

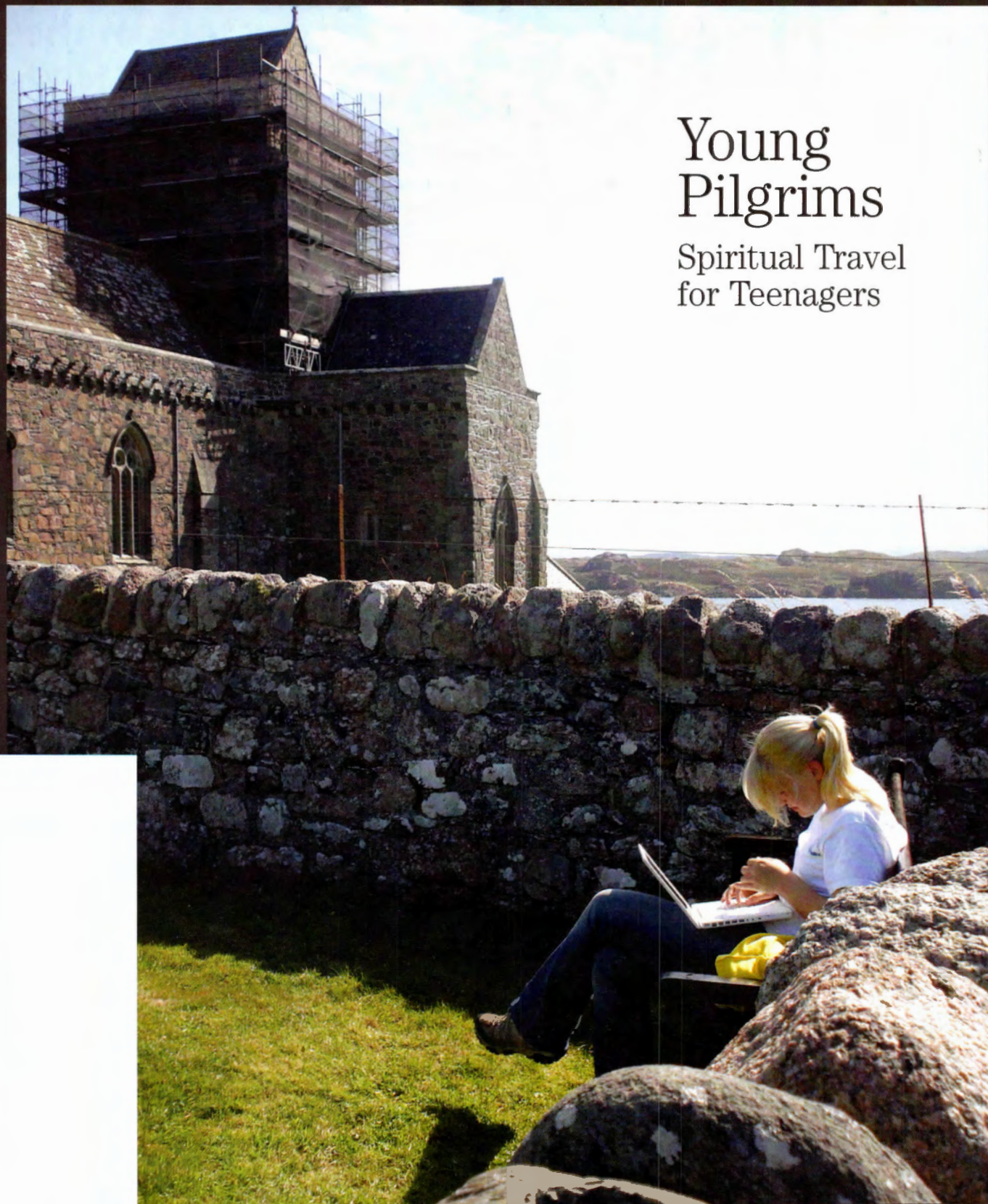
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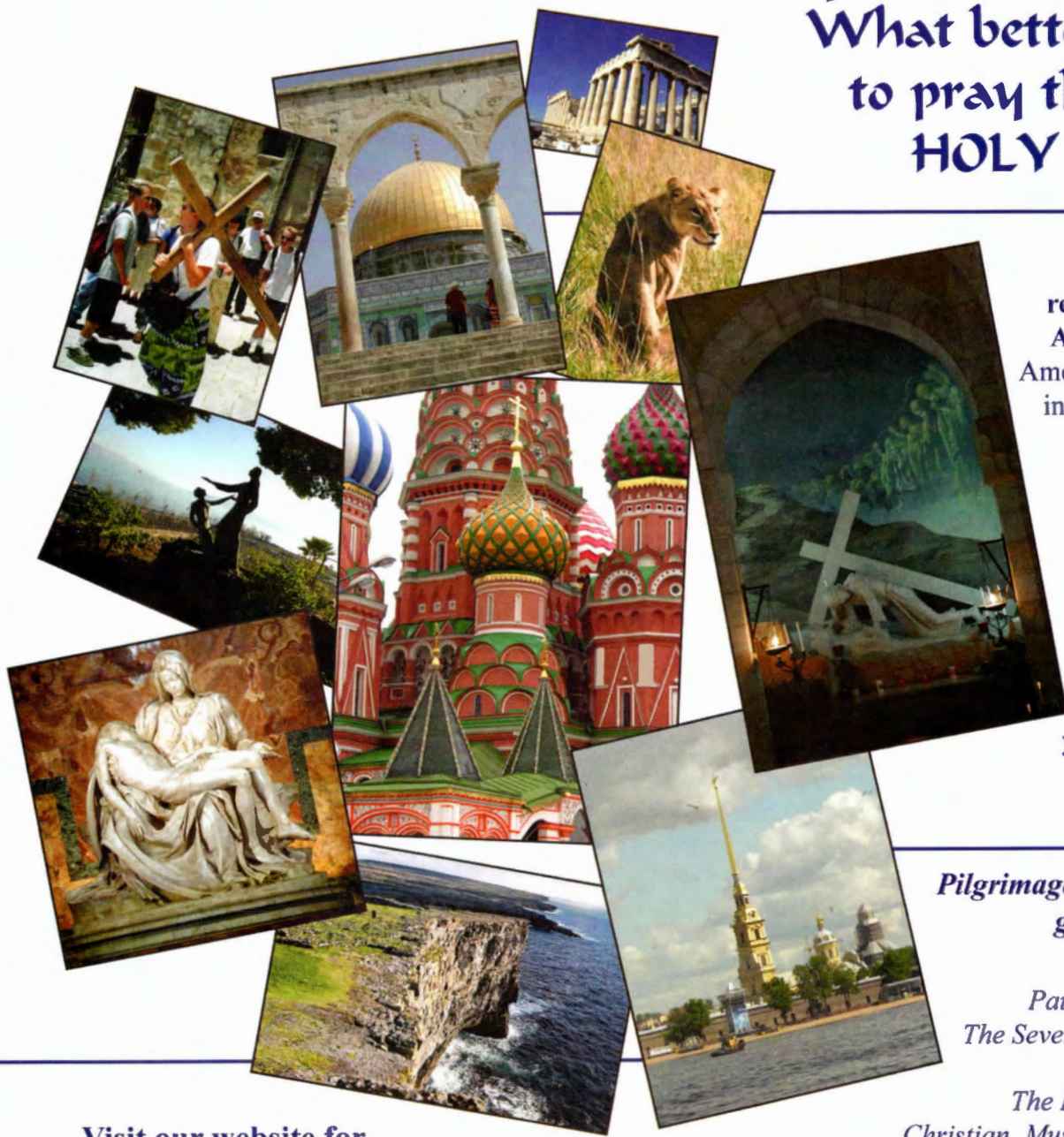
## Young Pilgrims

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Number 8

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## THIS WEEK



Adam Freiberg photo

The newly consecrated Bishop of Chicago, the Rt. Rev. Jeffrey D. Lee, is hugged by his daughter, Katherine, as his wife Lisa looks on. Behind him is the Most Rev. Katharine Jefferts Schori, Presiding Bishop [p. 11].

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*Spiritual travel offers teens life-changing experiences.*  
BY HEATHER NEWTON



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## SUNDAY'S READINGS

# Evangelism From A to Z

*'I have sent you to reap' (John 4:37)*

### 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

For stories that carry a person's encounter with Jesus Christ, the woman at the well gets full billing. All the necessary details are contained in this compressed narrative. John presents a true conversion. When we are in a similar conversation with an inquirer, we know what to expect, where to go.

First there is the water — just plain water. She was thirsty and weary with lugging the jar daily. He offered her water. She understood the offer but misunderstood the promise. That's OK, though, since he piqued her interest, showed concern for her life, and seemed to know what she needed. The conversation had begun.

A good first step. How wise, how loving, for us to begin by relating to our friend, by introducing a topic that immediately gains interest, which is also a channel that takes us deeper.

Then came the misconceptions. "Can you really give endless water? How does water live? Besides, you don't even have a bucket."

This stage always takes some teasing out and patience. Most of our friends live within a worldview from a kingdom far, far away. They don't comprehend miracles, divine love, a holy God, much less human sin.

### Look It Up

Check out the rich young ruler, the blind man healed, and other stories like these. Some find faith, others leave.

