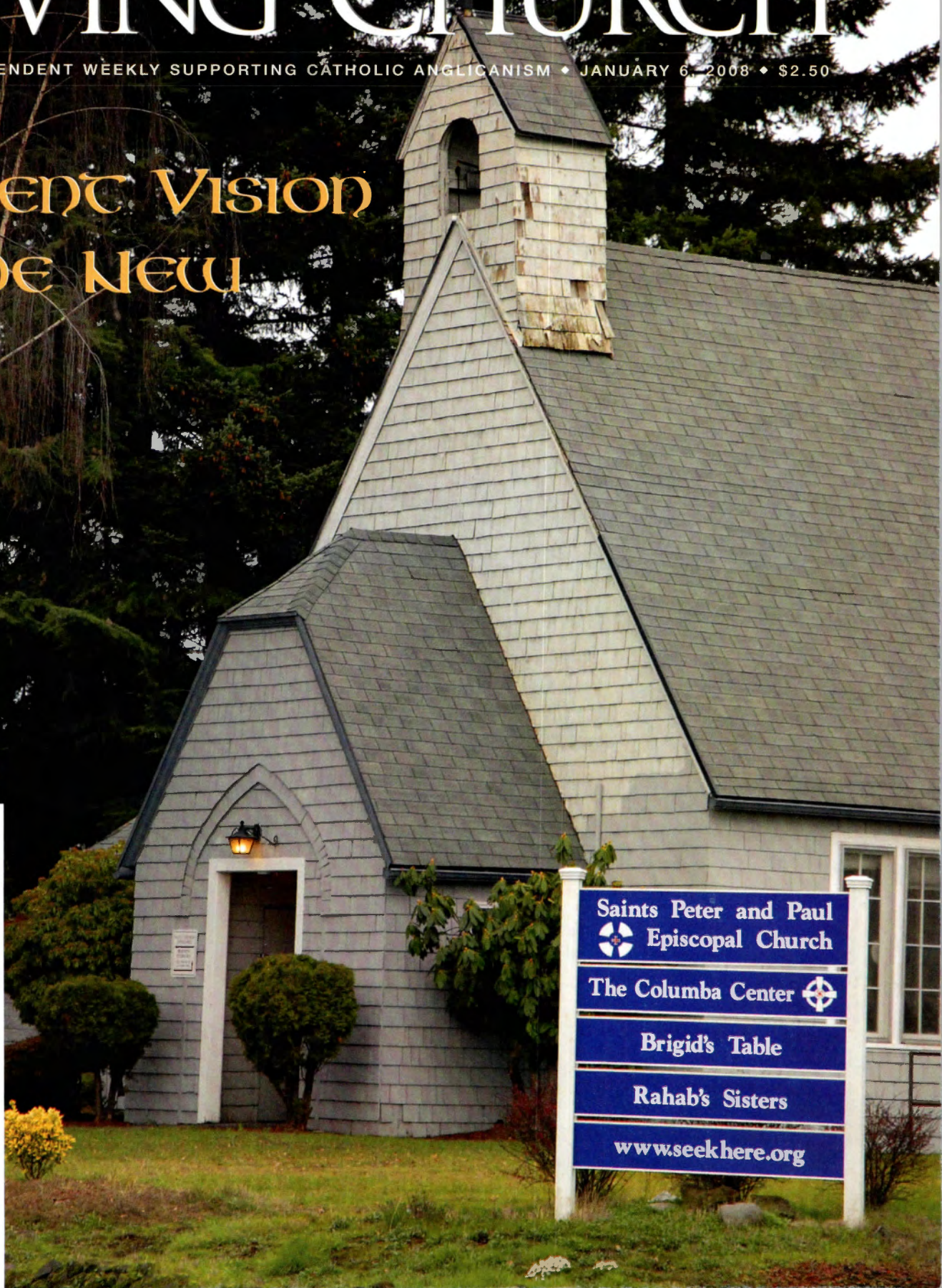


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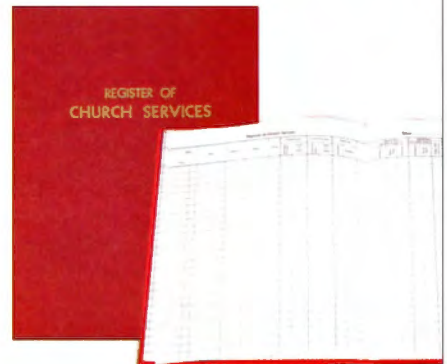
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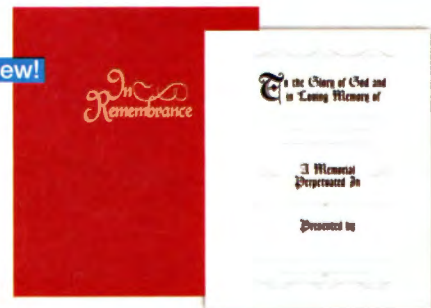
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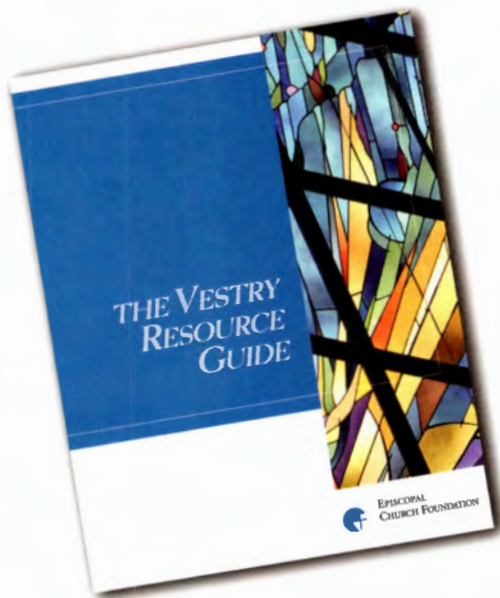
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SUNDAY'S READINGS

Mystery of Ages Unlocked!

'We have come to pay him homage' (Matt. 2:2).

The Epiphany, Jan. 6, 2008

BCP: Isaiah 60:1-6, 9; Psalm 72 or 72:1-2, 10-17; Eph. 3:1-12; Matt. 2:1-12

RCL: Isaiah 60:1-6; Psalm 72 or 72:1-2, 10-17; Eph. 3:1-12; Matt. 2:1-12

If Paul, the apostle to the gentiles, were a screenwriter, the passage from Ephesians might have gone like this:

The rulers and authorities in heaven — those supervisory angels and archangels — all received the long-awaited invitation. The Lord God Almighty, the maker of heaven and earth, had called a meeting with compulsory attendance. This was the event he had told them would come, the event when the mystery of the ages would be uncovered.

He began by reviewing the origins of the mystery. He had declared in former days that he would show them the depths of the riches of the grace that lay at the heart of his being. Now he had the demonstration that he needed.

To show his nature, God had chosen the greatest challenge that could face the company of the redeemed. The real proof would be Jew and gentile together, sharing the light, the glory, and the covenant of grace. The sense of special privilege that would take hold of the heart of the Jew would be removed and replaced with the radiance and the thrilling joy Isaiah foresaw. The wayward nations of the world would turn from their idols and false gods and share the faith and common life with the Jew.

The meeting the Lord God Almighty called had to wait until the new age of the gospel arrived. God's Messiah had come and had achieved salvation for all sinners.

Paul played the key role in two ways. He was to "bring to the gentiles the news of the boundless riches of grace," and also to "help the leaders of the church to see" this new dimension of God's covenant. It is difficult to determine which of those two roles was to be the most challenging.

There was the one event to which God pointed which would show that the plan was underway. While the holy family still lived in Bethlehem, the first worshipers arrived, the faithful who recognized the baby at Mary's bosom as the Redeemer of the world.

No, not Jews, but Persians, gentiles, the first of the nations, an ethnic group far from Israel, leaving their own religion to offer gifts of worship, recognition, and obedience.

To sum up the presentation the rulers and authorities heard, the Lord pointed to the Church, those who followed the leading of the star to worship his Son. They were Jew, Persian, Chinese, white European, all the peoples of the earth, together in fellowship, together in worship of God's only Son.

Look It Up

The symbolism of gold, frankincense, and myrrh unfold many aspects of the ministry and person of Jesus Christ. A thorough search will lead you to new understandings and deeper praise.

Think About It

Could God use your congregation as a demonstration of the riches of his grace because of the mixture and the love of those in your pews?

Next Sunday

The First Sunday After the Epiphany (Year A), Jan. 13, 2008

BCP: Isaiah 42:1-9; Psalm 89:1-29 or 89:20-29; Acts 10:34-38; Matt. 3:13-17

RCL: Isaiah 42:1-9; Psalm 29; Acts 10:34-43; Matt. 3:13-17

BOOKS

Who Stole My Church?

What to Do When the Church You Love
Tries to Enter the 21st Century

By **Gordon MacDonald**. Thomas Nelson. Pp. 240. \$21.99. ISBN 078522601X.

Most books on congregational renewal address church leaders. Veteran author Gordon MacDonald takes an approach to this subject that will appeal also to many people in the pew. He places himself in a fictional narrative where as a pastor he meets regularly with a circle in his congregation who are 55+, grieving the loss of the good old days, and critical of younger members with different attitudes and expectations.

Over the course of numerous sessions, members of the group get unstuck, reach out to younger congregants, and find joy in accepting and supporting people different from themselves. MacDonald not only helps his readers deal with change in the

church, but bears witness to how small-group life can enrich participants and congregations as well as the wider community.

Although this fictional congregation follows Baptist principles, Christians of other traditions will have no trouble appreciating their story. An epigraph for *Who Stole My Church?* could well be a recent comment from the Rev. Canon Howard Anderson of Washington National Cathedral: "Change is hard, but change is constant because God is constant and God's Spirit calls us ever onward to a new and exciting future."

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

The Life of Meaning Reflections on Faith, Doubt and Repairing the World

By **Bob Abernethy** and **William Boie**. Seven Stories Press. Pp. 427. \$29.95. ISBN 158322758x.

The reflections in this book are excerpts from interviews on Abernethy
(Continued on next page)



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Marriage Enhancement for Clergy Couples. Tues.-Thur., Apr. 15-17. Clergy couples experience the same challenges as others but their marriages and families are under more scrutiny. Explore ways to be emotionally responsive to each other's needs and experiment with ways to handle difficult emotions surrounding often unchangeable circumstances. Leaders: **Jim and Melissa Leehan** (see above). Fee: \$700/couple.

Fees include tuition, double occupancy room and meals.

BOOKS

(Continued from previous page)

and Bole's television program, "Religion and Ethics NewsWeekly" on PBS. This volume attests to the wide variety of guests they have interviewed over the past decade that the program has been in existence, from many perspectives in the faith and secular communities.

Some people, like Archbishop Desmond Tutu, Jimmy Carter, and Barbara Brown Taylor, seem perfectly natural inhabitants of such a landscape, and say things that are smart and sensible. Others, like New Ager Marianne Williamson and Southern Baptist Richard Land, represent familiar voices, but not helpful ones, irritants rather, and not of the mind-opening sort. Then, dear Martin Marty shows up to set all to rights.

One of the best discoveries of this

volume was the late Ellwood "Bud" Kieser, a Paulist priest who died in 2000. It is his observation above all that I will carry away from this collection: "The biggest sin is to sit on your fanny and do nothing."

From outside my tradition, I was pleased to encounter Blu Greenberg, an Orthodox Jew, briefly again. Thich Nhat Hahn, a Buddhist monk, makes a challenging statement about spiritual development on behalf of human betterment. And Seyyed Hossein Nasr gives strong yet simple witness to Islam. For those seeking interfaith understanding, these are good introductions.

I have mixed feelings about this collection. The selections are sometimes too truncated to give the casual reader a clear sense of what the speaker is all

about, and two of the shortest passages come from two of the most important theological thinkers alive today — John Polkinghorne and Stanley Hauerwas. By contrast, many pages are given over to New Age mavens who have nothing more to say than what you would read in a supermarket tabloid.

(The Rev.) Bonnie Shullenberger
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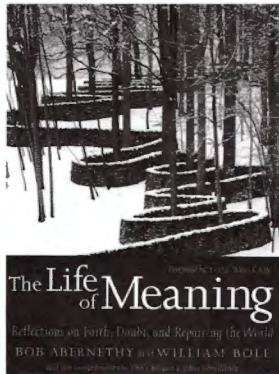
Two Biographies

ALFRED HOPE PATTEN AND THE SHRINE OF OUR LADY OF WALSINGHAM: An Illustrated Biography. By Michael Yelton. Canterbury Press. Pp. x + 255. \$37.56. ISBN 1-85311-753-6.

PETER ANSON: Monk, Writer and Artist. An Introduction to his Life and Works. By Michael Yelton. The Anglo-Catholic History Society (www.churchtours.org.uk/section/12). Pp. 72. £12. ISBN 0-95507140-2.

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BOOKS

(Continued from page 8)

focuses on one of its better-known and significant figures. For it was in 1922 that Hope Patten re-founded the shrine of Our Lady of Walsingham, which had been established in the 12th century, and destroyed by Henry VIII in 1538. Along with the shrines of Thomas Becket at Canterbury and St. James at Compostela, Walsingham had been one of the most popular pilgrimage destinations of the Middle Ages. The cult was centered on a replica of the Holy House of Nazareth, which the noblewoman Richeldis de Faverches had seen in a vision.

