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South Carolina Bishop Consecrated

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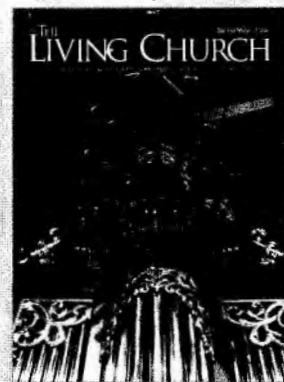
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## Editorial and Business offices:

816 E. Juneau Avenue  
Milwaukee, WI 53202-2793  
Mailing address: P.O. Box 514036  
Milwaukee, WI 53203-3436  
Telephone: 414-276-5420  
Fax: 414-276-7483  
E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)

## www.livingchurch.org

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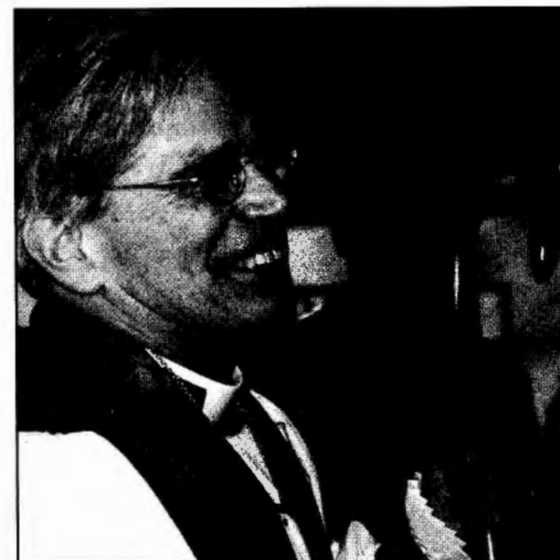
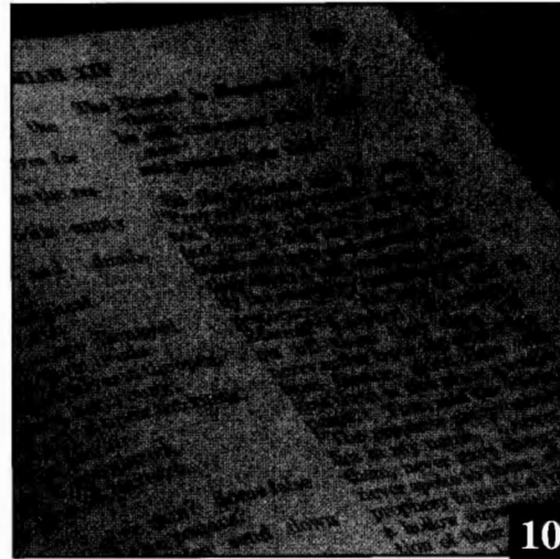
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The Rt. Rev. Mark J. Lawrence, newly consecrated Bishop of South Carolina, with a crosier of California redwood.

Bill Murton photo



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## SUNDAY'S READINGS

# Experience the Drama

*'For God so loved the world' (John 3:16)*

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

**BCP:** Gen. 12:1-8; Psalm 33:12-22; Rom. 4:1-5 (6-12), 13-17; John 3:1-17

**RCL:** Gen. 12:1-4a; Psalm 121; Rom. 4:1-5, 13-17; John 3:1-17

For those of us who have heard the stories, it is difficult for us to catch the suspense and drama of these lessons.

We all know the Abraham story — blessed to be a blessing, and all that. And we have heard over and over what Paul stresses endlessly: Abraham was justified by faith and not works. As for Nicodemus' conversation with Jesus, we can overlook that phrase about being born again (how un-Episcopal!) since the ending gives us John 3:16.

To really appreciate these lessons, though, we must read the story as for the first time. Then we see amazing, stunning things about God, his grace, his love and his call to us.

Take the conversation with Abraham. Have you read the story of the audacious pride of the people of the world on the Plain of Shinar? We should expect nothing other than the fury of the God of heaven on all humankind. When we finish reading Genesis 11, we should be holding our breath in anticipation. Will God wipe us out, as we deserve? But not only does God spare us, he gives Abraham and his seed a commission to merge into all the nations of the world and show off God's grace. From the Plain

of Shinar to mission. That grace is hardly believable, truly breath-taking.

When Paul brings up Abraham in Romans 4, the story is just as unbelievable. What did Abraham do to earn God's righteousness? Whatever it was, we want to do the same thing. So, Paul, what did he do? "Abraham believed God and it was counted to him as righteousness." That's all? It can't be. Give us a list. Tell us what laws. Make us a deal that we can get our teeth into.

Faith alone? Yes, but only because our unrighteousness met the sacrifice of Jesus on the cross. That is love at the cost of innocent blood.

Then there's Nicodemus, someone with whom we all can identify. A priest maybe, or at least on the vestry. So why is he going to Jesus by night? John astutely catches the drama by writing, "And Jesus answered him..." What was the question? Ah, there's the rub. Not a question voiced, but certainly one in his heart. "I'm OK, aren't I?" Only if you strip your religious pride and see. Then you can see the depth and the cost of God's love for sinners.

If we are not amazed and in praise, we need to read it all again.

### Look It Up

Nicodemus reappears when only love could motivate him.

### Think About It

What is it about God's love that leaves you utterly amazed?

### Next Sunday

#### The Third Sunday in Lent (Year A), Feb. 24, 2008

**BCP:** Exod. 17:1-7; Psalm 95 or 95:6-11; Rom. 5:1-11; John 4:5-26 (27-38) 39-42

**RCL:** Exod. 17:1-7; Psalm 95; Rom. 5:1-11; John 4:5-42

## The Stillborn God

Religion, Politics and the Modern West

By Mark Lilla. Knopf. Pp. 352. \$26. ISBN 878-1400043675.

Mark Lilla, professor of humanities at Columbia, begins his account of the relationship between religion and politics in the modern West with three sketches of the dominant religious understandings of God: the immanent, the remote, and the transcendent. These include summaries as well of the political implications of each. On this framework, he builds a fascinating narrative of the ostensible separation of politics from religion, and the hidden theological assumptions of much supposedly secular thought.

Beginning with Hobbes and moving through Kant, Rousseau, and Hegel, Lilla traces the development of the modern situation. Historically, he concludes with Karl Barth and World War II, but an almost wistful final chapter summarizes the paradox of a modern politics that longs for transcendence while resisting its dangers. Some may be perplexed that an American writing on a subject of serious concern to many contemporary Americans would focus entirely on Continental authors. Those who dig in will find Lilla guardedly accepting the American experiment while soberly noting its risks.

One does need a degree in philosophy to follow Lilla's narrative. But whether one is concerned with the so-called new atheists or the religious right, Lilla suggests the paths that got us from there to here.

(The Rev.) Bonnie Shullenberger  
Ossining, N.Y.

## Round the Church in 50 Years

An Intimate Journey

By Trevor Beeson. SCM. Pp. 256. \$39.68. ISBN 978-0-334-04148-1.

