



THE LIVING CHURCH

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*Glorify the Lord,
O chill and cold,
drop of dew
and flakes of snow.
Frost and cold,
ice and sleet,
glorify the Lord,
praise him and highly
exalt him for ever.*

"If you're going to lend money make sure somebody else is around.
If you're going to give money make sure nobody else is around."

— Anonymous

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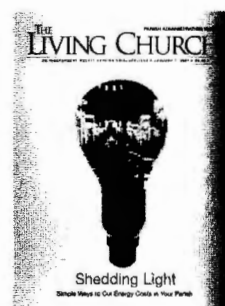
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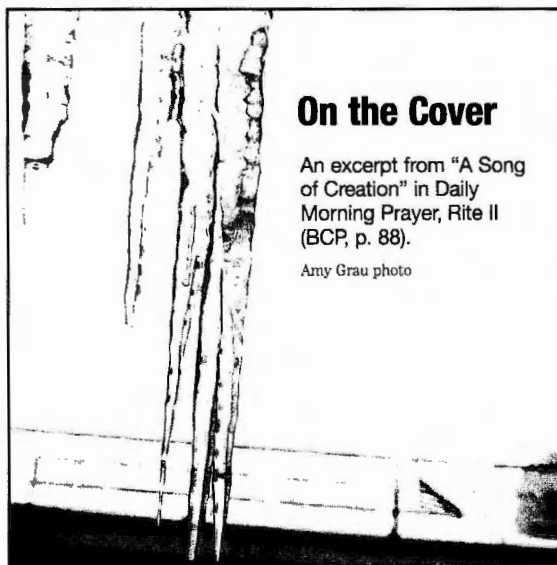
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THIS WEEK



On the Cover

An excerpt from "A Song of Creation" in Daily Morning Prayer, Rite II (BCP, p. 88).

Amy Grau photo

News

- 6 Bishop Iker Threatened Again with Disciplinary Action
- 7 Inhibition for San Joaquin, but not for Pittsburgh

Features

- 9 Ashes to Ashes
A fictional account for the beginning of Lent
BY MARK SHIER

Opinion

- 11 Guest Column
Wrong Direction
BY PHILLIP C. CATO
- 12 Editorials
Light and Darkness
- 13 Reader's Viewpoint
Respecting Boundaries
BY P. DONALD WHITE, JR.
- 15 Letters
Witness to Grace

Other Departments

- 4 Sunday's Readings
- 5 Short & Sharp
- 17 People & Places

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SUNDAY'S READINGS

Message and Messenger

'My Son, My Beloved' (Matt. 17:5)

The Last Sunday After the Epiphany (Year A), Feb. 3, 2008

BCP: Exodus 24:12 (13-14) 15-18; Psalm 99; Phil. 3:7-14; Matt. 17:1-9

RCL: Exodus 24:12-18; Psalm 2 or 99; 2 Peter 1:16-21; Matt. 17:1-9

The last Sunday of the season of Epiphany brings us the fullest and most revelatory epiphany of them all. Prior to his resurrection, no appearance of our Lord so completely displays the truth about him. Jesus comes out from behind the shadows, as it were, and is transformed before his friends, Peter and John. The fullness of the Godhead within the incarnate Son of God shone forth.

The church has linked this event with the mission of the church, designating this as World Mission Sunday. The lessons of the day give us the dual truths of the Christian redeemer and the Christian life. Both are essential if Christ's mission is to move against the darkness.

God spoke to Peter and John. "This is my Son whom I love. With him I am well pleased. Listen to him." If Jesus is anything less than the Son of God, then he cannot be the savior of the world. Who else could save the sinners of the world but one who had left heaven and become like us? If only human, he would have his own issues before God. If only divine, we wouldn't have a true representative before God. God has expressed his pleasure

in Jesus. The sacrifice for the sins of the world has been accepted before heaven's throne. We are to listen, absorb what he tells us, and pass it on to those who do not know.

God also spoke to Paul. Over time God stripped him of the confidence he had in the achievements of his Jewish life. These were as garbage compared to what he gained in Christ. And what was that?

Paul spoke almost of physical location within Christ. The expressions he used were "because of Christ," "on account of Christ," "through Christ." The Christian life was a process that moved Paul to pressing on, drawing closer, wanting more. The sign of the Christian life for Paul was death – death with Christ, suffering with him, becoming conformed to the image of Christ crucified. Then, and only afterwards, comes the participation with him in his resurrection life and power.

The mission of the church moves forward when we have confidence in our Messiah and when the image of Christ crucified fills the messengers. With these in place the world will gain, and so will the church.

Look It Up

Peter made two observations on this experience. The comparison of them is instructive. Check out 1 Peter 2:16-21.

Think About It

Paul's suffering with Christ is out of step with most attitudes toward suffering. How can we find the same gain and maturing through suffering as he?

Next Sunday

The First Sunday in Lent, Feb. 10, 2008

BCP: Gen. 2:4b-9, 15-17, 25-3:7; Psalm 51 or 51:1-13; Rom. 5:12-19 (20-21); Matt. 4:1-11

RCL: Gen. 2:15-17; 3:1-7; Psalm 32; Rom. 5:12-19; Matt. 4:1-11

Anglican History

GEOFFREY FISHER: Archbishop of Canterbury 1945-61. By David Hein. Pickwick. Pp. xviii + 122. \$17. ISBN 1-59752-824-2.



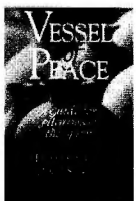
This is a fascinating book — biographical, analytical and thorough. Particularly interesting is the section that details Fisher's role in the creation of four Anglican provinces in Africa between 1951 and 1960. The author is professor of religion and philosophy at Hood College.

JUST ONCE. By Jamie Parsley. Loonfeather Press. Pp. 92. \$12.95. ISBN 0926147-24-2.



This is the seventh book of poems written by Jamie Parsley, a priest of the Diocese of North Dakota. At age 32, he was diagnosed with cancer. His work details the experience. Anyone who has been through a similar experience will find this emotional work to be riveting.

VESSEL OF PEACE: A Guide for Pilgrims of the Spirit. By Ellen Stephen and Doug Shadel. Foreword by M. Scott Peck. Abingdon. Pp. xi + 199. \$19, paper. ISBN 978-0-687-64255-7.



Seven "cultural myths" that can impact us negatively (e.g., the Myth of Happiness) are presented in order to achieve "true fulfillment." The authors, an Episcopal nun and an advocate for consumers and older persons, write with clarity. Particularly valuable is "Seven Lively Steps to Forgiveness."

THE BIBLE MADE EASY: A Book-by-Book Introduction. By Timothy P. Schehr. St. Anthony Messenger Press. Pp. 246. \$16.95, paper. ISBN 978-0-86716-598-2.

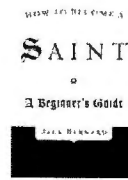


This introduction to the Bible from a Roman Catholic perspective encourages readers to focus on the whole of scripture as an invitation to faith. Included are brief descriptions of the books of the Bible, biblical characters, places and events, along with questions to deepen understanding. Succinct and

engaging, this book succeeds in helping connect the Bible to daily life.