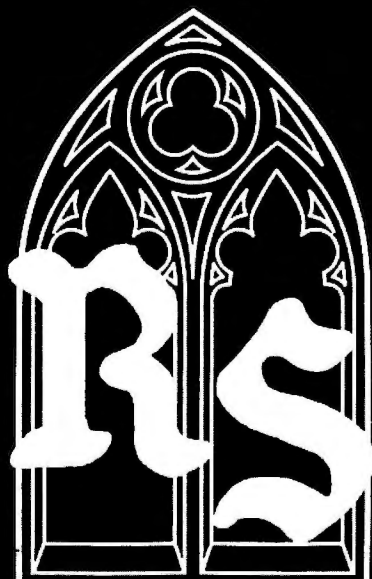
Almost all of Hope Patten's long ministry was committed to re-establishing the shrine and securing it for future generations of Anglicans. Once regarded as quite exotic and beyond the pale, the shrine now welcomes thousands of pilgrims every year. Archbishops of Canterbury and York have preached at its festivals, and it has contributed greatly over the years to the re-integration of the veneration of the mother of God into the Anglican tradition. It was Hope Patten who made the image of Our Lady of Walsingham, which he took from a mediaeval seal, so recognizable.

Hope Patten was a complex character, and Yelton captures that complexity well. As he does of another interesting personality in his much briefer treatment of Peter Anson, who is known to most for his fascinating book *Bishops at Large*. Anson began life as an Anglican Benedictine, when the famous Abbott Aelred Carlyle re-established the Benedictine life in the Church of England. But Anson converted to Rome with Aelred and most of the community in 1913, and subsequently left the religious life. A prolific author and artist in a singular style, in some cases his books remain important contributions to their subjects. Certainly his treatment of *episcopi vagantes* has never been surpassed.

We can be grateful to Mr. Yelton for two more useful contributions to the history of the catholic movement in the Anglican Church in the 20th century.

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DEARLY BELOVED: Navigating Your Church Wedding. By **Andrew MacBeth**. Seabury. Pp. 96. \$10. ISBN 978-1-59627-060-2.

The author, an Episcopal priest, has developed a helpful primer on church weddings, particularly for those seeking to wed in a "liturgical" church. The primary focus is on the shape of the service, but other considerations such as the rehearsal, photography, music and the number of attendants also are covered. The book also includes a brief section on blessings for same-sex couples.

FROM COOPERATION TO COMPETITION: Change, Choice and Conflict in the Congregation. By **Lyle E. Schaller**. Abingdon. Pp. 210. \$19. ISBN 0-687-49749-3.

Packed with up-to-date statistics and trend analysis, this book takes a close look at the changing models of church and congregational governance and their implications for growth or decline. Competition has never been greater among congregations for members, the author asserts. Find out how well your congregation is positioned to appeal to the hearts and souls of a new generation of "constituents."

BECOMING COMMUNITY: Biblical Meditations and Applications in Modern Life. By **Karl A. Schultz**. New City Press. Pp. 175. \$13.95. ISBN 978-1-56548-269-2.

The author makes a case for practicing

lectio divina — "holy reading" — to deepen one's relationship with the Bible and to work in community to address such broad societal issues as violence, reconciliation, loneliness, diversity, and hospitality. Written from a Roman Catholic perspective, but Episcopalians and other Anglicans will find value in these meditations.

FROM MEMBERS TO DISCIPLES: Leadership Lessons From the Book of Acts. By **Michael W. Foss**. Abingdon. Pp. 100. \$14. ISBN 978-0-687-46730-3.

The membership model for Christian ministry that emerged after WW II has collapsed, asserts the author, and it is incumbent upon church leaders to

(Continued on next page)

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No one comes to the Father
except through Me.***

John 14:6

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— *The Rt. Rev. David C. Anderson*



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***I have fought the good fight,
I have finished the race,
I have kept the faith.***

2 Timothy 4:7



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SHORT & SHARP

(Continued from previous page)
shepherd their congrega-
tion toward a disciple-
ship model. A Lutheran
pastor, he takes the Acts
of the Apostles as his
"playbook for ministry,"
and suggests that such a
model can revolutionize
the way congregations
approach God's work.



This is the story of a
British Army chaplain's par-
ticipation at the Battle of the
Somme, one of the most
important campaigns of
World War I. While this is essentially a
book about history, readers will soon
discover that not only was E.C. Crosse a
good soldier, he was also a fine priest.
The author is the rector of Christ
Church, Nanjemoy, Md.

**DARE TO BE RARE: A Christian Guide for
Girls.** By Kathleen Whitten. Morehouse. Pp.
141. \$15. ISBN 978-0-8192-2283-1.



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larly, firmly rooted in
God's promises in scrip-
ture. The author, a
retreat leader and
preacher, includes many questions for
directed group discussion, personal
reflection, and as starting points for
journaling.

**ROOTED IN DETACHMENT: Living the
Transfiguration.** By Kenneth Steven-
son. Cistercian Publications. Pp. xi +
175. \$16.95. ISBN 978-0-87907-517-0.



Kenneth Stevenson, the
Bishop of Portsmouth (England),
observed the paucity of interpretation
of the Transfiguration, so during his
recuperation from treatment for
leukemia, he wrote this book. His
source material is the three gospel
narratives of the Transfiguration and a
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ing read.

**THE MONASTIC WAY: Ancient Wisdom
for Contemporary Living.** Edited by Han-
nah Ward and Jennifer Wild. Eerdmans.
Pp. 255. \$20. ISBN 978-0-8028-4045-5.



How does monastic spirituality
address the concerns of spiritual life?
The editors, both of whom have been
members of Anglican religious orders,
present short daily meditations from
monks and nuns through the centuries.
Much of the content is practical.

**WRESTLING WITH ANGELS: Conversations in
Modern Theology.** By Rowan Williams, edited
by Mike Higon. Eerdmans. Pp. 331. \$28. ISBN
978-0-8028-2726-5.



This book consists of the
writings of Archbishop of Can-
terbury Rowan Williams
between 1980 and 2000. There
are 14 essays in which the arch-
bishop engages modern theologians
from Karl Barth to Simone Weil. This
could be difficult reading unless one
possesses keen theological acumen.

LOVE STRONGER THAN DEATH. By David M.
Baumann. Pp. 275. \$25. Available at
<http://www.lulu.com/content/867382>.

A priest in the Diocese of Los Angeles
who occasionally writes for this maga-
zine includes stories of the deaths of

**THE COMFORT OF HOME: A Complete Guide
for Caregivers (3rd Edition).** By Maria M.
Meyer, with Paula Derr. CareTrust Publications.
Pp. 400. \$24.95. ISBN 978-0-9664767-9-8.



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*There are some quality books published
recently written by or about Anglicans
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**PADRE: E.C. Crosse & 'The Devonshire Epi-
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xviii + 101. \$16.95, paper. ISBN 978-1-929569-
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people he knows, along with parts of homilies he delivered at their funerals. Moving stories of effective pastoral care.

FROM THE BOTTOM OF THE POND: The Forgotten Art of Experiencing God in the Depths of the Present Moment. By Simon Small. O Books. Pp. 83. \$16.95. ISBN 978-1-84694-066-8.

The author, a priest of the Church of England, describes this book as being "for people in the Church and beyond who feel that there is more to Christianity but don't know what it is." He stresses the value of contemplative prayer, even for those who think they don't know how to pray. Well written and profound.

A DEADLY THING, THEY SAY. By Leslie Winfield Williams. Tate Publishing. Pp. 344. \$18.99. ISBN 978-1-60247-586-5.

A murder mystery set in the "power-

ful Episcopal Diocese of Austin." A female priest and a detective work together to try to solve the murder of a diocesan lay leader. Clever, witty and realistic.

A MORAL CLIMATE: The Ethics of Global Warming. By Michael S. Northcott. Orbis. Pp. xiii + 336. \$20. ISBN 978-1-57075-711-2.

An ethicist who is also a priest of the Scottish Episcopal Church raises ethical and moral concerns brought about by the most important environmental issue of our time. Thorough and informative but surprisingly easy to understand. Includes scriptural references.

GODPARENTING: Nurturing the Next Generation. By Nancy Ann McLaughlin and Tracey E.

Herzer. Morehouse. Pp. ix + 145. \$20, hardcover. ISBN 0819222674.

This would be a wonderful gift for anyone who's about to become a godparent. It's a how-to book, organized around the baptismal service in the Book of Common Prayer. The chapter "I'd Like You to Meet Someone Special: Getting to Know God" is particularly effective.

THE NEW FLATLANDERS: A Seeker's Guide to the Theory of Everything. By Eric Middleton. Templeton Foundation Press. Pp. 164. \$16.95. ISBN 1-59947-123-X.

The author, a college chaplain in England, and a group of students set out to explore the nature of the universe and their place in it. Despite the discussions of quarks and m-branes and neutrinos, there's a strong Christian element in this book. Even the Archbishop of Canterbury liked it.

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VESTRY LEADERSHIP

*Allow
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to Shine*

By Toni Daniels

Perhaps you've heard this old joke: "When does a business person stop acting like a business person? When he/she is on a vestry!"

This is an often sad but true statement, as sometimes we forget to bring the gifts God has given us to the vestry meeting. Sometimes we leave our common sense and best business practices outside the church door. At other times, vestry meetings begin to resemble those of major corporations, leaving little room for God's mission for the parish.

The work of the vestry is crucial to the life of a congregation. However, being a vestry member is not just about what you do, but how you do it. Vestry membership is an opportunity to offer your unique, God-given gifts, and to allow your strengths to shine. It is about being yourself and staying engaged in the work. It means staying engaged even when you want to walk away. This isn't easy. It's hard work, and when it feels the hardest, that is when you are most closely responding to God's call.

When you become a vestry member, it is important to recognize that your role is a sacred ministry. You have accepted a call to lead members of your congregation to a closer relationship with God. This is an awe-filled and exciting responsibility. This leadership model of a volunteer board of directors for a non-profit organization,

(Continued on page 16)



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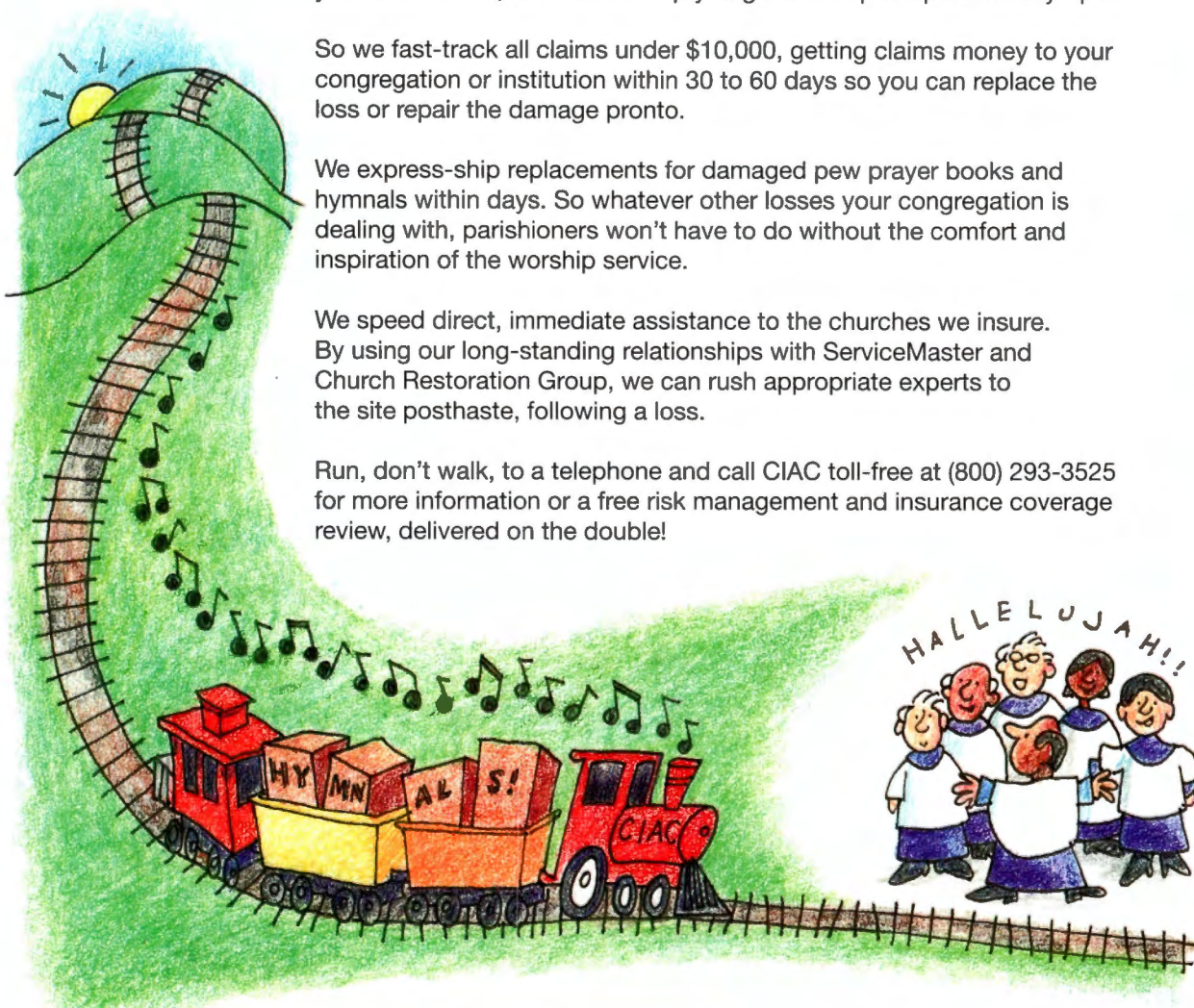
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(Continued from page 14)

where decisions are not driven by dollars or production of a product, is a true art form. Fortunately, we are not creating this art form on our own. We are co-creators with God. So the question becomes How can we find a balance? How do we make the ministry of the vestry a compilation of business management, recognition of the gifts offered by each member, and the discernment of God's will for the congregation? We can only understand the uniqueness of vestry identity when we see it in the context of the Church.

