based teaching. The processes of Vatican II and protestant denominations should be studied. By the lack of adequate process in what TEC has done, many are not confident that the new "view" represents God's will. Some actually feel unsafe, in terms of judgment day, in case TEC's new "view" is wrong and the traditional teaching is right. TEC has shown no charity to people with these concerns. TEC's lack of process and charity are as much responsible for the current difficulties as the new "view" itself. Consequently, many are praying for approval of an Anglican Covenant, which can establish some process on "doctrinal . . . matters that have Communion-wide implications." They are less worried about any "power grab by the primates."

David R. Bickel
Emmitsburg, Md.

'I'm Proud to be...'

After attending a luncheon with Presiding Bishop Schori in Hutchinson, Kan., and hearing her speak and answer questions, I turned to our parish deacon and said, "I'm proud to be an Episcopalian and have her as our Presiding Bishop."

I understand that average national Sunday attendance is down, but at St. Peter's, Kansas City, it is up. We focus on welcoming non-church neighbors into our parish community as we proclaim the good news of Jesus Christ.

Does Canon Michell [TLC, July 1] have any suggestions about changing the direction of most mainline denominations? Maybe he could start by having the Diocese of Dallas pay its full

assessment to the national church. Is the cup half empty or half full, Canon Michell?

(The Rev.) Russell W. Johnson, Jr.
St. Peter's Church
Kansas City, Mo.

Value of Stones

As I read Ruth Cummings' article on the "use" of stones in the Bible [TLC, June 17], I thought of the stones I have felt compelled to collect during my travels. At first, I was drawn to the shape, texture, color(s) (like picture jasper), the contrast between the relatively innocuous exterior of a geode to the wondrous crystals revealed when split in half. I have three small pieces of gray rock with white veins that I

picked up from the shore of Vinal Haven, Maine. Every once in a while I'll look at them and sometimes hold them briefly before returning them to their resting place. Holding the stones flood me with memories of my visit to the Maine island, and I have a tangible piece of that land whose granite quarries gave us the "stones" that built the Cathedral of St. John the Divine in New York City.

Now I realize why some people want to collect stones. A number of years ago I led a pilgrimage to Medjugorje. I saw hundreds of pilgrims picking up rocks from Apparition Hill and from the mountain where the villagers had erected a huge cross in 1933 to commemorate Jesus' crucifixion. I remember thinking, "If this continues, the villagers won't have to clear the land. The pilgrims will have done it for them." Each one of the pilgrims wanted a piece of this holy ground to take home with them. Similar to the Ethiopian eunuch who brought dirt from Jerusalem so when he prayed at home he could pray on "holy ground."

Stones connect us to the earth, to the creation of the planet, and in turn to the Creator.

(The Rev.) William S. Marshall, Jr.
St. Clement & St. Peter's Church
Wilkes-Barre, Pa.

