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Three great faith traditions trace their spiritual roots to Abraham. All three regard Israel/Palestine as "the Holy Land." All three share the "Abrahamic mandate" of *tikkun olam*: To heal, repair and transform the world. But all too often, instead of healing, these religious traditions have been used to dominate, oppress, and justify conflict.

Hope for the future lies in the faithful of all three Abrahamic traditions helping one another to rediscover and reclaim their mutual vocation to heal and transform the world.

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.

To Register and for more information, visit www.reconcilers.net

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

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202.

Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$42.50 for one year;

\$62.00 for 18 months; \$80.00 for two years.

Canadian postage an additional \$29.18 per year;

Mexican rate \$55.42; all other foreign, \$44.27 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church.

All gifts to the Foundation are tax-deductible.

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Volume 236

Number 6

THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

THIS WEEK

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Part 1 in a Lenten series on basic elements of the faith.

BY HUGH EDSALL

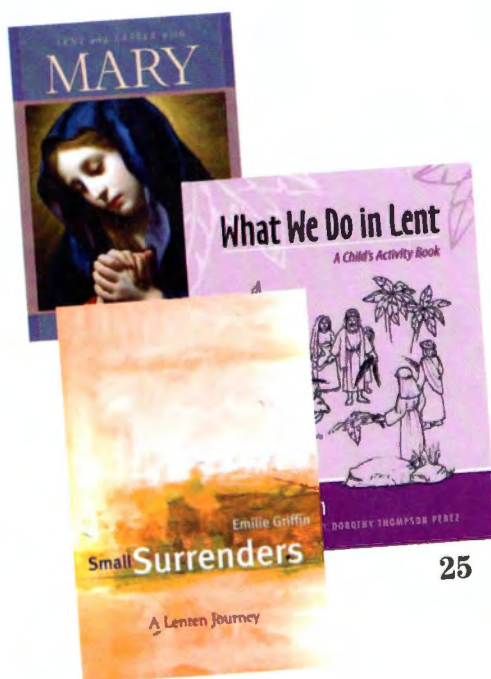
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The emerging church movement is an experiential phenomenon.

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SUNDAY'S READINGS

The Great Reversal

"Adam, a type of the one to come" (Rom. 5:14)

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

These passages give us two temptations, a lament, and an interpretation. None of these makes for light reading. The interpretation by Paul at least gives us a slight advantage since its allusions go in both directions — to the temptation and defeat of Adam and Eve, and to the temptation and dominion of Jesus.

In fact Paul seems to realize how we can be overwhelmed by the events. He hands us several comparisons. By these we can make sense of the heavy theological content of the temptation accounts. The pairs are: Adam and Jesus, the voice of Satan and the voice of God, death and life, sin and righteousness, weakness and dominion, condemnation and justification. Just seeing the comparisons moves us closer to grasping the import.

The first comparison is Adam and Christ. Adam, Paul reminds us, is a type of the one to come. Jesus came just like Adam...but not quite. Human, yes, just like Adam. Able to be tempted? Of course. If not, he would not be just like Adam, and us. But if he is to save us, he has to be like us — except without sin.

The temptations present the diver-

gence. Would Adam trust God? Would Jesus trust the voice he heard at his baptism a few days earlier? Adam and Eve heard, "Did God really say..." Jesus heard a similar line: "If you are the Son of God..."

Adam's disobedience brought consequences to us all. Milton expresses the results poignantly in *Paradise Lost*. "Earth felt the wound, and nature from her seat/sighing through all her works gave signs of woe/that all was lost."

Through the obedience of Jesus comes the hope of reversal. As there was a stain from Adam's fall that has colored all of us in inclination and in spiritual death, something else spreads from Christ's obedience. From Christ's obedience we find a fountain of forgiveness and strength in our weakness.

Where is the bridge over which we can pass from one to the other? When Nathan confronted David on his adultery, David sought such a bridge. In his lamentation over his sin and his humble honesty about his sinfulness, he found the way to the Father. "Have mercy, purge me, create in me, cast me not away, sustain me..."

Look It Up

Dust off your collection of John Milton and read Book IX of *Paradise Lost*. He's almost as good as Paul in his interpretation.

Think About It

In the light of Christ's temptations, what are the opportunities and what are the limitations of the Millennium Development Goals?

Next Sunday

The Second Sunday in Lent (Year A), Feb. 17, 2008

BCP: Genesis 12:1-8; Psalm 33:12-22; Romans 4:1-5 (6-12), 13-17; John 3:1-17

RCL: Genesis 12:1-4a; Psalm 121; Romans 4:1-5, 13-17; John 3:1-17

The Sage from Galilee
Rediscovering Jesus' Genius

By **David Flusser** with **Steven Notley**. Eerd-
 mans. Pp. 191 \$20. ISBN 978-0-8026-2587-2.

It is practically impossible to remain up-to-date with the books about Jesus on both the practical and academic levels that have been published in the first eight years of this new century. They proliferate in ways that would make rabbits blush!

There are books asking if Jesus was a Pharisee or a rabbi, and there are books (still) that endeavor to make the point that Jesus never lived. And there is everything in between. Jesus has been made a peasant by some, and any claims to messiahship have been stripped away by others. Some have approached Jesus to remove all the miraculous, and others have vilified anyone who does not "take the Bible literally." We have "misquoting Jesus," followed by "misquoting Truth," and it

seems in the end, many are just as confused about Jesus as before they began. As a parish priest, I find people, more and more, defaulting to the simple and biblical Jesus of the gospels, undefiled by the accouterments of St. Paul or modern Jesus studies.

David Flusser was a noted and acclaimed academic at Hebrew University, Jerusalem. His area of expertise was Christianity and Second Temple Judaism [the period of the post-exilic temple in Jerusalem, the period that included the life and times of Jesus]. It is noteworthy that Flusser, a Jew, would be a professor of Christianity. And this is the startling and satisfying foundation of this captivating book on Jesus. [As a matter of fact, the first edition of the book was given the simple title, *Jesus*]. The captivating and renowned professor Steven Notley, one of Flusser's many noteworthy



students, worked with Flusser to bring this book to press in its first edition, and has done a remarkable work on this latest edition. Together Flusser and Notley work with the culture, religion, and philology of Second Temple Judaism, and offer up this extraordinary work which draws our attention again and again.

Flusser, contrary to much modern scholarship, sees Jesus as possessing a "high self-awareness." This colors all that he is and all that he does and all that he says. The gospel messages, rather than being dismissed, explained away, or spiritualized, are made to say something real and specific. They are acknowledged as the Jewish texts that they indeed are in all actuality.

There is no dry academics here. There is nothing esoteric and nothing
 (Continued on next page)



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BOOKS

(Continued from previous page)

of super spirituality. There is an opening up of the man Jesus in all his Jewish self-awareness and in all his miraculous endeavors. The book celebrates that it is possible to indeed write a life of Jesus. And this comes from the gospels, since, according to Flusser, the balance of the New Testa-

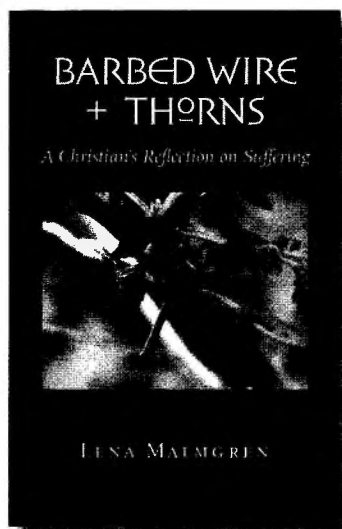
ment tells us nothing about the life of Jesus.

This writer finds it refreshing and supportive to find such a scholar writing that the gospel accounts of Jesus "are not as untrustworthy as scholars today often think," that "the Jesus portrayed in the Synoptic Gospels is ... the historical Jesus."

Flusser writes with incredible confidence, "The message of Jesus was never lost." With this we are grasped anew to return to the gospel words with a new assurance that what we have is, for all intents and purposes, accurate and applicable. Jesus and his Jewishness shine brightly through these pages, shining new light on the study of the gospel accounts. Church school teachers, Bible study leaders, and parish priests and preachers will have a hot potato in their hands if lessons and sermons are prepared with the Bible in one hand and Flusser in the other. Never in all my years of reviewing books have I been so enthralled, excited, and empowered as I have been with this reintroduction of Flusser into my reading repertoire.

(The Rev.) Jeffrey A. Mackey
Orchard Park, N.Y.

New for the Lent and Easter Season



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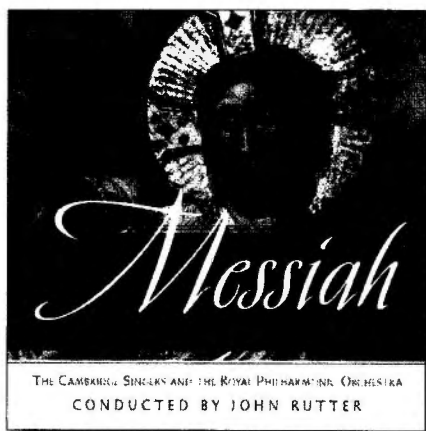
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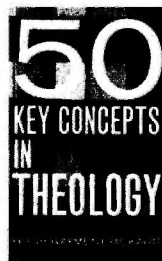
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50 Key Concepts in Theology

By Hugh Rayment-Pickard. Darton, Longman, and Todd. Pp. vi + 170. \$10.95. ISBN 978-0-232-52622-6.