Two places to begin looking for the answer to the issue of balance lie in the mission of the Church (p. 855, BCP) and our baptismal vows (p. 304, BCP). The mission of the Church is "To restore all people to unity with God and each other in Christ." The way we express this reconciliation is through our baptismal vows, which in turn inform our sacred ministry, the work of the vestry. When it comes to approaching the business of the vestry, canon law of The Episcopal Church describes the "what," and our baptismal covenant outlines the "how."

Our baptismal covenant summarizes how we can work together to work out God's purpose for the church. We promise to continue in the apostles' teaching and fellowship with one another in the breaking of the bread. We vow to proclaim by word and example the good news of God in Christ, to seek and serve Christ in all persons, loving our neighbor as ourselves, to strive for justice and peace among all people, and respect the dignity of every human being. We make these promises with the caveat that we can only do it with God's help.

It might be an interesting exercise to begin your next six vestry meetings by reciting the portions of the baptismal covenant in which the response concludes with "I will with God's help." This reminder of how we should approach God's work can shape not only how members of the vestry work with each other, but also the outcome of the work. By recalling that you can do nothing without God's guidance,



A business person can continue to practice best practices in the church by taking the words of the baptismal covenant and wrapping them around the business of the vestry.

your decisions should be Christ centered, and a new sense of camaraderie should occur.

A great example of bringing God into the vestry meeting comes from an article in the November/December issue of *Vestry Papers*, in which Richard H. Schmidt, editor and director for Forward Movement Publications, recounts a vestry meeting:

Although as vicar I could have given permission for Head Start to meet in the house [church], I thought it prudent to gain vestry support. The vestry discussed the proposal for two and a half hours. All 12 vestry members were present that night. Around and around we went.

A wise and respected older member

of the vestry had been diagnosed with terminal cancer and had almost missed the meeting because of her illness. I had seen her grow visibly exhausted as the evening progressed. Finally, she said, "Why don't we pray?"

A moment of awkward silence followed. Praying had not occurred to me; for I had been too busy defending my position. No one felt comfortable opposing prayer, but I expect I wasn't the only one who didn't have much confidence in it just then. But we went around and around the table, each person asking for guidance, awkwardly and hesitantly in most cases. When the last one had prayed someone said, "I think we can vote now." I wasn't sure about that, but everyone wanted to go

home, so we proceeded to vote. The Head Start program was invited to meet at the church's house. The vote was 11 to 1, and the one dissenter stormed out of the room and said he'd never return. Had been the largest contributor to the church's operating budget, but the other 11 said they weren't going to worry about it, and the following fall, pledges were up, even without that man's participation.

So a business person can continue to practice best practices in the church by taking the words of the baptismal covenant and wrapping them around the business of the vestry. This combination of the good gifts of management, prayer and discernment should create a sense of equilibrium, and infuse the ministry of your vestry and the mission of the church will move forward. □

Toni Daniels is the director of learning and leadership at the Episcopal Church Foundation.

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Bishop Schofield: 'Not My Wish to Leave'

San Joaquin Bishop Says He's Often Misunderstood

Not long after he was consecrated Bishop of San Joaquin in 1988, the Rt. Rev. John-David Schofield recalls traveling to the Episcopal Church Center in New York City on business and being mistaken for Bishop Calvin Schofield, who was Bishop of Southeast Florida at the time.

"They were expecting this tall, trim, handsome bishop, and there was a brief look of dismay when they realized I obviously wasn't the strapping athletic person they were expecting," he said laughing at the memory.

Episcopalians have seemingly been mistaking Bishop Schofield for someone else ever since. Even before Dec. 8, when he presided at the diocesan convention, which voted to leave The Episcopal Church and affiliate with the Anglican Church of the Southern Cone [TLC, Dec. 30], some of his critics accused him of being reckless, schismatic, or even dishonest.

"You are talking to someone who loves the tradition of the church. It is my heritage," Bishop Schofield said during an interview with a reporter from *THE LIVING CHURCH*. "I don't have any personal antagonism toward The Episcopal Church or its leaders, but day by day they seem to depart more and more from what is asked of us in scripture.

"It is not my wish to leave The Episcopal Church. If I saw signs that they were returning [to the historic faith] it is possible I would approach my convention about revisiting this decision."

By the Thousands

Bishop Schofield said he has grown frustrated with those who continue to characterize the current division in the church as the work of a small minority.

"Thousands of members are leaving The Episcopal Church every week," he said. "San Joaquin is not the point. That just happens to be where a majority of evangelicals and Anglo-Catholics are concentrated. For more than 20



Kevin Kallsen/Anglican TV photo

Bishop John-David Schofield at the Eucharist during convention in the Diocese of San Joaquin.

years they have tried to drive us away. As a protest movement, I would hope that this would have an effect on The Episcopal Church."

The only change in the diocese since its convention is in the name of the primate prayed for during the Prayers of the People. Now clergy are encouraged to mention Presiding Bishop Gregory Venables of the Southern Cone rather than Presiding Bishop Katharine Jefferts Schori of The Episcopal Church.

"I haven't heard a word of complaint about the prayers," Bishop Schofield said. "We wanted to stay the way we were without oppression and threat. If you're looking for change, you won't find it. That is the reason we did what we did."

After nearly 20 years of episcopacy, Bishop Schofield said he had grown increasingly concerned whether the diocese would be permitted to elect a successor with theological views consistent with his own. He was elected within 90 days of General Convention in 1988 and his confirmation hearings in Detroit were almost as grueling as those for Bishop V. Gene Robinson of

New Hampshire in 2003. Along with alternate primatial oversight, concern for his successor was an important consideration in his decision to recommend that the diocese disaffiliate.

Bishop Schofield will reach the mandatory Episcopal Church retirement age of 72 in 2010. He said he considers himself to be in relatively good health, but in 2002 he suffered a serious fall in an airport, breaking his leg and his shoulder, requiring surgery. During an extended recovery in the hospital he contracted an antibiotic-resistant bacterial infection. Daily medical treatments make travel difficult, but otherwise he said he feels good.

Clergy in the Southern Cone are expected to retire at age 70, but the primate has authority to extend that time. Bishop Schofield intends to consult with diocesan convention on a plan for the election of his successor next year.

"If I begin to notice some slippage or those around me bring it up I'd have to give it more serious thought, but so far I really haven't given it much consideration," he said.

Steve Waring

Archbishop Williams Addresses Tensions in the Communion

The Archbishop of Canterbury revealed more of his plans for next summer's Lambeth Conference and addressed the tension between The Episcopal Church and some parts of the Anglican Communion Dec. 14 when he released a long-anticipated Advent letter.

Addressed to the fellow primates of the Communion, Archbishop Rowan Williams asked that the letter be shared widely with others. Much of the content of the seven-page letter is

concerned with the current tensions within the Communion, but the role of The Episcopal Church [TEC] in this climate was singled out, especially regarding the public response of the House of Bishops following their meeting in New Orleans in September [TLC, Oct. 14].

"I believe that we as a Communion must recognize two things in respect to the current position in TEC," Archbishop Williams wrote. "First: most if not all of the bishops present in New Orleans were seeking in all honesty to find a way of meeting the requests of the primates and to express a sense of responsibility towards the Communion and their concern for and loyalty to it.

"Second: it is practically impossible to imagine any further elucidation or elaboration coming from TEC after the successive statements and resolutions from last year's General Convention onwards. A good deal of time and effort has gone into the responses they have already produced, and it is extremely unlikely that further meetings will produce any more substantial consensus than that which is now before us."

Regarding the matter of same-sex blessings, Archbishop Williams wrote, "There is obviously a significant and serious gap between what TEC understands and what others assume as to what constitutes a liturgical provision

in the name of the Church at large."

In order to address these tensions, the archbishop proposed two courses of action. "I wish to pursue some professionally facilitated conversations between the leadership of The Episcopal Church and those with whom they are most in dispute, internally and externally, to see if we can generate any better level of mutual understanding.

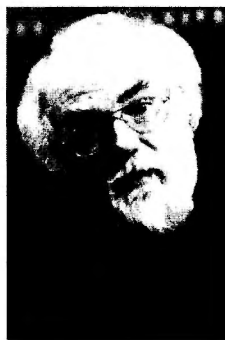
"I also intend to convene a small group of primates and others, whose task will be, in close collaboration with the primates, the Joint Standing Committee, the Covenant Design Group, and the Lambeth Conference Design Group, to work on the unanswered questions arising from the inconclusive evaluation of the primates to New Orleans and to take certain issues forward to Lambeth."

Building Consensus

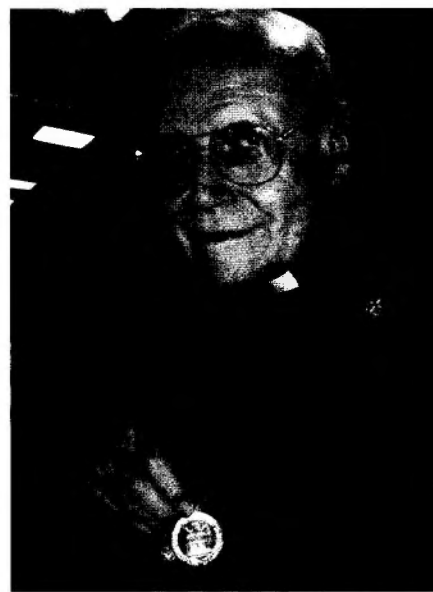
Archbishop Williams also sought to build consensus for continuing the conversation at the Lambeth Conference. Completion of an Anglican Covenant "before, during and beyond Lambeth will give us a positive rallying point," he said.

"How then should the Lambeth Conference be viewed? It is not a canonical tribunal, but neither is it merely a general consultation. It is a meeting of the chief pastors and teachers of the Communion, seeking an authoritative common voice. It is also a meeting designed to strengthen and deepen the sense of what the episcopal vocation is.

"Some reactions to my original invitation have implied that meeting for prayer, mutual spiritual enrichment and development of ministry is somehow a way of avoiding difficult issues. On the contrary: I would insist that *only* in such a context can we usefully address divisive issues."



Archbishop Williams



The Rt. Rev. Christopher Epting photo

The Rev. Canon J. Robert Wright displays the Cross of St. Augustine he received from the Archbishop of Canterbury.

GTS Professor Honored

The Rev. Canon J. Robert Wright, professor of ecclesiastical history at The General Theological Seminary, was honored recently with the Cross of Saint Augustine by Archbishop of Canterbury Rowan Williams in recognition of his scholarly ecumenical work on behalf of the Anglican Communion.

Canon Wright received the award from Archbishop Drexel Gomez, Primate of the West Indies and chairman of the Inter-Anglican Standing Commission on Ecumenical Relations (IASCER), which met Dec. 5-10 in Cairo, Egypt. Canon Wright is a member of IASCER.

During the meeting the members of IASCER received reports on current ecumenical dialogues involving the Anglican Communion and responded further to the proposals for an Anglican Covenant. The commission also gave considerable attention to the practice of admitting the unbaptized to communion and to issues raised by a document released recently by the Roman Catholic Church which concluded that the Anglican Communion and various protestant denominations born out of the Reformation cannot be classified as churches [TLC, July 29].



Cathy Carpenter/Diocese of Minnesota News and Events photo

A man portraying Juan Diego, the Mexican peasant to whom the Virgin of Guadalupe first appeared in 1531, kneels with children before an icon of her at La Misión el Santo Niño Jesús in St. Paul, Minn. The all-night traditional festival on Dec. 11-12 included Holy Eucharist and a play reenacting the story of the Virgin's first appearance.

Plans Underway for Alternate Conference of Anglican Bishops

Conservative Anglican leaders are pressing ahead with plans to hold their own conference of Anglican bishops, according to a source familiar with the details who spoke with a reporter for *THE LIVING CHURCH*.

Details of the meeting were revealed in Britain's *Telegraph* newspaper. The meeting would probably be held somewhere in the Middle East in June and is not intended as an alternative to the Lambeth Conference, a source said, although it is likely that at least some who attend the meeting in June will not attend the Lambeth Conference the following month.

In his Dec. 14 letter to the primates, Archbishop of Canterbury Rowan Williams seemed to imply that the best place for the Anglican Communion to work out its differences was at the Lambeth Conference, which is scheduled to meet in England July 16-Aug. 4.

Many traditionalists have been lukewarm toward the conference since the invitation list and other details were announced in May. To date, about half the bishops eligible to attend have informed the Anglican Communion Office that they plan to be present. In his Advent letter, Archbishop Williams sought to reassure skeptics that the meeting would not avoid discussion of difficult issues. Failure to attend, Archbishop Williams said, could be interpreted as "a refusal of the cross."

Archbishop Williams repeated his intention not to extend an invitation to Bishop V. Gene Robinson of New Hampshire or to any of the bishops who have been consecrated specifically to serve Anglicans in North America who do not wish to be part of either The Episcopal Church or the Anglican Church of Canada.

Steve Waring

Chicago Consultation Promotes Inclusive Agenda

The Archbishop of Canterbury's Advent letter to the primates will not affect a new advocacy organization's plan to make The Episcopal Church and the Anglican Communion more welcoming toward gays and lesbians. The Chicago Consultation held an organizational meeting at Seabury-Western Theological Seminary Dec. 5-7.

"Too many of us became complacent about the fact that The Episcopal Church would move in the direction that we felt it needed to go," said Jim Naughton, director of communication for the Diocese of Washington and a spokesman for the consultation.