Never Unbiased

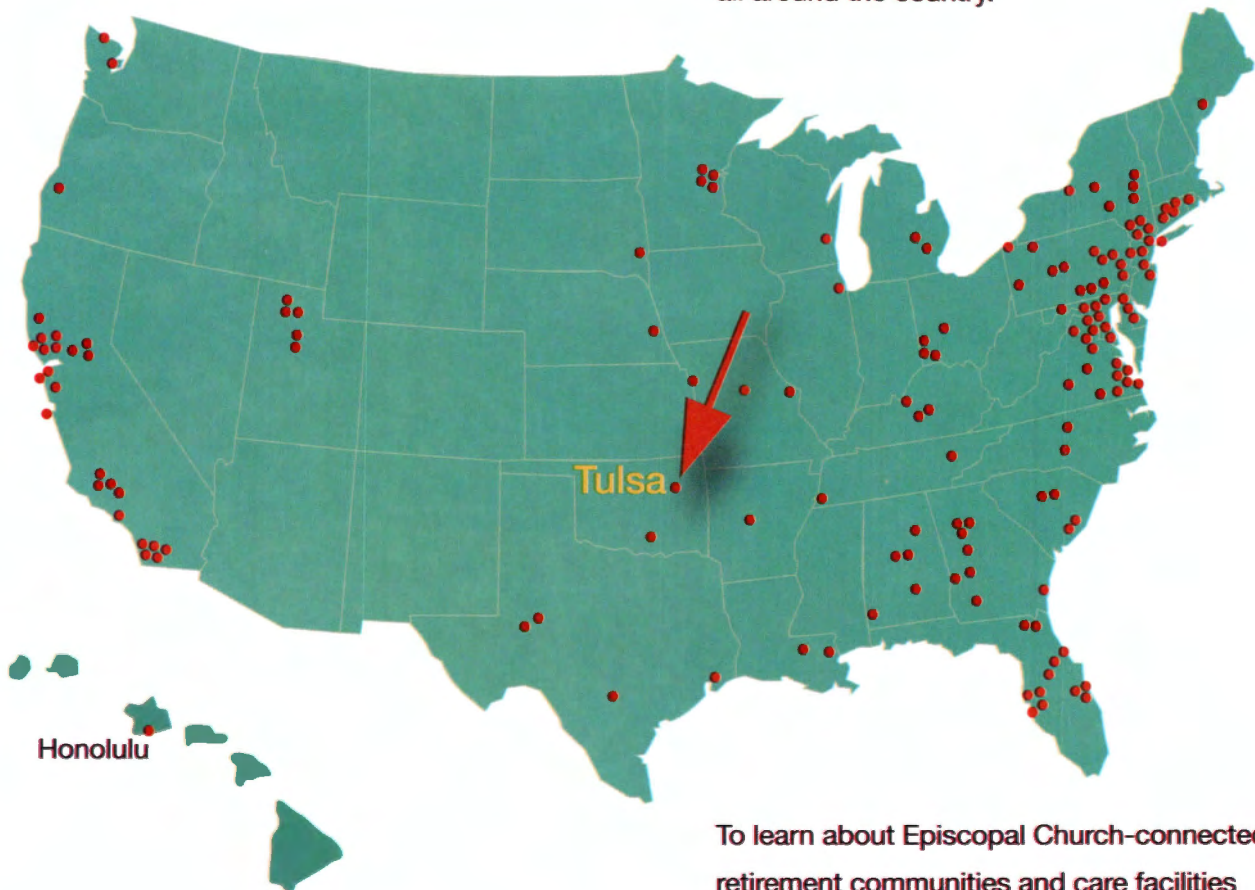
I found it significant that the statement of purpose of THE LIVING CHURCH has been changed from "to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view" to "to promote and support Catholic Anglicanism within the Episcopal Church."

I applaud the Living Church Foundation for dropping the modernist pretense to unbiased reportage. I have read this magazine over the years and have never found it unbiased; along with others who have been shaped in a postmodern context, I am hard

(Continued on page 26)

“Is there an Episcopal retirement community near Tulsa?”

Yes, there is. And there are many others, too, all around the country.



To learn about Episcopal Church-connected retirement communities and care facilities near you or a family member, go to

www.cpg.org/retirementhousing

An eTool of the Church Pension Group

(Continued from page 24)

pressed to think of anything I have ever read that would merit the word "unbiased."

However, I am saddened that the purpose of the magazine is no longer expressed in terms of building up the body of Christ, or of describing how God is moving in the Church (though the latter presents greater challenges

requiring a level of correct hermeneutic discernment beyond the normal purview of a journalist). Perhaps the task of edification is implicit in supporting catholic Anglicanism. As a catholic Anglican myself, I would like to think so. But insofar as the new statement might represent an unapologetic embrace of factionalism, the foundation would be choos-

ing a course that does not, in fact, support catholic Anglicanism. As it is, I read this change as more of an honest assessment, recognition, and proclamation of where the Living Church Foundation and its magazine have already been for quite some time. The question remains: Will this new-found clarity in mission actually advance the mission of the Church, "to restore all people to unity with God and each other in Christ," as the Catechism (p. 855) proclaims? My prayer for the foundation and its magazine is that it will; my fear is that it will not.