### Think About It

Who is a friend for whom I can prepare for a conversation like this one?

### Next Sunday

#### The Fourth Sunday in Lent (Year A), March 2, 2008

**BCP:** 1 Sam. 16:1-13; Psalm 23; Eph. 5: (1-7) 8-14; John 9:1-13 (14-27) 28-38  
**RCL:** 1 Sam. 16:1-13; Psalm 23; Eph. 5: 8-14; John 9:1-41

Human frailty, yes; sin, no.

Mistaken preconceptions follow right behind. "You all worship in Jerusalem. That's wrong. This mountain — this is the place where you meet God."

At least there are areas of overlap, ever so small. Prophets and worship were familiar territory, but the underlying assumptions! And the directions these pointed to! We must plow in, though, and meet whatever is there, stay until clarity, and pray for revelation. Love perseveres.

The conversation goes right to sin, not around it. "Go call your husband." "Not your husband? Not even your fifth? A current live-in." How embarrassing — unless we can speak of the love of God that "while we were yet sinners, Christ died for us." In that atmosphere, repentance and confession rise to the surface. There, in waters calm and benign, forgiveness and assurance are within reach.

The final chapter returns to the beginning. We can hear the joy in her voice, we can see the change in her demeanor, because she has told her family and friends whom she has found. There is nothing that draws Christ's love and power closer to us than our telling others.

# Young Pilgrims

*Spiritual travel offers life-changing experiences to teenagers.*

By Heather F. Newton

**F**or many young people, traveling generally consists of family trips to Grandma's house or perhaps the beach, or Disney World. Too young to travel alone or to decide what corner of the earth to explore, many young people only see glimpses of the world beyond their state lines on the Discovery Channel.

However, one way that teenagers may have the chance to visit a new and exciting region of the world is to travel with a youth group or missions trip. These trips may be domestic, such as providing work or other charitable assistance to needy people in the United States, or entail a journey abroad — to South America, the Holy

Land or to religious and historical sites in Europe.

Pilgrimages, mission trips and other parish-sponsored excursions can be particularly meaningful to young people who are learning to see beyond themselves as they develop spiritually, mentally and emotionally. The Rev.

(Continued on next page)



Elisa White photo

While in Turkey with a group from Grace Church, Carthage, Mo., Kaylee Washburn crawls out of a second-century tomb in Hierapolis, a city near Laodicea mentioned by the apostle Paul.



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## Young Pilgrims

(Continued from previous page)

Steve Wilson, rector of Grace Church, Carthage, Mo., says the sense of wonder that young people bring to their travel experiences is particularly inspiring.

"For many of them, especially those in high school, these trips are their first exposure to things such as archaeology or foreign cultures, which may be 'old hat' to adults who have seen such things on television and know what to expect," Fr. Wilson said. "Seeing how youths react to people's faith in the face of real poverty or oppression, for instance, can be especially rewarding."

Adults who have the opportunity to be chaperones for youth pilgrimages and other trips are often amazed at how much young people can be shaped by their travel experiences.

### Bible Made Real

"Listening to youths talk at the end of the day after Compline or throughout the day about how a site has made the Bible come to life to them, and how it makes more sense now after seeing the site, is one of the joys of traveling with youths," says Kathy Bryant, youth pilgrimage planning specialist at Worldwide Pilgrimage Ministries, an organization that helps plan spiritual and educational journeys.

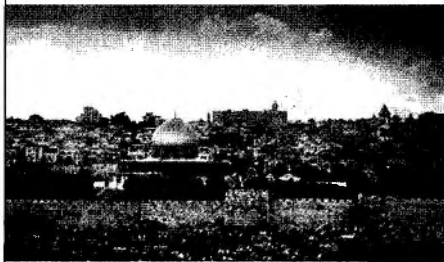
"Traveling is important for young people because it provides them a chance to see biblical sites and to learn about their Anglican heritage and other religions," Ms. Bryant said. "It is also great to see young people talking with the youth from the country they are visiting, and finding out that they are more alike than different. All young people love sports, pizza and enjoy hanging out with each other."

While traveling with peers can be the highlight of a young person's life, these same trips can be exciting, challenging and downright stressful for the adults who accompany them. Adults must think carefully about properly planning for all aspects of the trip. One of the most important elements of traveling with young people is to strike a healthy balance between giving them plenty of free time and autonomy without leaving room for them to cross any lines that they shouldn't.

In preparing for trips, many youth



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groups develop a contract that is often written together as a group and that states the rules the group will follow, Ms. Bryant said. The contract may include provisions for times that iPods or laptops may be used, times that should be spent reading or writing in journals, drinking restrictions, rules for interacting with the opposite sex, and the ground rules for showing respect to the leaders, guides, and other young people. The contract also should state clearly the consequences for any rules that are broken, including a provision that anyone who refuses to obey the contract rules will be sent

*Although clear rules and guidelines can help a trip go smoothly, the rules sometimes may be challenged by the journey itself.*

home before the trip is finished.

Although clear rules and guidelines can help a trip go smoothly, the rules sometimes may be challenged by the journey itself, such as when a group travels to another country where minors routinely drink alcohol. Finicky stomachs and foreign currency also can make sticking together at meal times or during unstructured hours of the day particularly tough, said the Rev. Orion Davis, rector of St. Mary's, Sparta, N.J.

"Meals should be arranged that the youth will eat," Fr. Davis said. "They should be able to experience the local cuisine but also have a pizza or burger."

In addition, when planning trips with youth groups, adults should be mindful that young people need plenty of breaks, and the journey should be geared toward the interests of the youth.

"Interaction with the youth of the

(Continued on next page)

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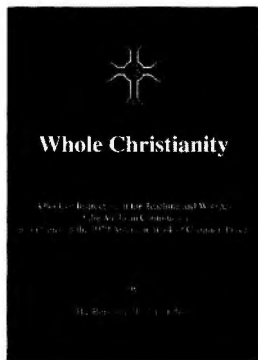
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Pilgrims from Christ Church, Middletown, N.J., pause at a statue of St. Aidan at Lindisfarne.

Joan Sisolak photo

## Young Pilgrims

(Continued from previous page)

country they are visiting, if it can be arranged, is vital to the pilgrimage concept," Fr. Davis said. Finally, too many events and sightseeing excursions can be overwhelming and yield a diminishing return. "Adult leaders must remember that young people's attention span may be shorter than those of adults," he added. "They shouldn't become so inundated with information that their minds wander and nothing is remembered."

No matter how carefully planned a trip may be, there will undoubtedly be things that arise unexpectedly to cause delays or other problems. Thus, "travel light, be cautious, go with the flow and be patient," advises Nick Mancino, a founder of Journeys Unlimited, which provides travel-related services for churches and missions.

"Young people will give adults perspective by seeing places with innocence," Mr. Mancino said. "However, it can be hard for adults to keep them in order if it is their first travel experience and they miss home. They will miss their families and home environment, but they learn more by seeing and experiencing new places, and they learn to appreciate the United States more."

Ultimately, when the planning and packing is finally done and the families have said "bon voyage" to their kids, young travelers are in for a unique experience that can be incredibly meaningful, life-changing and eye-opening.

"Youth bring a fresh look to pilgrim-

age," says Donna Tuten, executive director of Worldwide Pilgrimage Ministries. "Their minds are more open to the wonders of seeing new lands and meeting the people from those lands. It is wonderful to hear them read from their journals and see them opening their hearts and minds to the spiritual aspects of a pilgrimage journey."

In addition, travels abroad and pilgrimages can help young people understand better the paradoxes of the world around them, such as the complexity and simplicity of interacting with people from all regions of the world.

"I believe that by providing pilgrimages to youths, young people will have a better understanding of what is needed to have peace in the world," Ms. Tuten said. "For instance, some of our youth have traveled to the Holy Land and met both Jewish and Palestinian young people. What better way than to bring two adversaries to the table?"

"Young people are able to see the world through young eyes and young minds," she continued. "They do not have preconceived notions or prejudices against a foreign country or its people. They are able to see the spiritual and the sacred and their spiritual lives are changed forever because of the experience." □

*Heather F. Newton, a freelance writer in Atlanta, is a frequent contributor to THE LIVING CHURCH.*



# 10 Tips for Travel with Youth Groups

**1.** Plan for a ratio of one adult leader for every four or five teens.

**2.** Obtain the proper documentation:

- Permission slips from the parents or guardians for emergency medical care
- Power of attorney forms for medical purposes
- Copies of insurance cards
- Passports
- Emergency phone numbers for each young person
- Lists of any prescription medication, allergies, or special medical or dietary restrictions for each participant

**3.** Ideally, leave a minimum of six to nine months lead time to plan a pilgrimage. This helps to secure the lowest group fares and the most suitable accommodations.

**4.** Choose a travel agency that provides basic travel insurance and has a 24-hour emergency phone number. For pilgrimages, choose an agency that specializes in pilgrimages rather than a general travel agency that typically handles only leisure travel.

**5.** Have each participant apply for a passport at least six months prior to the trip.

**6.** Have a meeting with young people and parents where the rules, regulations and expectations are outlined clearly.

**7.** Plan for delays and other unexpected events. Create a "phone tree" among the parents or guardians so that if there is a delay or problem, the chaperone can call one person and know that everyone who needs to know will be notified of the delay.