This is not an autobiography, but rather a series of brief vignettes on the changing life of the Church of England

in the half a century in which Trevor Beeson has been a priest. Dr. Beeson has been at the center of the life of the Church of England for many years, and is in a unique position to take us on this journey. His posts have included the deanery of Winchester and a canonry at Westminster, which carried with it the responsibilities of chaplain to the speaker of the House of Commons.

The great benefit of a book like this comes from the author's personal knowledge and experience of many of the people and events about which he writes. To this Dr. Beeson adds a historian's eye for detail and significance. The sweep is broad, and the reader will come away with an equally broad view.

There are, of course, good stories, like the comment, written in pencil by

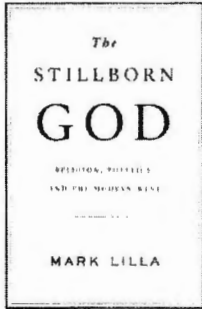
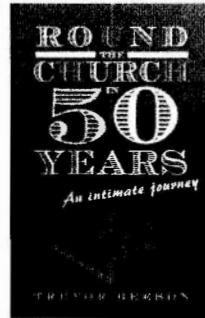
Lord John Thynne, the sub-dean of Westminster Abbey, on his copy of the order for the coronation of Queen Victoria: "There must be a rehearsal next time." The next time would not come for more than 60 years.

As the book's subtitle suggests, this is not a disinterested view "from on high." Dr. Beeson has written about the life of the Church for years and is not without his clear opinions. He ends this book, as he has with his other recent volumes, with a

brief epilogue in which he is not shy to say how he thinks the future ought to look.

Like all of Dr. Beeson's books, this is a good read, and a thought-provoking one, too.

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



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## South Carolina Celebrates Bishop's Consecration

The Very Rev. Mark J. Lawrence was consecrated Bishop of South Carolina Jan. 26 during a service choreographed to demonstrate that the diocese is determined to build new relationships based not primarily on denominational affiliation, but based instead on "mutual recognizability."

The Cathedral Church of St. Luke and St. Paul in Charleston was filled to its capacity of 1,100. Additional participants viewed the consecration service by video link at two other churches in Charleston, and via live video of the service broadcast over the internet.

The Rt. Rev. Clifton Daniel III, Bishop of East Carolina and president of Province 4, was the chief consecrator. Co-consecrators were: the Rt. Rev. Edward L. Salmon, Jr., retired Bishop of South Carolina; the Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina; the Rt. Rev. Michael Scott-Joynt, Bishop of Winchester in the Church of England; the Rt. Rev. Keith L. Ackerman, Bishop of Quincy; and the Rt. Rev. Julio Cesar Holguin,



Bill Murton photo

Bishops surround the Very Rev. Mark Lawrence for his consecration as Bishop of South Carolina.

Bishop of the Dominican Republic.

The consecration brings to a close a prolonged and canonically tortuous path for the Diocese of South Carolina and for Bishop Lawrence, who was nearly unanimously elected bishop of the diocese twice. Presiding

Bishop Katharine Jefferts Schori ruled the first election invalid after she determined that the diocese did not receive the canonically required consent from a majority of standing committees of The Episcopal Church within the specified time frame.

## Bishops to Focus on Media Relations at Spring Meeting

The spring House of Bishops' meeting will include development of a media strategy for next summer's Lambeth Conference of bishops, according to Presiding Bishop Katharine Jefferts Schori. In an email message, Bishop Jef-

ferts Schori briefed bishops on the agenda for the March 7-13 meeting at Camp Allen.

"With over 100 [TEC] bishops consecrated since the 1998 gathering, it is helpful to offer some historical per-

spective, as well as consider the practical realities of our time there," wrote Bishop Jefferts Schori, who was not consecrated Bishop of Nevada until two years after the conclusion of the 1998 conference. "As part of preparing for Lambeth, we will also discuss communications strategies and reflect on how best to work with the media both leading up to and following the conference."

Bishop Jefferts Schori noted that the bishops will be assisted in their Lambeth preparation by Paula Nesbitt, author of the chapter on "Reflections from Lambeth and Beyond" in the 2001 book, *The Future of Religious Pluralism and Social Policy*, as well as the yet-to-be-published *Cape Town to Canterbury: Organizational Conflicts and Futures for the Anglican Communion in the Twenty-First Century*.

Steve Waring

## Relief Agency Promotes 'Stations of the MDGs'

Materials created by Episcopal Relief and Development (ERD) to promote the inaugural "Episcopal Relief and Development Sunday" on the First Sunday in Lent included a "Stations of the Millennium Development Goals" liturgy that the organization suggests parishes can use instead of the Stations of the Cross.

In a promotional e-mail, Luke Fodor, a coordinator at ERD's Office of Church Relations, said the liturgy "is designed to be used during Lent in lieu of the traditional Stations of the Cross service."

The preparation instructions that accompany the liturgy, which is adapted from a service developed by Mike Angell for the Office of Young Adult and Higher Education Ministries, state that "this liturgy will allow us to explore the goals, passing prayerfully through stations around our church and joining together in supplication for the needs of those who are hungry, sick, and living in extreme poverty." Participants are instructed to move from station to station, reflecting on the eight MDGs.

## 'Remain Episcopal' Event Highlights Complications in San Joaquin

Bonnie Anderson, president of the House of Deputies of General Convention, urged a gathering of 300 Episcopalians at the Church of the Saviour in Hanford, Calif., to seek order in complexity.

She also called upon those remaining with The Episcopal Church in the splintered Diocese of San Joaquin to "swallow your pride" and reach out in reconciliation to everyone — loyal Episcopalians, those who wanted to leave TEC but now have indicated they will stay; those on the fence; who may or may not be willing to litigate to keep church property; those who have left TEC and are no longer Episcopalians; and those who simply want things to "get back to normal" so they can worship without all these disagreements.

Mrs. Anderson's remarks were part of "Moving Forward, Welcoming All" on Jan. 26. It was the first large gathering of continuing Episcopalians since December, when a majority of the diocesan convention voted to leave The Episcopal Church and affiliate with the Anglican Church of the Southern Cone [TLC, Dec. 30]. People from as far south as San Diego and as far north as Seattle packed the historic church building in Hanford. The celebration included videotaped greetings from Presiding Bishop Katharine Jefferts Schori, and featured a panel of speakers, including Mrs. Anderson and the Rev. Canon Robert Moore, whom Bishop Jefferts Schori has recognized as the interim pastoral presence in the diocese.

### Six Congregations

The Saturday gathering was organized by Remain Episcopal, a group of Episcopalians who are attempting to reconstitute an Episcopal Church presence in the diocese. They claim the allegiance of six congregations. Cindy Smith, president of Remain Episcopal, said the organization has received generous financial, liturgical and emotional support from all over the country, including from clergy who are willing to



Bob Williams/Episcopal Life Online photo

Presiding Bishop Katharine Jefferts Schori offers greetings and encouragement to the San Joaquin gathering via video screen.

serve congregations on an interim or permanent basis.

