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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$42.50 for one year; \$62.00 for 18 months; \$80.00 for two years. Canadian postage an additional \$29.18 per year; Mexican rate \$55.42; all other foreign, \$44.27 per year. **POSTMASTER:** Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible. ©2007 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

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The Rt. Rev. Charles Bennison, Bishop of Pennsylvania, at convention hours before his deposition took effect.

Charles Penniman photo



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SUNDAY'S READINGS

The Remnant of the Flock

'May you be strengthened ... to share in the inheritance of the saints in light' (Col. 1:12)

The Last Sunday after Pentecost (Proper 29C), Nov. 25, 2007

BCP: Jer. 23:1-6; Psalm 46; Col. 1:11-20; Luke 23:35-43 or 19:29-38

RCL: Jer. 23:1-6; Canticle 4 or 16 or Psalm 46; Col. 1:11-20; Luke 23:33-43

The Old Testament prophets were messengers imbued with a consuming passion: to make "the invisible God audible" (Abraham Heschel). In this passage from Jeremiah, the Lord proclaims "woe to the shepherds who destroy and scatter the sheep of my pasture" (23:1). Then, as now, the Lord undoubtedly possessed a very large supply of woe.

But Jeremiah's prophecy moves beyond "the evil doings" (23:2) of the shepherds. First, the Lord promises to "gather the remnant of my flock" and give them shepherds who will "care for them" (23:3-4). Then a righteous member of David's line will be established to rule over a restored Israel. "He shall reign as king [who] shall execute justice and righteousness in the land" (23:5).

The vision presented by Jeremiah is echoed by St. Paul's letter to the Colossians. Writing while imprisoned, Paul is concerned about false teachers who have emerged in the community at Colossae. In the first two chapters Paul emphasizes the supremacy of Christ in the cosmos, in the church, and in the individual.

Thus Christ is "the image of the invisible God" (1:15), who makes "peace by the blood of the cross" (1:20). Christ is not merely the king of

the world but of the entire cosmos, of all things "in heaven and earth, visible and invisible" (1:16). In Christ "the fullness of God was pleased to dwell" (1:19).

The Gospel passage from Luke at first glance seems completely incongruous with the passages from Jeremiah and Paul. Jesus is on the cross under a sign which reads "this is the king of the Jews." The wayward shepherds of the day and nearby soldiers also mock him: "He saved others; let him save himself." The two criminals with Jesus are also preoccupied with being saved: "Save yourself and us," says one (23:39). Is this Jeremiah's king, "who shall execute justice and righteousness in the land?" Is this "the image of the invisible God?"

Well, in a word, yes.

We cannot save ourselves. Even the polity of The Episcopal Church, about which so much has been said and written recently, will not save us. We are saved by God's forgiveness and grace. The kingship of Christ draws its power from the well of suffering love. If we, the gathered remnant, can drink from that well and offer our own suffering love to our world and our church, then we will "be strengthened ... to share in the inheritance of the saints in light" (Col. 1:12).

Look It Up

When Jesus says "today you will be with me in paradise" (Luke 23:43), he intimates that God's power is a present reality, not merely a future hope (see Matthew 6:10).

Think About It

Many of us are keenly aware of our own suffering but fall short on being able to love in the midst of that suffering.

Next Sunday

The First Sunday of Advent (Year A), Dec. 2, 2007

BCP: Isaiah 2:1-5; Psalm 122; Rom. 13:8-14; Matt. 24:37-44

RCL: Isaiah 2:1-5; Psalm 122; Rom. 13:11-14; Matt. 24:36-44

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Praying and Preparing

THE WAY OF MARY: Following in Her Footsteps Toward God. By **Mary Ford-Grabowsky**. Paraclete Press. Pp. 240. \$19.95. ISBN 978-1-55725-522-8.

An ancient Mayan statue of Mary in a tiny Guatemalan church inspires this series of meditations, based on 14 New Testament stories involving the Virgin Mother, beginning with the Annunciation and ending with Pentecost. Mary's influence on succeeding generations is also celebrated in this "pilgrimage."

ALERT FOR SIGNS: Seeing and Praying through Advent. By **Titus Presler**. Forward Movement. Pp. 47. \$3, paper. ISBN 978-0-88028-311-3.

Brief meditations for each day of this Advent by the sub-dean of General Theological Seminary. He teaches readers to be alert "for signs of God's presence" in their lives. Among his suggestions, make Advent a time to think and pray about a personal mission statement that can be put into practice in the new calendar year.

HURRY LESS, WORRY LESS AT CHRISTMASTIME: Having the Holiday Season You Long For. By **Judy Pace Christie**. Dimensions for Living. Pp. 126. \$13, paper. ISBN 978-0-687-49086-8.

Practical suggestions from a journalist turned consultant who helps readers lower their stress levels and restore their joy at this time of year. Setting limits on gift giving, clearing out clutter, and maintaining an exercise routine are some of her concerns. Changing traditions are also addressed, especially after the death of a father or mother. References to scripture throughout.

WE HAVE SEEN A GREAT LIGHT: 99 Sayings on Christmas. Edited by **Alfred Hartl**. New City Press. Pp. 99. \$14.95. ISBN 978-1-56548-270-8.

Brief sayings, modern and ancient, to help readers meditate on the Incarnation. One in a "99 Sayings" series of books by the publisher, each page takes seconds to read

but offers much for contemplation. From Leo the Great: "The birthday of the Lord is the birthday of peace."

COMFORT YE: Finding Light in Times of Darkness. Edited by **Richard H. Schmidt**. Pp. 128. \$15.95. ISBN 978-0-88028-303-8.

Stories and reflections on life's difficulties, written to comfort and inspire in the aftermath of Sept. 11, 2001 and Hurricane Katrina. Archbishop of Canterbury

Rowan Williams is joined by other clergy, counselors and bishops in contributed essays. The editor writes in the conclusion, "In God's time, in God's way, God will sort out all things and make all things well."

LISTEN WITH YOUR HEART: Spiritual Living With the Rule of St. Benedict. By **M. Basil Pennington**. Paraclete Press. Pp. 211. \$15.95. ISBN 978-1-55725-548-8.

The late Abbot M. Basil Pennington, known more for writing about center-

ing prayer, said he always wanted to write a commentary on the Rule of St. Benedict. This is it. He writes short meditations about various chapters of Benedict's rule. Particularly insightful is "The Glory of Work."



PORTRAITS OF GRACE. By **James Stephen Behrens**. ACTA Publications. Pp. 128. \$19.95. ISBN 978-0-87946-334-2.

Images of stillness in nature and in the daily life of the Monastery of the Holy Spirit in Conyers, Ga., are the inspiration for *Portraits of Grace* by author, photographer, and Trappist monk James Stephen Behrens. Br. Behrens teases out points for contemplation from the scenes of solitude in and outside the monastery. This gift book could serve as a helpful reminder to slow down and appreciate the beauty found in the everyday.



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Calm Prevailed on Eve of Bishop Bennison's Inhibition

Clergy and deputies of the Diocese of Pennsylvania met in an eerily calm convention Nov. 3, even as their bishop counted down the hours before his inhibition from all duties of ordained ministry [TLC, Nov. 18].

The Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, called the convention to order with only 14 hours left before his inhibition took effect, as ordered by Presiding Bishop Katharine Jefferts Schori. The inhibition remains in force until a church court rules on charges brought against Bishop Bennison by the Title IV Review Committee, the ecclesiastical equivalent of a grand jury.

The charges concern how Bishop Bennison responded, as a rector in California in the mid-1970s, when his brother, John, an employee of the parish, became sexually involved with a 14-year-old female parishioner. His brother, who was later ordained, resigned from the ministry in June 2006.