HOW TO BECOME A SAINT: A Beginner's Guide. By Jack Bernard. Brazos Press. Pp. 160. \$12.99, paper. ISBN 978-1-58743-199-9.

The author died in 2002 shortly after being diagnosed with cancer, although the book was released last year. The life of a saint is the pursuit of holiness,



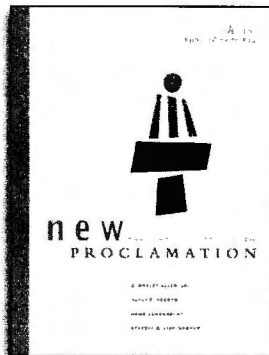
he writes, and is about being set apart by God in order to live by faith rather than living in fear of failure. Concerning false humility: "Not seeking to become a saint is the ultimate arrogance." Thought-provoking and appropriate for Lent.

The Living Church staff

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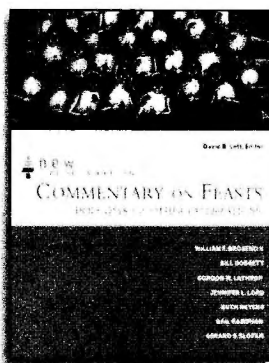
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Bishop Iker Threatened Again with Disciplinary Action

Diocesan Report Sees Advantages to Southern Cone Affiliation

Bishop Jack Leo Iker of Fort Worth informed *THE LIVING CHURCH* on Jan. 15 that he has received a second letter from Presiding Bishop Katharine Jefferts Schori threatening him with new disciplinary action.

"Unlike her November letter, it did not imply a charge of 'abandonment of the communion of this church,'" Bishop Iker said. "But it said that I would be liable for charges of violation of my ordination vows if I continue 'any encouragement of such a belief' [that parishes and dioceses can leave The Episcopal Church]."

In order to inhibit, or suspend, a bishop for abandonment the three senior bishops with jurisdiction must concur. Inhibition of a bishop with jurisdiction for violation of ordination vows or other offenses would require

the assent of a majority of the diocesan standing committee, an unlikely prospect given the current composition of the Fort Worth standing committee.

The letter, dated Jan. 9, arrived by U.S. mail days after a preliminary report from Bishop Iker and the diocesan standing committee concluded that the "structure and polity of the Province of the Southern Cone would afford our diocese greater self-determination than we currently have under the General Convention of The Episcopal Church."

The report was released in accordance with a resolution adopted at the diocese's annual convention in November [TLC, Dec. 9]. The Jan. 9 report accused the church's national leadership of threatening the diocese

with "false claims" of canonical power to prevent dissociation, while condoning or even promoting false teaching and sacramental actions explicitly contrary to Holy Scripture elsewhere.

Prior to the Fort Worth's convention, the Southern Cone synod voted to extend the province's jurisdiction to North America, inviting dioceses, parishes and other ecclesial entities to affiliate with the province. The annual convention of the Diocese of San Joaquin voted to affiliate with the Southern Cone in December [TLC, Dec. 30].

'Emergency Measure'

The diocesan report said the invitation from Archbishop Gregory Venables on behalf of the province was "an emergency pastoral measure.

"We and others like us would have a welcome place within that province until such time as TEC either changes its direction or a new ecclesial structure within the Anglican Communion is established in North America," the report continued.

Bishop Iker and the standing committee stated that they have reviewed the province's constitution and canons and the autonomy afforded by affiliating with the province "would be evident most specifically in the areas of property ownership, liturgy, holy orders, and missionary focus." They concluded that "while nothing will change in the day-to-day operations of the churches in the Diocese of Fort Worth, we expect a significant change in attitude and focus of the clergy and people of the diocese."

The bishop and standing committee said that becoming a member of the province would give the diocese "the opportunity and freedom to continue to practice the 'faith once delivered to all the saints' without being constantly distracted by the controversies and divisions caused by innovations hostile to traditional Christian norms."



Mindy Schauer/*The Orange County Register* photo. Used by permission

St. Paul's Church, Tustin, Calif., welcomed four generations of one family on Jan. 13 through the sacrament of baptism. From left: Richard Holden, 67, and Dale Holden, 65; Jane Wierks, 90; Jennifer Wierks, 38; and Jonathan Wierks, 3. Plans for the multi-generational rite began with Mrs. Wierks' decision to have the children baptized at the church where they attend preschool.

Bishop Schofield of San Joaquin Inhibited

Presiding Bishop Katharine Jefferts Schori inhibited the Rt. Rev. John-David Schofield, Bishop of San Joaquin, on Jan. 11 after the Title 4 Review Committee certified that Bishop Schofield had abandoned the communion of The Episcopal Church.

Bishop Jefferts Schori needed, in accordance with Title 4, Canon 9, Section 1, the consent of the three senior bishops of the church with jurisdiction to issue the inhibition. She noted in the inhibition that Bishops Leo Frade of Southeast Florida, Peter Lee of Virginia, and Don Wimberly of Texas gave their consents the day that the inhibition went into effect.

Under the disciplinary procedure defined in the canons of The Episcopal Church, Bishop Schofield has 60 days to recant his position or renounce his orders. He can also deny the charges. Should he fail to respond or deny the charges the canons empower the House of Bishops to review the charges and decide his fate after the 60-day grace period has elapsed. The House of

Bishops is scheduled to meet March 7-13 at Camp Allen near Houston.

In a statement released Jan. 14, the Diocese of San Joaquin said Bishop Schofield and its members were now part of the Anglican Church of the Southern Cone and would not participate in any ecclesiastical disciplinary action brought against them by The Episcopal Church.

"The Diocese of San Joaquin continues to move forward, motivated by the momentous consensus of our convention in December," the Rev. Canon William Gandenberger, canon to the ordinary, told THE LIVING CHURCH. "The Bishop of the Diocese of San Joaquin is a member of the House of Bishops of the Southern Cone of South America and under their authority. Therefore, the actions of the Presiding Bishop of The Episcopal Church ... have no authority over our bishop or this diocese. Rather, Bishop Schofield continues to function in all the capacities of a bishop in good standing within the Southern Cone and the Anglican Communion."

Inhibition of Pittsburgh Bishop Denied

Presiding Bishop Katharine Jefferts Schori informed Bishop Robert Duncan of Pittsburgh on Jan. 15 that the Title 4 Review Committee had accused him of abandonment of communion. Bishop Duncan will not be inhibited, however, because the Presiding Bishop was unable to obtain the canonically required consent from the three senior bishops with jurisdiction.

"On 11 January 2008 they informed me that such consents would not be given at this time by all three bishops," Bishop Jefferts Schori wrote in her letter to Bishop Duncan. "In due course I shall forward the Review Committee's certification to the House of Bishops for its consideration. Pursuant to the time limits stated in Canon IV.9, the matter will not come before the House at its next scheduled meeting in March 2008, but will come before the House at the next meeting thereafter."