During her videotaped remarks, Bishop Jefferts Schori recognized those gathered in Hanford as the legitimate Episcopal diocese. She also announced that she had written to the eight standing committee members to inform them that she did not recognize them as the standing committee of the Episcopal Diocese of San Joaquin.

The announcement is the second in less than a month for six of those standing committee members. On Jan. 19, Bishop John-David Schofield "disqualified" them because they could not certify that they were members of the Southern Cone. Four of the six disqualified members were elected prior to December and it is uncertain how they voted as individuals or even if the standing committee ever publicly endorsed disaffiliation prior to the vote at convention.

The ambiguous status of the six raises a possible constitutional problem. Bishop Schofield is under inhibition and a vote on his deposition, or permanent removal, is scheduled for the next House of Bishops' meeting in March. Under Episcopal Church canons, the standing committee serves as the ecclesiastical authority of the diocese in the absence of a diocesan bishop. If the six are still members of The Episcopal Church, it is unclear how they could be removed from office.

*Episcopal News Service contributed to this report.*

## Archbishop Williams: I Can't Stop Departures

Archbishop of Canterbury Rowan Williams has responded to an appeal from the primate of the Anglican Church of Canada by saying that he cannot stop congregations from leaving one province of the Anglican Communion and affiliating with another.

In a letter made public on the Canadian church's website, Archbishop Williams wrote to Archbishop Fred Hiltz that "I have no canonical authority to prevent these things.

"I would simply repeat what was said in my Advent Letter, to the effect that I cannot support or sanction such actions, in line with what successive Lambeth resolutions and primates' communiques have declared, as well as the statements of my predecessor about irregular ordinations and the clear directions of the Windsor Report," Archbishop Williams wrote.

Archbishop Hiltz's letter, dated Jan. 9, was sent to all the primates of the Anglican Communion and asked Archbishop Williams "in his capacity as one of the Instruments of Communion and as chair of the Primates' Meeting to address the very serious issues raised by [interventions] and to make clear that such actions are not a valid expression of Anglicanism."



Anglicans for Life photo

The Rt. Rev. Henry Scriven, assistant bishop of Pittsburgh, delivers the opening prayer at the March for Life Rally in Washington, D.C., on Jan. 22, the anniversary of the Supreme Court's *Roe v. Wade* decision.



Diocese of Washington photo

John Miers carries a banner listing one of the Millennium Development Goals during the convention Eucharist Jan. 25 at Washington National Cathedral.

## Questioning Statistics

The Episcopal Church can be viewed as one large community that is well positioned to compete with non-denominational megachurches, said Bishop John Bryson Chane of Washington during his address to the convention of the Diocese of **Washington** Jan. 26 at Washington National Cathedral.

"I am so sick and tired of reading reports about the statistical decline of The Episcopal Church that I no longer read them," Bishop Chane said. "You can do anything you want with statistics." He said that when he visits parishes around the diocese someone will sometimes say, "Bishop, we just can't compete with the non-denominational megachurches that seem to be surrounding us on every side." While he said at first glance this may seem to be true — since megachurches have jammed parking lots "like huge hockey rinks ... often with local police directing traffic," Bishop Chane urged con-

vention goes to look beyond the crowded parking lots and concentrate on the bigger picture.

"Some of these churches have seating capacities of 3,000," said Bishop Chane of megachurches. But, he noted, on any given Sunday 24,000 people on average attend Episcopal churches in the Diocese of Washington, which includes parishes in suburban Maryland. "When I think of the diocese as the church and our parish as the congregations that make up the diocese as church, then we become much larger than any megachurch on any given Sunday or on any given day," he noted.

Countering the message of decline, Bishop Chane said that 26 of the 92 congregations in the diocese expanded or are currently expanding or renovating. In addition, he cited a new affiliated parish in the diocese, All Saints' Nigerian Igbo Language Anglican/Episcopal Church in Lanham, Md., which has an attendance of up to 400; six operational Spanish-speaking congregations with a combined average attendance of more than 400; an emerging Korean language congregation; a new merged congregation on Capitol Hill called the Church of St. Monica and St. James; and the 2006 groundbreaking for St. Nicholas', Darnestown, Md., the first diocesan construction start in 40 years.

## Measuring Growth

Bishop Chane said that money is an issue — as it is for many dioceses in The Episcopal Church. If church growth is measured by money alone, "then truth be told we are a diocese that struggles like many of our parishes to balance our annual 'no growth' budget," he said. Convention approved a \$4.6 million budget for 2008; the approved amount is \$43,800 less than the amount budgeted last year and assumes a 3 percent increase in congregational giving to the diocese. Only one resolution was presented. The resolution, titled "Implementing the Millennium Development Goals," was approved.

Prior to convention, Bishop Chane encouraged members to consider not submitting resolutions because he wanted to focus attention during the

annual meeting away from legislation. During his address he announced plans for a major diocesan evangelism conference June 7 to explore outreach, personal evangelism and communications strategy.

*Peggy Eastman and Steve Waring*

## Growth Ahead

The Diocese of **Central Florida** is "poised for a new round of significant growth" after three months of tense negotiations with clergy and lay leadership from nine congregations seeking to leave The Episcopal Church, according to Bishop John W. Howe.

At the conclusion of the diocesan convention Jan. 25-26 at St. James' Church, Ormond Beach, the Bishop of Central Florida told a reporter that though exhausted, he was pleased with the negotiations.

"We are on the best of terms with all those leaving," he said. "And we are committed to rebuilding where there have been losses."

In his address to convention, Bishop Howe said the last three months had been the worst period of his life. However, amicable solutions had been reached with the members of the eight congregations that sought to withdraw from the diocese.

"There are those who simply have to leave The Episcopal Church for conscience sake," he said. "I understand that. I don't agree, but I don't believe we should punish them. We shouldn't sue them. We shouldn't depose the clergy. Our brokenness is a tragedy. The litigation that is going on in so many places is a travesty. And although some seem to be trying to do so, I don't think you can hold a church together by taking everybody you disagree with to court."

Delegates passed the first reading of an amendment to Article III of the diocese's constitution, designed to strengthen the diocese's ties to the Anglican Communion.

Proposed by the diocesan board, the



George Conger photo  
Bishop Howe



resolution appended a sentence to the constitutional article defining the diocese's "purpose," stating the diocese was a "constituent member" of the Anglican Communion.

The amendment defines the Anglican Communion as a "fellowship of those duly constituted Dioceses, Provinces and regional Churches in Communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer."

After a half-hour debate, a roll call vote by orders was called, and the resolution passed among the clergy 89-66 and in the laity 139-91.

*(The Rev.) George Conger*

## Worth the Cost

The focus throughout the annual council of the Diocese of Virginia, including Bishop Peter Lee's address, was the diocese's budget. The proposed budget was cut an additional \$66,000 during discussion prior to approval during the Jan. 25-26 meeting at a hotel in Reston.