**8.** Check the U.S. State Department website for any travel restrictions and the Transportation Security Administration website for limitations on fluids, carry-on luggage, etc.

**9.** Leaders should gather the air-

line tickets and passports of all youths as soon as they have boarded the plane or bus and return them only when they are needed to pass through immigration or security.

**10.** Plan on everyone being


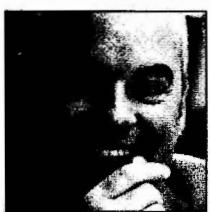

grumpy and exhausted upon arrival, so leave the first day open for beach or pool time, or some other relaxing activity. Also, plan some "adult only" time for group leaders at intervals so that adults also have a chance to enjoy the journey.

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# New Jersey Priest Elected Bishop of Rochester

The Rev. Prince Singh, rector of St. Alban's Church, Franklin Lakes, N.J., was elected Bishop of Rochester on the second ballot from a field of five candidates during a special convention Feb. 2 at Trinity Church, Geneva, N.Y.



Fr. Singh

Fr. Singh received 35 clergy votes and 77 lay on the second ballot with 33 clergy and 75 lay needed. His nearest challengers were: the Rev. Stephen Fales, rector of St. Christopher's, Carmel, Ind., with 12 clergy votes and 39 lay, and the Rev. Richard Murphy, rector of St. Bede's, Santa Fe, N.M., with 16 clergy votes and 20 lay.

The other candidates were: the Rev. Bruce Gray, rector of St. Matthias', Whittier, Calif., and the Rev. Robert Odierna, rector of Good Shepherd, Nashua, N.H.

This is the second consecutive election in which Rochester has chosen a cleric from the Diocese of Newark as its chief pastor. Bishop Jack McKelvey was Bishop Suffragan of Newark when he was elected Bishop of Rochester in 1999.

Bishop McKelvey will retire at the time his successor is consecrated.

## A Dozen Pittsburgh Clergy Break Ranks with Bishop

Eight rectors and four other priests in the Diocese of Pittsburgh have broken ranks with their bishop, the Rt. Rev. Robert Duncan. The priests said they will continue to work for reform from within rather than leave The Episcopal Church.

"We are rectors and clergy in good standing of the Diocese of Pittsburgh who believe the best way forward for renewal and reformation of The Episcopal Church is support for the Windsor Report and its recommendations," said the statement, which was addressed to the "people and clergy of the Episcopal Diocese of Pittsburgh."



Hunter Byington photo

The Rev. Dahn Gandell (second row) pumps her fist as she and others react to the election of the Rev. Prince Singh as Bishop of Rochester, on Feb. 2 in Geneva, N.Y.

Assuming he receives consent from a majority of standing committees and bishops with jurisdiction, Fr. Singh will be consecrated May 31.

In a Feb. 4 letter to the diocese, Fr. Singh said it was an honor to be called to the office of bishop. He asked for prayers for the congregation of St. Alban's and promised an energetic episcopacy if he receives consent to his consecration.

The bishop-elect is a native of India, who transferred from the Church of South India to The Episcopal Church

ROCHESTER				
Ballot	1		2	
C = Clergy; L = Laity	C	L	C	L
<b>Needed to Elect</b>	33 75			
Fales	12	39	10	38
Gray	2	17	0	3
Murphy	16	20	16	20
Odierna	8	26	4	11
Singh	27	46	35	77

in 1991. He and his wife, Jegaroja, are the parents of two children.

"While we understand the need of many of our brothers and sisters to leave The Episcopal Church, we have determined to remain within, and not realign out of The Episcopal Church. We intend to 'keep alert and always persevere in supplication for all the saints'."

The 12 do not have an official spokesperson, according to the Rev. Jim Simons, rector of St. Michael's Church, Ligonier, Pa., and a member of the council of advice for the president of the House of Deputies of General Convention.

"This is a very loosely organized

group of folks," he said. "If you are in the room at a particular point, then it means you intend to stay."

Fr. Simons said the clergy expressed their concerns to Bishop Duncan in November about plans to remove the diocese from The Episcopal Church.

"Most of us like and respect Bishop Duncan very much," said the Rev. Scott Quinn, rector of Nativity, Crafton, and the senior member of the Pittsburgh clerical order. "We are not in theological disagreement," he said, but added, "We feel he is going in a wrong direction in trying to leave."

Steve Waring

## San Joaquin Standing Committee Asserts 'We are the Authority'

The six standing committee members of the Episcopal Diocese of San Joaquin have acknowledged Presiding Bishop Katharine Jefferts Schori's personal right not to recognize them as

the legitimate standing committee, but warned her in a e-mail message sent Feb. 1 that any attempt to remove them will be challenged vigorously.

"We regret the decisions you have

made to misuse the canons of The Episcopal Church," the six said. "In accordance with the constitution and canons of The Episcopal Church, we are the ecclesiastical authority of the Diocese of San Joaquin in the event the House of Bishops should choose to depose Bishop John-David Schofield. Any attempt on your part, or on the part of any other person, to circumvent or replace the standing committee as the ecclesiastical authority will be a violation of the constitution and canons of The Episcopal Church."

The six are: the Very Rev. Canon James L. Snell, rector of St. Columba's Church, Fresno; the Rev. Michael E. McClenaghan, rector, St. Paul's, Modesto; the Rev. Robert G. Eaton, rector, St. John's, Tulare; Kim Robinson, Tom Wright, and the Rev. Richard I. James, rector, St. Paul's, Visalia.

### Will Bring Charges

Elsewhere in the two-page letter, the six list a number of instances in which they believe Bishop Jefferts Schori circumvented or ignored the canons, including establishing a mission congregation in San Joaquin and appointing a member of the clergy not canonically resident to serve as priest-in-charge. They vowed to bring charges against the Presiding Bishop if she persists with what they allege to be illegal or extra-canonical meddling.

"With this evidence of your willful disobedience to the requirement of canon, many Episcopalians could, using your own words, state they 'do not recognize you as' the Presiding Bishop of The Episcopal Church," they said.

The House of Bishops is scheduled to vote on Bishop Schofield's permanent removal from ordained orders in The Episcopal Church at its next meeting in March. As a member of the Anglican Church of the Southern Cone, Bishop Schofield said he is no longer subject to the canons and constitution of The Episcopal Church, and will not participate in the hearing.



Hunter Byington photo

Bishop Lee gives the closing blessing at the service of consecration in Chicago.

## Chicago Welcomes Bishop Lee

Presiding Bishop Katharine Jefferts Schori consecrated the Rev. Jeffrey Lee Bishop of Chicago Feb. 2 as part of a five-day diocesan visitation. Bishop Lee was installed at St. James' Cathedral the following afternoon.

Co-consecrators were Bishops Frank Griswold, who was Bishop of Chicago, 1987-1998, Frank Gray of Virginia, Chilton Knudsen of Maine, Wendell Gibbs of Michigan, William Persell of Chicago, who were joined by ELCA Chicago Metropolitan Synod Bishop Wayne Miller. The consecration was held at House of Hope Arena.

Josh Hosler, associate for formation (lay) at St. Thomas' Church, Medina, Wash., where Bishop Lee served as rector prior

to his election, delivered the consecration sermon. "I bet he relishes the challenge of getting to know the local flavor of each of your congregations and listening to the many ways you draw closer to Christ," Mr. Hosler said. "Jeff will preach the gospel as Jesus did, providing the appropriate words to the appropriate people at the appropriate time."

During her visit to the diocese, the Presiding Bishop addressed the Chicago Divinity School faculty and students, toured the Interfaith Refugee and Immigration Ministry on Chicago's north side, met with the diocesan clericus, and baptized two infants as part of a Sunday morning visitation to St. Nicholas' Church, Elk Grove Village.

## Province 4 Bishops Chastise DOK President

All but one of the 19 diocesan bishops resident in Province 4 of The Episcopal Church have signed a letter chastising Joan Dalrymple, president of the Daughters of the King (DOK).

"The apparent inability or unwillingness of the churchwide leadership to produce a full financial accounting and a regular audit of all funds, made freely available to the whole membership, is a matter that concerns us greatly," said the Rt. Rev. J. Neil Alexander, Bishop of Atlanta, in a letter dated Dec. 6. "We are further concerned to hear that amendments to the constitution and bylaws and other governing documents of the Daughters of the King have been made without the full consent of the membership gathered in the appropriate assembly empowered to make those changes."

Bishop Alexander concluded the letter with an exhortation for president Dalrymple to "address these concerns, not with us alone, but especially with the leaders of the Daughters at the diocesan and parish levels ... as quickly as possible."

The Rt. Rev. John W. Howe, Bishop of Central Florida and chaplain to the DOK, said he was not present for the Province 4 bishops' meeting at which the letter was discussed, but he would not have signed even if he had been present, both because of his position as chaplain of the order and also because he believes it to be inaccurate.

"As far as I can tell, the finances are transparent," Bishop Howe said. He added that the results of the 2006 independent audit are published on the DOK website, and that the 2007 results will be published there shortly.

"This is a direct reflection of the chaos in the wider church," Bishop Howe said. "The Daughters were the only Episcopal Church organization experiencing growth."