"People have come to realize that although they win their share of votes at General Convention and in their diocese, they can't count on the national church to advocate this agenda as forcefully as we feel it needs. They sort

of assumed that '815' would take the lead so they didn't organize and strategize. This is not fair to the national church. If the church is going to move in the right direction, someone has got to move it."

About a dozen of the 50 participants were bishops, including Bishops Mark Beckwith of Newark, Bruce Caldwell of Wyoming, John Chane of Washington, Thomas Ely of Vermont, V. Gene Robinson of New Hampshire, Orris Walker of Long Island, and the Rev. Jeffrey Lee, bishop-elect of Chicago.

"Some people call it the gay agenda, but we call it the gospel agenda," said the Rev. Bonnie Perry, rector of All Saints' Church, Chicago, and co-convenor of the consultation. "We are asking our church and our communion to see what God has created and know that it is good."

Part of the group's agenda includes ensuring there is a significant, visible presence of gay and lesbian Anglicans

in England during the Lambeth Conference next summer. The group already has received a \$60,000 grant in part to help with travel and expenses.

After the Archbishop of Canterbury released his Advent letter to the primates on Dec. 14, in which he repeated his intention not to invite Bishop Robinson to Lambeth, the group issued a brief statement saying:

"The archbishop's lengthy letter contains not a word of comfort to gay and lesbian Christians. In asserting the Communion's opposition to homophobia, he gives political cover to Archbishop Peter Akinola and other primates whose anti-gay activities are a matter of public record. We are especially troubled by the absence of openly gay members on the bodies that may ultimately resolve the issues at hand. The archbishop's unwillingness to include gay and lesbian Christians in this process perpetuates the bigotry he purports to deplore."

• More News Begins on Page 34 •

ANCIENT VISION MADE NEW

Pilgrimage Leads Portland Parish to the Margins

By Michael O'Loughlin and John Schuessler

At age 42, the Rev. Kurt Neilson was restless. The rector of Ss. Peter & Paul Church in Portland, Ore., Fr. Neilson had the nagging sensation that he was getting no closer to the God he had been seeking and trying to serve. He also prayed about what the second half of his life might hold for him.

That prayer led Fr. Neilson on a spiritual journey that included a pilgrimage to many of Ireland and Celtic Britain's holy places, and an even bigger adventure when he returned. His personal quest was the catalyst for a transformation of his parish from an outpost of mainline protestantism into a center of re-imagined Celtic Christianity. He chronicles that spiritual journey in his book *Urban Iona: Celtic Hospitality in the City*.

Just as parishioners and colleagues were noticing Fr. Neilson seemed burned out, he had the opportunity to spend more than a month on pilgrimage. The trip came at an auspicious time for the parish as well for, as Fr. Neilson writes, "there was a sense in the parish of being at a crossroads — what next, how to speak to a new generation, how to make sense of the raw street where the church has found itself."

The green oasis of the Ss. Peter & Paul campus belies its share of urban grit. What once was a small town was swallowed up in the last century by the sprawling city of Portland.

"The old town's single commercial strip is now a four-lane road lined with car lots, fast-food joints, and businesses including adult-only businesses, which are permitted because of Portland's long libertarian heritage," he explains. Prostitutes, the homeless, and others on society's margins are literally at the church's doorstep.

When he returned, emotionally exhausted but spiritually revitalized, Fr. Neilson wrote that he "listened to the spiritual hungers extant in our parish. Some longed for a consecrated life, a life focused on seeking God. Others sought a community of faith and study even amidst their family demands. Others sought meaningful service to the poor who flock around the church. The conversations grew and connected. All seemed to cry



Photo by Sven Lundberg/Genesis Photos

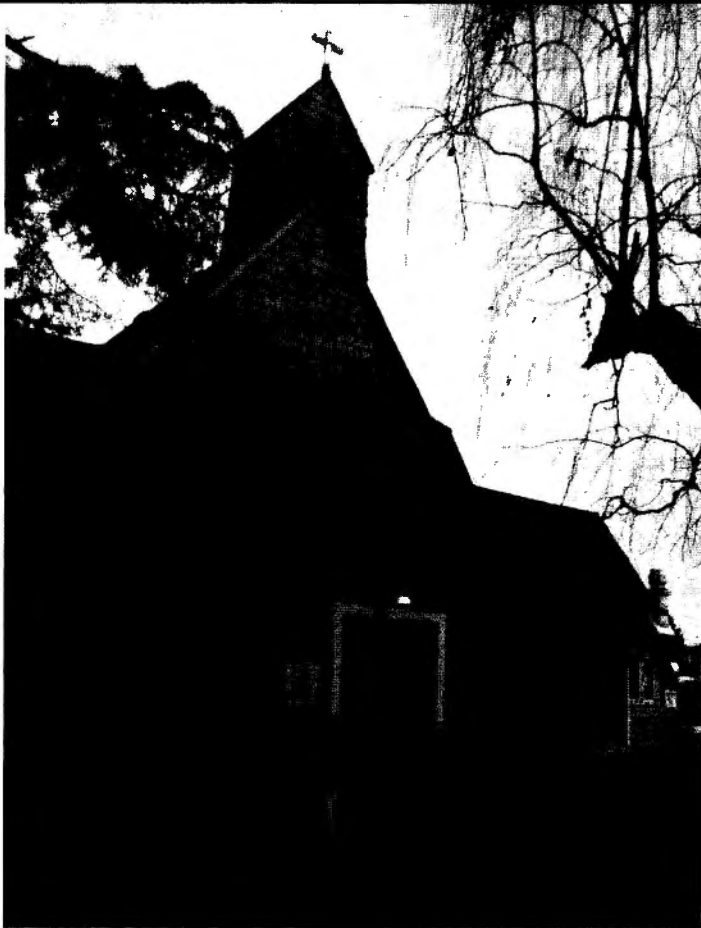
Ss. Peter and Paul Church is home to a Walsingham Marian shrine.

out for making a re-imagined Celtic-Christian vision live again."

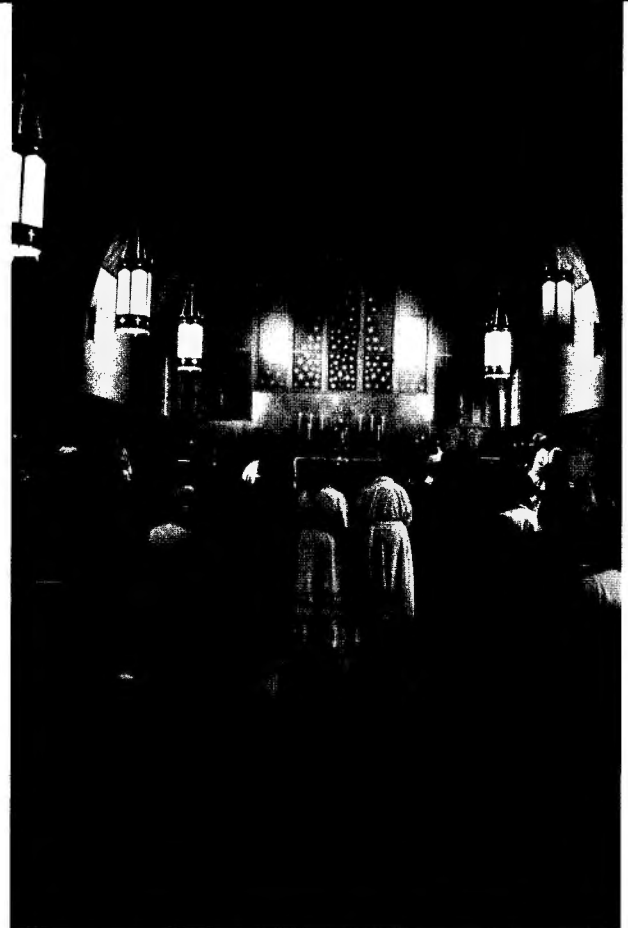
He considered what it would mean to reconfigure the parish church into a "Celtic-patterned monastery." It would mean "breaking through the walls separating church from neighborhood, and from other churches," creating "a place where the poor and the most abused could find refuge."

The result of much prayer and conversation was a proposal for the Columba Center: "not a program, nor yet a nonprofit agency, but rather a vision that transforms parish community and makes borders porous." There were many questions and consensus was not immediate, but within the year the parish vestry voted unanimously that the Columba Center vision was to be the "mission direction of the parish."

(Continued on next page)



The tree-lined campus belies the church's gritty, urban neighborhood.



The Eucharist at the Church of Ss. Peter and Paul on Dec. 16.

Photos by Sven Lundberg/Genesis Photos

PUTTING VISION INTO ACTION

One way the parish has put vision into action is through the Brigid's Table meal program that serves more than 50 of Portland's needy each week. About 20 members of Ss. Peter & Paul participate in this ministry.

"Brigid's Table is rooted in a Wednesday night meal program already in place when I arrived in 1995, but we renamed the program after St. Brigid of Kildare, the recklessly generous saint," Fr. Neilson explained. With the adoption of the Columba Center vision, "we devised a new form of diffused leadership that involved many of the active parish members, and promoted an ethos of being with and serving with the guests. Brigid's Table functions in many ways as an ecclesial gathering, all the 'church' that many of these folks know, although several now attend on Sunday mornings.

"Increasingly people come to us saying they wish to worship and to serve in a church which 'walks its talk,' and does what everyone says Christians are supposed to do," he said.

Another ministry came about because of several circumstances.

"I made a vow to St. Brigid that we would do something about the poor in the neighborhood and especially about the women in prostitution," Fr. Neilson said. "Our neighborhood—and even our two corners—see a lot of prostitution activity. One weekday, a woman took refuge in the church pursued by her 'boyfriend'/pimp

who had just beaten her. The support we gave her as she pressed charges against her pimp convinced us that we had a specific mission to and with the women."

Volunteers in the Rahab's Sisters ministry offer the women food and a chance to come in off the streets to talk and pray in a safe place. The ministry has expanded rapidly since its inception, with about a dozen parishioners from Ss. Peter & Paul currently active as volunteers. Each Friday night they visit with anywhere from eight to more than 20 women, Fr. Neilson said.

Many of the other components of the Columba Center's original vision statement also are underway, including offering classes in Celtic Christian identity, acting as a hosting site for twice-monthly visits from a mobile dental ministry, and offering an emergency clothing closet and spiritual care to walk-ins. Using grants from the Diocese of Oregon, the parish kitchen has been reconstructed to better serve all who use it.

Much remains to be done, both in new ministry and an expansion of existing service. The center will be adding an onsite clinical pastoral counselor beginning this month. A building program is being revived, with special emphasis on accessibility for the mobility impaired. Fr. Neilson also sees an acute need for a school of ministry, noting that "we desperately need an on-the-ground theological formation resource for baptized folk in ministry."

SPIRITUAL CORE

At the heart of the center's mission is its spirituality. Two different rules of life have been written. Four parishioners are professed to The Way of the Culdee (from the Gaelic for "clients of God") and 12 have professed to the companion Way of Columba.

Having experienced the intensity of spiritual pilgrimage, Fr. Neilson feels he understands why ancient Celtic Christianity appeals to believers and seekers alike in 21st-century America.

"The re-imagined Celtic Christian energy is passionate and disciplined yet flexible, and uses the language of pilgrimage, seeking, and walking on the borders of existence and experience," he said. "In a post-modern age, passionate personal experience and the sense of being on the margins of established faith and established cultural values has great credibility and speaks to people who desire such passion and feel themselves to also be on the margins."

In the year since his book was published, Fr. Neilson has had time to see how his vision for the Columba Center is continuing to unfold.

"Pilgrims have come via e-mail or face-to-face who talk of how their own journey and searching found an echo in the book," he said. "These days it seems like every other newcomer sought us out because they encountered *Urban Iona*. That's great but unnerving as it means we have to stay very, very honest and clear about continuing to explore this vision and the God whom we believe brought it to us." □

A VISION FOR CELTIC COMMUNITY TODAY

"I envisioned a community founded on a deep experience of God the Trinity, which would welcome all yet offer challenge and support for those who hungered for a deeper life in Christ. I envisioned writing a Rule of Life, perhaps more than one, which would represent a new adaptation of monastic life."

"The poor and the marginalized were to be welcomed and care offered, remembering the loss of dignity that can take place for the poor even amidst kind people of good intentions. And we were to break down barriers between our churches and other churches, between us and the neighborhood, between us and any of good will who share our vision of spiritual seeking and of service and of community-building, of the arts and of creativity."

"I still at times worry that all this is my private conceit, my midlife crisis hobby. But at my age I am less inclined to squander my time "playing the church game" to the satisfaction of those few who need a frozen and limited version of the church as polite social institution and familiar purveyor of comfort. I want to live as a pilgrim myself, to seek and to serve and to immerse myself in the depths of the ever-fascinating mystery of God."

*Excerpt from Urban Iona: Celtic Hospitality in the City, by Kurt Neilson.
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Fr. Neilson

Welcoming



Disabilities

Recognizing
and embracing
all of God's gifts

By Michael O'Loughlin

Church staircases and narrow aisles are imposing obstacles for some persons with disabilities who wish to worship. But so too are the lukewarm greetings and icy glares that are encountered by many parents of children with disabilities.

Churches in general often have not provided a welcoming example of God's love to people with disabilities, and The Episcopal Church is no exception. The Rev. Barbara Ramnaraine, a deacon at St. Paul's Church, Minneapolis, and coordinator of the Episcopal Disability Network (EDN), said she has heard horror stories from a number of families with children who are disabled.