*Marshall Montgomery
Washington, D.C.*

Missing Fact

In reporting of the appointment of the Rt. Rev. John H. Rodgers, Jr., as interim dean of Trinity Episcopal School for Ministry, it is interesting (though not surprising) that TLC chose to omit one important fact, namely that John Rodgers is a retired bishop of the Anglican Mission in America (AMiA). Did TLC not think it newsworthy that the man chosen to lead an official seminary of The Episcopal Church is a cleric who has abandoned the ministry of that church and one whose consecration is not recognized by the U.S. House of Bishops or the Archbishop of Canterbury?

*(The Rev.) Harold T. Lewis
Calvary Church
Pittsburgh, Pa.*

Where It Began

I was pleased to read that BEST [Bishops' Executive Secretaries Together] observed its 20th anniversary during its meeting in Hawaii [TLC, June 3].

It may interest TLC readers to know that BEST began in the Diocese of Albany. It was the idea of my assistant at the time, Marlene Elacqua. The initial organizational meeting was held in Albany and had the immediate blessing of Presiding Bishop Edmond L. Browning.

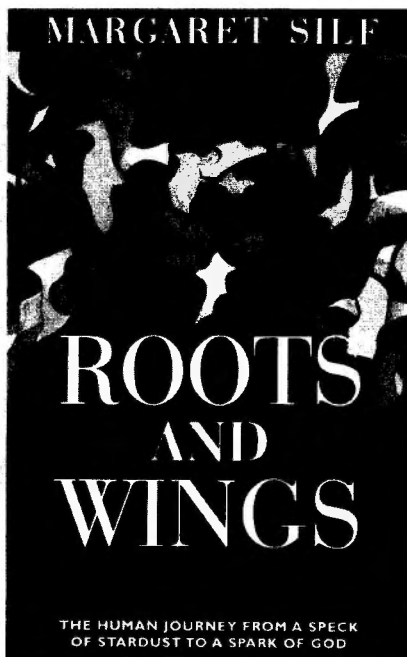
*(The Rt. Rev.) David S. Ball
Bishop of Albany, retired*

MARGARET SILF

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(Continued from page 15)

distant, with a corresponding loss of intimacy. Small problems can escalate in unforeseen ways.

Dallas marriage counselor Barbara Brunworth advises couples who are experiencing difficulty to seek clergy, friends, counselors, and support groups to help them cope with worries. She notes that church activities can be an important source of support during a difficult time, but caregivers also should find activities that re-energize and sustain them, rather than causing even more stress.

Participation in an adult day care program is one way to supply a respite for caregivers and provide a needed diversion for the person needing care. In addition to time for socializing, activities may include music, exercise, arts and crafts, games, and discussion of current events with guest speakers.

Most programs follow one of two basic models. The psychosocial model, often hosted in churches or community centers, is best suited for elders with fewer and less severe physical and cognitive problems. The medical model is designed for participants with more complex healthcare needs. Some programs offer services for both types of participants.

One such program is Paul's Peers Respite Care at St. Paul's Church, Maumee, Ohio. What began as a three-month, one-day-a-week pilot program continues to grow nearly 20 years later.

Each weekday, the program provides respite services to individuals with men-

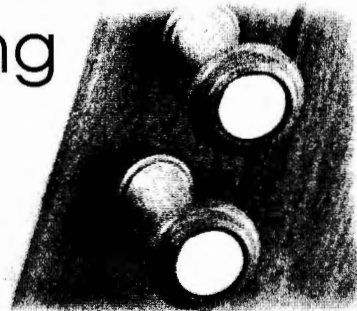
tal or physical limitations, and to their caregivers. While the program primarily serves the elderly, it also accepts persons of all ages who are suffering the effects of stroke, Alzheimer's, and similar disorders. The program's cost includes a continental breakfast, lunch, exercise, music therapy, crafts, special events, and field trips.