*Steve Waring*

## Majority in Six Central Florida Churches Join AMiA

A majority of the members of six congregations in the Diocese of Central Florida are leaving The Episcopal Church following discussions with their bishop, the Rt. Rev. John W. Howe.

The rector of Grace Church, Ocala, and the leadership and the majority of members at Good Shepherd, Maitland, were received into the Anglican Mission in the Americas (AMiA) the day after Sunday services on Feb. 3.

During the past six weeks, a majority of members at four Central Florida parishes and two mission congregations have walked away from consecrated Episcopal church buildings. The parishes are Good Shepherd; Gloria Dei, Cocoa; St. Edward's, Mount Dora; and Holy Cross, Winter Haven. The mission congregations are St. Philip's, Lake Nona, and St. Nicholas', Poinciana. The six have been received into the AMiA, a missionary outreach of the Anglican Church of Rwanda.

The Rev. Don Curran, former rector of Grace Church, Ocala, said he has already transferred to the AMiA, but his congregation will remain an undivided

member of The Episcopal Church for now. Grace Church and the diocese are trying to agree on an uncontested transfer of property belonging to a school founded by Grace Church, Fr. Curran said.

In November, the clergy and lay leadership at nine of the diocese's 86 parishes and missions announced plans to leave The Episcopal Church. During initial negotiations with the diocese, the leadership of St. Anne's, Crystal River, decided not to pursue disaffiliation. Of the remaining eight congregations, only Trinity Church, Vero Beach, has chosen to pursue a negotiated settlement. A protocol developed by Bishop Howe and approved by the standing committee and diocesan council forbids departing congregations from affiliating with an overseas Anglican jurisdiction. It was not used by the six congregations which already have joined the AMiA.



Fr. Curran

*Steve Waring*

## English Bishops Urge Primates to Attend Lambeth

In an open letter to the archbishops of Kenya, Nigeria, Rwanda, Tanzania, Uganda, and the Presiding Bishop of the Southern Cone, 21 bishops from the Church of England urged them not to boycott this summer's Lambeth Conference.

The bishops, who describe themselves as "the evangelical bishops in the Church of England," endorsed the Windsor Report and the idea of a pan-Anglican covenant. The bishops also

said they shared the primates' "increasing sorrow and alarm at the developing situation around the Anglican Communion."

The bishops acknowledged that the Windsor process has been frustrating and tortuously slow, but warned that if it is abandoned, the likely result would be more division, especially among Anglicans sharing views similar to the primates on Christian theology and scripture.

## More than \$100,000 Reported Stolen from Tallahassee Parish

The Leon County (Fla.) Sheriff's Office is investigating the alleged theft of between \$100,000 and \$200,000 from Church of the Advent in Tallahassee. A report was filed with the sheriff's office on Dec. 20.

"At this point, I'm not able to say much because it's an open investigation," said the Rev. Joan Pritcher, interim rector "We don't see this as

insurmountable."

The parish leadership called a last-minute meeting Jan. 30 after news of the alleged theft appeared in the Tallahassee *Democrat*, a daily newspaper. Ms. Pritcher told a reporter from THE LIVING CHURCH she already had accepted another interim position before the alleged theft was uncovered during a recent independent audit.

The Rt. Rev. C. FitzSimons Allison, (second from left) and others listen to a panel discussion during the Mere Anglicanism Conference, Jan. 31-Feb. 2, in Charleston, S.C.

Lisa Greenslit photo



## Anglican Roles Being 'Redefined'

Bishops Robert Duncan of Pittsburgh and Mark Lawrence of South Carolina analyzed the Anglican Communion during the Mere Anglicanism conference, held Jan. 31-Feb. 2 at the Cathedral Church of St. Luke and St. Paul in Charleston, S.C. The lectures and panel discussions drew 250 attendees.

Bishop Duncan summarized key moments during the evolution of the Anglican Communion from the Elizabethan Settlement to the present. He identified two distinct strands of theology — one largely white and privileged in the Northern Hemisphere and the other primarily brown and based in the Southern Hemisphere — which have recently emerged and produced an unsettling loss of consensus in the Settlement as the foundational principle of communion.

In the future, Anglicans from the Southern Hemisphere will have a greater say in what it means to be Anglican, Bishop Duncan said, and he sug-

gested that communion might one day be defined by something other than an invitation to the Lambeth Conference of bishops, which meets in England in July.

Reaching back into The Episcopal Church's history, Bishop Lawrence, who was consecrated as diocesan Jan. 26, cited the leadership example provided by Bishop Charles Henry Brent, who is commemorated in the church calendar.

"It is an odd indictment of how little we have embraced our heritage when a man who is arguably the most important figure The Episcopal Church has produced since the celebrated preacher Phillips Brooks — himself seemingly read more often by preachers outside his church than those within — is so little known by those who minister in his adopted province within the Anglican Communion," Bishop Lawrence said.

"In several of his published works he leads us into thinking philosophically, even Christianly, about leadership," Bishop Lawrence said.

## Diocese of Wyoming Announces \$200,000 in Grants

The Foundation of the Episcopal Diocese of Wyoming announced Jan. 29 nearly \$200,000 in grant awards to churches and community organizations.

Five Wyoming parishes were grant beneficiaries under the diocese's Wind and Wings youth initiative. The largest grant went to The Chocolate Shoppe Teen Center in Kemmerer, which received \$45,000 to support its mission of providing a safe, positive environment for at-risk youth. This community

program draws much of its leadership from the members of St. James' Church.

The diocese has known for decades that it would inherit the \$75 million Storer Trust Fund. Last summer it received a third of the trust after the death of one of three brothers named as a beneficiary. The \$200,000 distributed during the current grant cycle did not come from the Storer Trust, however, according to John Masters, executive director of the foundation.

## Halt Consolidation

Bishop Mark Beckwith told delegates and guests at the annual convention of the Diocese of Newark that there had been "enough church consolidation in our cities," and that the diocese needed to consider building more "gates of hope." Convention met Jan. 25-26 at a hotel in Parsippany, N.J.

In his address, Bishop Beckwith pointed out that 50 years ago, the cities of Newark, Jersey City and Paterson had 34 Episcopal churches; today that number is 8. "I suppose an argument could be made that our three largest diocesan cities were over-churched 50 years ago, but I wouldn't make that case now," he said.

"Our cities are where human groaning is most easily heard, human degradation is most easily seen, and the incidents of violence and fear hardest to avoid," Bishop Beckwith added.

He said more than a dozen congregations would be working with a consultant on a pilot program to determine if the diocese is maximizing the use of buildings and land. He also announced that he will not bring any additional candidates into the ordination process for a year while the diocese's commission on ministry overhauls its discernment model to be more inclusive and comprehensive, particularly for lay ministry opportunities. He said the 17 people currently in the diocese's ordination process will continue to progress toward ordination.

Delegates adopted a number of resolutions, including affirming the diocese's repudiation of Resolution B033, passed at the 2006 General Convention, and asking General Convention to do the same when it meets next year. A related resolution asked General Convention to place "no restrictions on a diocesan bishop's authorization of the liturgical blessing of committed relationships between same-sex partners."

*Episcopal News Service contributed to this report.*



Angkor Wat bas-relief in Cambodia.

Steven Ford photos

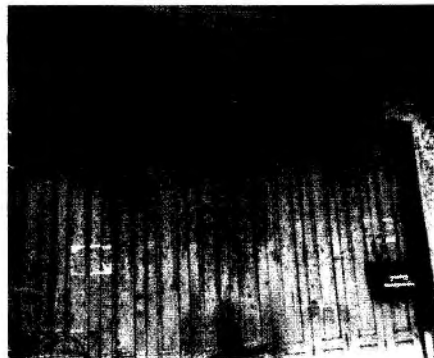
# Spiritual Journey Through Indochina

By Steven R. Ford

Indochina is an unlikely place for an American priest to find spiritual renewal, or so one might initially think. The whole area, after all, has been beset with violence and unspeakable atrocities for much of living memory. And with the exception of the former South Vietnam, these are lands in which Christians altogether are among the smallest of minorities — places where Anglicans constitute only a tiny handful of believers. Yet this priest found renewal there in a number of unexpected places and peculiar ways.

Arriving at Ho Chi Minh City (Saigon) Airport is an eerie experience for anyone who watched network news during the '70s. Gun turrets and overgrown bunkers are still visible on the perimeters of the airfield, and crumbling concrete hangars which once housed U.S. fighters line up to the west toward the horizon from the tarmac. Yet inside the terminal it's a different world, with well-stocked shops and designer kiosks literally everywhere.

From the crowded taxi rank outside, one makes one's way among hundreds and thousands of motorbikes through gut-wrenching slums



A government office in Pakse, Laos.

to the central city, which in places rivals both Hong Kong and Singapore in its opulence and glitz. Places like the former presidential palace and the site of the old American embassy are within easy walking distance of the now vibrant Cathedral of Our Lady of Saigon (Roman Catholic), and street stalls and boutique restaurants (and even a stamp and coin shop) hug the central square. Death is always pregnant with new life; resurrection always follows crucifixion. And nowhere was this underscored more powerfully than in sharing the Eucharist with the small band of expatriate Anglicans at St. Christopher's Parish (which meets at the French Reformed church).