"Primarily, I have heard that their congregations do not want their children, especially those with disabilities which make the children noisy or wiggly in church, to be present," she said. "One mother told me that the priest had told her not to return. One grandmother told me that she was made unwelcome when she attended the church school classes with her granddaughter in order to assist the child with hands-on projects. This

grandmother subsequently left her parish as well as The Episcopal Church."

These examples are not only reprehensible for their lack of pastoral care and Christian hospitality, they also represent a misguided attitude for parishes that wish to expand their membership and ministry. Pat Verbal, author of *Special Needs-Special Ministry* and president of Frisco, Texas-based Ministry to Today's Child, notes that 95 percent of families who deal with disabilities do not attend church. "They form the largest unreached mission field in America," she said.

EDN's ministry focus is to make the church aware of the many barriers — physical, attitudinal, communication and more — that prevent all persons with disabilities from enjoying full participation in church and society. Deacon Ramnaraine has estimated that fewer than 20 percent of Episcopal parishes are architecturally accessible to physically disabled people, and far fewer are "disabled friendly" to people with all forms of disabilities, especially hidden disabilities such as sight, hearing, autism, and chronic disabling conditions such as arthritis. She said that the first step to welcoming children with disabilities is an attitude adjustment on

Families who deal with disabilities form the largest unreached mission field in America.



the part of the entire parish.

"Before anyone in a congregation is prepared to welcome children with disabilities, I believe that the leaders, congregants, and especially teachers who will be serving these children must become attitudinally accessible," said Deacon Ramnaraine. "Attitudes about what kids with disabilities can or cannot do and learning about how to prepare a classroom for children with disabilities must occur.

"Children with disabilities must be seen as individuals loved by God with gifts to share as well as with disabilities to be addressed," she said.

A New Day

EDN serves The Episcopal Church by supporting and strengthening local diocesan committees and commissions concerned with disabilities and accessibility. The network's resource center offers print and media materials available for free loan, including more than 450 books on tape. It is also developing education and training workshops on disability awareness, accessibility, special religious education, and congregational ministry with persons with disabilities.

"The biggest area in need of improvement, I believe, is simply becoming aware of the need to become inclusive and the dedication to learning how to be inclusive of all people with disabilities, especially our children," Deacon Ramnaraine said. "But we are welcoming a new day, I believe."

Deacon Ramnaraine said parishes are discovering that most children with disabilities thrive in a Sunday school classroom. She notes that the Rev. Jerome Berryman, founder of Houston's Center for the Theology of Childhood and developer of the Godly Play curriculum and materials [TLC, Sept. 11, 2005], has successfully used Godly Play with developmentally disabled youngsters.

Teaching children with cognitive impairments may require use of special curricula and other provisions. To help children with neurological and mental impairments express their faith in Jesus and learn denominational traditions, Ms. Verbal suggests that Christian education leaders incorporate these strategies:

- **Keep class schedules consistent and allow time to repeat key lesson points.**
- **Use visual aids and demonstrations whenever possible, and allow kids the opportunity to touch liturgical furnishings like the chalice and linens. Incorporate hands-on activities like arranging the altar with the Altar Guild or helping to bake bread used in the Eucharist.**
- **Make the lessons memorable by teaching basic concepts and prayers in small portions. Offer weekly take-home projects that encourage review.**

"I would like to see church school teachers as a group devote time to discussing the issues around inclusion and finding solutions to whatever barriers stand in the way," Deacon Ramnaraine said. "This is particularly important for teenage youth, who often are ignored when they come to youth group."

One church that Deacon Ramnaraine said has made enormous strides in this regard is St. Andrew's, Grand Rapids, Mich. The parish has developed a program in which members mentor other parishioners who have disabilities and help them participate in the liturgy and other ministries to which they feel called. "They have created a peer mentoring program in which both the mentors and those they mentored felt well served," she said.

Ms. Verbal, who is working on new communication products with the Joni and Friends International Disability Center in Agoura Hills, Calif., said that as congregations become more involved in ministry with the disabled, they're made more aware that "it's not about the disability, it's about recognizing that our God is powerful enough to work through all of our lives, no matter what our condition or limitations."

Deacon Ramnaraine agrees, noting, "a congregation can learn a great deal about God's love from having children with disabilities among them." □

For more information, contact the Episcopal Disability Network at www.disability99.org or 1-888-738-3636.



The Light of Christ

Heather Austin talks about how Project Rachel provides a way out of the darkness of post-abortion trauma.

By John Schuessler

Alaska resident Heather Austin refers often to bottom lines, which reflects the certainty she has about many matters of faith. About one certainty she speaks most emphatically, however. She believes she was formed in the womb to bring healing to others, and especially to her mother.

A member of All Saints' Church, Anchorage, Mrs. Austin has been involved in abortion-related ministry for decades, and was at San Francisco's Roman Catholic Cathedral of St. Mary in late November to attend a conference titled "Reclaiming Fatherhood," which addressed the many facets of abortion facing men. She welcomed the opportunity during a break at the conference to talk about how she believes God prepared her for the post-abortion healing ministry she helped found in Anchorage with several Roman Catholic friends.

Mrs. Austin, 63, was born with "a seriously bilateral cleft lip," which she remembers at age 8 made her the subject of other children's teasing in Sunday school. Her mother responded to the teasing by taking the blame. "I would ask my mother, 'Why do I look different than other kids?'" she recalled. "And my mother, in her brokenness, would say, 'Well, mommy did something very bad and God

is punishing her.' It never made any sense to me because I knew that when I was bad, I was the one who got the spanking." She remembers telling her mother, "That's not how God works."

At 17, she learned from her mother that she had had an abortion six months before Heather was conceived. "I thought, 'No wonder,'" Mrs. Austin said. "I didn't think about it at the time, but I see now that my mother was walking through the valley of the shadow of death from the time I came into the family."

Alcoholism and depression had taken hold of her mother's life, two common problems Mrs. Austin said she sees among women who have had abortions, along with guilt, anxiety, anger, and feelings of helplessness. She said her mother cried out many times for God's forgiveness, but continued to believe she couldn't really be forgiven.

"I'm the only person she ever entrusted that story to," Mrs. Austin said, "and through the rest of the course of her life, she talked about what if, what if ..."

"My mother, bless her heart, was looking for God all over the place, but she was very fearful of our one, true, and holy Lord because she believed he had abandoned her and that she'd done the unforgiveable sin."

Her mother died years ago, but Mrs. Austin said her

(Continued on page 40)

A Mystery Diocese

In 1990, on my first day at THE LIVING CHURCH, I traveled to Fresno, Calif., to cover a meeting of the national Executive Council for the magazine. The church's national leadership had begun its series of visits to dioceses deemed unfriendly to its policies, and San Joaquin was a natural place for the 40-some representatives of the council and the Episcopal Church Center to appear.

I have vivid memories of that trip. Not only was it an introduction of how the church carried out its business between sessions of General Convention, I was struck by how friendly people were. My predecessor, the late Rev. Canon H. Boone Porter, introduced me at that meeting, and over the next three days council members and visitors from the local diocese stopped at the table where I was seated to introduce themselves and to wish me well. Some of those people are friends to this day, and I'll never forget their warm welcome.

That trip also included a visit to San Joaquin's conference center, Oakhurst, a rustic facility in mountain terrain, and like visits to other dioceses, a presentation by the host diocese of some of its ministries. That was also the trip where on one night the phone rang nearly every hour through the night, and a female caller asked whether Ted had arrived yet. I never did meet Ted nor did I find out whether he arrived.

That was also my last trip to San Joaquin. I have encountered some of its members at General Conventions, I had dinner with its bishop and a few others long ago in Albany, and I would guess I am acquainted with perhaps a dozen or so of its members and a few former members who have settled elsewhere. They fall on both sides of the secession issue, and all seem to be reasonable people, no different than any other Episcopalians.

My real introduction to San Joaquin did not come with that visit, however. It was in 1988 at the General Convention in Detroit. Because San Joaquin had elected the Rev. John-David Schofield as its bishop within 90 days of that convention, it was up to the convention to consent to his consecration rather than the usual bishops with jurisdiction and standing committees. There had been some controversy over the election in San Joaquin, for Fr. Schofield had said he would not ordain

women to the priesthood. A lesser concern was raised when it was learned that he was involved in some sort of companionship with a community of Roman Catholic Byzantine monks in California.

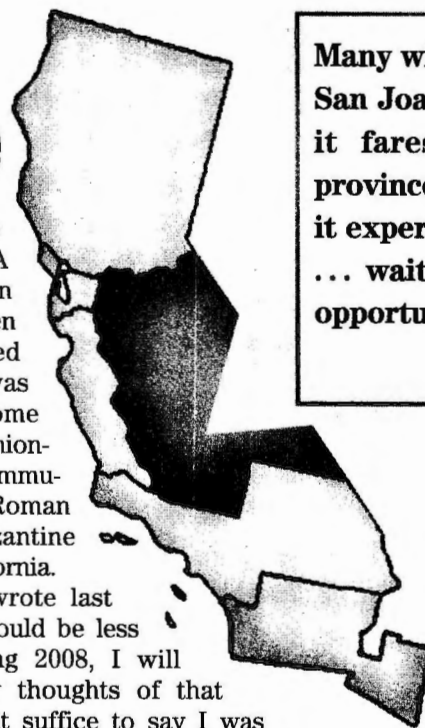
Because I wrote last week that I would be less negative during 2008, I will spare you my thoughts of that experience, but suffice to say I was amazed that the bishop-elect didn't tell his inquisitors to take a leap. That hearing was one of the low points in my lifetime as an Episcopalian.

San Joaquin has been somewhat of a mystery diocese to many Episcopalians — especially those who do not live in the West. Most people know it's one of those three "naughty" dioceses that do not ordain women, but most probably would be unable to name three or four parishes or even cities in that diocese. There are no large congregations, and many of the churches are found in small communities in the largely rural Central Valley of California.

And what now for San Joaquin? Let's make a conservative estimate and say that three-quarters of its membership has gone to the Southern Cone. Five or six congregations have indicated they want to remain, and there are likely to be scattered individuals who will stay behind. National church leaders have hinted that the diocese will be declared vacant and eventually an election of a bishop will be held. That seems to be a lot of detail for a small number of people. Attaching the remnant to another diocese — El Camino Real, California or Northern California — would seem to be a more practical solution.

Many will be watching San Joaquin in the weeks ahead to see how it fares in a distant province, and whether it experiences growth. Unfortunately, it will not be the last diocese to take such a step. Others are watching and waiting for their opportunity.

David Kalvelage, executive editor



Many will be watching San Joaquin to see how it fares in a distant province, and whether it experiences growth ... waiting for their opportunity.

Did You Know...
Since its founding in 1935, Forward Movement Publications has produced more than 2,000 publications

Quote of the Week
The Most Rev. Rowan Williams, Archbishop of Canterbury, in an interview with three teen-agers on the pressures of his job: "My teenage daughter thinks I'm every kind of idiot there is."

THE LIVING CHURCH Defining Catholic Anglicanism

**We promote and support
an understanding
of Anglicanism
which ... proclaims
that "we have no
doctrine of our own."**

Six months ago, the Board of Directors of the Living Church Foundation changed the statement that appears underneath the masthead on the cover of this magazine. An editorial in the issue in which the change was made [TLC, June 3] explained that the new statement, "An independent weekly supporting Catholic Anglicanism," did not represent a change in our policy, but rather a re-emphasis of our roots.

At the same time, our statement of purpose, found on Page 3 of each issue, was revised to reflect this emphasis: "The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church."

Some of our readers have been puzzled by these revisions and have asked for an additional explanation or further clarification. We are pleased to comply. When we speak of "Catholic Anglicanism" we mean:

1. an Anglicanism in full communion with the ancient See of Canterbury, whose core norms and practice are consistent on all levels — provincial, diocesan, parochial — with the teaching of the Anglican Communion worldwide, as expressed by the council of Anglican primates, archbishops, and diocesan bishops known as the Lambeth Conference;

2. an Anglicanism which upholds the historic teaching of the undivided Catholic Church as defined by its seven General Councils:

- The Church on earth is a divinely instituted sacramental body established by Jesus Christ which will be indwelt by the Holy Spirit until Christ's coming again at the end of the age.

- The Church on earth while not infallible is "indefectible," i.e. it cannot remain in error; in the fullness of time the Holy Spirit will lead it into all truth.

- Christ gave the authority and power to interpret his revelation and apply it to the ongoing life of the Church (to "bind and loose") to his apostles as a body (neither to any individual bishop alone or any local synod of bishops nor to every individual Christian), and therefore only a general council of all the bishops in the apostolic succession can authoritatively interpret matters of faith and morals (*de fide*) and alone constitutes the dominically established *magisterium* of the holy Catholic Church.

- The Church has three states: "militant" on earth, "expectant" in paradise, and "triumphant" in heaven.

- Salvation is a lifelong process or journey of justification (which comes through baptism) and sanctification (which comes principally, though not exclusively, through the other sacraments).

- Seven sacraments objectively convey salvific grace, including the sacrament of holy orders: bishops, priests, and deacons in the apostolic succession.

We promote and support an understanding of Anglicanism which — in the words attributed to Archbishop of Canterbury (1945-1961) Geoffrey Francis Fisher — proclaims that "we have no doctrine of our own. We only possess the Catholic doctrine of the Catholic Church, enshrined in the Catholic Creeds, and those creeds we hold without addition or diminution."