Bishop Duncan offered a brief response to the news in a statement posted on the diocesan website. "Few bishops have been more loyal to the doctrine, discipline and worship of The Episcopal Church," he said. "I have not abandoned the Communion of this Church. I will continue to serve and minister as the Bishop of the Episcopal Diocese of Pittsburgh."

The review committee's certification said that it had received some 40 pages of material alleging Bishop Duncan's abandonment of communion from "counsel representing individuals who are either clergy or communicants in the Diocese of Pittsburgh," and from the Presiding Bishop's chancellor, David Booth Beers, and his colleague, Mary E. Kostel.

Episcopal News Service contributed to this report.



Polk Van Zandt photo

Among other responsibilities, Bishop Sloan will focus on pastoral care of clergy in Alabama.

Alabama Consecrates Bishop Suffragan

The Rev. John McKee Sloan, rector of St. Thomas' Church, Huntsville, Ala., for the past 14 years, was consecrated Suffragan Bishop of Alabama Jan. 12 at the Cathedral Church of the Advent in Birmingham.

Presiding Bishop Katharine Jefferts Schori served as chief consecrator. Among the co-consecrators were the Rt. Rev. Henry N. Parsley, Bishop of Alabama; the Rt. Rev. Robert O. Miller, retired Bishop of Alabama; the Rt. Rev. Duncan M. Gray III, Bishop of Mississippi; and the Rt. Rev. Duncan M. Gray, Jr., retired Bishop of Mississippi.

A Mississippi native, Bishop Sloan received his M.Div. from the School of Theology at the University of the South in 1981. He and his wife, Tina, have two children. The focus of his ministry will include pastoral care of clergy, small church ministries, college ministries and multicultural ministry programs, and implementation of Alabama's

(Continued on next page)

Campus Ministry Model

The annual convention in the Diocese of **Kansas** had a special emphasis on congregational development and campus ministry when it met recently in Topeka. Delegates attended workshops that focused on evangelism, welcoming newcomers, church growth, parish stewardship and expanding worship through liturgical arts.

The only debatable resolution was adopted without dissent. It pledges the diocese to support the United Nations' Millennium Development Goals with \$6,000 or 0.35 percent of the budget in 2008. The resolution calls for the diocesan contribution to double in 2009 to the full 0.7 percent of net budgeted income commended by the 75th General Convention in 2006.

The diocese also adopted without dissent a \$1.7 million budget for 2008. The amount represents an increase of approximately \$47,000 from the previous year and includes \$20,000 in grant money to help parishes jump-start



A lay delegate casts his election ballot during convention in the Diocese of Kansas.

Melodie Woernman/The Harvest photo

campus ministry programs.

The grant money is part of a new model for how to do campus ministry in the diocese, according to *The Harvest*, the diocesan newspaper. The new model does away with one ordained chaplain serving a single campus. Instead area campus missionaries will identify, train and support student ministers who will receive support from local congregations.

Provocative Propositions

The focus was on the diocese's future potential for delegates to the annual convention in the Diocese of

Idaho, held recently in Idaho Falls. Attendees learned about the abbreviated timeline for the work of the Search and Nominating Committee in advance of the June 28 electing convention for the diocese's 15th bishop. Last July, the Rt. Rev. Harry Bainbridge, Bishop of Idaho since 1998, announced his intention to retire upon the consecration of his successor.

As part of the "Appreciative Inquiry" discernment process begun in May 2007, delegates worked to develop a statement that "bridges the best of what is" with their own "speculation or intuition of 'what might be'." This work resulted in the creation of "Provocative Propositions," which were then prioritized.

Some of the top-rated propositions focused on making every parish a welcoming place for all children of God; empowering the youth of the diocese; supporting small congregations with opportunities to share worship and clergy; creating a culture of collaborative collegiality; and creating a website to answer inquirers questions about The Episcopal Church. These propositions will be the key elements in the final stage of the diocese's process of transition planning, which will take place in May. Along these same lines, each congregation, and many diocesan organizations, shared reports of their dreams for what they will be like in the year 2015.

In the business portion of convention, delegates approved a deficit budget in the amount of \$746,016, and unanimously passed a resolution that affirmed the merger of Trinity Memorial Church, Rupert, and St. James', Burley. The newly combined congregation is called St. Matthew's, Rupert.

Alabama Consecration

(Continued from previous page)

ACTS II Capital Campaign objectives.

In a Jan. 15 interview with THE LIVING CHURCH, Bishop Sloan said he never seriously imagined himself becoming a bishop, but he was intrigued by the job description.

"I've done most of my ministry in small churches," he said. "I've also worked as a college chaplain, and I can be understood in Spanish if people are willing to be patient with me. If the job description hadn't been what it was, I probably wouldn't have been interested in being considered."

The day after his consecration, Bishop Sloan performed his first episcopal act, confirming 17 persons at Holy Trinity Church, Auburn, Ala.

"They were very gracious," he said. "I don't think I did anything wrong. There is a difference in more than just function when you become a bishop. It

will take me some time to live into what that means.

"People sometimes talk about a priest being set apart, but for a priest or bishop to function effectively, we need to love the people and let them love us," he said.

Bishop Sloan has been actively involved in church camp ministry for more than 25 years. He said he first became involved as a high-school student when a friend convinced him that it would be an effective way to avoid having to mow the lawn during summer vacation.

In recognition of his longstanding support for the diocesan camp, Bishop Sloan was presented with a carved walking stick from Camp McDowell during his consecration. Bishop Sloan founded and directs Camp McDowell's Special Session camp, a one-week opportunity each summer for mentally and physically challenged campers.

Steve Waring

The legions stood for order and strength and the rough fairness that men doled out among themselves.



Dean Graf illustration

Ashes to Ashes

A fictional account for the beginning of Lent

By Mark Shier

The man wiped the smoke and ashes from his eyes and shivered. The cold was bone-deep and the small fire made from old dried planks did little to help. Yet it was all he had. The cold was inside as well as outside. What he had gone through in the past three days chilled his heart more than the wind cooled his skin.

Rufus had been born and grown up in the hard-scrabble slums of Rome. Never knowing his father, abandoned by his mother, he had lived a life rough and not always completely lawful. But he was strong and brash and had made a place for himself on the streets. He was known to be tough but fair and had become a natural leader in the street hierarchy. They had made their own rules, not exactly the laws of the Roman Senate, but fair for the street.

He had been cold there, too, but not like this cold, this mountain wind in a desert land, wind that cut like a knife. He pulled his cloak closer around himself and inched closer to the fire, in spite of the ashes and smoke blown about by wind which came from who knows where off the desert wastes.

He had been a natural for the legions, when the recruiter had come through the slums of Rome. Promised a piece of land of his own after 20 years of

service, the life of a soldier was ideal for him. His strength and cunning were assets in a rough and tumble world. He'd always been proud of being one of Rome's legionnaires. The legions stood for order and strength and the rough fairness that men doled out among themselves.

But this godforsaken desert outpost had changed all that. These people were stubborn and troublesome, fanatics in the worship of their fierce desert God and fanatics in their daily religious rituals. They had not appreciated the peace and order that Rome had brought. They plotted and rebelled, sometimes openly, sometimes only through the silent slip of a knife into a Roman heart when least expected.