During Pennsylvania's annual convention last year, Bishop Bennison survived a call for his immediate resignation, acknowledging that "my efforts to maintain confidentiality and prevent scandal were very misguided." The review committee's presentment against him quoted from the same language.

The closest Bishop Bennison came to acknowledging his inhibition directly was when he called on the diocesan chancellor, Stephen Chawaga, to brief convention on facts already disclosed by the Presiding Bishop's office: that Bishop Bennison was the subject of a presentment, that he was inhibited as of 12:01 a.m. Nov. 4, and that the Presiding Bishop would recognize the standing committee as the diocese's ecclesiastical authority until the case against Bishop Bennison is settled.

Otherwise, Bishop Bennison referred to his inhibition only indirectly. In a sermon during the convention Eucharist, which doubled as his annual address, he concentrated on the lessons of Richard Hooker, whom he called an apologist for Queen Elizabeth I's vision of making peace between the church's catholic and protestant wings.

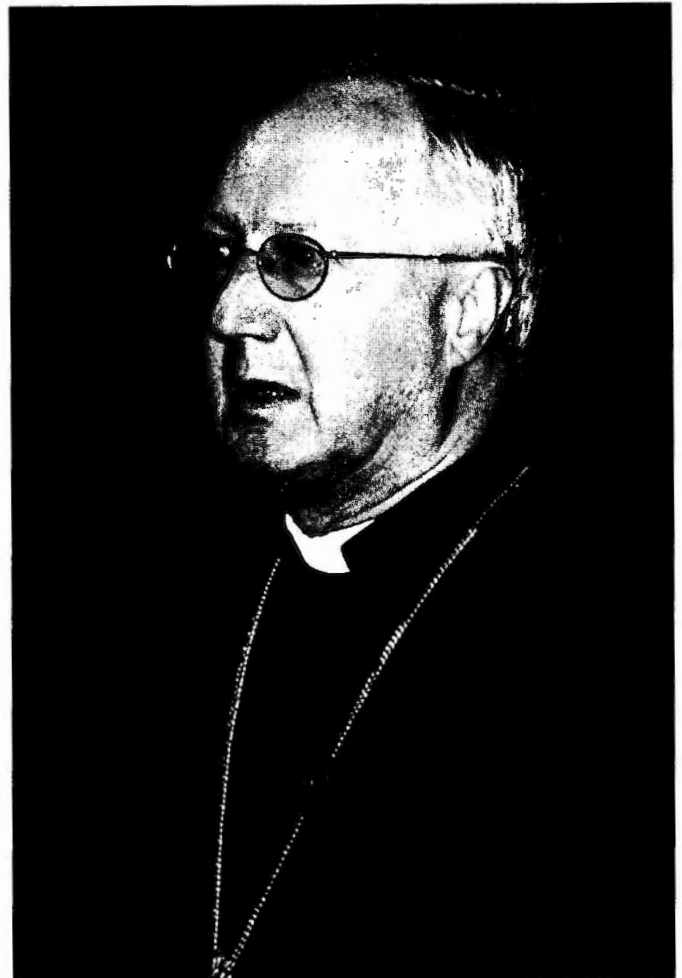
"I'm so glad that Richard Hooker won the day," Bishop Bennison said in a steady voice. "I'm so glad that this is not a Puritan church."

Lighter Moment

Bishop Bennison also alluded to his inhibition in a moment of humor. The convention had encountered repeated trouble in electing some of its deputation to General Convention, and was engaged in a prolonged debate about combining the votes of clergy and deputies for a faster election.

"We're voting to save time," Bishop Bennison said to laughter as the discussion wore on. "This was not my idea. I have only a few more hours at this convention," he said, prompting less vigorous laughter.

As the convention discussed a resolution commending the bishop and other staff for completing anti-racism train-



Charles Penniman photo

Bishop Bennison: "I'm so glad that this is not a Puritan church."

ing, one deputy questioned the appropriateness of commending a bishop who is facing an inhibition. His protest met only with scattered groans.

In the final reference to the inhibition, Bishop Bennison invited the Rev. Glenn Matis, president of the standing committee, to read a brief statement. "We ask your prayers for Charles and his family, for the standing committee, and for all in the Diocese of Pennsylvania," the standing committee statement said. "With faith in Jesus Christ, with assurance of the presence of the Holy Spirit, and with sure reliance on the promises of God that will heal us and make us whole, we pray that we may all be drawn together as we face this difficult time."

Bishop Bennison and the standing committee have been at odds for several years, with the standing committee claiming that Bishop Bennison has not provided them with full access to financial and other diocesan information. Eventually the standing committee hired its own lawyer and launched a website to make public its concerns. Last

year, the standing committee filed its own presentment complaint against Bishop Bennison, alleging financial mismanagement. Those charges, which do not include malfeasance, are still under review.

"I was surprised that the bishop didn't mention his situation with the national church," Fr. Matis said in a brief interview with *THE LIVING CHURCH*. "I ask the people of the national church to pray for the people of this diocese, especially in this time of transition."

The diocese continues to struggle with limited finances, and clear reminders of that arose during the convention.

Bishop Bennison presented large, engraved certificates of appreciation to two departing staff members — Carroll Sheppard, coordinator of congregational planning, and Mark Retz, executive director of Camp Wapiti. Bishop Bennison said he knew of several parishes that probably would not still exist were it not for Ms. Sheppard's guidance. As he read aloud the appreciative words for Mr. Retz, Bishop Bennison broke into tears and paused to regain his composure.

May Sell Camp

Camp Wapiti may not survive, and the convention approved a resolution that authorizes a subcommittee to "explore all possible uses of the property, including, but not limited to, the timely sale of all assets the diocese will own" at the camp. Last summer the State of Maryland informed the diocese that it would not be purchasing part of the 616-acre Wapiti property for conservation purposes. Under a complex series of land transfer arrangements, the diocese had hoped to use proceeds from the sale to the state in order to exercise its option to purchase the property outright.

On Sept. 5, the committee on finance and property granted the diocese permission to take out a mortgage from a commercial lender up to \$2.85 million to cover the \$2.7 million purchase price plus associated fees. According to the authorizing resolution, the loan is to be "backed by the land itself, and also contingent upon [the diocese's] ability to generate a concise business plan that demonstrates a capability to reduce such commercial debt to zero within (5) years."

Bishop Bennison also has proposed a major real estate transaction to move the diocesan headquarters to the cathedral campus. During convention he welcomed the news that a property owner is willing to discuss selling to the Philadelphia Cathedral, which would make possible a longtime dream of completing a commons on the block. Bishop Bennison said the diocese can no longer use the top two floors of the current headquarters building because it is not up to code. Bringing those floors up to code would cost \$2 million, the bishop said, so half of the diocesan office is now unoccupied.

Among other business, convention approved a budget of \$2.3 million. Actual income in 2006 (the last year for which full data is available) was \$3.4 million.

Douglas LeBlanc

Presiding Bishop's Warning to Pittsburgh Rejected

Bishop Robert Duncan of Pittsburgh delivered his address to the diocesan convention, which met Nov. 2-3 in Johnstown, Pa., and then publicly rejected a warning from Presiding Bishop Katharine Jefferts Schori. In a vote by orders, clergy and lay deputies then strongly approved the first reading of a constitutional change to remove language acceding to the national church constitution and canons.

Earlier that week, Bishop Jefferts Schori had written a public letter to Bishop Duncan, urging him "to lead your diocese on a new course that recognizes the interdependent and hierarchical relationship between the national Church and its dioceses and parishes." Failure to change course, Bishop Jefferts Schori said, would compel her "to see that appropriate canonical steps are promptly taken to consider whether ... you have committed canonical offenses that warrant disciplinary action."