Bishop Lee told members and guests on the council's first day that the current "shadow" of litigation over the diocese is worth the expense because of the cause's "serious consequences for religious liberty.

"If the attorney general's view of the law prevails [TLC, Feb. 10], it will mean that the Commonwealth of Virginia gives preference to churches with congregational governance, discriminates against churches that are hierarchical or connectional in their governance, and intrudes into the doctrine and discipline of communities of faith," Bishop Lee said.

Elsewhere in his address, Bishop Lee described at length a number of diocesan ministries that had been adversely affected by a combination of litigation costs and "a continuing inability or unwillingness [by congregations] to meet the suggested guidelines for proportionate giving of parish income to what we do



*Christie Wills/Epiphany photo*

Young people from the Diocese of Southwestern Virginia joined Presiding Bishop Katharine Jefferts Schori in raising their arms to bless meals packed for shipment around the world. Bishop Jefferts Schori and more than 200 young members of the diocese helped pack 40,000 dry meals.

together as a diocese." Bishop Lee suggested the loss of income was in all probability due to hard times in general, saying that some wardens had already notified him that their 2008 contribution would be lower than the previous year, "but that I should not take it as a sign of any unhappiness with what we are doing as a diocese."

Most speakers who took the floor to ask that the budget be reconsidered did so to request more money for the diocesan camp, Shrine Mont. A proposed \$6,790 cut in funding for Shrine Mont would have meant that tuition for youth camps would be increased. Upon suggestion that a collection be taken from the floor, 197 delegates each pledged \$100, all of which was to go to the camp.

The council referred to a special committee resolution seeking permission for same-sex blessings and the ordination of partnered gays and lesbians. Bishop Lee will appoint members to a "Windsor Dialogue Commission," which will be charged with determining "in light of the emerging experience of our church" whether "local option for the blessing of same-gender unions" is permissible, and another resolution committing the diocese "to a process of discernment and reflection on the

ordination and service of deacons and priests living in same-gender relationships."

*Elizabeth Hudgins  
and Steve Waring*

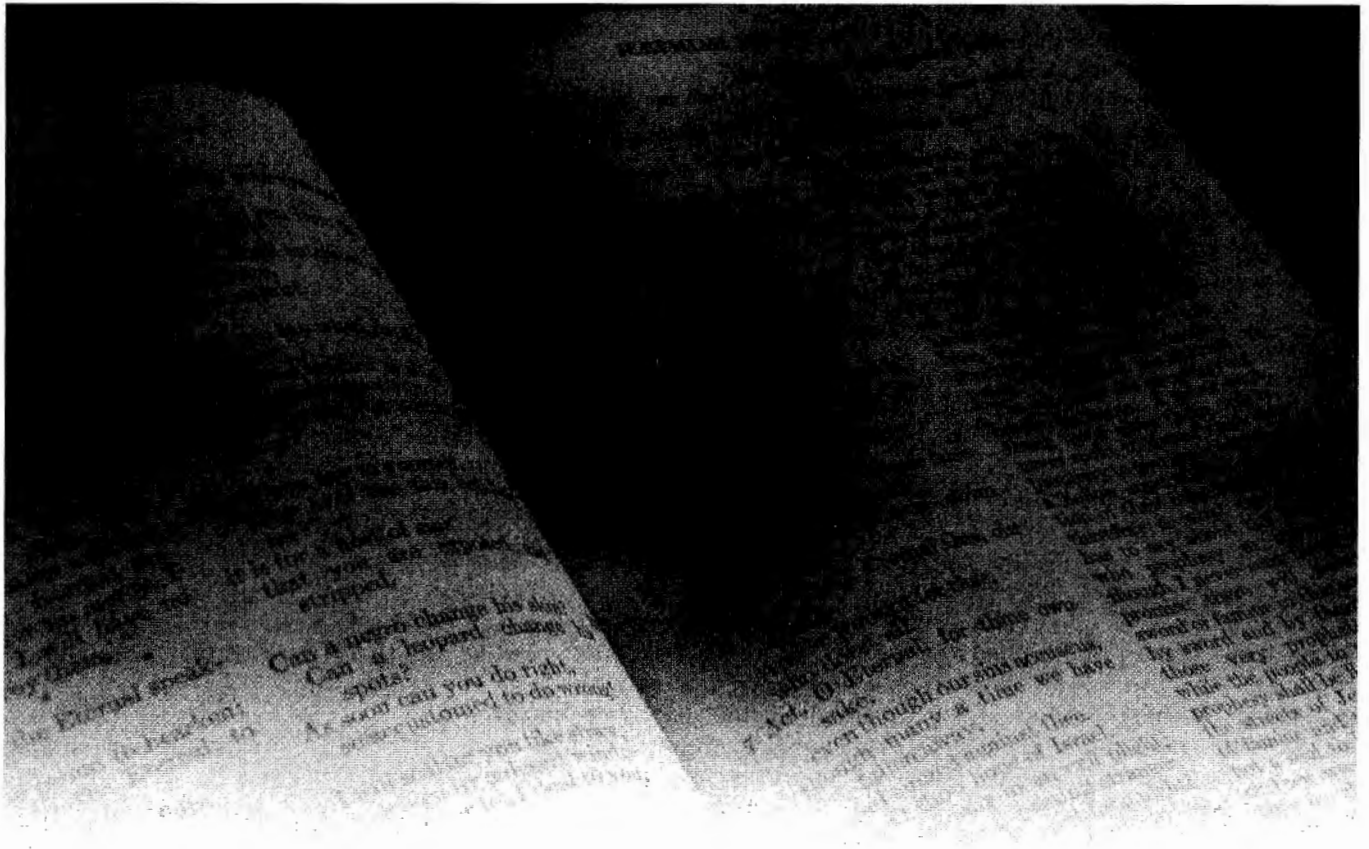
## Reform the Church

On the day before his consecration as Bishop of **South Carolina**, the Rt. Rev. Mark Lawrence urged the diocesan convention to work with him to reform The Episcopal Church from within.

Bishop Lawrence quoted from several of the Rt. Rev. Edward L. Salmon, Jr.'s, addresses to convention, including one several years ago in which Bishop Salmon expressed a desire to "keep the destructive conflict of the national church out of our common life." This was no longer possible, Bishop Lawrence said on Jan. 25. The conflict is already here, he said, before urging the diocese to reach for a more ambitious goal.

"I am confident that the diocese can light a torch rather than husband a little flame against the encroaching darkness. It's not over yet."

Elsewhere during the business portion of the meeting, the convention adopted a resolution that dissociated "itself from the affiliation of The Episcopal Church with the Religious Coalition for Reproductive Choice."



## Faith Foundations

# Part 2: The Scriptures

By Hugh C. Edsall

*(Second of a six-part series)*

By Hugh C. Edsall

Robert Dentan, professor at The General Theological Seminary, writing for the Church's Teaching Series, says, "It is the conviction of Christians that God revealed himself in history. The Bible is the written record of that revelation. It is not primarily a book about men, but about God: its chief value is not that it contains great literature, but that it shows us what God is like and what God has done."