If you are looking for a reliable ready reference for such subjects as "ecotheology," "negative theology," "radical orthodoxy," and "theological realism," you could do much worse than begin with Rayment-Pickard's new and exceptionally accessible book. Each of the 50 entries consists of a short essay in the subject, followed by notes on key thinkers in the field, and two or three good books for those who want to take the subject further.

Rayment-Pickard is clear and to the point, and he has fun with the task of explaining easily matters that are often confusing and difficult. Inevitably some entries stand above the others (the entry on "atonement" is especially good in light of current controversies). And equally inevitably one has suggestions for improvement. The entry on "heresy," though correct, misses the observation that heresy most often raises its head when there is too narrow a focus on some doc-



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trine that is orthodox. I have noticed only one error of fact: The composer John Taverner joined the Russian, not the Greek, Orthodox Church. There is a strange and unexplained omission: In a book on *key* concepts in theology, there really must be an entry on "resurrection."

But these criticisms are minor compared to Rayment-Pickard's accomplishment. This book should be in every parish library, and in the hands of every seminarian. Preachers and teachers in congregations will also find it exceptionally useful in their tasks.

*(The Very Rev.) Peter Eaton
Denver, Colo.*

Anglican Spiritual Direction 2nd Edition

By **Peter Ball**. Morehouse. Pp. 136. \$22. ISBN 978-0-8192-2254-1.

So many Americans are asking Peggy Lee's question from the old 1950s song, "Is that all there is?" Spiritual direction, along with anything about spirituality, generates a great deal of interest. Canon Peter

Ball has spent many years in pastoral care and retreat work in the Church of England. He gives a balanced and careful definition of the subject as it has flourished over the centuries in the Anglican Church.

The special contribution of this book to the field of spiritual direction is its focus on the unique offerings of Anglicans in the field. As Canon Ball says in his introductory chapter, "Anglican tradition [of spiritual direction is] more like a water colour, painted in many different tints, some of them quite fluid and running into each other." His definition of spiritual direction is "a relationship within which one Christian accompanies another along the journey of faith towards maturity as a follower of Jesus Christ."

This edition, 70 pages shorter than the first, gives more focus on modern

(Continued on next page)

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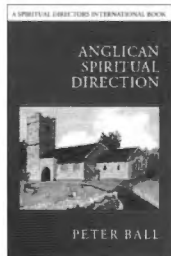
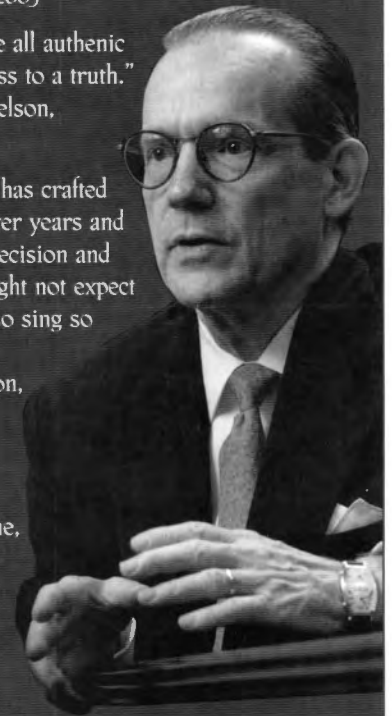
—Edward Mendelson,
Literary Critic

"Chester Johnson has crafted these poems—over years and miles—with a precision and economy one might not expect in poems that also sing so beautifully."

—Barbara Crafton,
*Episcopal priest
and author*

"St. Paul's Chapel," signature poem from the volume, is on exhibit in the Chapel at Ground Zero.

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



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BOOKS

(Continued from previous page)

Anglican approaches and developments in the growing expertise of spiritual direction as a unique pastoral skill. It is a survey of English historical writings in mystical theology bearing upon the pilgrim's journey to God. There is no new synthesis of understanding of the

Anglican "middle way," but Canon Ball gives succinct descriptions of the Anglican spiritual classics from the middle ages to today. He includes brief descriptions of the author of *The Cloud of Unknowing*, Julian of Norwich, the place of all the editions of the Book of Common Prayer in the definition and discipline of prayer in

the Anglican Church, John Keble, Edward Pusey, Edward King, Richard Meux Benson, and the Anglican revival of the religious life.

From his experience with the organization Spiritual Directors International, Canon Ball has added information from America, Canada, Australia, and New Zealand. He has given suggestions on what to look for in a spiritual director — primarily sanctity.

One of the most valuable sections of the book for any pastor or serious student of Christian spiritual direction is the bibliography. While Martin Thornton, Kenneth Leech, and Margaret Guenther remain the leading authors in Anglican spiritual direction, Peter Ball broadens the reader's appreciation of the many Anglican contributions in following the Christian Way.

Mother Miriam, CSM
Greenwich, N.Y.

Heaven

Edited by Roger Ferlo. Seabury. Pp. 212. \$15.
ISBN 978-1-59627-044-2.

What would you write about heaven, life after death, if you were asked for an essay?

This is the question given to 24 individuals whose essays make up this book. Few mention what life after death might look or feel like. Most discuss moments of the in-breaking of something beyond current, everyday realities. Some are about accompanying others in their dying. One is a near-death experience of the writer. Most reject a place of judgment, although it is tempting to hope that people will come to a greater understanding of their actions on earth. A few writers doubt that there is anything beyond this life but are willing to take a chance there might be.

The best essays make one laugh in recognition of our anxieties and offer a vision of hope. *Heaven* is a thought-provoking book without easy answers. The essays come from poets, therapists, pastors, novelists, teachers



WRESTLING *with* ANGELS

Conversations in Modern Theology

ROWAN WILLIAMS

Edited by MIKE HIGTON

Wrestling with Angels gathers writings by Rowan Williams — many now out of print or otherwise difficult to obtain. It focuses on his insightful engagement with a range of modern theologians and philosophers — Hegel, Wittgenstein, Barth, Bonhoeffer, Balthasar, Simone Weil, Marilyn McCord Adams, and more.

Key themes explored in this volume include postmodernity, violence, innocence, negative theology, divine action, and the nature of historical development in theology. Williams's powerfully coherent theological vision shines throughout. Nowhere else will readers find Williams dialoguing with such a breathtaking range of writers.

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and artists. In the end, the writers most often seem to agree with an idea in Peter Hawkins' essay, "Astonish me O Lord, and let it be world without end."

(The Rev.) Ann Fontaine
Lander, Wyo.

Spiritual Emotions

A Psychology of Christian Virtues

By Robert C. Roberts. Eerdmans. Pp. 207. \$18. ISBN 978-0-8028-2740-1.

A peek at the Yellow Pages under the heading of Churches will reveal what many churches believe (or wish to) about themselves and their mission. They describe themselves as where one can "Feast

with Jesus" or "Come as you are and be transformed ..." or be "relational at all costs." A search on the Internet will reveal a similar display. A recent cover of THE LIVING CHURCH featured a church whose outdoor signboard included its website, "Seek here" brilliantly combining three forms of media.

All of these churches seem to be targeting newcomers, while others rely primarily on their denominational affiliation to attract visitors.

But what goes on in these churches? Robert Roberts, Distinguished Professor of Ethics at Baylor University, begins his analysis of Christian virtues by describing his family's "church shopping" experience of visiting a variety of churches that ranged from Baptist through Christian Reformed to moderately Anglo-Catholic Episcopal. The lens through which he viewed them was how the worship attempted to instill basic Christian teachings in the life of those attending. He describes the church as "God's school of character," and his thesis is that emotion plays the key role in this incorporation. Interestingly, despite the fact that he seemed to find both the Baptist and Reformed churches more effective in this respect than the

(Continued on page 24)

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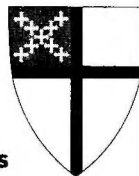
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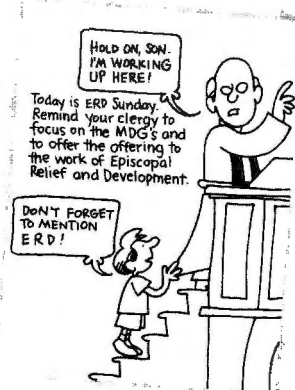
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Celebrate Episcopal Relief and Development Sunday on February 10

Deepen your Lenten experience with Episcopal Relief and Development's 2008 Lenten Devotional "Seeking to Serve: A Lenten Exploration of the Millennium Development Goals." Daily readings feature illustrations and meditations by the Rev. Jay Sidebotham. You are invited to reflect on the simple steps you can take to impact the lives of people living in poverty worldwide.

Celebrate February 10, 2008 — Episcopal Relief and Development Sunday. The Presiding Bishop has declared that the first Sunday in Lent will be **Episcopal Relief and Development Sunday**. All Episcopalians are urged to join in prayer and designate a special offering to the Millennium Development Goals Inspiration Fund, which fights deadly diseases such as malaria and HIV/AIDS and provides basic health care in communities in Africa, Asia, Latin America, and the Caribbean.

Episcopal Relief and Development has many resources to help churches plan an **Episcopal Relief and Development Sunday** event. For suggested activities, visit www.er-d.org/erdsunday.



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Archbishop Unveils Lambeth Goals

'Difficult to See' How Bishop Robinson Could be Invited

Joined by 30 bishops from 17 provinces, Archbishop of Canterbury Rowan Williams announced the official program for the 2008 Lambeth Conference on Jan. 21.