According to program director Deb Graham, the ministry took shape after a parishioner who was recovering from

brain surgery learned that his wife had cancer and did not have long to live.

"She was obviously concerned about his care," Ms. Graham recalled in a 2002 interview with FaithLinks. "There was already a program in place, which I had begun years before, in which people could come for lunch and a program. Its purpose was to reach out to those who lived alone or the shut in. The day service was just the next step in meeting the needs of the elderly." □

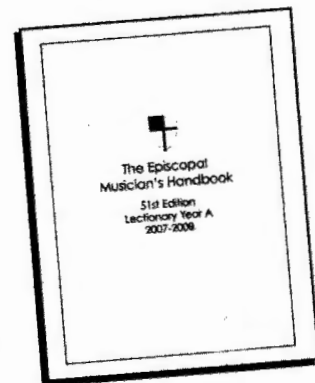
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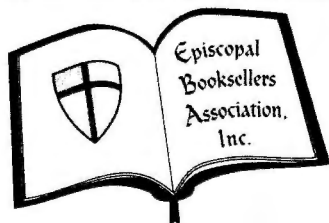
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Appointments

The Rev. Canon **Lucas Grubbs** is canon pastor of St. Michael's Cathedral, 518 N 8th St., Boise, ID 83702.

The Rev. **Won-Jae Hur** is assistant at Our Saviour, 535 W Roses Rd., San Gabriel, CA 91775.

The Rev. **Nicole Janelle** is vicar and chaplain at St. Michael and All Angels', 6586 Picasso Rd., Isla Vista, CA 93117.

The Rev. Canon **Mark Kowalewski** is rector of St. John's, 514 W Adams Blvd., Los Angeles, CA 90007-2616.

The Rev. **Julian Linnell** is executive director of Anglican Frontier Missions, PO Box 18038, Richmond, VA 23226.

The Rev. **Peter Lo** is rector of St. Gabriel's, 133 E Graves Ave., Monterey Park, CA 91754.

The Rev. **James Maronde** is priest-in-charge of St. Nicholas', 17114 Ventura Blvd., Encino, CA 91316-4099.

The Very Rev. **Ernesto Medina** is co-dean of Trinity Cathedral, 113 N 18th St., Omaha, NE 68102-4969.

Resignations

The Rev. **Nicholas Menjivar IV**, as vicar of El Buen Pastor, Durham, NC.

Retirements

The Rev. **Tad de Bordenave**, as executive director of Anglican Frontier Missions, Richmond, VA.

The Rev. **Joseph Frazier**, as rector of St. Andrew's, Torrance, CA.

The Rev. **James Furman**, as rector of St. Nicholas', Encino, CA.

The Rev. **Floyd Naters Gamarra**, as priest-in-charge of St. Philip's, Los Angeles, CA.

The Rev. **Thom Jensen**, as rector of St. Thomas', Newark, DE.

Deaths

The Rev. Canon **John Kimball Saville, Jr.**, rector emeritus of St. Michael's Church, Anaheim, CA, died April 24. He was 90.

A native of Evanston, IL, Canon Saville was educated at Occidental College and Church Divinity School of the Pacific. He was ordained deacon in 1942 and priest in 1943. He was curate at St. James', Los Angeles, from 1943 until 1945, when he was called as rector of St. Michael's, where he remained for 35 years, until retirement in 1980. During retirement he served the Diocese of Los Angeles in various interim ministries. He also was an interim priest at Christ Church, Greenwich, CT. Canon Saville was a member and president of the standing committee, and a member of the commission on ministry, the diocesan department of education, and a rural dean. He was an honorary canon of the old St. Paul's Cathedral in Los Angeles. He is survived by his wife, Nellie Anne; a son, the Rev. John Kimball Saville III, of Corona, CA;

three daughters, Susan Remsberg, of San Juan Capistrano, CA, Debbie Reynolds, of Santa Clarita, CA, and Mary Bek, of Corona; eight grandchildren and three great-grandchildren.