On then to Cambodia, land of the

infamous killing fields. This is where Pol Pot presided over the slaughter or starvation of more than one in seven of the country's inhabitants not so long ago. A westerner can quickly get "beggar fatigue" here, as horribly maimed victims of land mines are everywhere looking for handouts. There's nothing of downtown Saigon's prosperity — just begging and subsistence rice farming. Yet in the north, near the town of Siem Reap, lies the temple of Angkor Wat, one of the most magnificent places on earth. Right up there with Petra in Jordan, Ticál in Guatemala, and the Great Wall of China — at least in my estimation.

Angkor Wat is the millennium-old center of the once-great Khmer Empire, in its day comprising most of southeast Asia. It's a testimony to the glory of a long bygone time, and a witness to today's abject residents of a longed-for great age yet to come. By this I was renewed in Christianity's collective remembrance of Eden, and to the necessity of our unceasing collective work for the coming of the kingdom.

A living witness to this "kingdom-faith" is the Rev. Tit Hieng, the first and as yet only Cambodian Anglican

(Continued on page 24)



Knowing our nature, Jesus gave us physical handles on spiritual realities.

Faith Foundations

## Part 3: The Sacraments

By Hugh C. Edsall

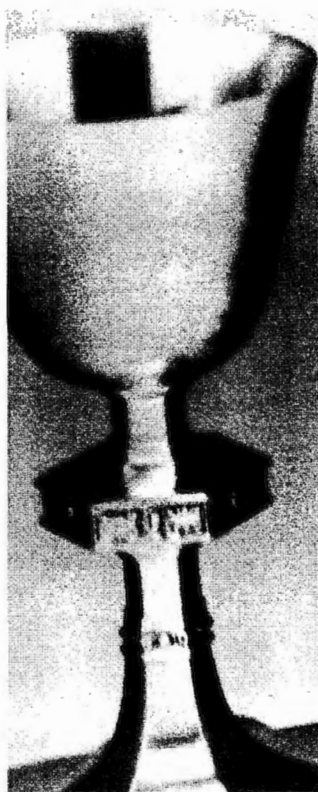
If God is good, and God is creator or initiator of the universe, then it stands to reason that the physical creation must be intrinsically, basically good. This means that the human body, being physical, is intrinsically good also. To say otherwise is to criticize the Creator, and that is blasphemy. Yes, we know that the body has powerful appetites, and that if they are not controlled by the mind, they can get out of hand and cause major problems. But that is not the body's fault. It simply means that the mind did not discipline the body sufficiently to keep it out of trouble. But the body is essentially good.

Knowing our nature, Jesus gave us physical handles on spiritual realities. This is what a sacrament is — a physical handle on a spiritual reality, transmitting power from God. Sacra-

ments are outward signs that God is doing something for us inwardly. The Church has a more dignified definition: "A sacrament is an outward and visible sign of an inward and spiritual grace, ordained by Christ himself, as a means whereby we receive that grace, and a pledge to assure us thereof."

Jesus said two sacraments were necessary to salvation: baptism and Holy Communion. Of baptism, he said, "Truly I say to you, unless you are born anew of water and of the Holy Spirit, you cannot enter the kingdom of God" (John 3:5). That's why he commanded the apostles to go into all the world, baptizing all nations. The spiritual reality of baptism is incorporation into the body of Christ. The sacrament of baptism is far more than a mere initiation rite. It is more than joining a society, with Jesus as pres-

The Holy Eucharist connects us to the reality of Jesus' presence with us at the altar.



ident. Through baptism we become members of the body of Christ, the Church, of which Jesus is the head.

The Catechism (BCP, p. 858) teaches that "Holy Baptism is the sacrament by which God adopts us as his children and makes us members of Christ's body the Church, and inheritors of the Kingdom of God."

The physical handle on our incorporation into Christ is, according to the Catechism, "water in which the person is baptized in the Name of the Father, and of the Son, and of the Holy Spirit." The water represents washing, and it symbolizes the waters of birth, fulfilling Jesus' requirement that we must "be born anew by water and the Holy Spirit" (John 3:5).

### Greatest of Gifts

The Holy Eucharist, or Holy Communion, is the other sacrament necessary for salvation. The service sets forth the greatest of all "good gifts," our Lord Jesus Christ's gift of himself. The Eucharist is the only service Jesus himself gave for regular Christian worship. He gave other sacraments, but they are not for regular worship. We receive baptism and confirmation once. Reconciliation, or confession, or penance, is not used in the company of others. Holy matrimony is intended to be experienced once, ordination, or holy orders, not by all, and unction, only occasionally.

Also known as the Lord's Supper, the Mass, or the Divine Liturgy, the Holy Eucharist connects us to the reality of Jesus' immediate presence with us at his altar.

We need to remember two very important things: The Eucharist is necessary to salvation because the Lord said it is. The Eucharist is the constant feeding of Christian people with his substance and life.

The other sacraments — confirmation, penance, unction, marriage or matrimony, holy orders or ordination — while not deemed necessary for salvation, are important nevertheless.

In confirmation, the Church expects people who were baptized as infants to ratify and confirm the promises made in their name by their parents and godparents at their baptisms. So in this sacrament we state before God's people, in the presence of his bishop, that we truly believe and accept Jesus as our Savior and Lord. In addition, we ask that the power of the Holy Spirit, which we received in baptism, may be poured out in our lives.

The sacrament of penance is provided by the Church, under the authority of Christ himself. The use of sacramental confession in the presence of a bishop or priest is not required in the Anglican Communion. It is simply a special gift of God's forgiving power.

Holy unction is available to be administered in times of physical illness. The oil of unction is carried in a small container called an oil stock, holding cotton wool which has been soaked with blessed olive oil. Unction is administered by a priest, who presses his thumb against the cotton wool and anoints the patient, making the sign of the cross on the forehead, praying for physical and spiritual healing.

Christian marriage is described as a "solemn and public covenant between a man and a woman in the presence of God." Marriage is a sacrament in the sense that it has outward and physical signs (words and rings exchanged) and conveys God's grace to live in love and fidelity. The ministers of this sacrament are the man and the woman: they marry each other. The priest is there to witness what they do in the name of the state and bless it in the Name of God.

The Anglican Communion has an official statement as to the nature and purpose of the sacred (ordained) ministry. It is found in the preface to the Ordinal (BCP, p. 510):

"The Holy Scriptures and ancient Christian writers make it clear that from the apostles' time there have been different ministries within the church. In particular, since the time of the New Testament, three distinct orders of ordained ministers have been characteristic of Christ's holy catholic Church. First, there is the order of bishops, who carry on the apostolic work of leading, supervising, and uniting the Church. Secondly, associated with them are priests. Together with the bishops they carry out the missionary and pastoral work of the Church ... Thirdly, there are deacons who assist the bishops and priests in all of this work." □

*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 creed.**



# Being Prepared When Asked...

A friend of TLC recalled for us his visit to an Episcopal church for a baptism on the Sunday after the Epiphany.

"After the baptism, we gathered for cake, coffee and fellowship," he wrote. "The celebration of welcoming young ones into the commitment of following Christ was delightful. As I stood with coffee in one hand and my Bible in the other, a rather heavy-set young man with a handful of cake pressed his finger into my Bible and said, 'Does that say anything about the meaning of life? I don't think so.'

"I regained my balance and thought about what to say. I did not think he was interested in a lengthy discussion so I settled on a short 'I imagine it says a few things about the meaning of life.'

"Like what?" he persisted."

Our friend thought for a moment and recalled Acts 17, when Paul was before the Greek philosophers, telling them about God. That story was told to the inquisitor.

"What am I supposed to do with that?" he asked.

The visitor said, "I just read where a young man came to Jesus and asked what he was supposed to do, what his work was. Jesus said that our work is to believe, so I think you ought to believe it."

"I got to go," the young man said, before sitting by himself to finish his cake.

One never knows when there may be an opportunity to evangelize.

\*

Not to be outdone by Trinity Cathedral, Sacramento, where two Buddhist monks from Tibet constructed a sand mandala in December [TLC, Dec. 30], Buddhist monks went to Philadelphia Cathedral to do the same thing. As January came to a close, the monks were finishing their project. The cathedral's website even had a webcam on the subject.

\*

All of the strange stuff doesn't happen in this country. According to *Church of England Newspaper*, a priest in Somerset has agreed to resign his license to officiate after it was revealed he was training to qualify as a witch. The Rev. Chris Horseman, 53, a non-parochial priest in the Diocese of Bath and Wells, was questioned

after he enrolled in a Wiccan course. He told the newspaper his interests were in white magic.

\*

Bishop James Adams of Western Kansas sent a copy of what he called the "absolute best spam that I ever had creep into my inbox." It went like this:

"I am Bro. William Simon and have been diagnosed with a terminal disease (esophageal [sic] cancer). Could you kindly help me carry out my last wishes of distributing my funds of 58 million USD to charities and ministries of your choice?"

\*

Two readers sent messages in response to the Quote of the Week by Garrison Keillor [TLC, Aug. 26]. It seems that Mr. Keillor is now a member of St. John the Evangelist Church in St. Paul, Minn. Hopefully, he'll continue to make clever remarks about The Episcopal Church.