In his opening remarks, Archbishop Williams pointed out that the first Lambeth Conference in 1867 was called in part in response to "a crisis about the limits of diversity allowed in the Anglican churches around the world; so there's nothing so very new about a Lambeth Conference meeting in a climate of some controversy."

The archbishop noted that "the very fact of the conference shows that we have always been willing to look for ways of setting our common life on a firm basis so that we can act and

serve more effectively in our world." He said this year's gathering will focus on strengthening the sense of a shared Anglican identity among the bishops, and helping to equip bishops for mission.

"In spite of the painful controversies which have clouded the life of the Communion for the last few years, there remains a very strong loyalty to each other and a desire to stay together," he said, noting that about 70 percent of bishops invited have now registered for the conference.

'Regional Events'

Responding to questions after his prepared remarks, Archbishop Williams noted that the Global Anglican Future conference scheduled to be held in Jerusalem a month before the Lambeth Conference [TLC, Jan. 6] was not unique. "Before the last Lambeth Conference, and indeed on other occasions, there have been major international gatherings regionally, or in other ways constructed preparing for Lambeth, and I am very happy to see such regional events going forward," he said. "But I do have real concerns that in this case there are unresolved concerns for the local Church, the Church in Jerusalem, which has pinpointed some anxieties about having such a conference at this time in the Holy Land. I hope that those can be addressed."

Asked how the conference would address the issue of homosexuality, Archbishop Williams said one day on the schedule was reserved to consider "sexuality questions as they affect the ministry of bishops," including a report on the listening process from the Rev. Canon Phil Groves of the Anglican Communion Office. "It [also] is inevitably going to be part of the conversations informally, day by day as people will bring to the conference what their anxieties are and what their hopes are. There will not be a



ACNS/James Rosenthal photo
Archbishop of Canterbury Rowan Williams is flanked by his wife, Jane, and bishops and guests Jan. 21 after outlining plans for the 2008 Lambeth Conference.

resolution on this subject."

Archbishop Williams reiterated that Bishop Gene Robinson of New Hampshire has not been invited "and it's proving extremely difficult to see under what heading he might be invited to be around." Asked whether he had considered inviting all bishops, including CANA bishops and Bishop Robinson, Archbishop Williams he had, but "I thought it best to stick fairly closely with what the Windsor Report recommends, that we should see this as an event for those who have accepted the general direction of the Windsor Report and haven't flown in the face of its recommendations."

Regarding the attendance of San Joaquin Bishop John-David Schofield, inhibited by the Presiding Bishop last month, the archbishop said he is "waiting on what comes out of the American House of Bishops' discussion of that. It's not something I've got a position on yet. At the moment he still has an invitation."

The Anglican Communion News Service contributed to this report.

Florida Priest Tapped for Financial Literacy Post

The Rev. Robert V. Lee III, founder and chief executive officer of Jacksonville, Fla.-based Fresh Ministries, was appointed Jan. 22 by President Bush to serve on a newly formed President's Advisory Council on Financial Literacy. The council's 19 members will work within the Treasury Department to "assist the American people in understanding and addressing financial matters."

Fresh Ministries was founded in 1989 to help youth and families to "grow and thrive in their family, work, civic, and spiritual lives." It became Fr. Lee's full-time ministry in 1994. The Treasury Department honored Fr. Lee and Fresh Ministries in 2005 with the Sherman Award for "excellence in financial education," citing the organization's Individual Development Account program. Fresh Ministries matches two-to-one the contributions of low-income people, enabling them to save money for a home, college education, or to start a business.

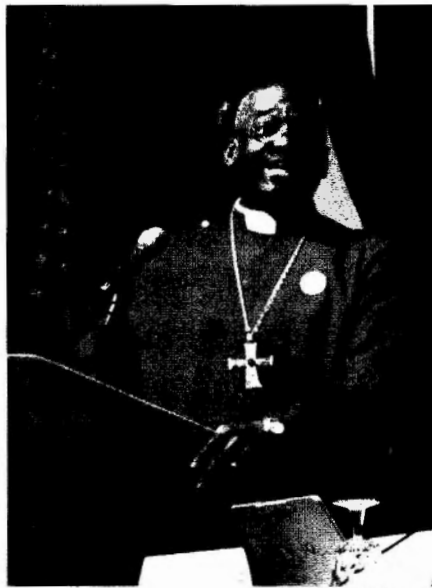
'A New Church'

Bishop Michael Curry reminded the more than 700 clergy and lay leaders of the Diocese of **North Carolina** attending diocesan convention that the year 2017 will mark the 200th anniversary of the establishment of the Episcopal Church in North Carolina. He noted that after the Revolutionary War, the church was all but dead until a group of nine formed the Protestant Episcopal Church in 1817. "It was not a revival," Bishop Curry said. "It was a new church."

He invited the convention "and our entire diocese to commit to working to make the face of the Episcopal Church in North Carolina reflective of the face of the peoples of North Carolina in all of our God-given variety and diversity by the year 2017. We are one Church with one Lord. We need each other to do God's work."

The diocese formally signed an agreement with the Anglican Diocese of Botswana during the Jan. 18-19 convention in Greensboro, establishing a historic companion link between the dioceses. The Rt. Rev. Musonda Trevor Mwamba, Bishop of Botswana, was a special guest of convention and delivered an address to delegates that stressed the importance of unity among Anglicans worldwide.

Delegates approved a \$4.4 million budget for mission and ministry and passed several resolutions. One resolution encourages deputies to the General Convention to push for legislation that will ensure the "full and equal participation of gay and lesbian persons in all aspects of the church's ministry." It asks for the



Sonja Bennett photo

Bishop Curry to convention in North Carolina: "We need each other to do God's work."

drafting of "experimental" public liturgies for the blessing of same-sex unions in the event such blessings should take place, and urges the Archbishop of Canterbury to invite Bishop Gene Robinson of New Hampshire to attend the 2008 Lambeth Conference.

Another resolution supports comprehensive immigration reform that encourages "reasonable" methods to permanent residency and opposes government action that "unduly emphasizes enforcement as the primary response to immigrants." Churches in the diocese are also urged to become educated about immigration reform and to initiate dialogue and advocacy for the protection of undocumented workers.

An energy conservation resolution urges parishes to conduct annual energy audits and determine feasible

methods for conserving energy and reducing the use of nonrenewable fuels.

Bishop Curry also installed the Rt. Rev. William O. Gregg as Assistant Bishop of the diocese, and Beth Crow as Youth Missioner for the diocese.

Sonja Bennett

Challenging Road

In preparing for his final formal address to the convention of the Diocese of **Northwest Texas**, Bishop C. Wallis Ohl looked back to the first address he gave 10 years earlier. He told delegates and guests gathered at the San Angelo Convention Center that he was startled by the similarities he found.

"There is a phrase in that address that in myriad ways has proven prophetic: 'The road to the future is always under construction,'" Bishop Ohl said. "Had any of us known in 1997 how much construction we would experience on our road to the future, we might have trembled in fright and fallen back in fear."

Bishop Ohl said that four focus areas he identified in 1997 remain central to the diocese's life: congregational mission and ministry development, Latino ministry development, prison ministry, and the development of younger Christians.

Bishop Ohl outlined the timeline for the election of his successor. An electing convention is scheduled for May 3.

The closing of Trinity Church, Quanah, founded in 1913, was noted with sadness, as was the struggle by many smaller congregations to maintain full-time clergy. Bishop Ohl noted that economic challenges have precluded every position being filled by a seminary-trained priest, but "blessedly many in this diocese have caught on to the vision of community ministry."

Bishop Ohl noted the departure of most of the members of St. Nicholas', Midland, and Good Shepherd, San Angelo, who formed new congregations affiliated with the Anglican Church of Uganda. Holy Trinity, Midland, also has been affected by substantial losses, he said.

Groups Organize to Oppose Diocesan Departures

In conjunction with disciplinary actions initiated by Presiding Bishop Katharine Jefferts Schori [TLC, Feb. 3], groups in the dioceses of San Joaquin, Pittsburgh, and Fort Worth are proceeding with strategies to oppose plans by the dioceses to dissociate from the Episcopal Church.

Having inhibited Bishop John-David

Schofield of San Joaquin on Jan. 11, Bishop Jefferts Schori recently appointed the Rev. Canon Bob Moore as an 'interim pastoral presence' in the diocese. A website maintained by the group Remain Episcopal in the Diocese of San Joaquin reported that Canon Moore embarked on a five-day listening

(Continued on page 23)



Faith Foundations

Part 1: Authority

By Hugh C. Edsall

Editor's Note: Many persons believe The Episcopal Church and its partner churches in the Anglican Communion do not deliver the kind of clear and potent Christianity that challenges the theological chaos facing us today. That is not true, for Anglicans have a solid foundation upon which we can build a relationship with the holy God who loves us and desires our redemption and our love in return.

During Lent, we will examine some of the basic elements of the faith as practiced by Anglicans. The first segment of this six-part series looks at authority.

Any presentation of elements of the faith needs to begin with two urgent questions: Does God exist? Is Jesus Christ God in human nature? If the answer to either of these questions is "no," then the existence of churches and the practice of the Christian religion is in vain.

Christians, of course, aren't the only ones who believe that God exists. Cultural studies indicate that over the whole course of recorded human history most people have believed in some form of deity. God's self-disclosure is called "revelation." Because he loves us (his creatures most capable of

responding to him), God reveals himself to us. He reveals his nature, his plan for our relationship with him, his love for us, and his earnest desire that we love him in return. The Christian religion is based entirely on what we believe God has revealed about himself from the beginning of recorded history.