In commending passage of the first-reading change to the diocesan constitution, Bishop Duncan said approval would enable the diocesan leadership to begin "preparation for anticipated consequences." Nothing would change without convention's approval next year. Instead, "our work in the year ahead would likely include determination of the province with which the Episcopal Diocese of Pittsburgh might realign, development of acceptable options available to minority congregations, and negotiation, both nationally and with plaintiffs locally, about a mediated alternative to continuing or escalating litigation."

Bishop Staying Put

The Diocese of **Dallas** approved the second reading of a constitutional amendment that makes accession to the constitution and canons of The Episcopal Church conditional on it remaining "a full, constituent member of the Anglican Communion," one of several items on a busy agenda which also included affirmation of Bishop James Stanton's call for the election of a bishop suffragan. Convention met Oct. 19-20 at Southfork Ranch.

The resolution approving the second reading of the constitutional change passed overwhelmingly on a voice vote by orders. Convention also adopted resolutions affirming evangelism, the way that Bishop Stanton has pastorally dealt with those congregations wishing to leave The Episcopal Church, and another affirming the primates' communiqué from Dar es Salaam, which states that "we as a diocese do not believe that The Episcopal Church has



Kevin Kallsen photo
Bishop Duncan

(Continued on next page)

Dallas

(Continued from previous page)

complied with those requests.”

Convention rejected resolutions affirming the Millennium Development Goals and another calling on the diocese to return to its previous policy of contributing 15 percent of diocesan income toward the program budget of the General Convention. Since 2003, the diocese has left donations to the program budget the responsibility of those parishes that wish to contribute, and no provision is made in the budget.

Downtown Presence

Delegates to the annual convention of the Diocese of **Utah** participated in the dedication of an \$8.8 million diocesan headquarters building and adopted a resolution commended by Bishop Carolyn Tanner Irish which calls for postponement of the Lambeth Conference. Convention met Oct. 26-27 at St. Mark's Cathedral in Salt Lake City.

The headquarters should be ready for use in early December and will include advanced technology in the meeting rooms, a retreat and conference center to accommodate 26 overnight guests, a resource center and bookstore, and a large commons. The headquarters and a recently-completed multi-million dollar addition to the cathedral create an “Episcopal square” downtown in Salt Lake City. Bishop Irish said the facility presents “new opportunity and energies” for mission. She also commended the diocese for raising \$8.6 million of the cost.

Delegates approved overwhelmingly Bishop Irish's letter to Presiding Bishop Katharine Jefferts Schori, which urged her to ask the Archbishop of Canterbury to cancel the Lambeth Conference of Anglican bishops planned for 2008. Bishop Irish said that the Anglican Communion is in “disarray” over “irregularly consecrated” bishops and that The Episcopal Church is “leery about using” Lambeth “to present a covenant that is exclusionary, that centralizes authority, or adds to the core doctrine of our faith.” Her letter also cites the cost of Lambeth and suggests that pro-



Willy Bautner photo

Clergy and convention attendees participate in the dedication of the Episcopal Church Center of Utah, the new \$8.8 million diocesan headquarters, during convention, Oct. 26-27, at St. Mark's Cathedral Center.

ceeding with the conference “under the present circumstances is disproportionate to its benefits.”

Bishop Steven Charleston, a member of the Choctaw Nation and dean of Episcopal Divinity School, preached at the Eucharist and called for “a great spiritual awakening in The Episcopal Church” led by Native American traditions, including a spiritual centering and a relationship with nature. The opening Eucharist had a strong Native American emphasis.

In other business, delegates reviewed a budget of \$5.3 million for 2008.

B033 Not Binding

Delegates to convention in the Diocese of **Rochester** adopted a resolution affirming that standing committees and bishops with jurisdiction are not bound by any extra-canonical restraints — including but not limited to the restraints set forth in Resolution B033 passed by the 75th General Convention — when considering consents to the ordination of any candidate to the episcopate. The resolution is intended to be submitted to the 76th General Convention in 2009. Conven-

tion met Nov. 2-3 at a Rochester hotel.

The last convention address for retiring diocesan Bishop Jack McKelvey took the form of a video presentation that celebrated many of the people, places and ministries he has encountered. Bishop McKelvey will retire next spring after eight years of service in Rochester and 16 as a bishop.

Bishop McKelvey, who was Bishop Suffragan of Newark prior to his 1999 election in Rochester, summed up the video by saying that there was no way to count all the people he needed to thank.

“This diocese has responded to a call to build congregational vitality beyond my imaginings,” he said. “You have done remarkable, spirit-filled work. I'm grateful to have been your bishop during this time.”

Convention adopted four other resolutions, including two submitted by young people. The first asked the diocese to request that the State of New York change the legal voting age in churches to 16, in accordance with the canons of The Episcopal Church. Currently New York law requires a person

(Continued on page 17)

Southern Cone Offers Safe Haven to Traditionalists

Dioceses that wish to secede from The Episcopal Church because of disputes over doctrine and discipline will be given an ecclesiastical home in the Church of the Province of the Southern Cone.

Meeting Nov. 5-7 at St. Paul's Church, Valparaíso, Chile, the Southern Cone synod voted to extend the province's jurisdiction to North America, allowing dioceses and other ecclesial entities to affiliate with the province.

The Provincia Anglicana del Cono Sur de América is comprised of the dioceses of Chile, Peru, Bolivia, Argentina, Paraguay, Uruguay and Northern Argentina. The Diocese of Bolivia already has provided pastoral oversight to several dozen congregations in the United States comprised of former members of The Episcopal Church. In

addition, Presiding Bishop Gregory Venables of the Southern Cone exercises a personal prelature over former members of the Diocese of Recife (Brazil).

Bishop Venables told THE LIVING CHURCH the offer of a provincial home for traditionalist American dioceses merely recognized the existing splits within the church. He said the Southern Cone was not precipitating a crisis or invading The Episcopal Church, but was offering a safe haven within the Anglican Communion for those wishing to flee.

By a supermajority, delegates to the Valparaíso synod voted to permit traditionalist North American dioceses to affiliate with the province. The vote goes a step beyond Bishop Venables' intervention in Brazil, and signals a

major shift in the ecclesial structures of the Anglican Communion.

In 2005, Bishop Venables extended his personal primate oversight to Bishop Robinson Cavalcanti and 40 priests of the Diocese of Recife after they had been deposed by the Brazilian church for contumacy.

Bishop Cavalcanti and his supporters, representing more than 90 percent of that diocese's members, were issued a "statement of support" by Bishop Venables that recognized their "ordinations and ministries, and provide a special status of extra-provincial recognition by my office as Primate of the Southern Cone until such time as the Panel of Reference, the Archbishop of Canterbury, or the Anglican Communion has, in some way, adequately addressed this crisis."

The Nov. 7 vote permits dioceses as ecclesial entities, not merely individuals, to join the province.

A spokesman for the Diocese of Pittsburgh noted the Southern Cone was one of a number of provinces offering a home to American dioceses. On Nov. 2, Pittsburgh adopted the first reading of an amendment to its constitution that stated the diocese "shall have membership in such Province of the Anglican Communion as is by diocesan Canon specified" [p. 7].

The ecclesial legislatures in four Episcopal dioceses are considering realignment this year. In December, San Joaquin's diocesan convention will vote on a second reading to remove all references to The Episcopal Church from its constitution and canons — a move Executive Council declared in June to be "null and void."