Jesus taught from the Old Testament, and recognized it as the written record of the developing revelation of God to his chosen people. Using the Old Testament, he showed that he was the promised Messiah. The New Testa-

ment contains the written record of Jesus' teachings and the teachings of his followers, inspired by the Holy Spirit, who, he promised would bring to their remembrance whatsoever he had said to them. Indeed, everything the Church teaches is founded in holy scripture. The Bible has primacy over all other sources of doctrine.

The books which the Church approved for inclusion in the New Testament contain the source teachings from our Lord and the original apostles which are basic to all church doctrine. Roughly speaking, if it's not founded in scripture, we don't teach it. This is what is correctly meant by members of the historic Church when they speak of the "primacy" of scripture.

Many people think the Church is founded

upon scripture. Not so. The Church is founded upon our Lord. The Bible, from Genesis to Revelation, is the product of the Church, the product of the inspired people of God. The priority is obviously this: God first (He alone has the ultimate primacy), then the Church (the people of God, beginning with Abraham), and then what they wrote as God inspired them to write. The great majority of the New Testament was written after Jesus had founded the Church, and was written precisely because the writers had formed a definite theological understanding of his person. They wrote so that his teachings would be preserved along with the special inspiration of the original apostles and evangelists.

### First 500 Years

The Church was founded by our Lord many years before the first New Testament book was written. The New Testament is the Church's product, and the Church stood in judgment over all of the New Testament writings for the first 500 years A.D. to see what books should be included in the official list, what should be taught and believed, and which books (like the gospels of Peter and Thomas) should be excluded. Thus the Church is both prior to scripture in terms of time and responsible for the correct interpretation of scripture because the Church, through the guidance of the Holy Spirit, determined the official content. When we have questions about the meaning of a particular biblical passage, we should ask the Church, God's agent in writing, just as we would ask a secular author what was meant in a certain passage of his own secular writing. The author would be the ultimate authority.

It must be pointed out that since the division of East and West at the end of the first millennium, it has not been possible to have a genuine ecumenical council with all of the apostolic successors present, so the truly authoritative doctrine of the Church all comes from its first thousand years.

The great Anglican theologian, Richard Hooker, in the Preface to his *Laws of Ecclesiastical Polity*, writes "When Scripture does not speak clearly, then reason must apply itself; but reason's function is to understand and apply Scripture; it is not an autonomous source of authority." Indeed, the great councils' main function was to understand and apply scripture.

Many people believe all Christian doctrine is

crystal clear in the Bible, that no further explanation is required, and no refinement necessary. A moment's thought shows how untrue this is. For example, all Baptists and many other fundamentalists say the Bible forbids the baptism of the very young. Jehovah's Witnesses believe passionately in their own ability to interpret the Bible, but they directly contradict the usual protestant on nearly every important subject, beginning with the doctrine of the Trinity.

The Old Testament consists of 39 books originally written in Hebrew. It is believed that God revealed himself directly to the Hebrew people because they had a concern for God which set them apart from the rest of the ancient world. Their literature is marked by an almost exclusive preoccupation with religious ideas and behavior.

The New Testament consists of 28 books originally written in Greek. It is the written record of the coming of God the Son to take our nature upon himself in order to save us and give us the promise of eternal life.

Between these two main sections is the Apocrypha, a group of books which the Anglican Communion regards as of considerable historical interest, but not useful for doctrine. Many Bibles do not include these books.

The church has already selected for our study all of the really meaningful and useful parts of the Bible and left out the relatively boring parts. This selection is in the lectionaries found in the Book of Common Prayer, pp. 888-1001. Using the lectionary eliminates the problem of bogging down. In addition, the lectionary limits the amount of scripture to be read on any one day, thus avoiding fatigue.

The Daily Office Lectionary, beginning on Page 934, lists scripture readings for every day of the year. It is arranged in a two-year cycle, with the readings on the left-hand pages to be used in odd-numbered years, and those on the right-hand pages in even-numbered years. If the lectionary is used faithfully, the real meat of the Bible will be covered in two years. □

*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 sacraments.**

The Bible, from Genesis to Revelation, is the product of the Church, the product of the inspired people of God.

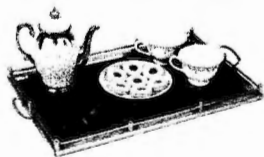
# Abdicating the Faith

## *Did You Know...*

**During the past 60 years, there have been four mergers involving Episcopal theological seminaries.**

## *Quote of the Week*

**Jane Williams, wife of Archbishop of Canterbury Rowan Williams, in announcing plans for the conference for spouses of bishops attending the Lambeth Conference: "Some of you may think of the spouses' conference as basically jam and Jerusalem, more tea vicar, or mitre-making and flower-arranging."**



A story from the *Los Angeles Times* with the dateline January 20, 2008, reports on an interfaith service sponsored by the Diocese of Los Angeles at St. John's Cathedral in Los Angeles. The service included chanting by the Temple Bhajan Band of the International Society for Krishna Consciousness (ISKC). Presumably the band would have been chanting the names of the Hindu gods.

It is also reported that Hindu scriptures were read during the service. Certainly there must be things of great beauty and wisdom in this ancient literature, but reading them in the liturgical place accorded to the Bible in the service of the Eucharist is contrary to the canons at the least which go so far as to authorize which translations of the Bible are authorized for the liturgy of the church. Implicit here is a denial of the Bible as the unique and irreplaceable word of God.

Originally it was reported that the Hindus received the consecrated bread at communion. It also said bread and wine and flowers were offered at the consecration of communion, and that the Hindu participants, in deference to their prohibition against wine, did not receive the wine. Later the *L.A. Times* ran a correction saying that "only Christians were encouraged to receive communion," and that "some of the people who appeared to be Hindu and consuming bread during communion were really Christians in traditional Hindu dress." This lack of concern for eucharistic discipline is a striking contrast with the meticulous attention hitherto given by the diocesan leadership to canons involving property and jurisdiction.

During the service, a letter was read from the Rt. Rev. J. Jon Bruno, Bishop of Los Angeles, apologizing to the Hindus for proselytizing and promising never to proselytize again. If proselytizing means manipulative and unethical attempts at conversion, that is all well and good. If it means simply abandoning evangelization, it is a stunning statement coming from a bishop whose calling is to be the chief evangelist in his diocese. The bishop should clarify his meaning.

There is an irony here. The particular Hindus being apologized to are representatives of the International Society of Krishna Consciousness. The society is unapologetically missionary, and has been accused of using unethical techniques in seeking converts, including isolating initiates from family and friends. It would be interesting to know if ISKC is likewise willing to eschew proselytizing in this sense.

According to the report, the sermon spoke of the commonalities of Hinduism and Christianity. Both, the preacher said, worship the "Divine Light."