One of the three crucified two days ago had been such a murderer. The one next had been only a common thief. It was one of Rufus' least favorite duties, the guarding of the crucified, the insurance that the criminals paid their debts to society to the last breath and heartbeat. The fire's ashes settled on Rufus, stinging his eyes as just return for the meager warmth.

It was the third crucified Jew who haunted Rufus. He hadn't murdered, stolen, or plotted. He had just

(Continued on next page)

Ashes to Ashes

(Continued from previous page)

been one of the troublemakers that this strange religion threw out like stones on a rough seashore. He had crossed the Jewish authorities, true enough, but he had done nothing according to Roman law that demanded crucifixion.

Yet the governor had given in to their fanatic demands, because of the unrest in the crowded city. Pilate seemed afraid of the people's leaders, and Rufus was old enough to know the political expedience that sought calm above all else. Such calm brought the best tax-collecting, and Rome was an insatiable sink for money. Rufus shook his cloak to clear the ashes from the fire and shivered as the cold slipped like a knife into his skin.

Rufus had been one of the guards through the trial, had seen the strength and dignity of the man. He had seemed almost like a soldier in some unknown, unseen conflict. Rufus recognized courage and

*It seemed as though
he would be marked by
these ashes forever.*

strength, knew what they cost, admired those virtues wherever he encountered them. This man was calm in the face of injustice, strong in the midst of torture.

But there was more. He had fallen carrying the planks of his cross on the way to the hill. As Rufus reached down to pull him to his feet, the man had looked into his eyes and, it seemed, into his soul. For a moment, the swirling crowds and the other guards, the noise and the carnival, all disappeared. For a moment, there were only the two of them, this Galilean carpenter and this Roman soldier. What the soldier saw in those eyes was not anger and condemnation but compassion and understanding, a strength of soul that seemed to come from some unknown abyss.

The moment passed and the man staggered on. Rufus was staggered for his own part, even more so as the man endured his tortured crucifixion with dignity and grace — died, it seemed, with an openness that was in marked contrast to the rage and fear of the other two.

Rufus thought he was through with the business that night. Back in the barracks, he fingered the soft, warm cloth of the cloak he had won dicing at the

foot of the cross of the strange man. But then the centurion had stormed in, grabbed Rufus and another, and led them to this sealed cave and posted them on watch. They were to make sure no one disturbed this tomb, which Rufus was startled to learn was the tomb of the Jewish carpenter with the all-knowing eyes.

They had been at it for two nights, four hours on watch, four hours off to sleep by the meager fire. They had been lucky with the fire. The centurion had allowed them to take the planks of the cross of the man, much battered by countless nails driven through quivering flesh. The wood was so ragged it could no longer serve. A new cross would have to be made. So Rufus and his cohorts had the wood of this old ragged cross to burn to keep them warm.

It had burned reluctantly, it seemed, perhaps



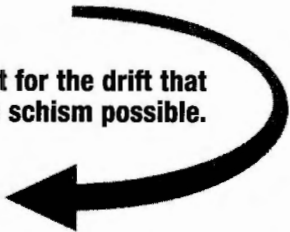
because the wood was soaked with so much blood. But it had made more ashes than Rufus would have expected, enough ashes for centuries, thought Rufus in an uncharacteristic turn of mind. It seemed as if he would be marked by these ashes forever.

Now it was the morning of the second night. The cold wind blew the ashes and smoke into his eyes and hair and cloak. Rufus was glad that it was almost time for relief from the watch. He wanted to go back to the barracks, to wash, to rest, to sleep. He could hardly wait. And then the stone over the mouth of the cave began to move. □

The Rev. Mark Shier is the rector of St. Andrew's Church, Fullerton, Calif.

Wrong Direction

Our work is to repent for the drift that made this schism possible.



As 2007 drew to a close, delegates to the convention of the Diocese of San Joaquin voted to leave The Episcopal Church for an affiliation with the Province of the Southern Cone. By doing this they hope to disaffiliate with what they see as an apostate church, and remain as a constituent part of the Anglican Communion. The Presiding Bishop expressed sorrow at their actions, wished them well on their spiritual journey, and promised appropriate legal action. This response, while gracious in some respects, is not the best our church can do.

The Episcopal Church has just experienced its first major schism since the Reformed Episcopal Church broke away in 1873 over, among other things, baptismal regeneration and the ritualism of the Oxford Movement. An entire diocese has chosen to leave The Episcopal Church, and others may follow within a year.

Our relatively small church is about to be rent asunder. As for those who are choosing to leave, I have nothing to say. They are free to do as they choose.

For those of us who remain, I do have some thoughts.

My experience with this church dates back to 1943 when, as a 9-year-old Baptist, I was sent to sing and be trained in an Episcopal Church boys' choir. It was across the street from the larger Baptist church in which I had been brought up and in which I had been baptized on the basis of my own decision. The world I discovered there was rich and inviting. Much later, in college at Duke University, I chose to be confirmed and to seek ordination in The Episcopal Church.

Theological Education

My seminary, the Episcopal Theological School in Cambridge, Mass., introduced me to serious theological thought and I prospered in that environment. When I left, I continued to study theology: historical, philosophical, and systematic. Into those disciplines I incorporated a study of ethics and moral theology.

During this time I moved from parish ministry to university ministry back to parish ministry. Having weathered the storms of the civil rights movement in the South, the anti-

war movements of the '60s, the church's reactions to the General Convention Special Program, and prayer book revision in the '70s, I backed off from the fray and took stock of the church to which I had pledged my vocational life.

What I saw did not fill me with hope. Vocations and calls to ordained ministry were becoming supplanted with persons offering themselves for ordination who had decided on some basis or the other that they possessed "the gifts for ministry." As chair of the commission on ministry of a large diocese, it confounded me that so many were second or third vocations, in middle age, and, in the case of the women, frequently divorced.

It became harder and harder to figure out what was driving the desire to be ordained. At times it seemed that every time someone decided to try to be more serious about their life as a Christian, they ended up seeking ordination. Whatever lay ministry and the priesthood of all believers ever meant, it was lost in the dust of the rush to ordination.

Our ordination processes got more complicated and lengthy, but the products of that process were less and less impressive. Now we reap the whirlwind we sowed. Sermons have less and less spiritual and intellectual depth. If there is personal conviction, it is well concealed. And the clergy are as inept at administration as are physicians but not nearly as well educated on a year-to-year basis.

Though we are ostensibly heralds of the gospel, we are easily content to prefer relevancy to a bright and consistent witness. Ever compassionate and inclusive, we have lost sight of the primary reason for our compassion and inclusion. We have been known to confuse the United Nations Millennium Development Goals with the gospel which engenders our interest in these goals. If the first victim of war is the truth, so the first victim of "relevancy" is a clear witness to the gospel.

We have a schism. We are wounded. We do not need to judge those who have left. Our work is to repent for the drift that made this schism possible.

Our guest columnist is the Rev. Phillip C. Cato, a priest of the Diocese of Washington. He lives in Potomac, Md.

Did You Know...