A spokesman for Archbishop of Canterbury Rowan Williams said the archbishop had no comment at this time on the Southern Cone vote

(The Rev.) George Conger



Bishop Venables

Central Florida Proposes Departure Protocol

A decision to sell parochial property must be made by the continuing members of a congregation where a vote to disaffiliate has been taken under a proposal announced by Bishop John W. Howe of Central Florida at the annual clergy conference Oct. 22-23 at Canterbury Retreat and Conference Center.

Previously the rectors of seven parishes and two church planters informed Bishop Howe that their congregations were in discussions about leaving The Episcopal Church [TLC, Nov. 11]. The Rev. Kevin Holsapple, rector of St. Anne's, Crystal River, later informed Bishop Howe that he had reconsidered and that neither he nor his parish would be leaving.

Under the proposal developed by Bishop Howe, the vote of a rector (or church planter) and vestry "cannot control whether or not a congregation disaffiliates." Proposals to disaffiliate, "will only be considered after a vote of the members of the congregation." If the rector and at least 75 percent of the vestry vote to disaffiliate they are to inform the bishop and furnish a plan outlining how the leadership intends "to provide for the ongoing nurture of

all people, whether they are disaffiliating or no, and whether they will seek to negotiate for the real and personal property of the parish." Copies of the plan are to be distributed to every member of the congregation under the protocol developed by Bishop Howe.

Prior to a congregational vote to disaffiliate, the "bishop will call a special meeting of the congregation giving at least 15 days' notice of that meeting and he or his designee will preside at that meeting ... The bishop may require the parish to hold informational meetings for the congregation prior to the special meeting where a pastoral team appointed by the bishop may participate and answer questions concerning disaffiliation." If a majority of the parish votes to disaffiliate, "the bishop will call a meeting of those members desiring to maintain their affiliation with The Episcopal Church in order to elect a new vestry. Until a new vestry is elected, the bishop will appoint an interim vestry and warden."

Bishop Howe's proposal requires approval by the diocesan board and standing committee.

Steve Waring

Soup Kitchen Success Bowls Over Parish

Despite serving an average of 1,600 free lunches five days a week to guests, the Soup Kitchen at the Church of the Holy Apostles in New York City contributes a net average of \$2.6 million annually to parish income. The ecumenical outreach effort celebrated its 25th anniversary on Oct. 22.

"We owe our existence as a parish to the Soup Kitchen," said the Rev. William A. Greenlaw, rector. "It has put us on the map. Many who are now vestry members began as Soup Kitchen volunteers."

Thirty years ago, the congregation and the facility were both worn out. Fr. Greenlaw said his predecessor, the Rev. Paul Cochran, was sent to Holy Apostles' to preside over its closure. Instead, Fr. Cochran decided to launch the Soup Kitchen. Holy Apostles', which reports average Sunday attendance of about 120, recently completed a \$7-million renovation. Some individuals who contributed did so because of the Soup Kitchen.

In addition to drawing traffic to the parish, the Soup Kitchen also contributes to net parish income. Fr. Greenlaw said that when the Soup Kitchen got started, Holy Apostles' followed the advice of its accountant and did not create a separate not-for-profit corporation. Maintaining one set of financial records for both the parish and the feeding program makes book-keeping somewhat more complicated, but it permits the parish to allocate a portion of expenses and staff salaries directly to the Soup Kitchen.

"We are one organization," he said, "Very few have [structured parish finances] our way, but this model can work to everyone's benefit."

Initially some parish leaders were concerned that keeping the Soup Kitchen an integral part of the parish would render the Soup Kitchen ineligible for government aid and some grants because of its religious affiliation, but this has not proven to be the case. The parish has been aggressive about raising funds from a variety of sources. In addition to government aid



Neville Hughes photos

The Soup Kitchen at Holy Apostles' in Manhattan celebrated its 25th anniversary Oct. 22. The ecumenical outreach ministry serves an average of 1,600 free lunches to guests five days a week.

and grants from philanthropic institutions, some 12,000 individuals contribute nearly \$1 million annually, most from direct mail appeals.

"We started as an emergency pro-

gram and it's become indefinite," Fr. Greenlaw said. "Our ultimate goal is to go out of business with the problem solved."

Steve Waring

Seekers' Questions

Even though it occurred about 50 years ago, I can still remember my confirmation class. It took place on Saturday mornings at the church and was taught by the rector. There were probably six or seven of us, all about the same age, who gathered for perhaps two hours and absorbed what I recall as rapid-fire bits of information. We were supposed to know various elements of the faith that were found in the Catechism, and that's what was presented. We were not encouraged to ask questions — especially ones that did not pertain to the Catechism — but some people did anyway.

I rarely asked questions. The ones I had were about life, not the Catechism, so I didn't ask. Too bad. I can remember wanting to know who was going to be able to go to heaven and who was not. It was years before I got a satisfactory answer.

With all this in mind, I was intrigued by the title of a booklet, *Questions You Really Asked*, published by Forward Movement, that arrived at our office the other day. Some promotional literature that accompanied the booklet explained that a request was sent to each bishop to ask those being confirmed what questions they had about the church, God, and life in general. I was interested immediately.

I found 74 questions, which seemed like a strange number, but perhaps that's the number that were asked of the bishops as they journeyed about their dioceses for confirmations. The Foreword to the booklet explains a bit. "What did adults coming to the Episcopal Church really want to know?" editor Richard Schmidt wrote. He noted that the bishops were told that no question was out of bounds. Of course, there's always a wise guy somewhere, so one question asked for a recipe for cheese soufflé.

Unfortunately, it is reported in the Foreword that only two bishops responded to the request. The bishops of South Carolina and Eastern Michigan, both of whom are now retired, collected the questions and the

editors at Forward Movement provided the answers.

Some of the questions are difficult. For example:

28. Where is the authority in the Episcopal Church? If we knew the answer to this one, we wouldn't be immersed in the current struggles.

30. Why does the church spend so much time arguing about sex?

33. What does "catholic" mean?

49. Explain the Trinity. This answer was a nice try, but I think trying to explain it as though someone can be a parent, a spouse and a son or daughter at the same time is heresy.

69. Why does God allow bad things to happen to good people? It was not surprising to see this was the longest answer in the booklet.

Some of the questions were surprisingly simple. Even I could answer some of them. Like these:

4. Who can be a disciple?

9. What can I do to serve

my church and my Lord?

20. Is it necessary to pray every day?

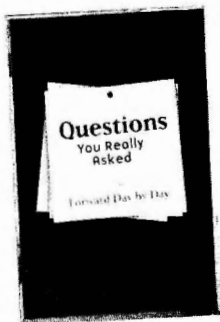
26. Is this a forgiving church?

47. Is Jesus alive?

This 43-page booklet, available from Forward for \$3 (\$2 each for 10 or more copies), should have a wide audience. The questions are interesting but the answers seem refreshingly honest and sincere. For example, in responding to No. 44, How do I know God is real?, an editor wrote, "If you mean how do we prove God is real in a way no one can possibly deny, we can't."

While the content came from people being confirmed, the booklet is not directed at confirmands. Veteran Episcopalians and new Christians are likely to be looking for the answers to some of these questions. Inquirers, those returning to the church following a long absence, and perhaps teenagers and those in their early 20s might find this helpful. At this price, you can't go wrong, but don't spend too much time on No. 49.

David Kalvelage, executive editor



The questions are interesting but the answers seem refreshingly honest and sincere.

Did You Know...

The Rev. Kate Lewis and the Rev. Pat Hendrickson, priests of the Diocese of Los Angeles, competed on the TV show "The Amazing Race," billed as the first lesbian couple to appear on the program.