John the Baptist very properly asked Jesus, "Are you the Christ, or do we look for another?" (Matt. 11:3). Is Jesus Christ God indwelling human nature? If he is not, then Christianity is baloney — all of it that isn't directly attributable to the moral codes of Judaism. The Jewish moral law, exemplified by the Ten Commandments and the entire Levitical law, already contained every ethical or moral commandment Jesus taught. Christianity without Christ is nothing but the best of Judaism.

Jesus and the Father

The new teachings Jesus presented were about himself. Many would like to have Jesus as a wonderful ethical teacher, a great example of sacrificial heroism, but they deny that he was anything more than that. Here are his own words: "I and the Father are one" (John 10:30); "He that has seen me has seen the Father" (John 14:9). Jesus was asked at his trial, "Are you the Christ, the Son of the Blessed?" He answered, "I am, and you shall see me coming in the clouds with power and great glory!"

Jesus was presented to Pilate for crucifixion for being a blasphemer, because he claimed to be God. He wasn't crucified for preaching the beatitudes, healing the sick on the Sabbath day, feeding the 5,000, or even eating with tax collectors. He was delivered to Pilate because of his claim to divinity.

If the crucifixion had been the end of Jesus, we would never have heard of him. (The Romans killed many people for various reasons. The Jews stoned many to death.) Maybe a religious historian or two would have a note about an eccentric ecstatic who thought he was divine. But the rest of us would not. There would be no churches and no Christians.

The reason there are billions of Christians today is because of the resurrection. Jesus was crucified, and on the third day, he was raised from death by the power of God. Jesus did not need the resurrection. He could have returned to the Father directly from the cross, and few of us would blame him for doing just

that, but it would have left no proof that his claims and promises were true, and the Christian religion would not exist. The resurrection was for our benefit, not his, to prove that he is who he said, and that his promises are true.

There were witnesses of the resurrection — lots of them. St. Paul refers to more than 500 witnesses at once, and invites his readers to go and question them (1 Cor. 15:6). The apostles themselves were the primary witnesses. Jesus was with the apostles for a long time after the resurrection, and not as some sort of misty spirit or mental apparition. He said to them, "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have" (Luke 24:39).

How do we know it's true? In the Jewish religion, truth was valued above everything. Emphasis on truth runs the whole length of the Old Testament. Jesus emphasized truth constantly, and spoke of himself as the Truth (John 14:6). The writers of the gospels emphasized the importance of truth (John 21:24; 1 John 1:1-4). Would they have deliberately or carelessly lied about something as crucial to them as the coming of the promised Messiah and the claims he made? Would they have done that, knowing that what they said was not true or only wishful thinking? Would they have died for a lie of their own making?

Christians believe that God exists, and that he is holy, wise, powerful and just. We believe that he loves us passionately, forgives our sins, and desires our presence with him in joy forever. We believe these things on the basis of the self-disclosure he has made through patriarchs and prophets, and finally through Jesus. We further believe that Jesus Christ is precisely who he said he is — God in human form. We believe this because we trust the testimony of the people who were willing to suffer death for the sake of that testimony. We believe that Jesus did, and does, have the complete authority to make his promises to those who would come to believe. □

The Rev. Hugh C. Edsall is a priest of the Diocese of Florida and the author of Whole Christianity, a book published in 2004, from which this series of articles is adapted. To order the book, contact the Anglican Bookstore at 1-800-572-7929.

Next week: The scriptures.

If the crucifixion had been the end of Jesus, we would never have heard of him.



The Greenbelt Festival, held annually in Cheltenham, England, has attracted many proponents of the emerging church movement. Archbishop of Canterbury Rowan Williams is the festival's patron. (Becky Garrison photo)

Come and See

The emerging church movement is an experiential phenomenon

By Brian Grantz

The emerging church movement has been described as a network of mostly evangelical, mostly Gen-X leaders who are exploring what it means to follow Jesus and "be church" in a post-modern society. Author Becky Garrison explores the movement and its impact in her new book *Rising From the Ashes: Rethinking Church*, a compilation of interviews with international worship leaders.

In discussing her book and the movement with Ms. Garrison, I noted that the emerging church movement isn't an institution, nor is it a particular pattern of worship, so what are its defining characteristics? She said that Brian McLaren, founding pastor of Cedar Ridge Community Church, Spencerville, Md., has reflected that the emerging church "is not simply a

new model or style of 'doing church.' It's a complex and multifaceted conversation among Christian leaders about what it means to be followers of Jesus in these complex and changing and exciting times."

The movement seems to defy traditional boundaries, Ms. Garrison said. "For example, at one workshop, I was struck by the synergy of how a largely evangelical crowd interacted with keynote speakers like Bishop N.T. Wright and Franciscan priest Richard Rohr."

Ms. Garrison again pointed to Pastor McLaren for context in order to explain what the emerging church is emerging from. "He has noted that in one sense, the Church has always been emerging," she said, "starting from the Book of Acts when the Church emerged from mono-cultural Judaism to become a multi-cultural faith community.

"The second part of the question is, 'Where is the Church emerging to?,' Ms. Garrison said. "Sociologist and church historian Diana Butler Bass has said she finds vitality and growth in those mainline churches who are mining the resources of their tradition while tapping into a global spirit that infuses religion, politics and the culture at large, transcending organizations and individuals."

Ms. Garrison expounded on the idea, presented in her book, that the emerging church is substantively different from the institutional iconoclasm characteristic of the 1960s. She said that "while a component of the emerging church has morphed into a marketing phenomenon replete with services geared to attract the coveted young adult demographic, the international emerging church scene portrays a more inclusive picture of what it

means to be followers of the risen Christ in the 21st century."

Given that element of transcendence that Ms. Butler Bass cited, I asked Ms. Garrison how the continuity of the faith is expressed in the



Ms. Garrison: The movement "portrays ... what it means to be followers of the risen Christ in the 21st century."

emerging church. What is the nature of the "bathwater" being thrown out, and does the "baby" left behind look like Jesus? She pointed to a commentary from Phyllis Tickle, former religion editor for *Publishers Weekly*, that about every five hundred years, the Church feels compelled to have a "giant rummage sale." Ms. Tickle observes that "during the last

Reformation five hundred years ago, Protestantism took over hegemony. But Roman Catholicism did not die. It just had to drop back and reconfigure. Each time a 'rummage sale' has happened, whatever was in place simply gets cracked into smaller pieces, and then it picks itself up and reconfigures."

While classical Anglicanism seems to be a favorable environment for the emerging church expression, Ms. Garrison and I discussed how there also seems to be some tension inherent between contextual worship arising from the community and the Book of Common Prayer, not to mention Episcopal hierarchy and institutional expectations. *Lex orandi, lex credendi* speaks to the essential nature of the liturgy to shape belief. While recognizing the need for liturgy to connect with the people in profound ways — and acknowledged that it often does not — the idea of liturgy arising primarily from context can easily turn into *lex credendi, lex orandi*, which can lead to idiosyncratic faith. Asked how emerging church proponents might deal with that tension, Ms. Gar-

Rising from the Ashes

Rethinking Church

By **Becky Garrison**. Seabury. Pp. 177. \$18. ISBN 978-1596270626.

In the early 1990s, a crisis was brewing in the institutional church. A change was coming, but what church would look like when the dust settled could not be predicted. Since then, the communications revolution has changed the manner and mode of our interaction. The challenge facing the Church today is enabling leaders to share Jesus in ways that make sense in this new landscape. This is where the emerging church conversation begins.

There are many questions I have longed to ask the leaders of the emerging church movement simply to learn more about the thoughts, hopes, motivations and intentions of this new expression of the Christian faith. In *Rising from the Ashes*, Becky Garrison undertakes that work in earnest, asking relevant and insightful questions of many emerging church leaders from several faith traditions.

Written in question and answer

risson recommends first-hand experience.

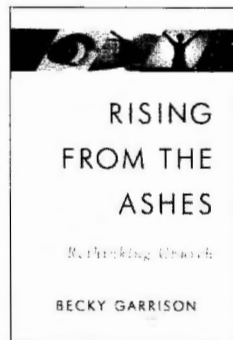
"I would suggest that readers come and experience what's happening within Anglican emergent communities in England," she said. She pointed to the Greenbelt Festival, now in its fourth decade as an international Christian music and arts festival with a strong social justice focus. Proost, a collaborative effort of artists, offers creative resources such as music, movies and liturgies that help fuel faith. She also recommended the

format and organized by conversational threads, the book provides a survey of the broad range of thought and practice described as "emergent." Some of the participants in this conversation are Anglican, some are mainstream evangelicals, and some are at the fringes seeking to find new expressions of the faith outside of the institutional church. By design, the author's voice is heard, with few exceptions, only in the questions asked, allowing those who respond to speak for

themselves directly to the reader. The transitions between these often disparate voices can be jarring, and because excerpts from these interviews and dialogues are presented without comment, it is tempting to assume that the author believes all ideas to be of equal merit, which is not the case.

Like the emerging church movement itself, *Rising from the Ashes* is intended to encourage readers to think and question and, above all, engage in conversation about future expressions of the Christian faith, both within and beyond its institutional structures.