A motion in Britain's House of Commons calling for the Church of England to be disestablished was listed with the number 666, symbol of the antichrist.

Quote of the Week

The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, in his book, *In the Eye of the Storm: Swept to the Center by God*, to be published in April, on thoughts while growing up: "Not in my wildest dreams did I ever imagine a world in which we'd be talking openly about homosexuality."

Light and Darkness

On the last Sunday of the Epiphany season, Episcopalians participate in one of the two celebrations of the Transfiguration on the church's calendar. In addition to the Feast of the Transfiguration, observed Aug. 6, the gospel for this last Sunday before Lent also presents this account of Jesus taking three of his apostles to the top of a high mountain. There he is transfigured in dazzling brightness. This glory of Jesus on the mountain of the Transfiguration is the same glory that was manifested in a very different way when our Lord suffered for us and was lifted upon a cross. The Transfiguration and Good Friday are related. Each illuminates the meaning of the other. Each unveils something of the mystery of Christ, the Word made flesh, the One in whom the divine and the human are united.

We behold Jesus in brightness on the mountain; at Calvary we see him in darkness. As he is transfigured, Jesus is attended by prophets; as he is crucified, he is seen by a jeering crowd. During the 40 days of Lent, let us recall the glory of the Transfiguration as we attempt to understand the crucifixion.



Fasting and self-denial still can have importance in our spiritual lives.

Traditional Disciplines

In the liturgy for Ash Wednesday, worshipers are invited to observe a holy Lent by following some fairly explicit acts of discipline. Participants in the liturgy are invited to take part in self-examination and repentance; by prayer and fasting, and self-denial; and by reading and meditating on God's holy word. Such disciplines are no longer popular, for in most places, Episcopalians are urged to add various things to their lives rather than to take away. Taking on additional spiritual readings helping in an outreach ministry, or participating in a Bible study all would be valuable additions to our lives during this holy season, but let us not forget the traditional disciplines of Lent. Fasting and self-denial still can have importance in our spiritual lives if as a result of doing them we are able to move closer to God.

Letters Always Welcomed

Our readers continue to tell us that the Letters to the Editor are one of the most widely read parts of this magazine. Because the opinions and reactions of readers are usually interesting, we have found many subscribers indicate that it is their favorite part of *THE LIVING CHURCH*, while others have said they find others' thoughts so annoying that the letters are their least favorite section of the magazine.

From time to time we need to remind letter writers to be both brief (under 300 words) and prompt, unless their letter contains new information or raises a topic not presented in previous issues. We cannot accept unsigned letters. In rare cases, we will accede to the request of writers to withhold their names, but we must have the legible signature and address of the writer if a letter is going to be considered for publication.

Letters are subject to normal editorial review just as any manuscript would be. In many cases, letters are simply too long to be published, and a shortened version winds up in the magazine. Letters may be sent to TLC via e-mail or the USPS, and should be typewritten, or in a very legible handwriting. Because of the large number of letters we receive, we are not able to acknowledge receipt of letters, but please know they are gratefully appreciated. We are thankful that so many readers take the time and make the effort to write. Their work helps us produce a more lively magazine.

Respecting Boundaries

The Limits of the Secular Courts in Church Disputes

By P. Donald White, Jr.

Every healthy relationship requires boundaries. Boundaries provide the space in a relationship for the individuals in it to differentiate while staying connected to each other. In institutional relationships like a church, the boundaries are negotiated over many generations and written as canons and laws to provide clarity and certainty for everyone in the relationship in times of conflict.

If the institution and the individuals in relationship with it are to flourish, the boundaries must be honored. When an individual or group of individuals chooses to violate the boundaries of the institution, the institution, if it is to remain healthy, must enforce those boundaries.

In recent months, we have seen a significant movement toward schism by leaders of some dioceses and parishes. Regardless of their reasons, the attempt to remove a diocese or congregation from The Episcopal Church (TEC) is a clear violation of the established boundaries of the relationship these leaders have abandoned.

None of us knows how the current controversy will be resolved, but history suggests that we will find resolution. Anglicanism arose from the ashes of the controversies of the 16th century, and has experienced controversy throughout its history.

The boundaries established by the constitution and canons of The Episcopal Church are clear. No diocese or

parish can be removed from TEC without its consent. It is also clear that all property owned by any institution of the church is held in trust for The Episcopal Church. Any ordained person who advocates the separation of a diocese or parish is in violation of his or her vows. We are ordained for The Episcopal Church, not the Anglican Communion.

The primary purpose of the constitution and canons is to provide clarity and a structure — boundaries — which protects the church in times of discord among its members.

Morally and Ethically

The church has a moral and ethical commitment to past, present, and future generations of Episcopalians. We sometimes forget that we are beneficiaries of generous endowments (i.e. buildings, prayer books, endowment funds) given to TEC by our predecessors with the implied understanding that those gifts will be preserved by the church in perpetuity for the benefit of future Episcopalians. It would be anathema for the church to allow dissident members to take those gifts with them. Neither a diocese nor a parish is owned by the current members. All are owned by TEC.

The various provinces of the Anglican Communion are autonomous churches with no juridical connection with each other. TEC is a fully independent church regardless of

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its connection or lack thereof with the See of Canterbury. While a breakup of the Anglican Communion or the expulsion of TEC from it would be an ecclesiological tragedy, it would be of no juridical moment ecclesiastically.

The law in the United States is also clear that while the judgments of the church are not subject to review by the civil courts, we can use the civil courts to enforce our ecclesiastical orders, as in *Dixon v. Edwards*, 290 F.3d 699 (4th Cir. 2002).

Because dioceses and parishes have acceded to the authority of, and in fact were created by, The Episcopal Church, the first and 14th amendments mandate that the civil courts do not have subject matter jurisdiction to disturb, and must, in fact, defer to judgments of the ecclesiastical authority of TEC.

The doctrine of church autonomy (also known as the Compulsory Deference Rule) is well established in the law. The principles limiting the role of civil courts in the resolution of religious controversies were initially fashioned by the Supreme Court of the United States in *Watson v. Jones*, 80 U.S. (13 Wall.) 679 (1872). With respect to hierarchical churches, *Watson* held:

"[T]he rule of action which should govern the civil courts ... is, that, whenever the questions of discipline, or of faith, or ecclesiastical rule, custom, or law have been decided by the highest of these church judicatories to which the matter has been carried, the legal tribunals must accept such decisions as final, and as binding on them, in their application to the case before them."

The court in *Watson* reasoned that the right to organize voluntary religious associations and the right for the ecclesiastical government of all the individual members, congregations, and officers within the general association, is unquestioned.