Quote of the Week

The Rt. Rev. Alan Wilson, Bishop of Buckingham (England), on attending the Lambeth Conference in 2008: "If Rowan wants a Vatican Council theme party, fine. If he wants to 'partay' by showing us his Simpsons videos, fine. It's his party, not mine."

Expanding TLC's Coverage

This week, The Living Church News Service, the Living Church Foundation's fully redesigned website, makes its debut on the Internet. This represents the foundation's first major change to its website in more than three years, an expansion in coverage that is in keeping with our recently updated mission statement.

The foundation's board of directors chose to rename the website, and introduce the tagline "Reaching Out to Anglicans Everywhere," in order to focus on the site's expanded and enhanced news coverage of the Anglican Communion. Visitors to the website will find it easier to keep up with breaking news from throughout the Communion, read web-exclusive feature articles and resources, and locate archived materials.

Some familiar features of the foundation's website, such as the popular Sunday's Readings meditations, have been retained. Among the site's new offerings will be online classified and display advertising and an online resource guide of products and services. Additionally, subscribers to THE LIVING CHURCH magazine and the foundation's other publications will now be able to renew and order those products online using secure state-of-the-art e-commerce technology.

Additional enhancements are planned for the months ahead as the foundation responds to the interests and suggestions of the hundreds of website visitors who participated in an online survey earlier this year. We trust that these offerings, some new and others improved, will make the website an increasingly useful resource for Anglicans everywhere. We invite readers to make use of it at www.livingchurch.org.

Strange Doings in Pennsylvania

Of all the unusual occurrences in The Episcopal Church in recent years, the inhibition of the Rt. Rev. Charles E. Bennison, Bishop of Pennsylvania [TLC, Nov. 18], has to rank as one of the most bizarre. Bishop Bennison, under fire for some time by his own standing committee, was inhibited by the Presiding Bishop on charges of conduct unbecoming a member of the clergy brought against him by the Title IV Review Committee. The inhibition took effect Nov. 4, which offered Bishop Bennison a chance to preside at the convention of the Diocese of Pennsylvania the previous day. Those final hours before the inhibition offered a good look at an unusual person.

At the diocesan convention in 2006, Bishop Bennison survived a call for his resignation over the same charges cited in the presentment. The standing committee has also filed presentment charges against the bishop over his management of diocesan finances. That complaint is still under review. His episcopate has been rife with conflict, including showdowns with several conservative congregations. Among the results have been the closing by the bishop of one church, prolonged, still unresolved litigation involving a rector and the bishop, and the departure of most of another congregation. The bishop also has been criticized for his statements of questionable theology and his tolerance of a clergy couple who were practicing Druids, a polytheistic religion. It is ironic that the current charges have nothing to do with the Diocese of Pennsylvania, but rather occurred more than 30 years ago while he was a rector in California.

On his last day before the inhibition, Bishop Bennison hardly touched on the matter during the convention. He seemed to be determined to make it business as usual, which added to the strangeness of the occasion. While his future is by no means determined, the specter of his apparent downfall was unsettling, and brought back memories of the forced departure of the neighboring Bishop of New Jersey in 2001. Bishop Bennison deserves, and will receive, an opportunity to address the charges made against him. He has been a survivor on previous occasions, but this time exoneration would seem to be a longshot.



Visitors to the website will find it easier to keep up with breaking news from throughout the Communion.



NOT IDOLATRY

Eucharistic adoration is appropriate for Anglicans.

By Michael Petty

The great Roman Catholic theologian Hans Urs Von Balthasar began his essay, "The Veneration of the Holy of Holies," with this disturbing question: "What can possibly be the point of kneeling for hours in front of a piece of bread — however transubstantiated it may be — and 'worshipping'?" Balthasar went on to provide what to my mind is a satisfactory answer to this question and yet the question as posed reflects the attitude held by many protestants (including many Anglicans) toward eucharistic adoration.

May Anglicans embrace this devotion? I think that they not only may but should do so.

For Anglicans who still hold that the Thirty-Nine Articles are central to defining Anglicanism (and I count myself among them), it would appear that eucharistic adoration is simply ruled out. Article XXV lays down that "Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them." Article XXVIII establishes that transubstantiation "cannot be proved by holy Writ," that "it is repugnant to the plain words of Scripture," and that it

"overthroweth the nature of a Sacrament." It would appear that the Articles disallow eucharistic adoration.

A closer look is warranted. The position advanced by Article XXV is one no Christian could oppose. The sacraments (the article clearly has the Eucharist in mind) do exist to be received. This position was explicitly embraced by the Roman Catholic Church at the Council of Trent, which declared that "the sacraments should be received as the spiritual food of souls" (Session VIII, 1551). The Council of Trent saw eucharistic adoration not as a substitute for receiving the Eucharist, but as a devotion which naturally followed from such reception, and it clearly did not understand eucharistic adoration to be a mere "gazing" at the sacrament.

Article XXVIII's condemnation of "transubstantiation" also warrants a closer look. What the article means by "transubstantiation" is clear from the judgment that it "overthroweth the nature of a Sacrament." As John Henry Newman noted in his tract, "Remarks on Certain Passages in the Thirty-Nine Articles," Article XXVIII holds "transubstantiation" to mean "that the nat-

(Continued on next page)

(Continued from previous page)

ural elements are changed into an earthly, fleshly, and organized body, extended in size." In other words, for this article, "transubstantiation" means that the bread and wine of the Eucharist are really replaced by Christ's actual body and blood. If this is what "transubstantiation" truly means, it does indeed "overthrow the nature of a sacrament" since the actual presence of Jesus' body and blood would mean that we are no longer speaking of a sacramental presence and, thus, of a sacrament.

But this is not the only meaning of "transubstantiation," and it is certainly not the meaning set forth by the Council of Trent which explicitly states that in the eucharistic species Christ is "sacramentally present." I rather doubt that one could find a Roman Catholic theologian whose understanding of "transubstantiation" would be adequately described by Article XXVIII. In an essay titled "The Presence of the Lord in the Sacrament" (written in 1978 and thus well before his election to the papacy), Joseph Cardinal Ratzinger explained "transubstantiation" like this: "What is given us here is not a piece of a body, not a thing, but him, the Resurrected one living — the person who shares himself with us in his love." Ratzinger's view seems to be quite similar to the position of the Anglican-Roman Catholic International Commission (ARCIC), which holds that Christ's presence in the Eucharist "does not imply that Christ becomes present in the Eucharist in the same manner that he was present in his earthly life . . . What is here affirmed is a sacramental presence in which God uses the realities of this world to convey the realities of a new creation . . . In the Eucharist the human person encounters in faith the person of Christ in his sacramental body and blood."

The 1979 Book of Common Prayer restored the Eucharist as "the principal act of Christian worship on the Lord's Day" (BCP, p. 13). This was certainly a great gain and was not quite so radical an act as some proclaimed at the time. After all, the first Book of Common Prayer (1549) clearly understood the celebration of the Eucharist to be the central act of worship on the Lord's Day.

And yet while restoring the centrality of the Eucharist, the 1979 prayer book also did not give us a eucharistic piety. Much has been written on the theological inadequacies of this prayer book. It seems to me that the 1979 BCP reflects a situation in which the vital connection between Atonement and Eucharist is on its way to being severed. Once this vital connection is severed, the Eucharist must become either a memorial meal or an instrument for "community formation," not the means through which we receive the benefits of "the most precious death and passion of thy dear Son."

Looking at the order for Holy Communion of the 1662 BCP, I am struck by the fact that at every turn a con-

nection is made between Christ's death and the benefits of this death received in "the most precious Body and Blood of thy Son our Saviour Jesus Christ."