(The Rev.) Brian Grantz



workshops and emersion courses offered by Karen Ward, abbess of the Seattle-based Church of the Apostles, and the congregation's Praxis Mission Center.

"Interested clergy and lay leaders also can check out Anglimergent (www.anglimergent.org), an online forum forming for Anglicans interested in incorporating emerging church insights," she said. □

The Rev. Brian Grantz is rector of Christ Church, Slidell, La.

Responding to Change

Who has changed the rules? We are told by the Global South that it is the church in North America. Its leaders tell us that the Canadians and the Americans have changed the rules and need to be brought back into line with the truth.

Attending a recent ordination, I listened carefully as the Oath of Conformity was read and signed — I found it to be especially interesting in the current climate. It was the same as when I took it almost 40 years ago. "...I do solemnly engage to conform to the doctrine, discipline and worship of the Episcopal Church." What particularly struck me was that this oath is not a limited promise. We do not pledge to conform for a specific period of time, nor for only as long as the doctrine, discipline and worship of the church remains what we want it to be.

Those who have studied church history know that over the life of the church, doctrine, discipline and worship have not stayed stagnant. Elements and expansions have changed, emphases are different, and some parts of our belief system have been supplanted by other understandings. Most of us would not want to return to the days when the Anglican liturgy was in Latin; nor to a time when Morning Prayer was thought to be the appropriate primary service for Sunday morning. Not many of us would wish to return to the pre-Constantinian days when people refrained from baptism as they believed one could not sin after baptism and still be saved.

But whether we wish to return to that, or any other past understanding, the plain and simple truth is that bishops, priests and deacons have taken a solemn oath "to conform to the doctrine, discipline and worship of the Episcopal Church." Not as they used to be understood, and not as I might want them to be, but as they are and as they change and modify over the course of my life and ministry. We vow to conform to what this church, through its internal processes, establishes as the doctrine, discipline and worship of The Episcopal Church, knowing that as things have changed and evolved in the past, they will continue to change and evolve in the present and future.

That does not mean we are held hostage if we do not accept changes to doctrine, discipline and worship. We always have the right

to revoke our oath, surrender our ordination or membership, and to find a new body to join. I understand it is a difficult decision to leave — but it is an honest one. To try to maintain that "the church has left us and therefore we are *really* the church," with all the rights and privileges pertaining there unto, is a stilted and unrealistic argument.

I find presumptuous the assertion that those who choose to leave have the right to take with them the congregation, funds, or

and I do solemnly engage to conform to the doctrine, discipline and worship of the [Protestant] States of America.

properties that have existed and been held in trust for The Episcopal Church. If I as a member of the Elks, and do not like the program, bylaws, or changed priorities of the Elks, I can choose to join Kiwanis, and perhaps even convince some friends to join with me. But few would argue that I have an inherent right to leave the Order of Elks but keep the Elks Lodge and bring it and the treasury with me to my new affiliation.

Another anomaly in the current debate is that the Anglican/Episcopal Church has always been a geographical entity — with dioceses and parishes defined by geographic territory. Each has specific boundaries, and rights within those boundaries.

A friend does not like the high taxes of his home state of New York, though he loves the geography. So he has proposed that his county end its affiliation with New York and affiliate instead with Montana because of its lower taxes. Most of us would laugh at the idea that a county in New York could "leave" that territory and become part of another geographic entity called Montana. And yet we have this current idea of parishes and dioceses affiliating with extra-territorial churches being taken seriously by primates in other churches of the Anglican Communion that are also geographically based. All of this causes me to ask, Who really has changed the rules?

Our guest columnist is the Rev. Donald B. Hill, rector of Trinity Church, Greece, and priest-in-charge of St. George's, Hilton, N.Y., and editor of Living Water for the Diocese of Rochester.

Did You Know...

A recent survey by LifeWay Research found that 44% of adults who do not attend church agreed with the statement "Christians get on my nerves."

Quote of the Week

Swami Sarvadevananda, of the Vedanta Society of Southern California, on Los Angeles Bishop J. Jon Bruno's recent commitment to renounce evangelizing to Hindus: "By declaring that there will be no more proselytizing, the bishop has opened a new door of understanding."

Committed to Teaching

THE LIVING CHURCH magazine has always considered education a part of its mission, and a teaching ministry is clearly stated in the Foundation's commitment to "the historic teaching of the undivided Catholic Church" [TLC, Jan. 6].

"In these days when religious faith is being severely shaken, it is well to consider how great a part faith plays in all life. Our Christianity should keep our faith burning brightly all through life." So wrote the Rev. Granville Taylor in this magazine in 1934, and his words obviously ring just as true today.

As part of that ongoing commitment, we are pleased to introduce in this issue the first installment of a six-part series called Faith Foundations. The purpose of this series is to provide a concise examination of some of the basic elements of our faith as understood and practiced by Anglicans throughout the centuries, beginning with the issue of authority. Articles in the weeks ahead will examine the scriptures, the sacraments, the creed, the liturgy, and the prayer book. These articles have been adapted by the Rev. Hugh Edsall based on his book *Whole Christianity*, which we commend to readers looking for a solid introduction to the tenets of the Christian faith.

For more than a decade, the secular and religious media have been filled with surveys and reports about the great spiritual hunger of seekers in their 20s and younger. In interviews, "millennials," as they are sometimes called, often express a longing for a faith with authenticity, one that offers them encounters with God. We pray that by sharing the storehouse of solid theology that is the foundation of classical Anglicanism, we will be connecting this generation of seekers — and all of us who can benefit from these spiritual treasures — to a pathway to encounter the living Christ.



FAITH FOUNDATIONS

The Discipline of Reading

Many people will begin their Lenten observance this week by identifying a practice that will help them center their hearts and minds more fully on Jesus and his sacrifice. We are pleased to present our annual Lent Book Issue in recognition of the fact that selecting one or more books for spiritual reading during this season has traditionally been a popular and fruitful exercise for Christians.

In this issue, readers will find reviews and advertising highlighting a wide range of interesting new offerings. Included are collections of meditations organized for daily reflection, as well as books that take a more intensive look at Jesus' life, his example in the face of suffering, and ways that young children may gain an appreciation for the actions of penitence and reconciliation. While serving as aids to private devotion, many of these titles lend themselves to discussion by a parish book club or other small group, or in an adult Christian education forum setting.

In addition to these books, we again commend to our readers the discipline of praying the Daily Office, in community if possible, and regular attendance at the Holy Eucharist. Taken together, the word and sacrament will sustain, comfort and may even surprise us as we respond to Christ's invitation to metanoia.

Once a Bishop, Always a Bishop

Ordination confers an indelible character whose authenticity doesn't depend upon the canons.

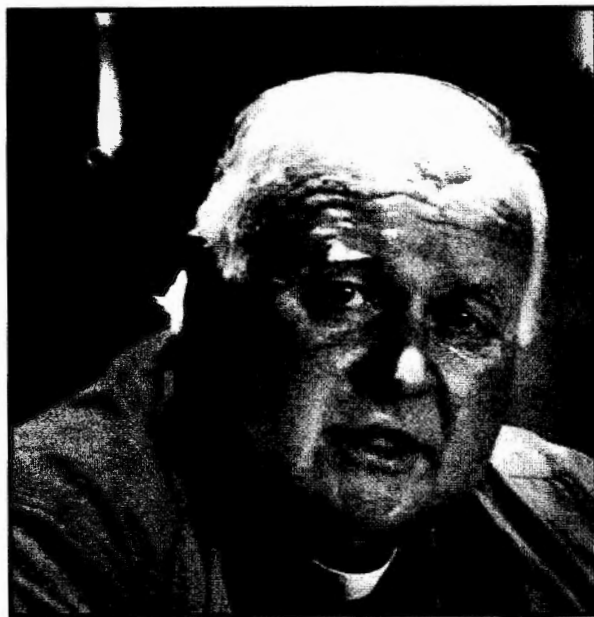
By John Heidt

What is going to happen to the Bishop of San Joaquin now that the Presiding Bishop has decided that by becoming affiliated with the Province of the Southern Cone he should be deposed for "abandoning the communion of this church" [TLC, Feb. 3]? What about the bishops of those other dioceses that may do the same? Does that mean that they will no longer be bishops, unable to confirm your children or ordain your laity to the diaconate or priesthood? Will they no longer be able to bless you and absolve you from your sins, or celebrate the Holy Eucharist?

These bishops certainly won't be able to do these things in The Episcopal Church (TEC). Like any religious society, TEC has the right and ability to decide who its clergy are and what they can do, including who it recognizes as its bishops. But those bishops whom it does not recognize will still be bishops, because they were not ordained bishops of The Episcopal Church but of the whole Catholic Church throughout the world.

Every bishop's certificate of consecration begins with these awesome words: "To all the faithful in Christ Jesus throughout the world, greetings," and then proclaims to the world that a duly ordained priest has been ordained and consecrated "into the sacred office of a bishop in the one Holy Catholic and Apostolic Church of God," according to the prescribed order of The Episcopal Church and in conformity with its canons.

They are ordained in conformity with the canons of The Episcopal Church, but the authenticity of their orders does not depend upon those canons. The divisions within catholic Christendom must not trap us into



Kevin Kallsen/Anglican TV photo

Bishop John-David Schofield of San Joaquin.

believing that The Episcopal Church has absolute and universal authority either by constituting the whole church of God, or by being a totally self-governing denomination. Our bishops ordain other bishops according to the rules of The Episcopal Church, but they do so as apostolic representatives of the whole Catholic Church throughout the world. And those they ordain, though specifically authorized to function in The Episcopal Church, are likewise ordained bishops of that same Catholic Church.