The Rev. **Clayton E. Crigger**, 79, who served St. Francis' Church, Virginia Beach, for 32 years, died April 9.

He was born in Abingdon, VA, served in World War II and the Korean War and went on to graduate from Virginia Tech and Virginia Theological Seminary. He was ordained to the diaconate in 1958 and to the priesthood in 1959 in the Diocese of Southern Virginia. Fr. Crigger was assistant at St. Paul's, Petersburg, and vicar-in-charge of St. Michael's, Colonial Heights, VA, 1959-60; rector of St. Michael's, 1960-63; and he founded St. Francis', Virginia Beach, in 1963, remaining until 1985. He is survived by three grown children and other relatives.

The Rev. **Edward W. Johnson**, rector emeritus of St. Mary's Church, Enfield, CT, died June 16 at the Jewish Home for the Elderly in Fairfield, CT. He was 82.

Fr. Johnson was born and raised in Bridgeport, CT. He served with the Army during World War II, then graduated from the University of Bridgeport and Berkeley Divinity School at Yale. In 1961, he was ordained deacon and priest in the Diocese of Connecticut. He was vicar of St. George's, Bolton, CT, from 1961 until 1965, when he was called by the Enfield parish, where he remained until 1990. He was named rector emeritus in 2001. Fr. Johnson was secretary of diocesan convention for seven years, Episcopal chaplain at two state correctional institutions, trustee and chairman of the board of managers of the diocesan camp, member of diocesan council, the standing committee, the Mission Strategy Committee, and a rural dean. He also was a deputy to the General Convention in 1982, a delegate to Province 1 Synod, and an alumni trustee for Berkeley Divinity School. Surviving are his wife, Marjorie, and a daughter, Sarah, of Bridgeport, CT.

The Rev. **Susan Sager**, 64, an advocate for the homeless in the Diocese of the Rio Grande, died May 12 in Albuquerque, NM, of cancer.

Mrs. Sager was born in Wharton, TX, and graduated from the University of Texas. She was ordained deacon in 1982 and priest the following year. She is survived by her husband, Edward; a daughter, Susan, of Portland, OR; two sons, Maj. Edward, of Alexandria, VA, and Matthew, of Ramona, CA; a brother, the Rev. Jeremiah Ward IV, and her mother, Lucie B. Ward, both of The Woodlands, TX.

Next week...

Connecticut Consecration



Bishop Henderson addresses the Upper South Carolina diocesan convention in May.

Upper South Carolina

(Continued from page 14)

canon to the ordinary. "After doing a survey, we suggest ways the parish can be more effective at changing lives. Most want to strengthen their weaknesses. We encourage them to strengthen their strengths. It's only a minority of congregations that need to raise money."

Bishop Henderson called Canon Clevenger to Upper South Carolina after hearing of his success as a stewardship consultant. To date about 14 of the 62 congregations have actually raised money, but 47 have had "Healthy Church" leadership training. Created by congregational consultant Tony Watkins, the Healthy Church initiative promotes church health, mission effectiveness, and funding opportunities for congregations of any size. The initiative offers consultations that help churches identify core values and design a tailored plan for mission.

In his address, Bishop Henderson, who is 68 and must retire by age 72, said he wants to leave a prosperous and unified diocese to his successor.

"Before I slip away into the night, I want every congregation to have a Vision Action Plan which indicates specifically the ministry to which they believe God is calling them, and also the means and resources, financial and otherwise, sufficient to accomplish that ministry," he said. "In the Healthy Church Initiative we have the blueprint and the process for discerning vision and developing resources — the establishment of mission goals, and a strategy for accomplishing them by effective Christian stewardship of the gifts God has given us."