The catechism of the same prayer book, it seems to me, lays the foundation of a profound eucharistic piety by affirming that through the Eucharist we receive the "Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."

The adoration of the Blessed Sacrament is not a matter of the sacrament being "gazed upon." This form of

Eucharistic adoration is, as Ratzinger puts it, the "attempt to realize spiritually what [one] has been given sacramentally."

devotion can neither be thought of as simply contradicting Anglican doctrine nor as a quaint practice for those who "like that sort of thing." It can only be understood in relation to an important theological question: Is the Eucharist simply over after we have received the bread and wine? If the purpose of this sacrament is to draw us into an ever deeper communion with the risen Christ, the answer to this question must be a definite "no."

Eucharistic adoration is neither a substitute for receiving the Eucharist nor is it a form of "idolatry" but rather it is, as Ratzinger puts it, the "attempt to realize spiritually what [one] has been given sacramentally." Eucharistic adoration is not an exotic practice, to be reserved for a few self-conscious Anglo-Catholics. It simply stems from the recognition of who it is that we receive in the sacrament and from the attempt to receive this One with the whole of our being. The act of communion does not end after we leave the altar.

In the language of Article XXV, eucharistic adoration can be a part of our allowing the sacrament to "have a wholesome effect or operation" on our lives. □

The Rev. Michael Petty is associate rector of St. Peter's Anglican Church, Tallahassee, Fla.

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

Agree to Disagree

I fear that we are dangerously close to playing some sort of numerology when we continue to point out the numerical majority of Anglican Christians in African provinces compared to the English-Canadian-American-Australian-New Zealand provinces.

The African experience is a phenomenon. The provinces against which it is compared have, if you will, "been at it" a bit longer. Are we assuming that the African numbers will continue great for ever? The world view is obviously different in the "northern" provinces. Are we to assume that the lack of a "northern" view is necessarily superior?

There seems to be the assumption that, because the "southern" world view is supposedly more "biblical" — whatever that may mean — the rest of the Anglican Communion must yield to it.

What is wrong with agreeing to disagree? Within any community we find that the so-called "mainline" clergy and evangelical clergy are at odds. Further, on many issues they find it impossible to agree to cooperate, not for any unwillingness on the part of the "mainline" clergy. The point is soon reached to agree to disagree even though some evangelical clergy refuse to accept the idea.

I need some convincing that we are yet at the point in our Communion of needing a centralized authority. If we think the present situation is difficult, causing division, we will have seen nothing if and when a centralized authority is proposed and agreed upon.

We had better think carefully about what we really are all about before we go off into the wonderful world of centralized authority. I still like what the last paragraph of the 1789 prayer book calls us to — "the clearest, plainest, most affecting, and majestic manner" of proclaiming of the "truths of the Christian gospel."

*(The Rev.) Kale Francis King
Mount Airy, N.C.*

Not Together

I want to clarify some information that was in the report about Connecticut's annual convention [TLC, Nov. 11].

Resolution #3, encouraging dissent from B033, was vigorously debated before the vote. The article made it seem as though process of deliberation was the same as for Resolution #6, encouraging withdrawal of forces from Iraq, which was presented and passed without discussion or debate. It seems inaccurate and misleading to group resolutions #3 and #6 together. Connecticut has a good cadre of people who stood up and spoke to why they disagreed to #3 and urged a vote against that resolution. The way the article is written seems dismissive of their efforts. The distinction was made clearly in publicized reports from the diocese.

*Karin Hamilton
Director for Communication
Diocese of Connecticut
Hartford, Conn.*

Birthday Memories

Although I have read many of her books, I shall always remember my untimely meeting with Madeleine L'Engle [TLC, Sept. 30] on her 80th birthday. She had arranged a writers' conference at the convent in Brewster, N.Y., to be followed by a retreat.

I had signed up to attend the retreat but arrived a bit early. As I walked into the large conference hall, applause erupted from about 40 women followed by a standing ovation. There had been no priest to celebrate the Eucharist, and to my utter surprise, I was to be the celebrant!

Needless to say, it was a delightful occasion with two delicious chocolate cakes (her favorite) baked by some of the writers and, to reward me for my service, I was seated next to the "birthday girl"!

*(The Rev.) Derald W. Stump
State College, Pa.*

Against the Canons

The Archbishop of Canterbury's recent statement [TLC, Nov. 11] is his transparent rationale to encourage U.S. bishops and priests to feel free to subject themselves to the authority and oversight of a foreign primate. This quite recent idea contradicts:

1. Previous statements and positions of the office of archbishop, the Anglican Communion and the primates that each national church is independent of the others and that no archbishop or primate, or the Anglican Communion, has any authority to interfere with or override decisions of any national church such as The Episcopal Church (TEC).

2. The settled canon laws of TEC and supporting case decisions of both federal and state courts, to the effect that a diocese is a creature of the national TEC, not the reverse; and bishops and priests must adhere to national TEC canon law and the decisions of General Convention. Neither our bishops, our dioceses, or our priests have any right or authority to wander off to join or become subject to another province or primate.

Each time a "traditionalist" or a hysterical foreign primate makes these kinds of statements, it is interesting that they never cite any law to support their unsupportable views.

*Ray G. Besing
Santa Fe, N.M.*

Report the Facts

It would be good journalism if those reporting on annual diocesan conventions were to give readers three readily available hard facts: the previous year's diocesan budget, the current year's budget, and the budget adopted for the year ahead.

*(The Rev.) Elijah White
Church of Our Saviour
Oatlands, Va.*

PEOPLE & PLACES

Appointments

The Rev. **E. Michael Allen** is rector of Epiphany, 55 George St., Allendale, NJ 07401.

The Rev. **John Beddingfield** is rector of All Souls', 2300 Cathedral Ave. NW, Washington, DC 20008.

The Rev. **Christopher Bishop** is associate and chaplain to the day school at All Saints', 707 Washington St., Hoboken, NJ 07030.

The Rev. **Andrew Charles Blume** is rector of St. Ignatius', 552 W End Ave., New York, NY 10024.

The Rev. **Lyn Burns** is vicar of St. Benedict's, PO Box 1186, La Veta, CO 81055.

The Rev. **Pamela Cooper-White** is professor of pastoral theology, care and counseling at Columbia Theological Seminary, PO Box 520, Decatur, GA 30031.

The Rev. **Amilcar Figueroa** is vicar of Holyhood, 715 W 179th St, New York, NY 10033.

The Rev. **Michael Gerhardt** is chaplain at Westchester Medical Center, 95 Grasslands Road, Valhalla, NY 10595.

The Rev. **Eric Hinds** is rector of St.

Matthew's, PO Box 648, San Mateo, CA 94401-0648.

The Rev. **Mark Hummel** is associate at Ascension, 12 W 11th St., New York, NY 10011.

Ordinations

Priests

Fort Worth — **William T. Estes**, by the Bishop of Western Louisiana; Grace Church, 405 Glenmar Ave., Monroe, LA 71201.

Deacons

Los Angeles — **Michael Cunningham**.
Newark — **Nick Lannon**, assistant, Grace, 39 Erie St., Jersey City, NJ 07302; **Megan Sanders**, assistant, St. Peter's, PO Box 96, Essex Fells, NJ 07021.

Southern Virginia — **Elizabeth Felicetti**, Old Donation, 449 N Witchduck Rd., Virginia Beach, VA 23455-6151; **Martha Gillette**.

Western North Carolina — **Patti Curtis**, **Linda Nye**, **Ken Saunders**, **Meredith Syler**.