Once a bishop, always a bishop. What has been done can never be undone. The Church of England's Canon C.1, sec.2, explicitly agrees with the rest of Catholic tradition in this regard: "No person who has been admitted to the order of bishop, priest, or deacon can ever be divested of the character of his order," though he may be deprived or deposed from

exercising it. The Episcopal Church accepts the same principle in practice by providing for the restoration of someone under the discipline of suspension, inhibition, or deposition without requiring re-ordination (Canon IV.13). Like baptism and confirmation, ordination seals someone permanently with the seal of the Holy Spirit, or to use similar language common in Western theology and in our Anglican formulas, it confers an indelible character.

Commenting on John 17:19, Andre Feuillet points out, "The consecration the apostles receive marks them forever; a merely temporary consecration would not really assimilate a man to the eternal priest of the new covenant." This he suggests is the meaning of John's phrase "consecration in truth," as distinguished from the temporary institutions of the Old Testament (*The Priesthood of Christ and His Ministers*, Doubleday and Co., 1975, pp. 125-6).

Referring to St. Paul (Rom. 11:29 and 2 Tim. 2:13), Max Thurian points out that the "gifts and choice of God are irreversible ... God is faithful despite the possible infidelities of His ministers." And he adds: "Christian tradition is fully justified in holding the pastoral ministry to be a lifelong commitment and in speaking of the permanent character given the minister at his ordination" (*Priesthood and Ministry*, Taize, 1970, p. 256).

If a bishop is deposed for "abandoning the communion of this church," then "this church" must surely refer to our particular province over which we have a rightful control, and not to any other provinces of the Catholic Church for which he was also ordained. Is that perhaps why the Presiding Bishop does not seem to be bothered that Bishop Jeffrey Steenson and others are "abandoning the communion of this church" for the Roman Catholic Church, but seems very upset about bishops and parishes "abandoning the communion of this church" for some other province in the Anglican Communion, even so far as being willing to sell our property to Roman Catholics or Methodists or anyone else except Anglicans?

Surely she does not believe that our particular province can control the whole Anglican Communion. Perhaps she is just suffering from pangs of nostalgia, harking back to those relatively peaceful days when we could count on the Roman church to refuse to accept any of our bishops as true apostolic bishops and the

Anglican Communion accepting both the ordinations and depositions of every bishop in every particular province. But those days are gone forever now that we have gone ahead and ordained bishops that many Anglican provinces could not accept, either because they are women or, more recently, because he is a practicing homosexual.

The Presiding Bishop cannot have it both ways. Either she must step down because other Anglican provinces such as the Southern Cone

The Bishop of San Joaquin or any other bishop placed under inhibition or deposition will still remain a bishop.

cannot accept her as a bishop, or else she must face the fact that all other provinces are free to accept or reject as bishops in good standing every bishop ordained by TEC even if TEC should depose them.

The Bishop of San Joaquin or any other bishop placed under inhibition or deposition will still remain a bishop. And there is nothing schismatic or uncooperative or even un-Anglican for the people of their dioceses or for any foreign province to accept their episcopal ministrations, even if TEC cannot.

Bishops under discipline in TEC should be "released" from the exercise of their orders rather than treated as though they have been deprived of them. We need a time of jubilee, not of recrimination, in which our national province stops using canon laws to enslave clergy and lay people in new doctrinal positions they cannot accept. Instead of crying out "peace, peace, when there is no peace," let us cry out to our mitered pharaohs, "In the name of Christ and of His Church, 'Let my people go!'" □

The Rev. Canon John Heidt is canon theologian to the Bishop of Fort Worth.

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the Rev. Dr. Peter C. Moore

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LETTERS

Novel Ideas

The Rev. Thomas Fraser introduced one of the most novel ways of understanding "Catholic Anglican" that I have ever read [TLC, Jan. 6]. Such innovation stretches beyond what it means to be Anglican.

Why would we define ourselves primarily in terms of relationship to the See of Canterbury? If this is what it means to be Anglican, wouldn't it be mentioned in the prayer book, Catechism, Articles of Religion, or an Anglican formulary?

And where do the "seven councils" figure into historic Anglicanism? Article XXI (BCP p. 872) says that councils can and do err, and even Anglican divine Lancelot Andrews wrote of "four councils."

The Articles of Religion state that there are only two sacraments of the gospel, not seven (Article XXV p. 872), and sacraments are "effectual signs of grace" that require faithful appropriation to realize grace. To say that sacraments "objectively convey salvific grace" is a Roman Catholic (*ex operato*) understanding that the English Reformation fought against and won.

Most disturbing is Rev. Fraser's [sic] assertion that "Salvation is a lifelong process or journey of justification." Where does he get the idea that justification is a journey? A journey is something we do; justification is something God does for us because we are unable to do it ourselves.

I was fine with the addition of "Catholic" until I read what TLC means by it. I thought that you meant it in the sense of what we affirm every Sunday in the Nicene Creed: the teaching of the universal church, what the prayer book calls "the substance of the faith" (p. 9), and what the Bible calls "the faith once and for all delivered to the saints" (Jude 3). TLC obviously endorses a new and expanded view. This doesn't seem helpful, especially at such a precarious time in our history.

(The Rev.) Chuck Collins
Christ Church
San Antonio, Texas

The Rev. Thomas A. Fraser's "Defining Catholic Anglicanism" editorial encouragingly reaffirms several key Anglo-Catholic principles and standards for Christian belief and life. They deserve to be embraced decisively by all Episcopalians, but especially by those who view the Anglo-Catholic emphasis as uniquely important to the authentic way of Anglican Christianity.

Closely examined, however, these principles and standards constitute an incomplete and shaky framework. For example, the so-called Catholic Creeds of the "undivided" Church and its seven General Councils have a precious but limited usage when we recognize that they address doctrinal

issues controverted up to but not beyond, at most, the fifth and eighth Christian centuries. Large bodies of Christians — Nestorians, Armenians, Copts, Syrians, for example — had left the communion of the Universal Church long before the so-called Great Schism of the 11th century.

Has the Church since those times been so enfeebled that it could not and cannot decide controverted doctrinal issues to guide the Lord's flock? Has the Holy Spirit deserted the Church or become the principle of contradiction that pits so many church communities against one another?

And what about the holy scriptures? Fr. Fraser does not mention what

Anglicanism and its faithful look to as their bedrock standard, the written word of God.

If Episcopalians are to accept Archbishop Fisher's quoted dictum that Anglicans have no doctrine of their own but only that of the ancient Church with its unaltered creeds, then on many issues Anglicans have no doctrine at all, because many doctrinal and moral issues had not arisen yet in those early days. The archbishop's words have a solemn and authoritative ring, but closely examined, they amount only to a great begging of the question. Catholic Anglicanism must do better than this.

*(The Rev. Msgr.) Daniel S. Hamilton
Our Lady of Perpetual Help Church
Lindenhurst, N.Y.*

Prayers for Lambeth

This summer's Lambeth Conference will mean more to the worldwide Body of Christ than any in centuries [The Living Church News Service online, Jan. 15]. Christians of all traditions need to be in fervent, constant prayer beginning now. I am convinced that this summer's conference will impact not only the Anglican Communion, but all who seek to follow Christ. His guidance is needed now more than ever.

*(The Rev.) Robert A. Crutchfield
Katy, Texas*

Hospitality Over Tradition

"Open Communion — Not Yet" by Joseph Neiman [TLC, Jan. 13] is very well done and persuasive, maybe THE LIVING CHURCH's best piece to date on the "not yet" side of the question. But like creation, the Church evolves. In one parish I served, there was an old slave balcony upstairs. In my youth we had no female acolytes, delegates to diocesan convention, priests or bishops — it was unthinkable. There was no Communion prior to Confirmation. There was no Communion after divorce and remarriage. With prayer, discussion, enlightenment, and due process, the Church evolves. That we

are discussing Open Communion is itself a positive sign. But thank you, Fr. Neiman, for an excellent argument, even if I am on the other side. At the Lord's Supper, welcoming hospitality outranks tradition. It will come.

*(The Rev.) Tom Weller
Panama City, Fla.*

Thriving Cooperatively

Regarding your two articles about the cooperative interracial and interdenominational efforts of some Episcopal congregations [TLC, Jan 20], I was disappointed not to find mention of a proven mode of cooperation that could be advantageously employed today in parts of our fracturing church. I refer to what are termed Union Churches.


Just as people of shared faith have always done, early immigrants to this country would gather together in worship; but initially being too few in number to build and support churches of their own, they would build and share churches with other congregations that were also too small to survive independently (Does this sound familiar?) The church buildings that arose were owned jointly by two Christian congregations that differed theologically. They shared a place of worship, worked out scheduling and costs amicably, as Christians should, and called their own clergy. A surviving — nay, thriving — example of one such church, founded I am pardonably proud to say by ancestors of mine, is the Heidelberg Lutheran and Heidelberg United Church of Christ in Slatington, Pa.

*Clinton L. Smith
La Mesa, Calif.*

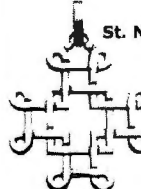
Even Earlier

I grew up in Ohio, a direct descendant of the Rev. James Kilbourne. I have read *The New Eden*, by Berquest and Bowers, which speaks about the founding of the first Episcopal community in Worthington, Ohio, in 1803 and James Kilbourne who founded St.