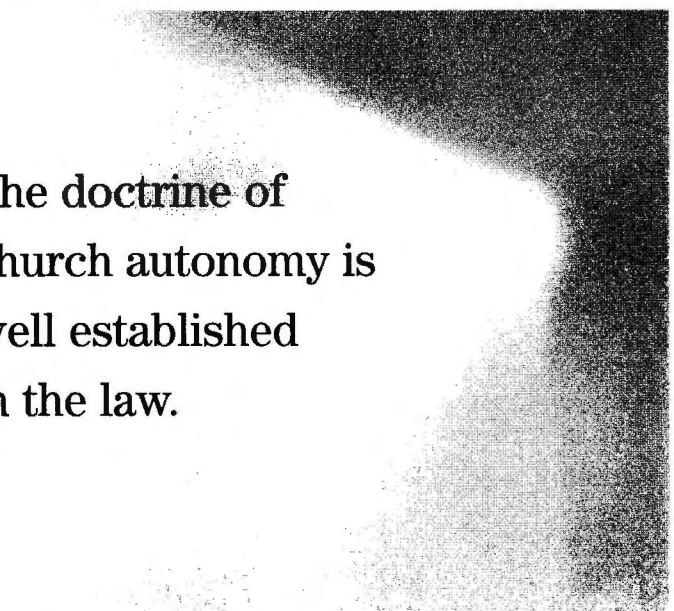
In another case the United States Supreme Court stated: "... a civil court must accept the ecclesiastical decisions of church tribunals as it finds them ..."

Serbian Eastern Orthodox Diocese for the United States and Canada v. Milivojevich, 426 U.S. 696 (1976).

The court in *Watson* explained: "if the civil courts are to inquire into [matters such as ecclesiastical government] the whole subject of the doctrinal theology, the usages and customs, the written laws, and fundamental organization of every religious denomination may, and must, be examined into with minuteness and care, for they would become, in almost every case, the criteria by which the validity of the ecclesiastical decree would be determined in the civil court."

The U.S. Constitution permits hierarchical religious

organizations to establish their own rules and regulations for internal discipline and government, and to create tribunals or other means for adjudicating disputes over these matters. When this choice is exercised to decide disputes over the government and direction of subordinate bodies, the Constitution requires that civil courts accept their deci-



The doctrine of church autonomy is well established in the law.

sions as binding upon them, as in the *Serbian Eastern Orthodox* decision.

Attorneys retained by individual dioceses often do not have the background to handle this unique type of litigation.

What gives to some who are not pleased with recent decisions hope that they can somehow take the property of the local parishes or even dioceses with them is the small minority of cases in which local congregations have won property disputes. Had TEC or the respective dioceses handled these cases as polity and discipline disputes, the church would have prevailed in each case. Unfortunately, the respective dioceses treated them as property disputes.

Under our constitution, TEC has ultimate authority over the disposition of its assets and the discipline of its clergy and members. The national policy to enforce our boundaries is a strong and consistent response to attempts of current leaders of dioceses or parishes to separate from TEC and will bring this crisis to a conclusion favorable to TEC and favorable to the vast majority of clergy and laity caught in the middle of this dispute. □

The Rev. P. Donald White, Jr. is a retired priest of the Diocese of West Tennessee and attorney at law residing in Alexandria and Baton Rouge, La.

Witness to Grace

In his article on "open communion," [TLC, Jan. 13] Joseph Neiman asks, "What was it that led the early church to develop the link between baptism and Eucharist?" While he cites examples of the link, he does not answer the question he raises.

The "linking" of baptism and admission to the Eucharist by the early church is rooted in what it means to be the Church. The early Church Fathers offer a variety of images for what occurs in baptism — regeneration or new birth, dying and rising with Christ, and adoption as children of God among others. Regardless of the image used, through baptism the Holy Spirit effects a change in the one baptized. It is this change, whether washing away of the guilt of sin or creating the capacity to participate in the divine life, that distinguishes the baptized. Participation in the Eucharist is nonsensical for someone in whom a change has not been effected by the Holy Spirit.

The issue is not so much about the Eucharist, but rather about what it means to be the Church. It is a question of what it means to witness to God's saving grace in Christ in the world. The witness of the early church was largely silent, accomplished through caring for the poor and powerless. Christian worship was a matter of providing sustenance to those who were willing to be "crucified with Christ." This still lies at the heart of Christian witness and at the heart of the Eucharist.

So what is it about baptism that enables one to receive that which one previously was not able to receive? The answer is the Holy Spirit changes the person in baptism. What is it about the Eucharist that keeps it reserved for the baptized? It is the spiritual food to nourish the change wrought by the Holy Spirit in baptism.

*Martha F. McAfee
Dallas, Texas*

Still Anglican

Here are some things to know when assessing the departure of the Diocese of San Joaquin from The Episcopal Church:

It wasn't easy. The vote may have been lopsided, but I don't know anyone, clergy or lay, who was not sad that it could not be otherwise, but we couldn't stay and we knew it.

"Why" we couldn't stay isn't hard to determine. The same issue of THE LIVING CHURCH which reported our departure also reported more of the cutting-edge movements so prominent in The Episcopal Church. This time it was astrology and the Muslim priest in Olympia and a Buddhist shrine in the Sacramento cathedral. Not long ago it was an imam in Washington National Cathedral. The self-proclaimed witch in one of our seminaries is old news, and the V. Gene Robinson story just goes on and on, but I'll give this to TLC: One can still find lots of good things about Jesus and the gospel in its pages.

We do value "catholic ecclesiology" in San Joaquin, assuming that "catholic" still means "universal" and "ecclesiol-

ogy" still means church doctrine, which is why we went. When it happened, it felt so good: We are at peace.

We are still Anglicans. We have not left the Communion nor is anyone going to eject us, certainly not TEC, and there is a wonderful side benefit that we really didn't appreciate until we had it: We don't have to be embarrassed anymore by our own church.

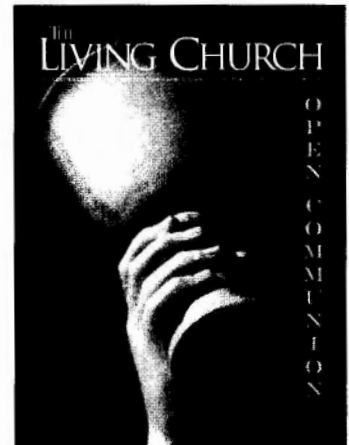
*(The Rev.) Douglas Buchanan
Trinity Memorial Church
Lone Pine, Calif.*

Startling Numbers

One sentence in the editorial "Sad Day for the Church" [TLC, Dec. 30], regarding the departure of the Diocese of the San Joaquin, stopped me short. It was "The Episcopal Church loses because some 7,000 of its members have departed ..." Seven-thousand members in a diocese with a total population of over 4 million?

A quick check showed that the adjoining Diocese of El Camino Real, with a total population a little more than half

(Continued on next page)



The issue is not so much about the Eucharist but about what it means to be the Church.

LETTERS TO THE EDITOR

(Continued from previous page)

that of the San Joaquin, has over 14,000 members. The Diocese of California, with a slightly larger population than that of San Joaquin, has 27,000 members.

The comparatively tiny number left in the Diocese of San Joaquin speaks volumes about the process that over the years has transformed that diocese into one whose membership is willing to follow its bishop out of The Episcopal Church. However, it also speaks a word of hope about the potential for growth in the diocese, once the real Episcopal Church is re-established there.

*Fred Phillips
Socorro, N.M.*

Keep It Simple

With all due respect to Bishop Hampton, I think his prayer for the president [TLC, Dec. 23] may not be best advised or commendable.