Deaths

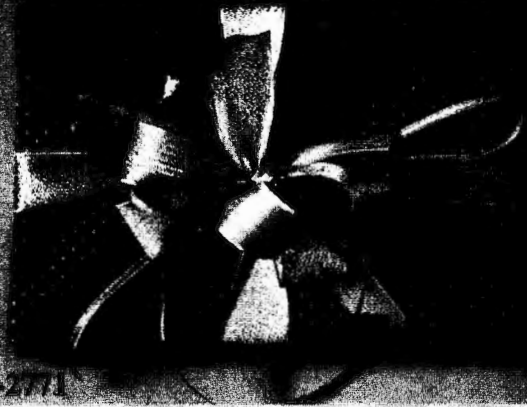
The Rev. **Victor Gibson**, 88, rector of St. Luke's Church, Gresham, OR, for 23 years, died Oct. 24.

Fr. Gibson was born in Salem, OR. Following high school he joined the Army and served with the 20th Armored Division in Europe and Australia. After military service he was educated at Oregon State University and Church Divinity School of the Pacific. He was ordained deacon in 1963 and priest in 1964 in the Diocese of Oregon. He served a year as curate in Gresham, then he became rector there, where he remained until 1987. Fr. Gibson is survived by three daughters, Carolyn Jean, of Welches, OR, Melanie Ann, of Bend, OR, and Virginia Lee Christensen, of Amboy, WA; a son, Victor, Jr., of Sterling, AK; eight grandchildren and 11 great-grandchildren.

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'Exclusionary' Covenant

Convention delegates in the Diocese of **Olympia** said they are "leery" of the presentation of an "exclusionary" Anglican Covenant at the 2008 Lambeth Conference, and approved a resolution calling for postponement of next year's conference of Anglican bishops. The Nov. 2-3 annual meeting at the Tacoma Sheraton Hotel and Convention Center was the first since Bishop Greg Rickel was consecrated in September.

By a vote of 299-79, clergy and lay delegates voted to approve an amended resolution calling for the 2008 Lambeth Conference to be postponed "until the listening process is more complete."

This resolution was submitted by Bishop Suffragan Nedi Rivera after convention began. The wording of the resolution will comprise the text of a letter sent to Presiding Bishop Katharine Jefferts Schori over the signature of bishops Rickel and Rivera. This letter is to serve as the input requested by the Presiding Bishop, who asked for advice from the House of Bishops on how to respond to the Archbishop of Canterbury, who has asked the primates for their advice as he weighs a decision on the House of Bishops' "response to questions and concerns raised by our Anglican Communion partners'."

The text approved by the convention said, "We are leery about using the occasion of the [2008 Lambeth] Conference to present a Covenant that is exclusionary, that centralizes authority, or that adds to the core doctrine of our faith. The cost of holding the Lambeth Conference under the present circumstances is disproportionate to its benefits, and the good we can do elsewhere in the mission of the church."

In other action, the convention acknowledged and recognized "the struggle by our brothers and sisters in Oak Harbor and Poulsbo." Majorities at



Robert R. Chapman, Jr. photo

Olympia Bishop Suffragan Bavi "Nedi" Rivera introduces Retired Olympia Bishop Robert Cochrane to convention on the 54th anniversary of his ordination to the priesthood. As a young girl, Bishop Rivera attended Bishop Cochrane's ordination to the priesthood.

St. Stephen's Church, Oak Harbor, and St. Charles', Poulsbo, voted to disaffiliate from The Episcopal Church in 2004. Bishop Rickel's predecessor, Bishop Vincent Warner, worked out a "covenant" agreement with the leadership of those two parishes which enables the congregations to continue using the church property for worship rent free for a specified period of time. Even before Bishop Warner retired, however, the agreement was criticized by some in the diocese.

Convention also approved a resolution supporting "our bishop, standing committee, and board of directors" in the stewardship of property. Also, the convention committed to "studying and engaging the difficult issues we face as a Church with attention and compassion, remembering our bond as brothers and sisters in Christ and our responsibilities as delegates of the Episcopal Diocese of Olympia."

With regard to the situation in Oak Harbor and Poulsbo, Bishop Rickel told a reporter that negotiations are underway. There is a need to resolve issues that all parties have had with the July 2006 agreement, he said.

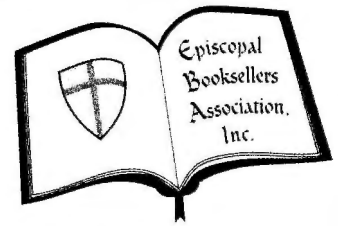
Robert R. Chapman, Jr.

Rochester

(Continued from page 8)

to be 18 years old to vote in church. The legal age as defined by canon is 16. The young people also presented a resolution encouraging support for Mil-

lennium Development Goals. Other resolutions urged the U.S. government to cease preparations for hostile action against Iran and use diplomacy to resolve disputes, and another urging that the diocese develop a plan for, and engage in, anti-racism training.



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FESTIVALS

Sacred Jazz in Paradise! The All Angels Jazz Festival at St. Michael and All Angels Episcopal Church on the island of Kauai, February 1-3, 2008. Featuring concerts with Ephraim Owens, David Caceres, Paul English, Chris Maresh, and Hawaii's jazz all-stars. Jazz Mass on Sunday: *A Tribute to Louis Armstrong*. Website: stmichaels-kauai.org Phone: 808-245-3796.

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PART-TIME ORGANIST: *St. Paul's Episcopal Church, Duluth, MN.* One service, one rehearsal (rehearsals weekly during school year), plus additional services at Christmas, Lent, Easter, confirmation. Liturgy and music planning, and staff meetings as well, up to 18 hours/week total. Weddings and funerals provide additional fees with right of first refusal. Competence and interest in vocal and/or bell choir conducting could lead to additional duties and salary. Well-designed, well-maintained III/34 Moller, recently rebuilt console with multi-level SSL memory system. Position open as of January 1, 2008. Letter of application and resumes to **Organ Search Committee, St. Paul's Episcopal Church, 1710 E. Superior St., Duluth, MN 55812**, or e-mail: kbconsulting@mehsi.com by December 1, 2007. Detailed specification of the organ available upon request. Website: www.stpaulsduluth.org.

POSITIONS OFFERED

FULL-TIME RECTOR: *Calvary Episcopal Church, Rockdale, in Aston, PA,* seeks a full-time rector to guide our spiritual and physical growth. We are a pastoral-sized congregation located in historic and beautiful Delaware County, adjacent to Philadelphia.

We are a parish of loving and caring people. We seek a rector who has strengths as a preacher, teacher and crisis minister. We invite you to learn more about us by visiting our website: calvaryepiscopalrockdale.org. Our parish profile is also available by e-mail request at: mail@calvaryepiscopalrockdale.org.

POSITIONS OFFERED

FULL-TIME ASSISTANT RECTOR: *St. Catherine's, Marietta, GA,* a program-sized parish in suburban Atlanta, is seeking a full-time assistant rector. We are a growing community with exciting ministries serving our congregation, our neighbors, and the world. You will join a vibrant partnership between our clergy and lay leadership, and participate in all areas of our life together with a particular focus on pastoral care and Christian formation. We desire an energetic and faithful leader who will be a friend and companion in our journeys. Please send your resume and CDO profile to: **The Rev. Jim Nixon, St. Catherine's Episcopal Church, 571 Holt Rd., Marietta, GA 30068**, or fatherjim@bellsouth.net. Visit us at www.stcatherines.org.