\*

Not included in the news report of the Diocese of Newark's convention [p. 13] is this resolution that was adopted. It recommends that the 76th General Convention authorize the consideration of adding Pauli Murray (the first African American woman to be ordained a priest in The Episcopal Church) and John Jay (the first chief justice of the Supreme Court and advocate for

*It might be fun to have a contest to ask readers to submit their own nominations for inclusion in the church calendar, but...*



the governance role of the laity in The Episcopal Church's constitution) to the church calendar. Seems to me I read in TLC that another diocese has proposed Thurgood Marshall. Anyone for J.P. Morgan?

It might be fun to have a contest to ask readers to submit their own nominations for inclusion in the church calendar, but people wouldn't take it seriously. The names would range from Charles the Martyr to Wayne Gretzky.

*David Kalvelage, executive editor*

## *Did You Know...*

**The vestry at Christ Church, Montgomery, Ala., is selected by lot, as in Acts 1:21-26.**

## *Quote of the Week*

**Rick Majerus, basketball coach at St. Louis University, quoted by *Sports Illustrated* on faith: "the greatest mystery of faith to me is not the resurrection or the virgin birth. I want to know if the Corinthians ever wrote back."**

**When six churches  
leave from one  
diocese, it is a  
heart-wrenching  
occurrence.**

## Departures in Central Florida

The departure of six churches in the Diocese of Central Florida [p. 12] is a sad occasion, for it magnifies the steady erosion of The Episcopal Church. In recent months we have been used to seeing a parish here, a congregation there, or large portions of churches determine they could not remain in The Episcopal Church, but when six churches leave from one diocese, with two more congregations on the precipice, it is a heart-wrenching occurrence.

It is noteworthy that this departure took place in Central Florida, for it would seem that this growing diocese would be an appropriate home for churches disaffected by the national Episcopal Church. Bishop John Howe of Central Florida has been in sympathy with conservatives in The Episcopal Church, and he had worked hard to keep his diocese together, even to the point of forming a plan for churches to disaffiliate. In the end, the leadership of these congregations felt strongly about the need to separate.

We send good wishes to those who are leaving, and assure them of the prayers of many. Our admiration goes to Bishop Howe, who has been determined not to sue departing congregations nor to depose their clergy, but rather to treat all with care and compassion. Bishop Howe called these recent months the worst time of his life, which is understandable. It is a difficult time for all who care about The Episcopal Church.

## Travel: Good for the Spirit

Traveling for a "religious" purpose seems to be increasing despite greater security restrictions, higher cost of fuel, and a somewhat stagnant economy. Many people of faith continue to go on pilgrimages, travel to participate in a wide variety of mission projects, or go sightseeing to some of the world's great religious sites. With this in mind, we offer this special Travel Issue as a resource for those who may be planning journeys in the months ahead.

This issue presents a feature article on the value of church-related travel for teenagers along with tips on how such an expedition can be organized. Another article looks at the spiritual benefits of a trip to some unusual places. In addition, this issue offers advertising from firms that specialize in group travel.

Visits to the Holy Land, to places of pilgrimage, to medieval cathedrals and other destinations can have a profound effect on participants of all ages. They have become life-changing experiences for many.

## Still Time to Begin

Because Lent got underway so early this year, it is possible that many of us began this holy season without giving much thought or prayer to how we were going to observe it. It is not too late. Just because we have reached the Third Sunday in Lent doesn't mean that we can't make an earnest attempt to observe the season. We can still participate in a Bible study or take on some spiritual reading. It is not too late to attend an extra Eucharist on a weekday if our church offers one. And if there's something preventing us from moving closer to God, this remains a wonderful time to give it up. The disciplines of Lent can still be observed, enabling us to experience more fully the joy of Easter.

# Confused by Gender Language

By John G. Hartnett

**F**or the better part of a generation we have been struggling with the masculine and hierarchical language referring to God in scripture and, by extension, in liturgy. "Father" and "Lord" have come under particular scrutiny, as have pronouns which take Christ as their antecedent and even occasionally pronouns relating to Jesus ("Blessed is "he" or "the one" who comes [in the Name of the Lord].")

The underlying assumption, in brief form, of this language project has been that masculine language for God encourages men — by which I mean male people — to view themselves as superior to, or even more God-like than, women. With this inflated sense of self-importance, men have exploited and abused women physically, economically, legally, socially, emotionally, and in many other destructive ways.

The further assumption has been that severing the connection between masculinity and God would take away the justification for that exploitation and abuse and bring us closer to a more equitable state which would be to the benefit of not only women, but also men.

I fully accept the basic premise that women are subject to abuse, violence (often deadly), and a wide range of social, political, and economic inequalities. This circumstance is abhorrent to God and ought to be to us as well.

But if the problem is human attitudes, structures, and behavior, and an especially distorted understanding of masculinity, I begin to wonder whether it makes sense to seek to fix all that by the indirect strategy of changing our vocabulary about God. Put another way, if the problem is human sinfulness, why not focus on that? I wonder if inclusive language has had a subtle element of blaming

**FATHER**  
**Creator**  
**Redeemer**  
**Sustainer**

God for what is actually our own fault — a kind of modern scapegoating.

What if we had rich and abundant images of powerful masculinity which had at their core honoring women, vigorously pursuing justice, and caring for the weak and needy of all genders and ages? If by taking away the best images we have for a good father, have we deprived men of the standard to which they should aspire and left the field open to be filled by randomly assembled images drawn from our culture, many of which seem to encourage and perpetuate exactly the behavior we are seeking to discourage?

Creator, as in "Creator, Redeemer, Sustainer," is not an equivalent word for "Father." The one more closely describes a function, the other a person in a particular relationship. "Mother," where there is warrant for that, seems to me much more faithful to orthodox Trinitarian theology. If

(Continued on next page)

**I wonder if inclusive language has had a subtle element of blaming God for what is actually our own fault.**

## The point is not that God acts like us at our worst, but rather that we ought to behave more like God at God's best.

(Continued from previous page)

we are uneasy with calling God "Father" or, for that matter, "Mother," I propose that it would make more sense to direct our attention to the source of our dis-ease than to enter into the perilous territory of re-imagining Trinitarian theology.

Perhaps one reason we have become so concerned with gender language and God is that we have unwittingly absorbed the cultural link between sexuality (orientation and behavior), and fundamental identity, happiness, and even salvation. I don't suggest we flee in the other direction and deny any link between the sexual aspect of our being and our sense of who we are, but I wonder if much of our current disorder around the subjects of gender language, sexual behavior, and sexual orientation reflects an emphasis which is more cultural than scriptural.

By investing so much significance in the gender dimensions of God language, I wonder if we have ignored other aspects of all of the persons of the Trinity which might equip us to see God more clearly and serve God more faithfully.

A similar case can be made about the use of the word "Lord," a word which suffers from associations with both masculinity and the exercise of power. A "Lord" who voluntarily goes to the cross is a challenge to conventional understandings and uses of power. When we remove "Lord" from the titles of the one who sacrifices himself, we leave cultural images of power and authority unchallenged.

The point is not that God acts like us at our worst, but rather that we ought to behave more like God at God's best.

If the problem is human sin, then let us name it and address it. In that process, a strong and healthy image of a Father and of a Lord ought to be powerful and effective tools — tools which can and ought to be wielded by people of both sexes, all sexual orientations, and any family history.

### Testing vs. Conforming

Why Jesus calls God "Father" is beyond my ability to explain. If I wanted to discredit that usage, I would cite the cultural circumstances of his day. If I wanted to defend it, I might argue that rather than seeking to correct Jesus based on our more sophisticated wisdom, we might try first to understand his practice. Rather than testing him by our standards, might we not seek to conform our behavior — not just our language, but our behavior — to his.

It is unimaginable to me that Jesus intends Father language to facilitate the abuse of women. But I wonder if in our changing our language for God we have, rather than taken a step closer to peace and justice, removed some of the powerful images we need for this struggle — images perhaps given to us by God for this very purpose. □

*The Rev. John G. Hartnett is the rector of St. Elizabeth's Church, Ridgewood, N.J.*

# Agreeing to Work Together

Christ's two commandments were to love God and love each other, and his commission was to proclaim the gospel to all people. It might be helpful if we contemplate whether our thoughts, words and deeds are consistent with Christ's teachings.

Rather than emphasize disagreements, for example, we might look for ways to work lovingly together to further God's kingdom. A dialogue between a Roman Catholic parish and an Episcopal parish designed to explore how the two churches can work together more closely, for example, concluded that there were stronger differences within each parish than there were between the two parishes. There was agreement that if the institutional hierarchies of the two denominations would just get out of the way, the people in the pews could focus more easily on Christ's com-

mandments and commission.

Some of us who are affiliated with churches under foreign primates, for example, remain involved in many activities of Episcopal parishes. Locally, two local home groups, a men's prayer group, and a Cursillo grouping have members from both Episcopal and Anglican churches. The Holy Spirit enriches contributions of participants in Bible studies no matter their institutional allegiance. The Order of St. Luke and its healing ministry is ecumenical, and Faith Alive is increasingly reaching across denominational boundaries.

Too many have left the church to avoid all the quarreling and vituperation that too often is reflected in public pronouncements of church leaders. I grieve most for those who leave the church and stop going to

(Continued on next page)

Some of us who are affiliated with churches under foreign primates remain involved in many activities of Episcopal parishes.