Steve Waring

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PART-TIME RECTOR: *Grace Episcopal Church, Ludington, MI*, is a small Lake Michigan community looking for a part-time rector to rebuild and renew. Send resume to: **Katharine McPike, Vestry Member, Search Committee**, 849 N. Beech, Ludington, MI 49431. E-mail: ktmac2@verizon.net.

FULL-TIME RECTOR: *Calvary Episcopal Church, Americus, GA*. Seeks an energetic priest with skills in pastoral care, preaching, spiritual development of youth and adults, outreach and stewardship. Reply to **Ross Chambliss, Senior Warden, P.O. Box 1171, Americus, GA 31709**, or visit us at www.calvaryepiscopalamericus.org.

FULL-TIME RECTOR: *St. Mary's Episcopal Church, Albuquerque, NM, Diocese of the Rio Grande*. Episcopal parish with an Anglican Communion Network perspective desires energetic, engaging, orthodox rector with a commitment to Biblical preaching, church growth and faithfulness to traditional Anglicanism. St. Mary's is about 150 strong, located in a growing city of diverse cultures. Parish profiles available upon request. Deadline for inquiries: July 15, 2007. Send resumes and personal profiles to **Mrs. Peggy Dowdy, Search Chair**, 1621 Robert Dale Dr. NE, Albuquerque, NM 87112. E-mail: Norman@nmdowdy.com.

FULL-TIME CLERGY LEADERS: *Diocese of Albany* seeks apostolic-minded, hard-working clergy leaders. Christ-centered, orthodox, sacramental, biblical values, renewal, healing, Alpha, Cursillo. Focus: Disciples making disciples. We are a Great Commission diocese. Contact **Col. Forest S. Rittgers, Jr., Deployment Officer**. E-mail: frittger@nycap.rr.com Mail: 52 Cascade Terrace, Schenectady, NY 12309. Telephone: (518) 783-9838. Website: www.AlbanyEpiscopalDiocese.org.

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POSITIONS OFFERED

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FULL-TIME INTERIM RECTOR: *Christ Episcopal Church, Bowling Green, KY*, seeks trained interim priest for 12-18 months. For more information contact **Jim Dale** at (270) 782-8585. E-mail inquiries and resumes to jim@bgdepo.com or info@cecbg.com. Website: www.cecbg.com.

FULL-TIME DIRECTOR OF YOUTH MINISTRIES: *St. John's Episcopal Cathedral, Jacksonville, FL*, seeks an experienced, engaging individual to lead our dynamic and growing youth program. Share your faith with students, lead and oversee youth programs, plan local outreach events, coordinate summer pilgrimage and mission trips, participate in confirmation education, and develop relational ministry. The youth minister will be an integral part of our ministry team and will work closely with parents, youth leaders and clergy. College degree and previous youth ministry experience preferred. Competitive salary and compensation package based on experience. Please email resumes to **Cindy Burns** at cburns@saintjohnscathedral.org and reference Youth Minister Search in the subject line. For more information, visit our website at www.saintjohnscathedral.org.

EXECUTIVE DIRECTOR: *The Bishop Gravatt Center, Aiken, SC*, is seeking an executive director who will be responsible for the operations and marketing of the camp and conference center. Gravatt is located near I-20 between Columbia and Aiken, SC, on 240 acres of forest land with two lakes. The Center is affiliated with the Diocese of Upper South Carolina. A detailed job description is available on the website, www.bishopgravatt.org. E-mail: ptrenholm@wctel.net. Interested persons should send a resume and cover letter to **Peter Trenholm**, 300 Millwood Road, Abbeville, SC 29260-1563.

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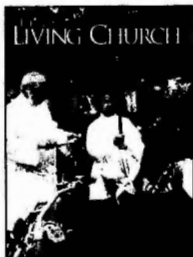
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Bruce M. Shipman, v.
Sun Eu 8 & 10 A-C

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