FULL-TIME DIRECTOR OF YOUTH MINISTRY: *St. Gregory's Episcopal Church, Boca Raton, FL.* Are you a person with an active, life-giving faith in Jesus Christ? Are you eager to share the Holy Spirit with young people? Are you called by God to youth ministry? Would you like to work within walking distance of the beach? Consider St. Gregory's in Boca Raton, Florida. Our growing parish, with a vibrant 1,000-plus members, has a strong commitment to youth ministry. For more information and the full job description, please contact **Joani Bogus** at stgregoryyouth@bellsouth.net.

PART-TIME VICAR: *St. Mark's Episcopal Church, Kimberling City, MO,* seeks part-time retired priest as vicar. St. Mark's is located in the Ozark Mountain area of southwestern Missouri on beautiful Table Rock Lake, a popular retirement area, near Springfield and Branson. Parish priorities are growth and outreach. Visit: www.stmrks.com, or contact **Bishop's Warden Alice Williams**. E-mail: abwillyums@fastmail.fm Phone: (417) 739-5008.

FULL-TIME PRIEST: *Trinity Episcopal Church, Melrose, FL.* We are a small, family church with a big footprint in our rural lakeside community in north central Florida. Trinity is a diverse and multi-talented congregation that emphasizes worship, fellowship, outreach and pastoral care. We seek a preacher of strong faith who will help us grow spiritually and bring the gospel to our everyday lives; a skilled leader who is approachable, sincere and good-humored; a pastor to nurture, minister to and counsel our parishioners; a teacher who is committed to Christian Formation and will lead us to a deeper spiritual life; an ecumenical leader who will help us broaden our outreach mission, and a community builder who will help our church grow. Reply to **Search Committee, P.O. Box 1463, Melrose, FL 32666**, visit us at www.trinitymelrosefl.org, or e-mail gsilver@diocesefl.org.

FULL-TIME ASSOCIATE RECTOR required in city center church, downtown Philadelphia. Opportunities for leadership within context of collegiality. Experience in and/or enthusiasm for young adult ministry and evangelism will be especially cherished. Contact the rector, **The Rev. Alan Neale** for details, etc., at ajrneale@aol.com or (215) 567-1267.

POSITIONS OFFERED

FULL-TIME CANON: *Christ Church Cathedral, Indianapolis, IN,* seeks canon for innovative, energized ministry in collaborative setting. Bi-lingual downtown parish has strength in worship and outreach (local to global interests) with desire to deepen complementary spiritual practice. Candidates will have demonstrated ability as leaders and exemplify active lives of prayer. Ideal candidates will have experience as a rector/vicar and as staff member, and will manifest strong interest in ground-breaking strategies to shape Christians for a rapidly changing future. Spanish fluency is a plus. Women, minorities, and all qualified applicants are invited to apply to the **Very Rev. Stephen E. Carlsen** with resume in PDF format at Stephenc@cccindy.org. Rolling applications and interviews scheduled through Jan. 31. Website: www.cccindy.org.

FULL-TIME RECTOR: *Christ Episcopal Church, Covington, LA.* We are a vibrant, energetic, established mid-sized church seeking a like-minded and spirited rector. Our parish includes a day school (Pre-K-8th grade) and Christwood Retirement Community. Position available immediately. Salary competitive. Submit inquiries to **David Lynd, Chairman, Search Committee, 47 Dogwood Lane, Covington, LA 70435**.

FULL-TIME DIRECTOR OF PASTORAL CARE AND SPIRITUAL FORMATION: Experienced Anglican priest at *The Falls Church, Falls Church, VA*, inside DC beltway, to provide proactive leadership, advocacy and direction for extensive pastoral care and spiritual formation ministries, staff and key volunteers. Will ensure effective programs and ministries. Strong administrative and organizational skills; loves pastoral ministry. Contact **Martha Berg, (703) 574-4405**, or mberg@thefallschurch.org.

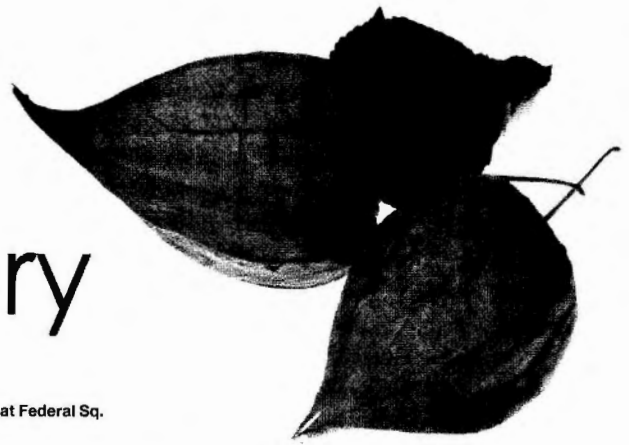
HALF-TIME VICAR: *St. Jude's Episcopal Church, Ocean View, HI.* Southernmost Episcopal church in the U.S. in remote part of the island of Hawaii (the Big Island) seeks priest with strong faith, entrepreneurial spirit, and leadership skills able to channel abundant energies of small (ASA 25) congregation. Church is a central point of outreach in community of 4,800 people and growing. Priest asked to be involved in local community. Located near southern tip of island of Hawaii, in dry area near volcano and coffee-growing region, with abundant outdoor activities. Brand new 3-bedroom vicarage provided. Send resume to MinistryOpenings@episcopalhawaii.org, or call **Canon Liz Beasley** at (808) 536-7776, ext. 326.

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Hwy. 4
The Rev. Marlin Leonard Bowman, v (209) 754-5381
Sun High Mass 9 (Rite 1)

FORT MYERS BEACH, FL

ST. RAPHAEL'S 5601 Williams Drive (239) 463-6057
www.saint-raphaels.org info@saint-raphaels.org
The Rev. Alice Marcrum, r; The Ven. Richard Palmer, assist. priest
Sun H Eu 9; Tues Taize 7; Thurs Rosary 4 (Chapel)

STUART, FL

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

HONOLULU, HI

THE PARISH OF ST. CLEMENT (808) 955-7745
www.stciem.org stciem001@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)

CHICAGO, IL

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, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

RIVERSIDE, IL

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

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
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 (Choral H Eu), 6 (Rite II). Daily Mass: M-F 12:15, Sat 9:30

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street Web: www.theadvent.org
E-mail: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray, c; the Rev. Andrew C. Blume c; the Rev. Daphne B. Noyes, d; 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.

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

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, p-i-c frthiele@gmail.com
Sun Low Mass 8, Sung Mass 10:30, HD anno.

ROSWELL, NM

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

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
Website: www.holyfaithchurchsf.org
The Rev. John Onstott, c; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. Jerome Nelson, music director; Mr. Mark Childers, organist
Sun H Eu 8:30 (Sung), 11 (Choral), Christian Ed 10.

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
www.stbarts.org (212) 378-0222
Sun H Eu 8, 9, Cho Eu 11. Mon-Fri MP 8, Eu 12:05, EP 5:30; Thurs Eu 6; Sat MP & Eu 10. Church open 365 days 8-6

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(212) 737-2720
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Sun 8:30, 11, 6

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5th Ave & 53rd St.
www.saintthomaschurch.org (212) 757-7013
The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, 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 Evensong); Sat H Eu 12:10

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Open Sun 7-4; Mon-Sat 10-6

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TRINITY CHURCH 65 W. Front St.
Website: www.TrinityRedBank.org
The Rev. Christopher Rodriguez, r
Sun Masses 8 & 10 (Sung), MP and EP Daily

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

SELINGSGROVE, PA

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

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. www.holycom.org
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev. Patrick Allen, assoc.
Sun Mass 8 (Low) 10:30 (Solemn High)

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CHURCH DIRECTORY KEY

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

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