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church anywhere. Please, can we be more charitable with one another? The Quakers say that there is that of God in every person, and I'm sure that each of us can find something to love in those we have worshiped with in the past if we try a little harder.

*Richard A. Eckert  
Del Mar, Calif.*

### Changing the Rules

In his Guest Column, "Responding to Change" [TLC, Feb. 10], the Rev. Donald Hill asks "who really has changed the rules?" His answer is that the "rule-changers" are those who choose to "leave" the church and assert that they have "the right to take with them the congregation, funds, or

properties that have been held in trust for The Episcopal Church."

In support of this assertion, he professes the "Oath of Conformity" taken by priests and bishops in which is pledged allegiance to the "doctrine, discipline, and worship of the Episcopal Church." The lack of self-awareness by the author is staggering! I am agog that a priest of the church is capable of such self-delusion. The true "rule-changers" are those who ordained women when it was against the canons of the church, who ordain unchaste homosexuals against the overwhelming opposition of the bishops of the Anglican Communion, who seek to bless same-sex relationships as holy things, and now hide behind the very canons they have brazenly violated for decades.

Those who feel called to leave the church with their local property intact are changing nothing about the faith once received. If the reasserters are "changing" anything, it is their relationship to an apostate body that has refused on repeated occasions to conform to the doctrine, discipline, and worship of the Anglican Communion and 2,000 years of Christian tradition.

*William Barto  
Fairfax, Va.*

In his Guest Column, "Responding to Change," the Rev. Donald B. Hill asks the question, "Who has really changed the rules?" He quotes a part of the vow made at presentation in the ordination of a priest, to the effect that the ordinand vows that he/she will "... conform to the doctrine, discipline, and worship of The Episcopal Church."

Fr. Hill does not, however, quote from the portion of the vow which comes immediately before these words, in which the ordinand states that he/she believes "... the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation."

The rules haven't changed. How people in the Church (clerical and lay) have chosen to observe and uphold these rules has changed. To preach



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and act that scripture is a human thing only, and so we can find a new way that may be contrary to the plain meaning of scripture, is to ignore that part of the vow made in ordination that scripture is "the Word of God."

It also ignores the teaching in our own Catechism that "We recognize truths to be taught by the Holy Spirit when they are in accord with the Scriptures."

The rules haven't changed, but the vow made at ordination is founded on a statement of belief, and when that belief changes in the one who received the vow (the Church), it is fair to question who is departing from the covenant agreed to in the vow.

*(The Rev.) Karl C. Schaffenburg  
Church of the Incarnation  
West Point, Miss.*

## Concerns Addressed

TLC's website carried an article about a letter from the bishops of Province 4 sent to me as president of the Order of the Daughters of the King (DOK) [The Living Church News Service online, Jan. 29, and p. 12 of this issue]. I have attempted to meet with Bishop Neil Alexander of Atlanta, the primary author of that letter, and to reach him by telephone, but have been unsuccessful.

Prior to writing their letter, it is unfortunate that the bishops did not check with either Bishop William Skilton, chaplain to DOK in that province, or Bishop John W. Howe, national chaplain to the order. They could have learned that some of their concerns were based on misinformation, and that most of the others already had been addressed.

At our Triennial meeting in 2006, I was elected president of the order for this three-year term. During that Triennial, delegates accepted the credentials committee's recommendation to recognize delegates from every dues-paying DOK chapter, overwhelmingly rejecting a challenge to the report. This did not sit well with some of our members.

It is within the members' rights to attempt to move the order in any

direction. However, the platform to do so is at our next Triennial meeting, and not by harassing the current leadership and distracting the order from our mission of prayer, service, and evangelism.

Since the Triennial, some DOK members have questioned our council's work. The complaints that reached the bishops of Province 4 seem to come from Daughters who refuse to believe that the previous council acted in good faith in its understanding of the bylaws, with guidance from the chaplain and parliamentarian. They have questioned the council's handling of the order's finances. The capable women on our finance committee have worked hard to set our financial house in order. Copies of successful audits are posted on the order's website at [www.dok-national.org](http://www.dok-national.org).

*Joan Dalrymple  
Showboat Springs, Colo.*

As a lifetime member of the Daughters of the King, I was in Orlando when the vote was taken. I believe the financial situation of the order is open to all who wish to look. It is puzzling to me why the bishops who signed the letter would do such a thing without first knowing the truth. How is it possible that people of God allow themselves to be used in such a destructive way? How is it possible that a news reporting website could also be drawn into spreading the poison? Whose work is it that we are called to do?

*Kathy Akin  
Austin, Texas*

## Required Reading

I wish to commend Don White for his excellent article, "Respecting Boundaries" [TLC, Feb. 3]. This article should be required reading for every bishop, chancellor, rector, vicar, vestry or bishop's committee member. This is a piece to which the admonition to "read, mark, learn and inwardly digest" seems appropriate — especially where the "ownership" of church properties is at issue.

*(The Rev.) James T. Elliott  
Snoqualmie, Wash.*



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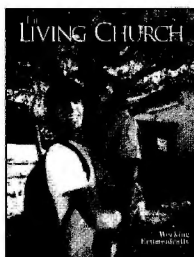
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The (Roman Catholic) Cathedral of Our Lady of Saigon.

Steven Ford photo

## Spiritual Journey through Indochina

(Continued from page 14)

priest, a missionary of the Diocese of Singapore. I regrettably didn't find or get to speak with Fr. Tit, but I did meet and become friends with a fellow Anglican at breakfast in the government hotel in which I stayed. What an honor it was to hear this person's confession. Surrounded by the remnants of oppression and of hatred, reconciliation became very real for me.

The final country on my week-and-a-half "sojourn for spiritual health" was the People's Democratic Republic of Laos. On the upside, this is a Marxist-Leninist country in which the rare visitor from the western world can feel absolutely safe. From my initial wanderings around in the southern city of Pakse to my 200-kilometer-plus motorbike ride up the Mekong River to Vientiane, I was followed every inch of the way by the "secret" police. If I spotted them early on in my journey, I figured that everyone else in Laos also knew they were there. So nobody was gonna mess with me!

On the downside, however, Laos is officially atheist. Any number of Buddha images, common and highly regarded in most of Southeast Asia, had, prior to the mid-1990s, been either defaced or even destroyed by political activists. Since that time,

Buddhism (practiced by nearly 95 percent of the Lao people) has been widely tolerated. Christianity, however, not quite as much.

It was a spiritual treat, therefore, to find and to share the Eucharist with the Anglican community of the Holy Spirit, which meets every Sunday in a classroom in a Vientiane language school. The congregation is totally expatriate, as the government prohibits Laotians from participating in Anglican worship. The small band of foreigners present put cultural and theological differences behind them, showing the radical commitment to one another that's the hallmark of minority believers in alien cultures. What a breath of fresh air for one whose home religious culture is increasingly marked by litigation.

Hope always triumphs over hardship. Forgiveness is God's counter to despair. And unity has salvific power in the face of all opposition. These are central hallmarks of the faith I was taught as a child. It's good to have them brought back to the forefront of my soul. Singing the Lord's song in a strange land, at least during this trip, proved to be an incredibly renewing faith experience.

*The Rev. Steven R. Ford is pastoral associate at the Church of St. James the Apostle, Tempe, Ariz.*



## PEOPLE & PLACES

### Appointments

The Rev. **Barbara Briggs** is curate at Trinity, 120 Sigourney St., Hartford, CT 06105-2796.

The Rev. **C. Phillip Craig, Jr.**, is head chaplain at Oregon Episcopal School, 6300 SW Nicol Rd., Portland, OR 97223.

The Rev. **Joseph Davis** is rector of Resurrection, 1216 Sneed Rd. W, Franklin, TN 37069.

The Rev. **Mary Jane Donahue** is assistant at St. Ann's, 68 Shore Rd., Old Lyme, CT 06371

The Rev. **Edward K. Erb** is rector of Grace Church, 827 Church St., Honesdale, PA 18431-1824.

The Rev. Canon **Robert F. Haskell** is canon to the ordinary of the Diocese of Albany, 68 S Swan St., Albany, NY 12210.

The Rev. **Carol Hoidra** is director of youth ministries at St. Mark's, 111 Oenoke Ridge Rd., New Canaan, CT 06840-4105.

The Rev. **Jody Howard** is vicar of St. Francis', 812 Meadowlark Ln., Goodlettsville, TN 37072.

The Rev. **J. Patrick Hunt** is rector of St. James', 55 Lake Delaware Dr., Lake Delaware, NY 13753.

The Rev. **Pamela Redding** is rector of St. Michael and All Angels', 2925 Bonifacio St., Concord, CA 94519.

The Rev. **Michelle Roos** is rector of St. Philip's, 720 Dr. Martin Luther King St., Indianapolis, IN 46202.

The Rev. **Donald Schaible** is rector of Trinity, Carbondale, and Christ Church, Forest City; add: 58 Forest St., Carbondale, PA 18407.

The Rev. **Vincent Seadale** is rector of Redeemer, 7500 Southside Blvd., Jacksonville, FL 32256.