The Rev. Thomas A. Fraser

President, Board of Directors, the Living Church Foundation

Hoping for Positive Change

This may be a good time to pause and take stock of our lives. Perhaps the custom of making a New Year's resolution could be directed toward making improvements in our spiritual lives. Would 2008 be a good time to join a Bible study group, or to try some spiritual reading instead of popular novels? Is this the year when we become serious about proportionate giving as a way of working toward the tithe? How about committing ourselves to go to church every Sunday, no matter where we are? The arrival of a new year could mark the beginning of progress in our spiritual lives. It is worth considering.

Many Episcopalians will be glad to see 2008 arrive. As the Year in Review article [TLC, Dec. 30] recounted, 2007 was not a positive year for many Episcopalians. Defection, litigation, accusation and unrest were all too common during the past year, and in some places financial problems hindered the carrying out of effective ministry. We hope for a more peaceful time in 2008, and extend best wishes to all for a happy New Year.



LEARNING WITH A PURPOSE

Incorporating Christian education into the broader ministry of the Church

By Benjer McVeigh

When you hear the phrase “Christian education,” what images immediately come to mind? An hour of Sunday school? Wednesday night Alpha classes? Small-group meeting weekly for Bible study and fellowship?

Different churches have approached Christian education in various ways. Some of them are pioneers in finding creative ways to help Christians be disciples of Jesus in the true sense of the word: learners at the foot of our Lord and Savior. Yet we rarely step back and consider why we do what we do.

Why does children’s Sunday school often occur during the main worship service? Why is there an Alpha course every fall? Why do we always serve bad coffee at our adult education hour on Sundays? The

answer to all these questions typically takes the form of an overplayed punch line to most Episcopal jokes: “Because we’ve always done it that way.”

If we examine the scriptures carefully, we will find that learning is an expected activity of a Christian. The primary relationship between Jesus and his followers was that of teacher-learner, as Jesus was frequently addressed as “rabbi.” In addition, Paul affirmed that teacher was an estab-

All church leaders should be expected to teach in some way those whom they serve.

lished leadership role in the early Church (1 Cor. 12:28-29, Eph. 4:11). But it is one thing to establish the legitimacy

of Christian education; it is another to determine how it should operate in a church ministry context.

Christian education should look different in different churches because churches are called to teach in a way that communicates the gospel and the expectations of discipleship in a way that will be understood by their communities. Here are three principles that should be considered when determining how teaching ought to be incorporated into the broader ministry of the church.

Christian education should encompass all areas of ministry. One of the most common arguments against the legitimacy of running a separate Christian education program within a church is that it compartmentalizes education as only one aspect of ministry. Christian education is often seen as one offering of many in which parishioners may be involved. This is especially common in the “strip-mall” approach to church ministry, in which parishioners can pick and choose which activities they feel will benefit them most. While it is legitimate to have a ministry dedicated entirely to education, Christian education should encompass all areas of ministry within a church.

One of the primary activities of a Christian should be aspiring to be like Jesus (Luke 6:40). With this in mind, the primary goal of Christian education is not for Christians to learn for learning’s sake, but to learn so that we may — with the Holy Spirit’s help — conform more and more to the image of our Lord. It is crucial that learning be a part of all aspects of church ministry, including worship, preaching, service, and even recreational ministry, to name a few. In fact, it is often easier for a disciple to learn about Jesus during the course of a short-term mission trip than in a classroom.

Learning should be given a prominent place in the church. The Sunday morning worship service is typically, and rightfully, the central activity that takes place in the local church. To glorify God is the primary requirement of human beings. But with worship as the

(Continued on next page)

READER'S VIEWPOINT

(Continued from previous page)

focus, all other activities, including Christian education, often are seen as "side dishes" within a church's ministry. If learning is to characterize our lives as Jesus' disciples, then it should be expected that all church members would take part.

Not all Christian education must be formal. In fact, formal teaching should

be only one part of many in a holistic Christian education program. But for most church communities, giving Christian education a prominent place will include setting aside time as a corporate body to sit at the feet of Jesus and learn. There is much teaching that cannot be covered adequately in a sermon, such as theology, church history, polity, or even current events and how

they relate to our beliefs as Christians.

Paul's inclusion of teachers in his lists of leadership roles acknowledges that there are people set apart and gifted by God to teach, and that a time and place should be set aside for learning. But all church leaders should be expected to teach in some way those whom they serve. A choir director I know begins each choir practice by leading a meaty devotional time. It cuts into rehearsal time, but she understands that the primary goal of her choir should not be to sing well, but to serve and follow Jesus the best they can.

Christian Education should equip the saints for ministry. Paul states in his Letter to the Ephesians, "The gifts he gave were that some would be ... *pastors and teachers*, to equip the saints for the work of ministry, for building up the body of Christ" (4:11-13). The role of Christian education in the Church is to equip learners for ministry. Teachers are gifted by God in order that those they teach might learn and be better equipped to serve God in their communities, neighborhoods, and places of work. This is not learning for learning's sake, but so that we may make an impact on our world in the name of Christ.

Many published curricula and programs promise to be all we'll ever need for our church to have an effective Christian education ministry. These programs and curricula can be wonderful tools, and we should make use of them wisely. But solid Christian education begins with faithful leaders who are willing to teach, and other Christians with hearts and minds open to learn, so that we might minister to the lost and conform more and more to the image of our Lord Jesus Christ. May this always be our goal. □

Benjer McVeigh is the pastoral associate to families at Holy Apostles' Church, Cherry Hills Village, Colo. He is a student at Denver Seminary.

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

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There is Hope

As I contemplate a vestry meeting, the church's insurance, a book review for the YWCA Book Club, the mayoral election in our small town, I try to put in perspective the fuss over same-sex marriages, the election of a gay bishop in New Hampshire, and the concern which Jesus displayed for those who lived at the margin of Jewish society. I wonder how the current economic crisis will affect our church, coupled as it is alongside the possible separation and self-righteous withholding of monies by some parishes.

I can see one good thing coming out of this: It may be possible for the first time in a long time to view the church as a religious organization. It may be possible to see the bishop not as the CEO of a "faith-based community," starving for funds to feed its messianic

pretensions, but rather as the effectual sign of the historic dimension of the Church's continuing existence from apostolic time. It is possible that the current narcissistic secularism and the all-too-evident collapse of a once morally based western culture, struggling in the shadow of the threat of worldwide terrorism, is the onset of the collapse of what 50 years ago looked like the emergence of a brave, new world.

It may well be that, instead of progress to bigger and better, we are facing a Dark Ages comparable to that which followed the collapse of the Roman Empire. But this stark prospect also should remind us that it was the church of those somber times which provided hope as well as nurture to a re-emerging western civiliza-

tion, only to succumb eventually to inner conflicts. A church which welcomes a return to its authentic nature as a religious body might be able to perform such a nurturing and hope-giving service again.

*(The Rev.) John Ruef
Chatham, Va.*

Strong Strategy

In his column [TLC, Dec. 23], the editor posed the question "What are our core values?" If we knew, they would provide the essential ingredients for answering his prior question of "What does it mean to be an Episcopalian?"

Articulating core values as the essentials of membership is a strong

(Continued on next page)

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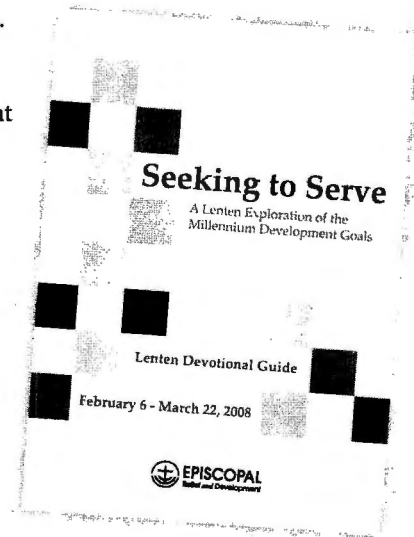
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LC2008

LETTERS TO THE EDITOR

(Continued from previous page)

strategy that goes back to the writings of G.E.M. Anscombe in the 1950s. She called on the moral ethics community to stop thinking about obligations, duties, and rightness and instead to focus on the ethics of virtue based on Aristotle. Working forward, The Episcopal Church has lost all sense of personal virtues, let alone the doctrine of the mean that governs them, so our writing of core values would produce a list that is hollow at best.

A clergy friend likes to ask: "What is there about you that, if it were not there, would entirely change who you are?" Rephrasing, I will ask, what is there about us that, now that it is abandoned and lost, has entirely changed who we are? The answer is our valuing of personal virtues. And is it all lost beyond recovery? That seems like such a provocative question to ask during Advent, when John

the Baptist is calling for people to repent for the forgiveness of their sins.

(The Rev.) Theodore W. Edwards, Jr.
Bradenton, Fla.

Not Always Comprehensive

I have to take issue with Bishop Jefferts Schori's view that Anglicanism is by tradition comprehensive. The settlement that finally established the Church of England in 1559 was not comprehensive, and thousands of Roman Catholics refused to have anything to do with the new church which was markedly protestant in both its new ritual and doctrines. In doing so, they risked their lives and their political, social and economic standing, enduring a grueling persecution.

Later they were joined by thousands of Puritans, many of whom refused to conform to this "non comprehensive" tradition and had to found

a New England. Comprehensiveness only developed in Anglicanism in the 19th century when evangelicals, Anglo-Catholics, and liberals failed to capture the various Anglican denominations for themselves, and had to learn to live together.

What is remarkable about the current controversy is how the conservative evangelicals and Anglo-Catholics have come to a unity of sorts. Indeed, the Southern Cone, which is markedly evangelical in its theology, is prepared to take on Anglo-Catholic dioceses, despite fundamental differences on the very meaning of the sacraments and the gospel.

Robert Ian Williams
Wrexham, Wales

Religious Frosting

An editorial takes the Archbishop of Canterbury to task [TLC, Dec. 16] for criticizing American secular leadership instead of commenting on his experience with our ecclesiastical leadership as represented by our House of Bishops. But perhaps he is doing both.

Is it not possible that he has recognized that The Episcopal Church is little more than the religious frosting on the secular cake, and that the attempt "to accumulate influence and control" and the false belief "that what happens in America [or TEC] is very much at the heart of God's purpose for humanity," is as true of the TEC leadership as our secular leadership? Maybe he has recognized that the arrogance of our church leadership simply reflects our secular arrogance, and is actually paving the way for his future reflections on TEC. Let us at least hope so.

(The Rev. Canon) John H. Heidt
Dallas, Texas

Criticism of Leaders

Sadly, TLC has done it again — twice.

First was Kevin Martin's article, "On the Decline" [TLC, Dec. 2]. It was a significant article, but did he have to include the last paragraph, in which he

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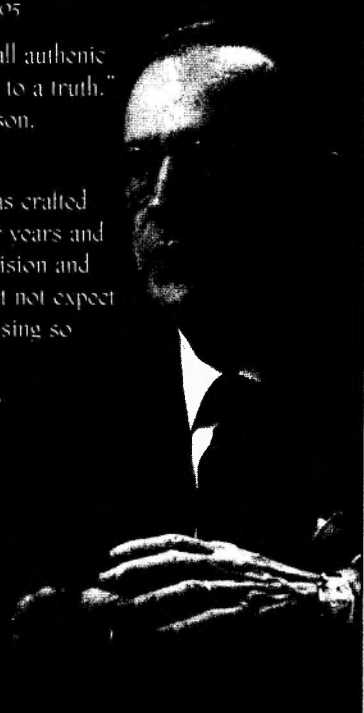
—Molly Peacock, *Poet-In-Residence, The American Poets Corner, The Cathedral Church of St. John the Divine 2000-2005*

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—Barbara Crafton,
*Episcopal priest
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Author was one of two poets on the drafting committee for the retranslation of the *Psalter*, now contained in *The Book of Common Prayer*.

expressed the opinion that our national leadership, including the House of Bishops, has "no sense of urgency"?

Second was the article by Steven Ford, "Christianity on the Fringe" [TLC, Dec. 9], in which he misinterprets the Presiding Bishop as saying exactly the opposite of what she actually said about inclusiveness in which everyone counts.

Twice sad.

*(The Rev.) Richard Guy Belliss
Santa Clarita, Calif.*

Only in the Church

Only in holy mother church can bishops or priests be inhibited from their duties to prove themselves innocent of charges against them. The American way is a person is innocent until proven guilty. Only in the church there is no statute of limitation on allegations made 30 years ago as is the case of both Bennisons [TLC, Nov. 25]. There is no way in American civil or criminal law that this could occur. The clergy in particular are vulnerable to such treatment under the present canons of the church. These inhibition canons must be changed as soon as possible.

*(The Rev.) Robert Warren Cromey
San Francisco, Calif.*

Considering Plain Sense

I am amazed that Anglo-Catholics and evangelicals have joined together and can insist on the plain sense of scripture with regard to homosexuality, but ignore the plain sense of the Thirty-Nine Articles with regard to adoration of the Blessed Sacrament as pointed out in the article by Michael Petty, "Not Idolatry" [TLC, Nov 25]. One day you will wake up to find that you are very "strange bedfellows" indeed!

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

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Intentional Ministry

Delegates to the convention of the Diocese of **Western North Carolina** learned about a strategic plan which will be carried out during the next six months. The Rt. Rev. G. Porter Taylor, Bishop of Western North Carolina, mentioned the strategic plan in his address, delivered during the convention Nov. 8-10 at Kanuga Conference Center, near Hendersonville.

Bishop Taylor said he hoped the plan will help members to become more intentional about their ministry during the next five years, and said he was hopeful that people would change the way they think about the identity of the diocese.

The plan will be carried out in every congregation during Lent. Then a visioning process will be scheduled during the Easter season in deaneries.

"My deep desire for the Episcopal



Delegates to the annual convention of the Diocese of Western North Carolina worship Nov. 9 in the gym at the Kanuga Camp and Conference Center near Hendersonville. In front are visiting concert singer Elisabeth Von Trapp and her husband, Ed Hall.