The Hindus present are likely to have interpreted the service and the message of both the preacher and the bishop as Christians coming to a Hindu understanding of the plurality of religions. Hindus have no problem believing that Jesus is one avatar of "the divine" alongside many others.

The service looks very much like an official and public renunciation of the unique salvation of Jesus Christ. The service appears not so much as an example of interfaith dialogue as simply Christians abdicating their distinctive beliefs in favor of the Hindu understanding. For catholic Christians, Jesus is not simply a teacher of wisdom and one of many divine lights, but the one unique and eternal Son of God. This claim Hindus must reject, and the planners of the service appear to have embraced this rejection.

When the great missionary theologian and Anglican bishop Lesslie Newbigin returned to England after many years of distinguished service in India, where among other things he had participated regularly in a conversation group with Hindu religious scholars, he was asked what he thought of contemporary English theology. "Tepid syncretism," was his answer. By all reports the service in Los Angeles represents bold syncretism.

*Our guest columnist is the Rev. Leander S. Harding, associate professor of pastoral theology and head of chapel at Trinity School for Ministry in Ambridge, Pa.*

# So Many Questions

The action by the convention of the Diocese of San Joaquin to remove itself from The Episcopal Church and affiliate with the Province of the Southern Cone [TLC, Dec. 30] has resulted in an unprecedented level of confusion. Bishops, standing committees, attorneys, national church officials, and others are expressing a wide range of opinions about the current status of the California diocese. San Joaquin's decision has brought about more questions than it has answered.

For example, are there now officially two dioceses of San Joaquin—one in The Episcopal Church and the other in the Southern Cone? Can the Presiding Bishop “fire” members of a standing committee? Does Bishop John-David Schofield, now part of the Southern Cone, have any canonical authority over those who remain in The Episcopal Church, reportedly six congregations and perhaps hundreds of scattered individuals? Will Bishop Schofield be deposed? Can those six churches and the other remnant be considered a diocese? Could those who remain be attached to another neighboring diocese? Won't similar confusion reign when other dioceses decide to leave?

There are many other questions, to be sure. Wherever one stands on the issues dividing San Joaquin, it will be fascinating to watch the continuing saga. Like the litigation already taking place in some dioceses, it is not likely to be resolved soon. In the meantime, Episcopalians and other Anglicans in San Joaquin could use our prayers.

**Wherever one stands on the issues dividing San Joaquin, it will be fascinating to watch the continuing saga.**

# Larger ‘Goal’ Overshadowed

Anyone who has paid any attention to The Episcopal Church during the past year knows how widely the church has embraced the Millennium Development Goals (MDGs). Originated by the United Nations in 2000, the MDGs became a mission priority for the church as a result of legislation adopted by the General Convention in 2006. The MDGs are comprised of eight goals and are designed to cut extreme global poverty in half by 2015. The MDGs have been addressed in this space on previous occasions. We have been generally supportive of the church's acceptance of the goals, believing them to be natural partners with the baptismal covenant. Our concern is that the church has been so enthusiastic about the MDGs that it has neglected to preach the gospel.

Now the church has taken the MDGs, incorporated them into a liturgy, and suggested that the “Stations of the Millennium Development Goals” be used during Lent in place of the popular devotion Stations of the Cross [p.6]. Many people find the Stations of the Cross, with its emphasis on the crucifixion and our sins, to be helpful in observing Lent. The “MDG Stations” could be observed at any time of the year, for there is nothing seasonal about them. Their emphasis is a worthy one—the eradication of poverty—but the “MDG Stations” needn't be a substitute for a traditional Lenten observance. As Jesus said, the poor will always be with us.

# The Essential Message

On the Second Sunday of Lent, we hear in the gospel the familiar words used by street preachers, TV evangelists, sign-carriers at sports events, and millions of other Christians: “God so loved the world that he gave his only Son so that everyone who believes in him may not perish but may have eternal life” (John 3:16). In a sense, these words summarize the gospel message. They provide good news and hope to a church that badly needs it. Let us be mindful of the message.

# Respectful Conversation

The pursuit of truth together is often risky and contentious.

By Douglas Travis  
and Alan Gregory

In this particularly tense moment in the life of The Episcopal Church and the Anglican Communion, why would any reasonable person accept a call to leadership in an institution where the various ecclesiastical stresses and strains are guaranteed to confront each other?

While pondering whether to let his name stand to become the next president and dean of the Episcopal Theological Seminary of the Southwest, three things caught Doug Travis' attention and gave him hope sufficient to accept the call. First, the academic freedom statement of the seminary underscores that while the faculty has academic freedom, its members are also called to acknowledge "the enduring authority of the historic creeds." Twenty years experience as a parish priest have taught the new dean the central importance of our believing and trusting the creedal substance of our faith.

Second, the Seminary of the Southwest's "Conversation Covenant" took his breath away. Here, he thought, is an instrument which, if faithfully followed, will offer a healing salve to the wounds we Episcopalians seem so determined to inflict upon each other. However, do the members of this community genuinely abide by the covenant? To his delight he has discovered that the covenant reflects the will of the whole community, staff and students, as well as faculty being involved in its creation. Furthermore, the covenant is truly honored here, albeit imperfectly and with periodic lapses. This active fidelity to our vocation to speak the truth only in love and humility was the third reason he



Bob Kinney photo

Members of the community at the Episcopal Theological Seminary of the Southwest engage in conversation about the Windsor Report.

accepted the call to be president.

The temptation, however, for a community that has such a covenant is to supplant the search for truth with a well-mannered denial of disagreement. After all, the Spirit reveals Christ in and through fallible and passionate human beings. This simple fact lies at the heart of the difficulty of being the church. We are led into truth together, and that is often a risky and contentious undertaking. All too often Christianity has been a bad-tempered business. At the Seminary of the

Southwest, we have had our days of theological rage, and these have left students and faculty wondering what theological conversations are "safe," and, if they become difficult, how to continue to engage in discussion without bruising our fellowship.

Faith must always go public and that means risking conversation. Proper conversation exposes us to change, dispute, novelty, and, not infrequently, to repentance. The challenge is not to be "nice," but to enter into Christian and loving relationship,

acknowledging that we need each other, perhaps most especially when we disagree on essential matters. Christian truth is ultimately discerned only in community.

Upon arriving at the seminary, Dean Travis asked that two rules be added to the covenant: that we always "consider the possibility that we might be mistaken," and that we adopt a charitable interpretation of the views of others, "striving not to take offense too readily." The dean knows that genuine Christian conversation is destroyed when we insist we can't

We have adopted the  
Conversation Covenant,  
not that our lives may  
be more peaceful, let  
alone easy ...

possibly be wrong, and when we take offense at disagreement.

We have adopted the Conversation Covenant, not that our lives may be more peaceful, let alone easy, but in order that, through one another, Christ may lead us into the fullness of the truth that erupts into our lives through his gospel. Our hope is that abiding by this covenant, we can provide in microcosm a model of what Christian life lived together ought to look like. With this goal in mind, we offer to the larger Church the Seminary of the Southwest's Conversation Covenant (right).