First, it seems a bit long and

wordy. The best prayers are usually the short ones.

Second, it expresses a pointed political agenda, in a highly critical

Let us not be too quick to inject personal political views into our common applications to God.

tone. While Bishop Hampton may wish to pray this prayer in private, which as a Christian is his right and privilege, it would not, I think, commend itself in a setting of public worship, being almost certainly a potential source of conflict and division in a Christian gathering.

Third, while we ought to ask God to forgive others who may offend or harm us (as Jesus himself gave example on the cross), it is not proper or within our competence to confess or

do penance for any person's sins or failings other than our own.

As a Christian hierarch and pastor, it may be unwise for Bishop Hampton to commend this particular kind of praying. We all pray for peace and guidance and for a resolution of our present national situation, God knows, and for his will to be done in all things. But let us not be too quick to inject personal political views into our common applications to God, as this prayer does.

It would be far more laudable to follow the custom in older prayer books of praying "for the president of the United States and all in authority," and letting God sort out the particulars (which I'm confident he can manage). Such prayer follows scriptural mandate as found in Romans and 1 Peter, without pushing our personal opinions on God or our fellows. One need not even refer to the president by name. Just pray "for the President of the United States," and trust God.

*(The Rev.) John B. Pahls, Jr.
Colorado Springs, Colo.*

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PEOPLE & PLACES

Deaths

The Rev. Canon **Harold George Hultgren**, 87, rector of the Church of the Holy Trinity, Alhambra, CA, for 30 years, died Dec. 27 of heart failure.

Canon Hultgren was born in New York City. He was a graduate of Carroll College (WI) and Nashotah House, and was ordained deacon and priest in the Diocese of Long Island and served as priest-in-charge of the Church of St. James of Jerusalem, Long Beach, and St. Andrew's, Oceanside, NY, 1944-46; curate at Advent, Boston, MA, 1946-48; and rector in Alhambra, 1953-83. He retired in 1986 and was involved in interim ministry for a number of years. He was canon missionary for ecumenical and interreligious matters in the Diocese of Los Angeles for 28 years, secretary of diocesan convention for 28 years, and archivist and historiographer for the diocese for six years. Canon Hultgren was a deputy to General Convention several times and was named an honorary canon of the Cathedral of St. Paul, Los Angeles, in 1973. In 1987, he was president of the interreligious Council of Southern California. He was also active in civic affairs. Canon Hultgren is survived by his wife, Margaret; and two sons, Timothy and Paul.

The Rev. **Joan McShane**, retired rector of St. Mark's Church, Warren, RI, died Jan. 4. She was 72.

Mrs. McShane was born in Pawtucket, RI, and spent nearly her entire life in that city. She was a graduate of the University of Rhode Island and the General Theological Seminary. In 1984, she was ordained deacon in the Diocese of Rhode Island, and she was ordained priest the following year. She was assistant at St. Martin's, Pawtucket, 1984-93, and rector of St. Mark's, Warren, 1993-2001. She was also chaplain of St. Elizabeth's Home, Providence, and spiritual director of Cursillo in Rhode Island. Before she was ordained, Mrs. McShane was a lab technician at Rhode Island Hospital. She is survived by her husband, Harold; a son, Donald, of Lincoln, RI; two daughters, Diane Donahue, of Pawtucket, and Donna LaPlant, of Seekonk, RI; four grandchildren; one great-granddaughter; and two brothers, Andrew and Glen Lyon.

The Rev. **William Thomas Patten**, 83, priest of the Diocese of East Tennessee, died Dec. 30.

Born in Chattanooga, TN, he served in the Army in Europe during World War II and was awarded the Purple Heart. He graduated from Princeton University, then worked for a time in marketing and as an automobile dealer in Chattanooga. He went on to graduate from the School of Theology of the University of the South. Fr. Patten was ordained deacon in 1971 and priest in 1972, and served in the following ministries: rector of Grace Church, Paris, TN, 1973-74; rector of Nativity, Fort Oglethorpe, GA, 1975-79; vicar of St. Alban's, Hixson, TN, 1980-81, and rector there, 1981-84; vicar of St. Mary Magdalene, Fayetteville, TN, 1983-84;

and vicar of Christ Church, Alto Dechard, TN, 1984-87. In retirement, he lived in Sewanee, TN, and provided accounting services to non-profit organizations. Fr. Patten is survived by his wife, Lynn; three daughters, Mary Priestley, Anne, and Dorris Shober; two sons, George and W. Thomas; several grandchildren; and a sister, Margaret Smith.

The Rev. **Dudley Johnson Stroup**, rector emeritus of Grace Church, Hinsdale, IL, died Jan. 6 at his home in Burr Ridge, IL. He was 90, and the fifth generation in his family to be a priest.

Fr. Stroup was born in Hickory, NC. He graduated from Lenoir Rhyne (NC) College, then worked in public relations and advertising in New York City. He graduated from the General Theological Seminary, and in 1944 was ordained deacon and priest. Fr. Stroup was priest-in-charge of Redeemer and St. Luke's churches, Asheville, NC, 1944-46; rector of Messiah, Glens Falls, NY, 1946-51; associate of Heavenly Rest, New York City, 1951-2; rector in Hinsdale from 1952 to 1963; and rector of St. James the Less, Scarsdale, NY, 1963-79. In the Diocese of Chicago, he was a member of the standing committee, the cathedral chapter, and the executive council. He retired in 1979 and served in various interim ministries. He

was a member of the Board of Directors of the Living Church Foundation, 1953-80. Fr. Stroup is survived by his wife, Betty; three daughters, Barbara, Janet, and Mary; three grandchildren; four stepchildren and their families, including 11 grandchildren and six great-grandchildren.

The Rev. **Gregory Waddington**, retired rector of Church of the Saviour, Hanford, CA, died Dec. 2. He was 68.

Born in the Philippines, the son of an Episcopal missionary priest, he moved later to Lancaster, OH, from where he joined the Navy and served until his retirement as a lieutenant commander in 1982. A graduate of Roosevelt University (IL) and Church Divinity School of the Pacific, he was ordained deacon in 1983 and priest in 1984 in the Diocese of San Joaquin. He was curate at St. John the Baptist, Lodi, CA, 1983-84; vicar of St. James', Lindsay, CA, 1984-88; and rector in Hanford from 1988 to 1990. He was involved in supply ministry during his retirement. Fr. Waddington is survived by his wife, Miriam; a son, Mark; a daughter, Kari Davis; four sisters, Clare, Mary, Graal, and Amy, and his stepfather, Robert.

Next week...
Lent Book Issue



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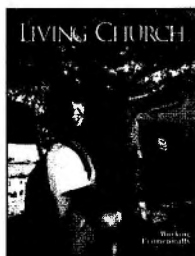
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ASSISTANT CHAPLAIN INTERNSHIP: *Washington University Episcopal Campus Ministry, St. Louis, MO.* Are you looking for a way to develop your skills for ministry after graduation? Do you like working with college students as they work to live out their faith? Then we're looking for you! The ECM at Washington University in St. Louis has an opening for a full-time assistant chaplain for the 2008-2009 academic year. This 40-hour a week, year-long internship carries with it housing, a \$1,000 a month stipend, and full medical benefits. To find out more about WUECM, e-mail: brother.benko@gmail.com or check out our website: www.diocesemo.org/rockwellhouse.