Eugene Willard
Highland Episcopalian photo

Church, the Anglican Communion, and the Diocese of Western North Carolina is that we become fools for Christ," Bishop Taylor said. "I hope we are bolder in proclaiming the good news by word and example..."

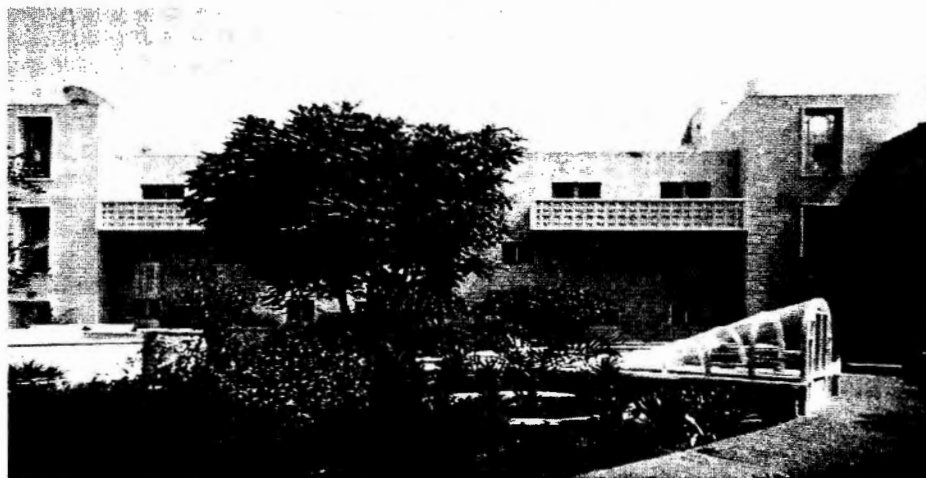
The convention had a theme, "Be Ye Doers of the Word," which was

addressed by the chaplain, the Rev. Claiborne Jones of Atlanta, during her sermon at the Eucharist and in meditations.

Several resolutions were adopted. One asks each parish to embrace the goal of giving 10-16 percent of its income to support diocesan min-



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Faith Seeking Understanding

istries. Another calls for the sponsorship of a resolution at General Convention to commemorate Brother William West Skiles, deacon, monk and missionary at Valle Crucis in the 1880s in the church's calendar. A budget for 2008 of \$1.7 million was approved, an increase of 7.7 percent over the 2007 budget.

Bishop on Sabbatical

In lieu of an address from Bishop V. Gene Robinson, who began a three-month sabbatical leave just prior to convention, the convention of the Diocese of **New Hampshire** heard presentations from the two recipients of this year's Millennium Development Goals disbursement. Convention met Nov. 10 in Concord.

Convention dispatched seven resolutions, among them: clergy compensation standards, a diocesan budget of \$1.6 million, a language change to the diocesan constitution, and a requirement to make an audited financial review a criterion for full representation to convention. Convention also adopted a resolution calling for the diocese to make available to congregations education materials on the effects commercial bottling of spring water has on local resources.

A resolution condemning a recent decision in New Hampshire to decriminalize late-term abortions was tabled indefinitely. A resolution seeking study of the theology relating to permanency of marriage and pastoral counseling by clergy on marriage after divorce was defeated after discussion.

Middle Way

The Rt. Rev. Keith B. Whitmore, Bishop of **Eau Claire**, used the example of Richard Hooker, who espoused the "middle way," for the church to follow when he addressed his diocesan convention Nov. 3 in Chippewa Falls, Wis.

Speaking on Hooker's feast day, Bishop Whitmore pointed out "Through his influence, the Anglican Communion was led down the middle way, because Richard Hooker believed that it was more important to

(Continued on next page)



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Around the DIOCESES

Eau Claire

(Continued from previous page)

discover the truth than to be right. For him, it was all about the pilgrimage to the truth."

The bishop noted that Hooker's book, *The Laws of Ecclesiastical Polity*, was helpful in preventing division and ultimately led to unity in the church, even though "It took a couple of monarchs later and a few fights. But that church prevailed and it missionized the world."

In business sessions, the convention adopted resolutions to establish an environmental stewardship commission, and to reaffirm the Millennium Development Goals. The budget of slightly more than \$400,000 was adopted with little discussion and showed almost no change from 2007.

Constitutional Authority

The convention of the Diocese of **Northwestern Pennsylvania** was held Nov. 2 at a convention center in Erie during a city-wide electrical outage which threatened to force the event to be rescheduled. It was the first convention led by the Rt. Rev. Sean Rowe, who was consecrated bishop in September [TLC, Sept. 30].

In its business session, convention passed the first reading of a new constitution which simplifies diocesan structure, clarifies some procedures, and explicitly recognizes the authority of the national church's constitution and canons over the diocese. Also adopted were resolutions that limit standing committee terms and reaffirm the diocese's commitment to the Millennium Development Goals.

Among other business, convention approved a 2008 budget of \$745,303, a decrease from the previous year's budget of \$819,000. Added to the budget was \$12,000 for mission and development.

Matter of Conscience

The convention of the Diocese of **Rhode Island** tabled two canonical amendments and defeated a resolu-

tion on same-sex relationships when it met Oct. 26-27 at a hotel convention center in Providence.

The resolution on same-sex blessings urged "those fellow servants to allow others to follow their own consciences and the guidance of the Holy Spirit, as they discern it," among its resolves.

Convention adopted an amended resolution calling for creation of a task force to study issues of global climate change and report back to convention next year.

In her address, Bishop Geralyn Wolf of Rhode Island elaborated on themes of diocesan hospitality and welcome.

"The heart of evangelism is sharing with others how God has been your agent of transformation," she said. "Because we are human, it is a story of brokenness leading to healing, of despair finding grace, of going astray and discovering a way home, of losing hope and receiving a new and inspired life. In spite of terrible sins there is forgiveness, and in the depths of heartache, love reaches out and prevails."

Smaller Deputation

Meeting for a one-day business session, the annual convention in the Diocese of **North Dakota** approved a resolution to reduce the number of deputies sent to General Convention. The meeting was held at a hotel convention center in Bismarck.

"The majority opinion of our diocesan convention is that General Convention is far too expensive and lengthy," said Bishop Michael Smith of North Dakota.

In pre-convention meetings, there was discussion of reducing the deputation even further — from four clergy and four lay deputies to two clergy and two lay deputies. Following passage of the resolution, three lay deputies and three clergy deputies and their alternates were elected. The alternates will not be sent to Anaheim, Calif., site of the next convention. The decision will result in an annual saving of \$1,800 or \$5,400 per triennium, Bishop Smith said following the resolution.

Convention also approved a proposed amendment to the diocesan

canons to eliminate voting privileges for clergy from the Evangelical Lutheran Church in America and the Anglican Church of Canada who are licensed to serve in the diocese. The clergy will retain seat and voice at all meetings of convention.

Among other business, convention approved: an allocation of 1.5 percent of the diocesan budget for the Millennium Development Goals and for the third year in a row increased the percentage of its giving to the program budget of General Convention. That decision was made in gratitude and recognition of the fact that the diocese received 22 percent of its financial resources from General Convention for work with Native Americans. The amount contributed in 2008 will be 10.3 percent of net diocesan income.

Financial considerations played a part in a recent agreement under which Bishop Smith spends one week per month as an assistant Bishop of Louisiana. This frees up funds needed to keep canon missionaries in the field for training and support of locally ordained clergy and lay ministry teams [TLC, Sept. 30].

Community Service

Convention participants in the Diocese of **Montana** were involved in various community service projects around Butte as part of the annual meeting, held recently at St. John's Church, Butte.

Included among the projects were sorting clothes and serving lunch at the Salvation Army, light carpentry work at a homeless shelter, caring for animals at a shelter, as well as clean up and evangelism work at a local skate park.

There was one resolution received by the 60-day pre-convention deadline. It sought to implement the use of educational programs to raise awareness to respect the dignity of every human being. Following a lengthy discussion it was defeated.

During his address, the Rt. Rev. C. Franklin Brookhart, Bishop of Montana, noted that the state was chang-

(Continued on next page)



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Around the DIOCESES

Montana

(Continued from previous page)

ing significantly, and the diocese would need to make stewardship a higher mission priority if it was to adapt to the changing demographic successfully. It was not good stewardship, Bishop Brookhart said, for mission congregations to receive financial assistance indefinitely, and he reminded convention that it had previously committed to a five-year plan toward financial self-sufficiency.

Leadership Structure

The leadership structure of the Diocese of Indianapolis will be changed as a result of its diocesan convention Oct. 26-28.

Delegates affirmed a plan that cre-

ates an executive council and a reorganized standing committee. The Rt. Rev. Catherine M. Waynick, Bishop of Indianapolis, said the changes are "intended to bring elected leaders into full collaboration with the bishop's office and a shared sense of authority and accountability for our common life."

One of the highlights of convention was the recognition of Peace Church, Rockport.

The diocese's commitment to the United Nations' Millennium Development Goals was reaffirmed, and resolutions were adopted to request each congregation to ensure that its employees are paid a living wage, and that an energy audit take place in every church.

The Very Rev. Robert Gianinni, canon theologian for the diocese, was convention chaplain.

Massachusetts Bishop Says Split Won't Happen

The Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts, spoke to students of Boston College Dec. 5 about faith and The Episcopal Church.

Bishop Shaw has led numerous adults, college, and high school students on trips to Israel, Palestine and Africa. He said it was important to expose oneself to suffering in the world, and encouraged students to consider participating in an overseas mission trip as a way of seeing how the church is trying to help.

The bishop answered questions from the audience in what was titled "Public Answers to Private Questions." He spoke extensively about next year's

Lambeth Conference, according to *BC Heights*, the independent student newspaper of Boston College.

When asked about a potential split between The Episcopal Church and the rest of the Anglican Communion, Bishop Shaw responded that it would not happen. He compared the controversy over the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire in 2003 to the split in the Roman Catholic Church in the 16th century that led to the creation of the Anglican Communion. In both cases, he said, there was a fermenting of new ideas and a need for change.

Correction: A photo [right] from the convention of the Diocese of Chicago [TLC, Dec. 2] misidentified a lay delegate speaking against a proposed resolution calling on the 76th General Convention to overturn the moratorium on the consecration of partnered homosexual candidates to the episcopacy. The correct name of the delegate is Cheryl O'Connell, from St. Ignatius' Church, Antioch, Ill.



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Thomas Riley, Vienna, Va.

Miss Augusta D. Roddis, Marshfield, Wis.

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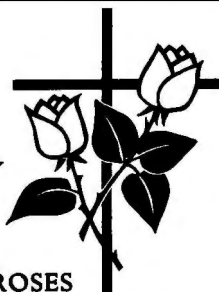
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(Continued from page 26)

"prayer, and hope and belief" is that Jesus met her mother at heaven's door to tell her that he forgave her sins the first time she asked.

"When I look back, I realize that what I saw my mother doing was going through the grief process, dealing with a huge amount of shame," she said. "When I work with women now, I try to get them to understand that guilt is good, shame isn't. Guilt is what God gives us when we do something wrong, shame is where we start becoming what we've done. God doesn't want us to do that. He wants us to begin to walk in the new life that he has prepared for us because of his redemptive act, because of his atonement, because he does forgive our sins when we ask him."

Mrs. Austin moved to Alaska with her husband, Stanley, in 1970, and in 1972 began working with Birthright, a ministry founded in Canada that counsels women through unplanned pregnancies. She became familiar with the dynamics of post-abortion trauma by meeting women who would become pregnant with an "atonement child" after having had an abortion and would come to Birthright wondering "shall I abort this one ..."

Mrs. Austin said this was a common occurrence. "Once a woman has had one abortion," she said, "she feels so unworthy to mother a child that she believes she has to abort that one. It's a strong ambivalence. And on top of everything else, you have the ambivalence that naturally comes with the grating hormones, the physical and emotional stuff that is the first part of pregnancy."

Nine-Week Course

Mrs. Austin spent less time in abortion-related ministry after her son was born in 1975, until 2002 when she and four Roman Catholic women spent a year and a half in planning and prayer to form a nine-week, post-abortion healing program for women. They sought the help of Victoria Thorn, the founder of Project Rachel and the National Office of Post-Abortion Reconciliation and



Healing (the organizer of the San Francisco conference). Project Rachel in Anchorage is a ministry of the Roman

Abortion Loss

Catholic Archdiocese of Alaska, but is also funded by Mrs. Austin's Episcopal parish.

The program begins by concentrating on forgiveness on many levels — receiving forgiveness from God and from the child who was aborted, forgiving those who participated in the abortion, and forgiving one's self.

"It takes a lot of time and work," Mrs. Austin said. "We go through a time of talking about where they were spiritually at the time of the abortion, their self-image then and now."

She said many of these women are "terrified" of talking about Jesus. "We let people know that there is nothing that Jesus will not forgive, and he wants every one of his children walking in the life that he created for us, that he gave to us on that cross. But he also wants to take away the fear that only the enemy can give us. Fear is immobilizing and strangling ... a reflection of the enemy who does not want to see people come out of the darkness."

She added, "One of the biggest consequences of abortion loss is that it is not grieved, it is done in the darkness of silence. These men and women live sometimes 20, 30, even 60 years with this terrible secret inside of them, and they need to grieve the loss, they need to be able to get it out."

Mrs. Austin said intercessory prayer, by members of her parish and others, and scripture are essential to the program.