*The Very Rev. Douglas Travis is president and dean, and the Rev. Alan Gregory is academic dean, of the Episcopal Theological Seminary of the Southwest in Austin, Texas.*

## THE CONVERSATION COVENANT

A seminary community is a school of inquiry and interpretation: inquiry into the mystery of God in Jesus Christ and interpretation, in both action and reflection, of God's creative and redemptive love. Frank, confident, and trustful conversation is an essential part of our common learning. Often, though, we are led into difficult, even disturbing, conversations as we bring the length and breadth of our assumptions, hopes, opinions, and certainties into the formative power of Christian faith. Avoiding the issues around which passion and disagreement reside might well be an easier path, but commitment to remaining in conversation with one another despite our differences is part of our calling as disciples of Jesus Christ.

In order to mark both our commitment to conversation and our recognition of the challenges, we affirm:

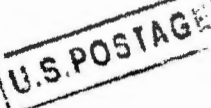
- that we are all made in the image of God and must therefore treat one another with respect and dignity;
- that we are free to explore different ideas and beliefs as well as to grow and change in our theological convictions and practices of faith;
- that we share a common sinfulness and therefore will understand only partially and be mistaken frequently;
- that we do not have to agree in order to love one another;
- that our conversations, even our most passionate disagreements, take place in the Spirit whom we seek not to grieve;

and we strive:

- to approach conversation with a willingness to listen and learn, acknowledging the value of opposing views;
- to treat one another as honest inquirers, attempting to discern God's truth in a complex world;
- to engage ideas without attacking or dismissing those who hold them;
- to acknowledge the limited perspective of our own experience and opinions, and be open to the possibility of changing our views;
- to consider the possibility that we might be mistaken, secure in the knowledge of the love and forgiveness we have all received in Christ;
- to challenge one another while seeking not to give offense;
- to consider challenges from others while striving not to take offense too readily;
- to serve reconciliation by sharing when we have been offended;
- to acknowledge stereotypes, to ask for clarification in order to avoid misunderstandings, and to make room for complexity.

The covenant may be found on the internet at  
[www.etss.edu/ETSSConversationCovenant.shtml](http://www.etss.edu/ETSSConversationCovenant.shtml)

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



## Proper Conflict Resolution

In his otherwise excellent essay, "When Geography Matters Little" [TLC, Jan. 27], the Rev. George Clifford asserts — as many Episcopalians are doing — that it is somehow disgraceful and evidence of poor stewardship and deplorable Christian behavior when churches are involved in litigation over property.

Ownership of property, whether by an individual, a corporation, or any other entity, requires a definite legal statement about the extent of that property and who has rights and responsibilities. Most churches are, in fact, corporations under the law of the state in which they are located. When disputes arise about property, it is the necessary and proper function of the courts to decide such disputes.

When honest disagreements arise between Christians, we may deplore the quarreling, and the expense of litigation, but we may not disregard the fact that the courts are there to bring about legal resolution and as much

justice as is possible. A lawsuit is not an evil; it is simply a formal way of resolving a conflict.

Fr. Clifford deplores "a business-as-usual approach" in church matters, but dealing with property should be business-as-usual in order to avoid endless pietistic and emotional manipulations. Let's cease our sanctimonious hand-wringing about how Christians should never sue each other or go to court. Instead, let's give thanks that by the grace of God we have a system of civil law that, for all its faults, generally produces substantial equity and justice.

*Gordon W. Gritter  
San Luis Obispo, Calif.*

### Other Boundaries

"Respecting Boundaries" [TLC, Feb. 3] is on target concerning the need to respect boundaries. What is missing, though, is mention of boundaries that concern more than property. The Epis-

copal Church (TEC) in which Fr. White and I and others grew up was committed to inherited Anglican boundaries concerning our overall life together in Christ to which we were expected to remain faithful. These God-given boundaries, made known to us in the Bible, catholic tradition, and in our Anglican heritage, were reaffirmed at Lambeth in 1998 and in the more recent statements of the Anglican primates. It's these boundaries that TEC has violated, which has left those who value these boundaries with no choice but to break with TEC and move under another jurisdiction that honors them.

Doing this, of course, is itself a violent act which those doing it regret having to do, as it was so well expressed in the letter in the same issue by Fr. Buchanan. A comparison might be that of someone for whom the boundaries of marriage have been violated by his or her spouse, and who after sincere attempts to hold the marriage together finally resorts to a painful but necessary divorce.

I thank God for the bishop and other loyal Anglicans of the Diocese of San

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Joaquin and others who value the inherited boundaries that The Episcopal Church used to stand for and who have taken the regretted but necessary action for the continuation of the Anglican heritage that we love.

*(The Rev.) James E. Marshall, Obl., OSB  
Silvis, Ill.*

"Every healthy relationship requires boundaries," writes the Rev. P. Donald White, Jr.

I agree. But for boundaries to be effective, they must be respected consistently by all parties whose lives touch on them.

Then why are so many boundaries being crossed with impunity within TEC these days? Consider these violations: Communion is offered to the unbaptized, the Nicene Creed is omitted on Sundays and other major feast days, and eucharistic prayers are rewritten to omit any reference to Jesus' atoning death on the cross for our sins. All of these are violations of the canons and rubrics that allow us to live together as Episcopalians. They endanger our ability to relate to one another, and to other Christians around the world, Anglicans and non-Anglicans alike.

Notice that I haven't even mentioned the moral boundary crossings that TEC has adopted in recent years which constitute the presenting issue in the crisis that is before us.

Given the reality of the resulting chaos within our church, it's no wonder that many, like the Diocese of San Joaquin, have gone elsewhere, as the Rev. Douglas Buchanan writes in the same issue. Indeed, many retired clergy I speak to who were ordained 40 and 50 years ago say they don't recognize the church in which they were ordained. One can conclude that so many boundaries have been disrespected in recent decades that in reality a new entity has been created, with the same name but a new identity, mission and purpose.

*(The Rev.) Gene R. Tucker  
Trinity Church  
Mt. Vernon, Ill.*

## Prayer and Fasting

Fr. Cato [TLC, Feb. 3] is right on target. He is very much my contemporary, and his reflections accurately mirror

my own experiences, involving different dioceses and a rather different seminary, and additional educational experiences (GTS and Nashotah along with Villanova and the University of Pennsylvania). Some factors I would like to add to those he mentions are the clergy shortage of much of the latter half of the 20th century, and the pressing need of seminaries for students, along with the uncritical adoption of many "modern" scholarly fads.

I heartily agree that we are not to judge those who have left (in many instances my sympathies are with them) but to repent for our failure to maintain the truth. Prayer and fasting are traditional treatments (and remedies) for sin. We individuals can pray and fast, and should and in many cases will; but wouldn't it be a wonderful sign to all of us if our leadership would call for a corporate fast and days of prayerful penitence for the sins of omission

and commission that have caused the "drift that made this schism possible"?