(Continued on next page)




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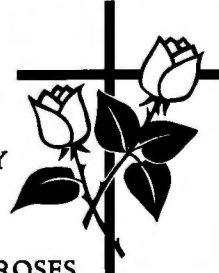
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LETTERS

(Continued from previous page)

John's, Worthington. As a child I was taught that he was the first Episcopal minister west of the Allegheny mountains, having founded Worthington and St. John's in 1803, and there is a room dedicated to him and his ministry at Canterbury Cathedral's Education Center.

He would be a good person for TLC to profile. The statement that the first church west of the Alleghenies is St. Peter's, Ashtabula [TLC, Dec. 30], might need to be corrected.

*(The Rev.) Mark K.J. Robinson
Calvary Church
Stonington, Conn.*

A recent "Did You Know" item indicated that St. Peter's Church, Ashtabula, Ohio, is the oldest regularly organized congregation west of the Allegheny Mountains. I am not certain what constitutes a "regularly organized" congregation, but the Lexington Episcopal Church (now Christ Church Cathedral) in Lexington, Ky., began worshipping as a loosely organized society of Episcopalians in the early 1790s. By 1813 they were fully organized and called their first full-time rector. Christ Church was the first organized parish in the Diocese of Kentucky when the diocese was organized and covered the whole state. This information is taken from *The Great Elm Tree*, by Frances Swinford and Rebecca Lee.

*(The Rev.) Bruce W. Boss
Rector, Church of the Nativity
Indianapolis, Ind.*

Moral Relativism

Evelyn Brush's idea that we should simply "agree to disagree" [TLC, Jan. 20] flies in the face of reason — one of the legs of the stool of scripture, tradition and reason. To take such a position, as many Episcopalians do today, means that they are unwilling to take an absolute moral stand on an issue, be it the issue of homosexuality within the church or whether scripture is the final authority in making decisions as individual Christians. This is the posi-

tion of moral relativism. By stating that "there is no iron set of beliefs in our church," Ms. Brush shows how The Episcopal Church has become nothing more than a bunch of liturgical Unitarians.

The late Dr. Francis A. Schaeffer said, "If there is no absolute beyond man's ideas, then there is no final appeal to judge between individuals and groups whose moral judgments conflict. We are merely left with conflicting opinions." These conflicting opinions are the "tension" that [Bishop] Frank Griswold used to speak of, and which [Presiding Bishop] Katharine Jefferts Schori continues to espouse. It is tension created within a Church that has lost its moral compass because it no longer believes in an absolute final moral standard of right and wrong. Given time, it will eventually die out due to its irrelevance as a moral purveyor of absolute truth.

*Rob Kirschner
Lakeville, Mass.*

Not Appropriate

In the article about the Bishop of Nevada [TLC, Jan. 27], it is reported he plans revision of the diocesan policy of same-sex blessings.

"It is not appropriate for us to proclaim that blessing without consensus," Bishop Edwards said.

Additionally, it is not appropriate to perform a same-sex blessing, period. God's laws and commandments cannot be circumvented by man's consensus of what is right or wrong during a generation. God's laws demand that man and woman will be blessed in marriage. God commanded that man shall not lie with man as with woman; it is abomination.

Any mention of consensus in contradiction, or to circumvent God's laws, commandments, and scripture is heresy.

What if, God forbid, in 22 years a consensus is taken that approves of pedophilia, or bestiality?

*Gary Morrow
Dahlonega, Ga.*

Virginia AG Sides with Departing Congregations

Virginia Attorney General Bob McDonnell has filed a motion to intervene and a brief in the church property litigation involving 11 Virginia congregations where the majority voted to leave The Episcopal Church.

"As a matter of federal constitutional law, The Episcopal Church is simply wrong," Attorney General McConnell wrote in his motion to intervene. "The Constitution does not require that local church property disputes be resolved by deferring to national and regional church leaders."

According to a Jan. 11 news release from the Anglican District of Virginia (ADV), Attorney General McConnell's defense of the constitutionality of the Virginia Division Statute validates the position of the 11 churches. The brief "directly refutes arguments that were made by The Episcopal Church and the Diocese of Virginia following the November trial," said Jim Oakes, vice chairman of the ADV. "Virginia has a long history of deferring to congregational control of property. The Division

Statute itself clearly states that majority rule should be the deciding factor in determining the ownership of church property when a group of congregations has divided from its former denomination.

"The Attorney General noted that the interpretation of the Statute by ADV lawyers is 'both textually and historically accurate,'" Mr. Oakes continued. "We are confident in our legal position that the Division Statute is applicable in this case and we look forward to the resolution of this litigation."

The trial phase of the case, which is being heard by Fairfax County Circuit Court Judge Randy Bellows, ended Nov. 20 [TLC, Dec. 9]. Lawyers for the congregations submitted their closing brief by Dec. 21, and the diocese and national church responded Jan. 11. Judge Bellows asked that the diocese and The Episcopal Church respond to the Attorney General's motion by Jan. 17. He has reserved trial dates for Oct. 6-30, 2008, but has not yet ruled on the subject to be covered by those dates.

Groups Organize to Oppose Diocesan Departures

(Continued from page 11)

tour of the diocese beginning Jan. 21.

Shortly after Bishop Jefferts Schori failed to obtain the necessary consent of all three senior bishops to inhibit Bishop Robert Duncan of Pittsburgh, who was charged with the same offense as Bishop Schofield by the Title 4 Review Committee, members of Progressive Episcopalians of Pittsburgh (PEP) announced that the organization

had received tax-exempt status from the IRS. This "represents an important milestone" for the organization, according to PEP board member Lionel Deimel. "Some people have been reluctant to make larger contributions because such gifts were understood not to be tax-deductible," he said.

In a Jan. 16 letter sent to clergy and published on the diocesan website, Bishop Jack Iker of Fort Worth said that the Rt. Rev. Sam Hulsey, retired Bishop of Northwest Texas, had been host for an organizational meeting at his Fort Worth residence for all clergy "who are committed to keeping this diocese in The Episcopal Church, no matter what." Bishop Iker reported that he was not given a list of those invited, but said "I understand that only two or three rectors attended and that the rest were a handful of retired priests and a couple of deacons."

Steve Waring

BRIEFLY...

The Rt. Rev. **Stephen Than Myint Oo** will be consecrated and enthroned as Bishop of Rangoon and the Church of the Province of Myanmar's sixth Anglican Primate Feb. 17 at Holy Trinity Cathedral in Yangon. He was elected from a field of five nominees on Jan. 15 at Holy Trinity Cathedral in Yangon, Myanmar. Bishop Myint, 50, has served as Bishop of Hpa'an since 2005.

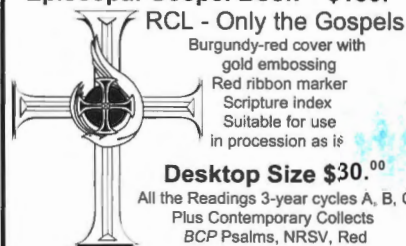
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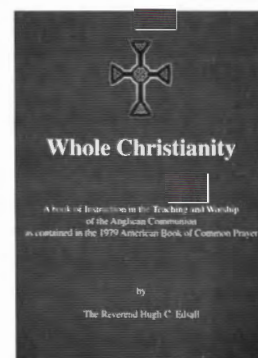
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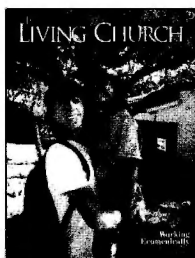
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BOOKS

(Continued from page 9)

Episcopal, he and his family became Episcopalians!

Thus after defining emotions as "concern-based construals," that is, "states in which the subject grasps a significance of his or her situation," Prof. Roberts goes on to identify and analyze distinctively Christian emotions – emotions that are shaped by Christian concepts and the Christian narrative.

In his analysis of Christian emotions, he chooses six to describe in detail: contrition, joy, gratitude, hope, peace and compassion. His analyses abound in humor and wit as well as in profundity. Treating contrition, he states: "Anglican enthusiasm is less flamboyant and less obvious, and perhaps in one sense less intense (it would be interesting to hook up equally pious worshipping Baptists and Episcopalians to blood pressure and skin-conductance monitors to see whether they differ on physiological markers of emotion). But what it lacks in exuberance and perspiration, the Anglican approach gives back in theological and lyrical fine-tuning."

The book is a work of massive scholarship, citing works as diverse as Aristotle, Dostoyevsky, Kant, Tolstoy, Isaac Bashevis Singer, and Wittgenstein, but penetrating in its analysis of the roots of Christian spirituality. It is also animated throughout by a passionate desire for evangelism of the love of God in Christ.

*(The Rev.) George Ross
Pleasant Hill, Calif.*

Harris's Guide to Churches and Cathedrals

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By **Brian L. Harris**. Ebury Press. Pp. 481. \$45.
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"It can be both frustrating and disappointing to travel great distances to visit a particular church or cathedral only to discover, on returning home, that you missed out on seeing

the most intriguing feature because you did not know it was there!"

So begins this attractive new book, available at a very significant discount through Amazon.com. Its strength is in the brief but detailed lists Brian Harris has compiled about the most interesting things he has noticed in visiting more than 500 church buildings over the course of some 50 years of personal travel and research. While Harris's *Guide to Churches and Cathedrals* would be an ideal (if heavy) travel companion for someone visiting the buildings in person, it is also a fine book to open and read at random for a few minutes at a time. It offers a richly illustrated look at the church architectural heritage of England and parts of Wales.