She cites one passage of scripture in particular — Isaiah 50:4 — as a word from God to her about her ministry during a time of personal reflection. In the New King James Version, it is written, "The Lord God has given me the tongue of the learned, that I should know how to speak a word in season to him who is weary." □

For more information, contact the national Project Rachel office: www.noparh.org or 1-800-5WE-CARE.

PEOPLE & PLACES

Appointments

The Rev. **Dennis Bucco** is deacon at St. Luke's, PO Box 334, East Greenwich, RI 02818-0334.

The Rev. **Margaret Buerkel** is associate at St. Alban's, PO Box 970, Davidson, NC 28036.

The Rev. **Timothy Burger** is assistant at Epiphany, 1336 Pawtucket Ave., East Providence, RI 02916.

The Rev. **Tula Henson** is rector of St. Timothy's, 900 Calhoun St., Columbia, SC 29201.

The Rev. **Donald Hutchens** is rector of Calvary, 408 S Lee St., Americus, GA 31709.

The Very Rev. **Harry Krauss III** is dean of the Cathedral of St. John, 271 N Main St., Providence, RI 02903-1237.

The Rev. **John Lane** is deacon at Christ Church, PO Box 264, Cordele, GA 31015.

The Rev. **John Clyde Millen** is interim vicar of St. George's, 511 Main St., Honolulu, HI 96818.

The Rev. **Matthew Moretz** is curate of Christ Church, Rectory St., Rye, NY 10580.

The Rev. **John J. Negrotto** is interim rector of St. Paul's, 38 Duncan Ave., Jersey City, NJ 07304.

The Rev. **Allen Pruitt** is assistant at St. Francis', 9220 Georgetown Pike, Great Falls, VA 22066.

The Rev. **Jim Purks** is deacon at St. Paul's, 212 N Jefferson St., Albany, GA 31701.

The Rev. **Nick Szobota** is associate at St. John's, 9120 Frederick Rd., Ellicott City, MD 21042.

The Rev. **Tom Van Culin** is vicar of St. Luke's, 45 N Judd St., Honolulu, HI 96817.

The Rev. **Anne K. West** is chaplain at the Lower School of St. Stephen's and St. Agnes School, 400 Fontaine St., Alexandria, VA 22302.

The Rev. **Charles E. Wilson** is rector of St. Peter's, 45 W Winter St., Delaware, OH 43015.

Ordinations

Priests

Easton — Lori Babcock, David Michaud.

New York — Joel Christopher Daniels, associate, St. Barnabas', 15 N Broadway, Irvington-on-Hudson, NY 10533-1802; John Francis Dwyer, assistant, St. Thomas', 1772 Church St. NW, Washington, DC 20036-1302; Maria Filomena Sorvellon Moradel, associate, St. Edward's, 14 E 109th St., New York, NY 10029; Lenore Katherine Smith, associate, Intercession, 550 W 155th St., New York, NY 10032; Andrew Wallace Walter, associate, St. Luke's, 1864 Post Rd., Darien, CT 06820.

Deacons

Easton — Dennis Morgan, Carl Mosley.

Iowa — John Doherty.

Maryland — Patrick Arey, Michelle Doran,

Timothy Grayson, Lydia Martin, Robert McCoy, Anjel Scarborough, Dion Thompson.

Resignations

The Rev. **Wheigar Bright**, as rector of Redeemer, Greensboro, NC.

The Rev. **Jane K. Brock**, as assistant at St. Margaret's, Waxhaw, NC.

The Rev. **Anne Coghill McNabb**, as assistant at St. Thomas', McLean, VA.

The Rev. **Melana Nelson-Amaker**, as vicar of Trinity, Charlottesville, VA.

The Rev. **M. Filmore Strunk**, as rector of St. Margaret's, Waxhaw, NC.

The Rev. **M. Clayton Townsend**, as assistant at St. John's, Charlotte, NC.

The Rev. **Anne Turner**, as assistant at Grace Church, Alexandria, VA.

Retirements

The Rev. **Darrow K. Aiona**, as rector of St. Mark's, Honolulu, HI.

The Rev. **William P. Baxter, Jr.**, as rector of St. Thomas', Owings Mills, MD.

The Rev. **Bruce Blois**, as rector of St. John's, Keokuk, IA.

The Rev. **Netha Brada**, as vicar of St. Matthew's, Iowa Falls, IA.

The Rev. **Christopher Martin**, as rector of St. Mary's, Green Cove Springs, FL.

The Rev. **Robert Slack**, as rector of St. Mark's-Trinity, Mt. Pleasant, TX.

The Rev. **Carey Sloan**, as rector of St. Mark's, Canton, OH.

The Rev. **Gilbert Wilkes**, as rector of Christ and Epiphany, East Haven, CT.

Deaths

The Rev. **Milton D. Austin**, rector of St. Aidan's Church, Michigan Center, MI, for 20 years, died Oct. 14. He was 87.

Born in Free Union, VA, he became a member of the Church Army. He graduated from Virginia Theological Seminary and was ordained deacon and priest in 1952. He was minister-in-charge of Emmanuel, Keyser, WV, 1952-54; associate at St. Paul's, Jackson, MI, 1954-66; and rector in Michigan Center from 1966 until 1986, when he retired. Fr. Austin was a chaplain at the Michigan State Prison, and he began a chaplaincy program for Jackson area nursing homes and hospitals. His wife, Eunice, preceded him in death by eight days. Survivors include three daughters, Cecilia Rohrer of Minneapolis, Nancy Zeis of Centreville, VA, and Yvonne Grigg of Ann Arbor, MI; five grandchildren and three great-grandchildren.

The Rev. **Davis Given**, 87, of New York City, died Oct. 10.

Fr. Given was born in New York City. He graduated from Yale University and then served with the Air Force during World War II. Following the war he graduated from the General Theological Seminary and was

(Continued on next page)



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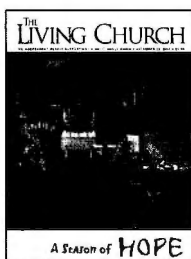
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PEOPLE & PLACES

(Continued from previous page)

ordained in 1949 as deacon and priest. He was assistant at Church of the Good Shepherd, Farmington, NM, 1949-52, and vicar there from 1952 to 1964. Later he assisted at Trinity Church in New York City and was a chaplain at Morningside House and Amsterdam House. In retirement, he assisted at St. Luke in the Fields, New York. He is survived by his sister, Dorothy Kee, of Dallas, TX, and several nieces and nephews.

The Rev. **Thomas L. Hanson, Jr.**, 72, priest of the Diocese of Rochester, died Nov. 5 at Strong Hospital, Rochester, of AL amyloidosis.

He was a native of Johnstown, NY, and a graduate of Syracuse University, the General Theological Seminary, and Bexley Hall Divinity School. He was ordained deacon and priest in 1961, and served at a number of churches, including 13 years at St. Peter's, Bloomfield, NY, and in several interim ministries. At the time of his death, Fr. Hanson was associated with St. Paul's, Rochester. He also was a counselor with Catholic Family Center of Rochester for 23 years. He is survived by his wife, Karen, of Rochester; four children and 11 grandchildren; and a sister, Barbara DeArney.

The Rev. **Thomas J. Henry**, 80, of Asheville, NC, died Oct. 19 in Asheville.

Fr. Henry was born in New York City and was an attorney there for many years before being ordained. He was a graduate of New York University, Delta State University, and the General Theological Seminary. He was ordained in the Diocese of Newark, as deacon in 1963 and as priest in 1964. He was vicar of St. Stephen's Church, Millburn, NJ, 1966-67; college chaplain in the Diocese of Mississippi, 1967-72; rector in Millburn, 1976-80; rector of Good Shepherd, Augusta, GA, 1980-82; and a member of the staff at St. James', Newport Beach, CA, 1982-89. Fr. Henry is survived by his wife, Virginia; a daughter, Kathy; and two sons, Tom and Scott.

The Rev. **M.R. Ritley**, priest of the Diocese of California, died Nov. 28 of a heart attack at Summit Hospital in Oakland. She was 66.

Born in Cleveland, OH, she was educated at Indiana University and Church Divinity School of the Pacific. She was ordained in the Diocese of Los Angeles, as a deacon in 1994 and a priest in 1995. Ms. Ritley was an assistant at St. Gregory's Church, San Francisco, 1994-2001, and assistant at Good Shepherd, Berkeley, since 2002. She was the author of several books, and was a member of the advisory board of the diocesan newspaper.

The Rev. **David D. Ruhmkorff**, priest of the Diocese of Southern Ohio, died Oct. 30 in Cincinnati, OH.

He was born in Indianapolis and educated

at Michigan State University and Episcopal Theological School. Following ordination to the diaconate and priesthood in 1961, he was vicar of the Church of the Epiphany, Socorro, and St. Paul's, Truth or Consequences, NM, 1961-62; and rector of St. Patrick's, Lebanon, OH, 1963-66. After being involved in secular employment for a time, Fr. Ruhmkorff was vicar of St. Paul's, Martins Ferry, OH, 1992-93. He is survived by his wife, Jane; two daughters, Katy Wegner and Anna; two sons, Paul and Samuel; four grandchildren; and a sister, Barbara Anderson.

The Rev. **Frank H. Stern**, 71, CSSS, deacon of the Diocese of Southern Ohio, died Nov. 1.

Deacon Stern was a native of Christiana, PA. Following service in the Army, he was educated at Catawba (NC) College and the Episcopal Theological Seminary in Kentucky. He had a career in sales and eventually became president of his own sales organization in Cincinnati. He was ordained in 1991, and served at St. Anne's Church, West Chester, OH. He was a member of the Society of St. Mary, the Confraternity of the Blessed Sacrament, and was an associate of the Community of the Transfiguration. He is survived by his son, Gregg, a granddaughter, and a great-granddaughter.

The Rev. **William Wiseman, Jr.**, politician and priest in Oklahoma, died Oct. 17 along with four other people when the plane he was piloting crashed near Glenpool, OK. He was 63.

He was born in Philadelphia and raised near New York City. Fr. Wiseman graduated from Davidson College and the University of Tulsa. He was elected to the House of Representatives in 1974, and served three terms, until 1980. He was ordained in 2005 in the Diocese of Oklahoma and became vicar of Church of the Holy Cross, Owosso, OK, a position he held until his death. Surviving are his former wife, Jane; two sons, John and James, of Brooklyn, NY; his parents, William, Sr., and Mavis Wiseman, of Tulsa; and two sisters, Jennifer, of Marblehead, MA, and Mary Hamilton, of Cleveland, OH.

Other clergy deaths as reported by the Church Pension Fund:

William F. Bohn	85	Talent, OR
Lawrence C. Butler	96	Whitesboro, NY
William E. Craig	92	Twain Harte, CA
Donald W. Holly	78	West Sacramento, CA
Charles Karoly	81	Diamond Springs, CA
William K. Kratzer	85	Richland, WA
George H. Laib	82	Tampa, FL
John Lowe	76	Minneapolis, MN

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POSITIONS OFFERED

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FULL-TIME RECTOR: *St. Boniface, Mequon, WI*. Established suburban parish outside of Milwaukee, Wisconsin, seeks full-time rector. We offer Sunday worship in contemporary praise, Rite 2 with traditional choir, and Rite 1 styles. We have strong lay-led youth and adult Christian formation. If interested, contact search@saintbonifacechurch.com or (262) 242-2994.

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Applications should be sent to Professor Alan Gregory, Chair, Professor of Christian Education and Formation Search Committee, Episcopal Theological Seminary of the Southwest, P.O. Box 2247, Austin, TX 78768-2247.

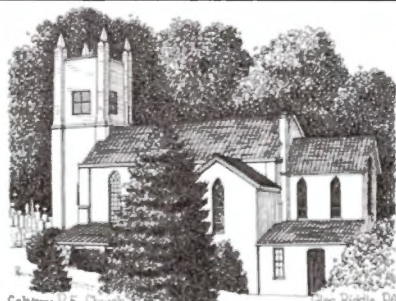
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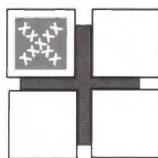
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CHURCH DIRECTORY KEY

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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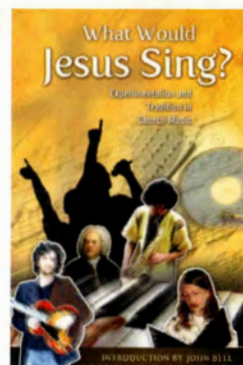
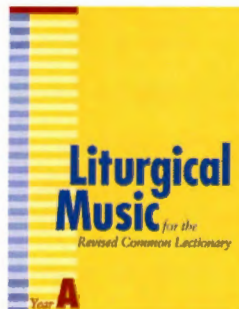
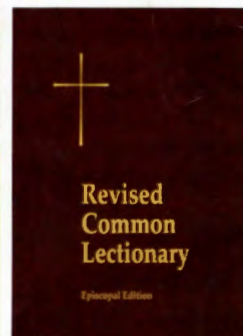
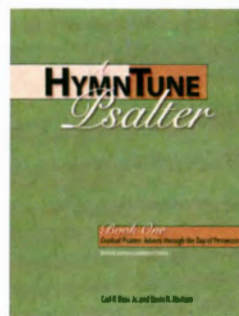
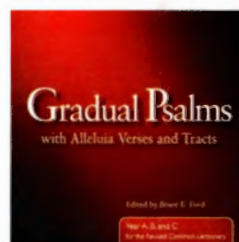
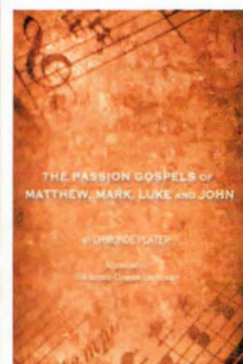
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