*(The Rev.) Robert A. James  
Homosassa, Fla.*

The Guest Column, "Wrong Direction," was perceptive and well stated. Fr. Cato is to be commended for his forthrightness.

In the same issue, a letter from Fr. Buchanan made a strong statement concerning the nature of being religiously affiliated, the point of which was that no one should be embarrassed about the truth of their communal religious affiliation. San Joaquin under Bishop Schofield is now free of such embarrassment. Mr. Phillips' letter that followed made a "more is better" argument. I suspect a person living next to a city dump might have a remark about the desirability of that.

*(The Rev.) James Graner  
Larned, Kan.*



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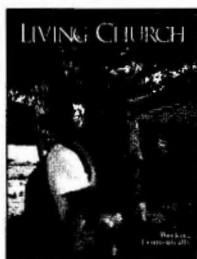
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## PEOPLE & PLACES

### Appointments

The Rev. **Kathy Boeschstein** is vicar of St. Luke's, 201 S 3rd St., Westcliffe, CO 81252.

The Rev. **Seth Brooker** is curate at Trinity, 370 Beaver St., Beaver, PA 15009.

The Rev. **Joseph Constant** is director of ethnic ministries and student life at Virginia Theological Seminary, 3737 Seminary Rd., Alexandria, VA 22304

The Rev. **Thomas Crittenden** is rector of R.E. Lee Memorial, 123 W Washington St., Lexington, VA 24450.

The Rev. **John Cruikshank** is rector of St. Peter's, 60 Morgantown St., Uniontown, PA 15401.

The Rev. **Jean DeVaty** is associate for children and family ministries at St. Luke's, 50 Pope Ave., Hilton Head, SC 29928.

The Rev. **Barbara Dumkee** is vicar of Good Shepherd, 4190 Bardot Dr., Colorado Springs, CO 80920.

The Rev. **James Fraser** is curate at St. John's, 50 E Fisher Fwy., Detroit, MI 48201.

The Rev. **Connie Gordon** is rector of St. Paul's, 226 W Main St., Vernal, UT 84078.

The Rev. **Aquilla Hanson III** is rector of St. James', 1100 W Green St., Perry, FL 32347.

The Rev. **Louis Hays** is rector of St. Paul's, 1066 Washington Rd., Mount Lebanon, PA 15228.

The Rev. **Francie Hills** is rector of St. James', 352 Main St., Great Barrington, MA 01230.

The Rev. **Scott Hollenbeck** is rector of St. James', 368 4th St., Meeker, CO 81641.

The Rev. **Lance Horne** is rector of St. Paul's, 5616 Atlantic Blvd., Jacksonville, FL 32207.

The Rev. **Mark Juchter** is associate at St. Clement's, 1515 Wilder Ave., Honolulu, HI 96822.

The Rev. **Sarah Midzalkowski** is chaplain of Canterbury MSU, 800 Abbott Rd., East Lansing, MI 48823.

The Rev. **Jerry D. Morriss** is rector of St. James', 10707 CRR 4022, Kemp, TX 75143.

The Rev. **Clare Oatney** is rector of St. Luke's, 540 W Lewiston St., Ferndale, MI 48220.

### Retirements

The Rev. **Robert Ervin**, as rector of St. Thomas', Dover, NH.

The Rev. **Michael Milligan** as rector of Resurrection, Centerville, UT.

The Rev. **Vince O'Neill** as rector of St. Timothy's, Aiea, HI.

The Rev. Canon **Gus W. Salvador** as canon to the ordinary and deployment officer in the Diocese of Wyoming; add: P.O. Box 1203, Laramie, WY 82073-1203.

Sister **Mary Winifred** as editor of the *Eastern Shore Episcopalian*, Diocese of Easton.

Next week...

## Travel Issue

## CLASSIFIEDS

### BOOKS

**ANGLICAN BIBLIOPOLE:** theological booksellers. Saratoga Springs, NY. (518) 587-7470. [AnglicanBk@aol.com](mailto:AnglicanBk@aol.com).

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Trinity Cathedral is a parish of 1,300+ communicants with a budget of over \$2.3 million. The Family Ministries Priest will coordinate programs, develop and implement vision and strategy, and gather and empower Trinity's families to love and serve God in their lives. As the family ministry team leader, the director will recruit and manage volunteers within the existing youth programs as well as expand the family ministry in new directions. As a spiritual leader, the director will create a theological framework that welcomes and educates the large body of families in the parish. The director will work collegially with the 25-member Cathedral staff, the Vestry, and a large volunteer core. Portland is one of the most livable cities in the United States, with abundant opportunities for a lifestyle that offers the best of city or suburban living with proximity to mountains, the Columbia River Gorge, and the Pacific Ocean.

Come join our dynamic, creative, progressive, and growing corporate parish. Contact **Mary Morris**, Trinity Episcopal Cathedral, 157 NW 19th Ave., Portland, OR 97209 or via e-mail [marym@trinity-episcopal.org](mailto:marym@trinity-episcopal.org). Deadline for receiving applications to include introductory letter, resume, and current CDO profile is March 7, 2008.

**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](mailto:brother.benko@gmail.com) or check out our website: [www.diocesemo.org/rockwellhouse](http://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](mailto:rdfain@goodshepherd-augusta.org).

### FACULTY POSITIONS

**SEMINARY FACULTY POSITIONS:** *Virginia Theological Seminary* is now accepting applications for two faculty positions: Professor of Church History and Director of the Center for the Ministry of Teaching. Full descriptions and application information are available at [www.vts.edu](http://www.vts.edu).

### SOFTWARE

FREE: [www.MyEpiscopalSoftware.com](http://www.MyEpiscopalSoftware.com)

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# Church Directory



## PRESCOTT, AZ

**ST. LUKE'S** 2000 Shepherd's Lane (928) 778-4499  
 Website: [www.stlukesprescott.org](http://www.stlukesprescott.org)  
 The Rev. Mark Moline, r  
 Sun Eu 8 & 10; Sat Eu 5:30; Wed HS 10; Thurs MP 8:30

## AVERY, CA

**ST. CLARE OF ASSISI** (Calaveras Big Trees) 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](http://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](http://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.org](http://www.christchurchmacon.org)  
 "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](http://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](http://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 Kapaehulu 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](http://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](http://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.cccnola.org](http://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](http://www.theadvent.org)  
 E-mail: [office@theadvent.org](mailto: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](http://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](http://www.stjohnschurchpassaicnj.org) (973) 779-0966  
 The Rev. William C. Thiele, p-i-c [frthiele@gmail.com](mailto:frthiele@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](http://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](http://www.epiphanynyc.org)  
 Sun 8:30, 11, 6

## 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

## NEW YORK, NY

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

## ASHEVILLE, NC

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

## 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](http://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](http://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)

## GRACE CHURCH

98 Wentworth Street (843) 723-4575  
 Website: [www.gracechurchcharleston.org](http://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](http://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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