Some of the most delightful features of the book are its learned page-length essays on curious aspects of church architecture and furnishings—such as maidens' garlands, bridge chapels, church clocks, cresset stones, stone reading desks, brass lecterns, fan vaulting, wooden fonts, lead fonts, vamping horns and lily crucifixes. In addition to giving background on the history of these interesting and often little-known parts of churches, Harris provides a list of churches that are known to have particularly notable elements like lychgates, thatched roofs or round towers. One of my favorite sections was on unique church dedications, instances in which only one church by a given name is known to exist in the British Isles: St. Athanasius, St. Brice, St. Cassian, St. Egelwine the Martyr, St. Oswin, St. Petronilla, St. Robert of Knaresborough, and St. Wandregesilius, to give a few examples.

With British church visitors so well provided for by this and similar books, it would be wonderful to have a similar guide for the best of church architecture in the United States and Canada, too.

*Richard J. Mammama, Jr.
Stamford, Conn.*



Selections for Lent

WHAT WE DO IN LENT. By Anne E. Kitch, illustrations by Dorothy Thompson Perez. Morehouse. Pp. 48. \$8. ISBN 978-0-8192-2278-7.

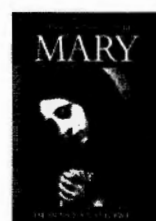
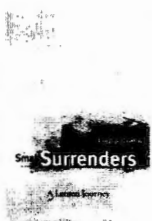
Mazes, puzzles, word searches and other activities geared to ages 4-7, from the author and illustrator of *What We Do In Church*. "Designed to promote parenting in the pews," pages can be used in Sunday school classes or at home with the family.

SMALL SURRENDERS: A Lenten Journey. By Emilie Griffin. Paraclete Press. Pp. 249. \$21.95. ISBN 978-1-55725-526-6.

These meditations are designed to help the reader surrender in small ways each day to God's grace. The author uses quotations from classical sources and contemporary Christians as her starting points. These are helpful, bite-sized encouragements to guide and support a Lenten discipline.

40 DAYS OF LENT: Different Shoes, a Common Path. By Matthew B. Harper. Forward Movement. Pp. 64. \$3. ISBN 978-0-88028-307-6.

48 meditations based on the Daily Office Year Two, one for each day



from Ash Wednesday to the Easter Vigil, written by a 31-year-old prisoner serving a 35-year sentence for murdering his sister. "I can only do good with what is left to me," he writes, and confinement, redemption and hope are constant themes in this intense Lenten journey. We may rejoice in the way that Christian faith has transformed the author's life, and see the value of these meditations for other prisoners and those who minister with them. But the disturbing circumstances that shaped his unusual perspective may limit their appeal for many readers.

LENT AND EASTER WITH MARY. By Thomas J. Craughwell. Paraclete Press. Pp. 212. \$19.95. ISBN 978-1-55725-561-7.

Recalling the innumerable ways that St. Mary the Virgin has inspired men and women through the centuries, this Lenten companion will be of interest to those with a special devotion to the Blessed Mother. The

author examines her influence in history as well as on contemporary culture, and concludes each daily reflection with a prayer, some ancient, some modern.

BARBED WIRE & THORNS: A Christian's Reflection on Suffering. By Lena Malmgren. Hendrickson. Pp. 222. \$14.95. ISBN 978-1-59856-044-2.

Afflicted with fibromyalgia, Swedish pastor Lena Malmgren wrote this book for Lent "and every other time when consolation is needed or questions arise about suffering and the meaning of life." Deeply personal, scripturally based reflections wrestle with raw feelings of pain, temptation, anger, fear and powerlessness. But there is hopefulness and grace here as well, and God's infinite love on the cross. These are powerful essays that will make for challenging and thought-provoking Lenten reading.

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The Rev. **Nancy Suellau** is rector of St. Catherine's, 4758 Shelby Ave., Jacksonville, FL 32210.

The Rev. **Diane Tomlinson** is assistant at Emmanuel, 811 Cathedral St., Baltimore, MD 21201.

The Rev. **Sharon Watton** is deacon at St. Philip's, 100 Romeo Rd., Rochester, MI 48307.

The Rev. **Charles S. Weiss** is rector of St. Thomas', 139 N Jefferson Ave., Canonsburg, PA 15317.

The Rev. **Mark Wright** is rector of St. Nicholas', 400 Wichita Tr., Flower Mound, TX 75022.

The Rev. **Christopher Yaw** is rector of St. David's, 16200 W 12 Mile Rd., Southfield, MI 48076.

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Springfield — **Sheryl L. Black**.

Resignations

The Rev. **Peter Coffin**, as rector of St. James', Keene, NH.

The Rev. **Susan Garrity**, as assistant at St. John's, Portsmouth, NH.

The Very Rev. **Charles F. Parthum III**, as dean of Calvary Cathedral, Sioux Falls, SD; add: 400 S 4th Ave., Sioux Falls, SD 57104.

Retirements

The Rev. **Barbara Bloxson**, as rector of Epiphany, Sedan, KS.

The Rev. **Curtis Cowell**, as rector of St. Luke's, Wamego, KS.

The Rev. **Dennis Fotinos**, as rector of Good Shepherd, Kingwood, TX.

The Rev. **Ricardo Sotomayer**, as associate at Christ Church Cathedral, Houston, TX.

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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.

FULL-TIME RECTOR: *St. Mark's Episcopal Church, Fort Lauderdale, FL*, is a vibrant, multi-cultural Episcopal community that is dedicated to the service of Christ through a wide variety of ministries, the largest of which is St. Mark's Episcopal School. The congregation consists of approximately 250 individuals and families characterized by cultural and ethnic diversity. The school, pre-K 3 through Grade 8, has an enrollment of over 500 students. The school is renowned nationally for excellence in education. We are seeking a new rector to continue a revitalization campaign to enable the church and school to better fulfill their vision and mission. The new rector, amongst other responsibilities, will be chiefly responsible for spiritual leadership, congregational development and corporate administration. Three major challenges will face the new rector: parish growth including membership in view of an aging congregation, stewardship and ministry rejuvenation resulting in a greater number of parish members serving spiritually as well as financially, and greater integration between the church and school communities. Position available immediately. Competitive salary. Please visit the St. Mark's website, www.stmarksepiscopal.net, for more information about the church and school, and the New Rector Search Section for instructions on how to apply.

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**.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Stephen's Episcopal Church, Whitehall, PA*, seeks an energetic priest with skills in pastoral care, visitation, spiritual development of adults and youth, stewardship and outreach (local and abroad). Opportunities abound for ministry to children through our Day School and for ministry to older adults with a nearby adult living facility. We are a higher, more orthodox, Forward in Faith-affiliated parish using the Anglican Service Book and worshipping in a contemporary building. We are located in the Lehigh Valley and have easy access to New York City and Philadelphia. Visit us at: www.ststephenepiscopal.org. Send cover letter, resume and a list of references to **The Ven. Howard Stringfellow, The Episcopal Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015**.

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Church Directory



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

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

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
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

SPRINGFIELD, IL
CATHEDRAL CHURCH OF ST. PAUL
Website: www.stpaulspringfield.com (217) 544-5135
E-Mail: stpaulpca@insightbb.com
The Very Rev. Robert E. Brodie, dean
Sun 8 & 10:30; Mon-Thurs 12:15

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.cccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II). Daily Mass: M-F 12:15. Sat 9:30

BOSTON, MA

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

NEWARK, NJ

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

PASSAIC, NJ

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

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

NEW YORK, NY

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 Even-song); Sat H Eu 12:10

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Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
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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 I); Sacrament of Penance by appt.

WELLSBORO, PA

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

CHARLESTON, SC

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

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

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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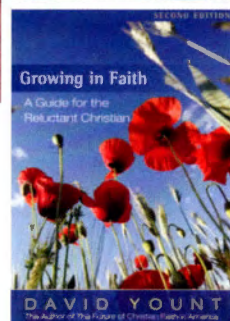
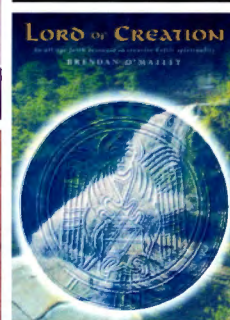
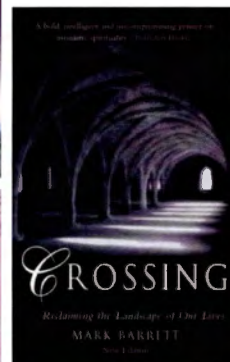
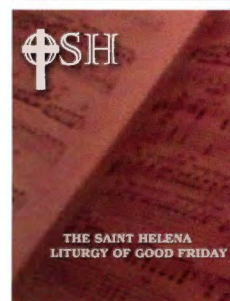
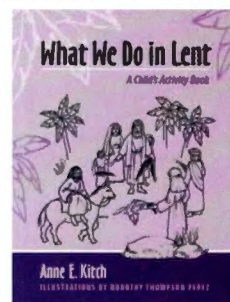
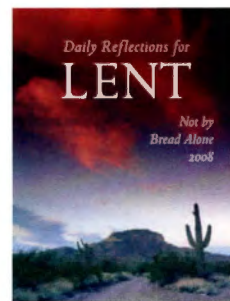
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