The Rev. **Clinton S. Sedgwick** is associate dean of academic affairs, Virginia Theological Seminary, 3737 Seminary Rd., Alexandria, VA 22304.

### Ordinations

#### Priests

**Connecticut** — **Carolyn Sue Archer, Patricia Cunningham.**

**Kentucky** — **Helen Jones, Karl Lusk, Alice Nichols.**

**Los Angeles** — **Peter Kyran Ackerman, Bonnie Patricia Brandon, Julian Bull,** headmaster, Campbell Hall, 5049 Gloria Ave., Encino, CA 91436-1553, **Jason Lynn Cox, Michael Cunningham,** associate at St. George's, 4715 Harding Rd., Nashville, TN 37205, **Ann Hazard Gillespie, Stanley Huang, Giovan Venable King, Lester Vivian Mackenzie, David Stuart Maurer, Karen Diane Maurer, Daniel Ross Morrow, Thomas Hui Liang Ni.**

**Louisiana** — **G. Nelson Tennison,** curate, St. Michael's, 4499 Sharp Rd., Mandeville, LA 70471-8919.

**Rio Grande** — **Sean Love, Randall Lutz, Roger Perkins,** Holy Spirit, 1334 Country

Club Dr., Gallup, NM 87301, **Lynn Perkins,** Holy Spirit, 1334 Country Club Dr., Gallup, NM 87301, **Alicia Pope, Catharine Randall.**

#### Deacons

**Connecticut** — **Douglas Brian Engwall, Lee Forshaw, Christopher Michael Holmes, Patricia Gladys Jackson, Elizabeth Ann Knauff, Donna Claire Wodarek Gray.**

**Los Angeles** — **Susan Ann Beck.**

**Louisiana** — **Richard James Robyn.**

**Oregon** — **Karen Bretl, Jaime Sanders.**

**Rio Grande** — **John Corbett, Kay Houghton.**

**West Virginia** — **Ralph Matthew James, Susan Savage MacDonald, Adam Parsons Thomas.**

### Resignations

The Rev. **Patrick Allen**, as rector of St. Joseph of Arimathea, Hendersonville, TN.

The Rev. **Susan Crane**, as vicar of San Matias, Nashville, TN.

The Rev. **Lou Hays**, as rector of St. Andrew's, Madison, CT.

The Rev. **Richard Kew**, as rector of Resurrection, Franklin, TN.

The Rev. **Tom Wray**, as rector of St. Thomas', Terrace Park, OH.

### Retirements

The Rev. **Robert Ficks III**, as rector of St. John's, Washington, CT.

The Rev. **Katharin Foster**, as vicar of Epiphany, Nelsonville, and St. Paul's, Logan, OH.

The Rev. **Buckley Robbins**, as rector of St. Francis', Ooltewah, TN.

The Rev. **Charles Stacy**, as rector of St. Mark's, PO Box 39, Los Olivos, CA 93441-0039.

The Rev. **Tom Van Brunt**, as vicar of Good Samaritan, Amelia, OH.

### Deaths

The Rev. **Sherodd R. Albritton**, 84, professor of homiletics, speech and music at Virginia Theological Seminary for 17 years, died Dec. 22 of Parkinson's disease at his home in Winchester, VA.

Born in Brewster, FL, Fr. Albritton was a graduate of Furman University. He went on to serve in the Army in Europe and fought in the Battle of the Bulge. Following World War II he graduated from the Yale University School of Music. He taught for 10 years at Goucher (MD) College and was choir-master at Church of the Redeemer, Baltimore. He then studied at Virginia Seminary. In 1965, he was ordained deacon, and the following year priest. He was priest-in-charge of All Saints', Alexandria, VA, 1966-72; rector of Christ Church, Macon, GA, 1972-74; and professor at Virginia from 1975

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## PEOPLE & PLACES

(Continued from previous page)

until 1991, when he retired. Fr. Albritton retired to New Hampshire, and did some part-time ministry in that diocese, before returning to Virginia in 2003. He composed music and taught classes in music appreciation for many years. He is survived by his wife, Margaret, of Winchester; five children, Peter, of Alexandria, David, of Stephens City, VA, Penelope, of Falls Church, VA, Elizabeth Horst, of Stillwater, MN, and Sarah Wiedekehr, of Arlington, VA; 11 grandchildren and one great-granddaughter; and a sister.

The Rev. **John Clyde Millen**, rector of Church of the Holy Nativity, Honolulu, for 13 years, died Dec. 20 in a Honolulu hospice following a long illness. He was 66.

Fr. Millen was born in India, where his father was a missionary. He graduated from the U.S. Naval Academy and served as a Marine Corps officer in Okinawa during the Vietnam War. He graduated from Virginia Theological Seminary, then was ordained deacon in 1975 and priest in 1976 in the Diocese of Virginia. Fr. Millen was assistant chaplain at Episcopal High School, Alexandria, VA, 1974-78; associate at St. John's, McLean, VA, 1978-80; vicar of St. Francis', Great Falls, VA, 1980-85; rector of St. Mark's, Columbus, OH, 1985-89; and rector in Honolulu from 1985 until 2002, when he retired. Following his retirement, Fr. Millen served several churches as a supply priest, and he had recently begun an interim ministry at St. George's, Pearl Harbor. Surviving are his wife, Patricia; four children, Scot, Laura Hurley, Chad, and Katharine; four grandchildren; two sisters, Martha Froseth and Anne Longacre; and two brothers, Theodore and Robert.

The Rev. Canon **James Lawrence Moore**, rector of St. Peter's Church, Medford, NJ, for 35 years, died suddenly Dec. 14 at his home in Southampton, NJ. He was 70.

Canon Moore was born in Camden, NJ, and was a graduate of Rutgers University and Philadelphia Divinity School. He was ordained in the Diocese of New Jersey, as deacon and priest in 1963. He was curate, then associate at Grace, Merchantville, NJ, 1963-67. He became rector in Medford in 1967 and remained there until 2002, when he retired. He was priest-in-charge of St. John's, Avalon, a summer chapel, for many years, and recently served as interim priest at Christ Church, Collingswood. He was canon of lay ministry for the Diocese of New Jersey. He and his wife, Auderie, were the parents of three children.

**Next week...**

Thanks to Our Contributors

## CLASSIFIEDS

### BOOKS

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

### CHURCH FURNISHINGS

**FLAGS AND BANNERS:** Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

### POSITIONS OFFERED

**FULL-TIME FAMILY MINISTER:** *Trinity Cathedral in Portland, OR*, is seeking a full-time Family Ministries Priest to create and implement a new model of ministry, placing the family at the center of faith formation for our youth.

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.

**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).

**FULL-TIME RECTOR/VICAR:** *Fort Dodge/Webster City, IA*. Yoked churches of *St. Mark's, Fort Dodge*, and *Good Shepherd, Webster City*, seeking a priest or candidate to the priesthood to serve these forward-thinking congregations which are focused on local to global outreach, and have active lay ministries centered in the Eucharist. To learn more about these vital congregations, view parish/position profile at [www.stmarksfd.org](http://www.stmarksfd.org) and [www.goodshepherdwc.org](http://www.goodshepherdwc.org). Please send inquiries and CDO profiles to: **The Rev. Thomas J. Gehlsen, Ph.D.**, [tgehlsen@iowaepiscopal.org](mailto:tgehlsen@iowaepiscopal.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).

### TRAVEL / PILGRIMAGES

**ORTHODOX TOURS:** specializes in worldwide custom tours and pilgrimages to the holy pilgrim sites of the Early Church and Eastern Christendom. Our tour themes include Sacred Art, Christian Monasticism and uniquely tailored tours that combine elements of pilgrimage with interesting educational historical excursions. Orthodox Tours offer a number of pre-packaged tours, but we also work with Episcopal and Anglican groups and individuals requesting custom-made tours. Our mission is to work with anyone who has a serious interest in the themes that we offer and who would be interested in our professional travel services, offered in the spirit of Christian love, honesty and cordiality. For more information on these very special pilgrimages, visit: [www.orthodoxtours.com](http://www.orthodoxtours.com); Call (607)797-1058, E-mail: [frilya@verizon.net](mailto:frilya@verizon.net).

# Church Directory



## 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 Marcum, 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

## 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 (312) 664-1271  
[ascensionchicago.org](http://ascensionchicago.org)  
 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. (708) 447-1604  
[www.stpaulsparish.org](http://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

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
 2919 St. Charles Ave.  
 On the street car line at the corner of 6th St.  
 Website: [www.ccnola.org](http://www.ccnola.org)  
 The Very Rev. David duPlantier, dean  
 Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II). Daily Mass: M-F 12:15. Sat 9:30

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
 30 Brimmer Street Web: [www.theadvent.org](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.

## NEW YORK, NY

**PARISH OF TRINITY CHURCH**  
 The Rev. Canon James H. Cooper, D. Min., r  
 The Rev. Canon Anne Mallonee, v  
 (212) 602-0800  
 Watch & hear our services and concerts on the Web  
[www.trinitywallstreet.org](http://www.trinitywallstreet.org)

**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

**ST. THOMAS** 5th Ave & 53rd St. (212) 757-7013  
[www.sainthomaschurch.org](http://www.sainthomaschurch.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 Evening); Sat H Eu 12:10

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore 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

**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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