YOUTH MINISTER: *The Church of the Good Shepherd, Augusta, GA,* is seeking a trained, preferably experienced person for this full-time position. We are an active congregation, average Sunday attendance of 530, situated in a vibrant neighborhood. For information or to send a resume, contact **Robert Fain**, 2230 Walton Way, Augusta, GA 30904, (706) 738-3386 or e-mail rdfain@goodshepherd-augusta.org.

www.livingchurch.org

POSITIONS OFFERED

FULL-TIME RECTOR: *St Paul's, Brookings, SD.* Parish (40+ families) is firmly rooted in the diocese, supports Episcopal tradition, has a strong lay ministry and adult education. Small classes - kindergarten to Canterbury Club. Parish goals are growth, lay ministry development, and pastoral care. Position includes campus ministry at South Dakota State University (www3.sdstate.edu). Rectory adjacent to historic church. Rector's compensation includes salary and benefits. Inquiries to: **The Rev. David Hussey, DDO**, (605) 624-3379 or (605) 338-9751, or e-mail uminusd@iw.net, before 3/15/08. Website: www.saintpaulsbrookings.com.

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.

Love Working With Children? *Grace Episcopal Church, Charleston, SC,* a corporate-sized ECUSA parish in historic downtown Charleston, seeks a full-time **Director of Children's Ministries**. The ideal candidate will enjoy working with children and their parents, be able to lead a creative, dynamic and fun children's program at a large church, and have the desire and the ability to share their faith with children. Visit www.gracesc.org for a full job description. Send cover letter, resume and list of references by January 10, 2008 to: **The Rev. Kirtley Yearwood, M.D., Vicar**, at vicar@gracesc.org or **Grace Episcopal Church, 98 Wentworth St., Charleston, SC 29401.**

SCHOLARSHIPS

SCHOLARSHIP OFFER: Individuals, lay or ordained, studying for vocations in the ministry of the Episcopal Church or larger Anglican Communion, may apply for the Holy Trinity Centennial Scholarship. For application forms write **Scholarship Selection Committee, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030**, e-mail lrpickens9@bellsouth.net, or from www.htparish.com (select "forms"). Completed applications must be received by March 31, 2008.

SOFTWARE

FREE: www.MyEpiscopalSoftware.com

TRAVEL / PILGRIMAGES

Worldwide Pilgrimage Ministries is a fully accredited travel ministry that arranges adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We offer a full range of cruises. Phone: 1-800-260-5104; E-mail: wpil3@aol.com; Website: www.worldwidepilgrimage.com.

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amber@livingchurch.org
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Church Directory



AVERY, CA

(Calaveras Big Trees)

ST. CLARE OF ASSISI Hwy. 4
The Rev. Marlin Leonard Bowman, v (209) 754-5381
Sun High Mass 9 (Rite 1) Traditional and Contemporary

FORT MYERS BEACH, FL

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

STUART, FL

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

MACON, GA

CHRIST CHURCH (1 min off I-75) (478) 745-0427
582 Walnut St. www.christchurchmacon.com
"The first church of Macon; established 1825"
The Rev. Dr. J. Wesley Smith, r; the Rev. Robert Gibson, asst; the Rev. Dr. Tim Klopfenstein, asst; the Rev. David Probst, c; the Rev. Kathy Kelly, d.
Sun HC 8, 9, 11, Sun School 10; Wed. HS/LOH 12:05

SAVANNAH, GA

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

HONOLULU, HI

THE PARISH OF ST. CLEMENT (808) 955-7745
www.stclem.org stclem001@hawaii.rr.com
The Rev. Liz Zivanov, r
Sun H Eu 7:30 & 10:15

ST. MARK'S

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

CHICAGO, IL

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

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)

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

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
Website: www.ccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1925), 10 (Choral H Eu), 6 (Rite II). Daily Mass: M-F 12:15. Sat 9:30

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street Web: www.theadvent.org
E-mail: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray, assoc; the Rev. Daphne B. Noyes, d; Sharon Knox-Hutchinson, Pastoral Assistant for Families
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

ASHEVILLE, NC

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

NEWARK, NJ

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

PASSAIC, NJ

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

RED BANK, NJ

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

NEW YORK, NY

CHURCH OF THE EPIPHANY (212) 737-2720
1393 York Ave @ E. 74th www.epiphanynyc.org
Sun 8:30, 11, 6

ST. THOMAS

5th Ave & 53rd St. (212) 757-7013
www.saintthomaschurch.org
The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

PARISH OF TRINITY CHURCH

The Rev. Canon James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v (212) 602-0800
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TRINITY

Broadway at Wall Street
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

Broadway at Fulton
The Rev. Canon James H. Cooper, D. Min., r
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
The Rev. Robert Pursel, Th. D., r
Sun Mass 10 (Rite I); Wed Mass & Healing 1; Weekdays as announced (Rite II); Sacrament of Penance by appt.

WELLSBORO, PA

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

CHARLESTON, SC

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

GRACE CHURCH

98 Wentworth Street (843) 723-4575
Website: www.gracechurchcharleston.org
The Rev. Canon J. Michael A. Wright, r; the Rev. Dr. Kirtley Yearwood, v; the Rev. Alastair Votaw, assoc; the Rev. Paul Gilbert, assoc; Dr. Scott Bennett, organist & choir-master; Jodi Bennett, children's choirs; Jimmy Hartley, youth & young adults
Sun H Eu 8 (Said), 9 (Sung), 10:10 (Christian Formation), 11 (Choral), 6; Wed H Eu & LOH 5:30; Mon-Fri MP 8:45

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau Ave. www.ascathedral.org
The Very Rev. Warren H. Raasch, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

SAN ANTONIO, TX

ST. PAUL'S CHURCH AND SCHOOL (210) 226-0345
Inclusive and Affirming Anglican Catholicism since 1883
1018 E Grayson St., Government Hill
Website: www.stpauls-satx.org
The Rev. Doug Earle, r; Dr. Thomas Lee, organist/choirmaster; Kay Karcher Mijangos, school headmistress
Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno, Wed Eu & HU 10:30; C by Appt., HD as anno

SAN MIGUEL DE ALLENDE

GUANAJUATO, MEXICO

ST. PAUL'S Calle del Cardo 6 52 (415) 152-0387
www.stpauls.org.mx info@stpauls.org.mx
The Ven. Michael R. Long, r; the Rev. Sibylle van Dijk, d asst; the Rev. Dean Underwood, r-em
Sun H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10:30

CHURCH DIRECTORY KEY

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



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As Episcopalians, we have a special calling and many gifts to contribute to the cause of peace, both in our own sphere and in the Holy Land. But as a church, we have yet to fully embrace these gifts. This conference will explore and develop these gifts, and consider ways we as a church can apply our gifts to healing this region and its wounded peoples.

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