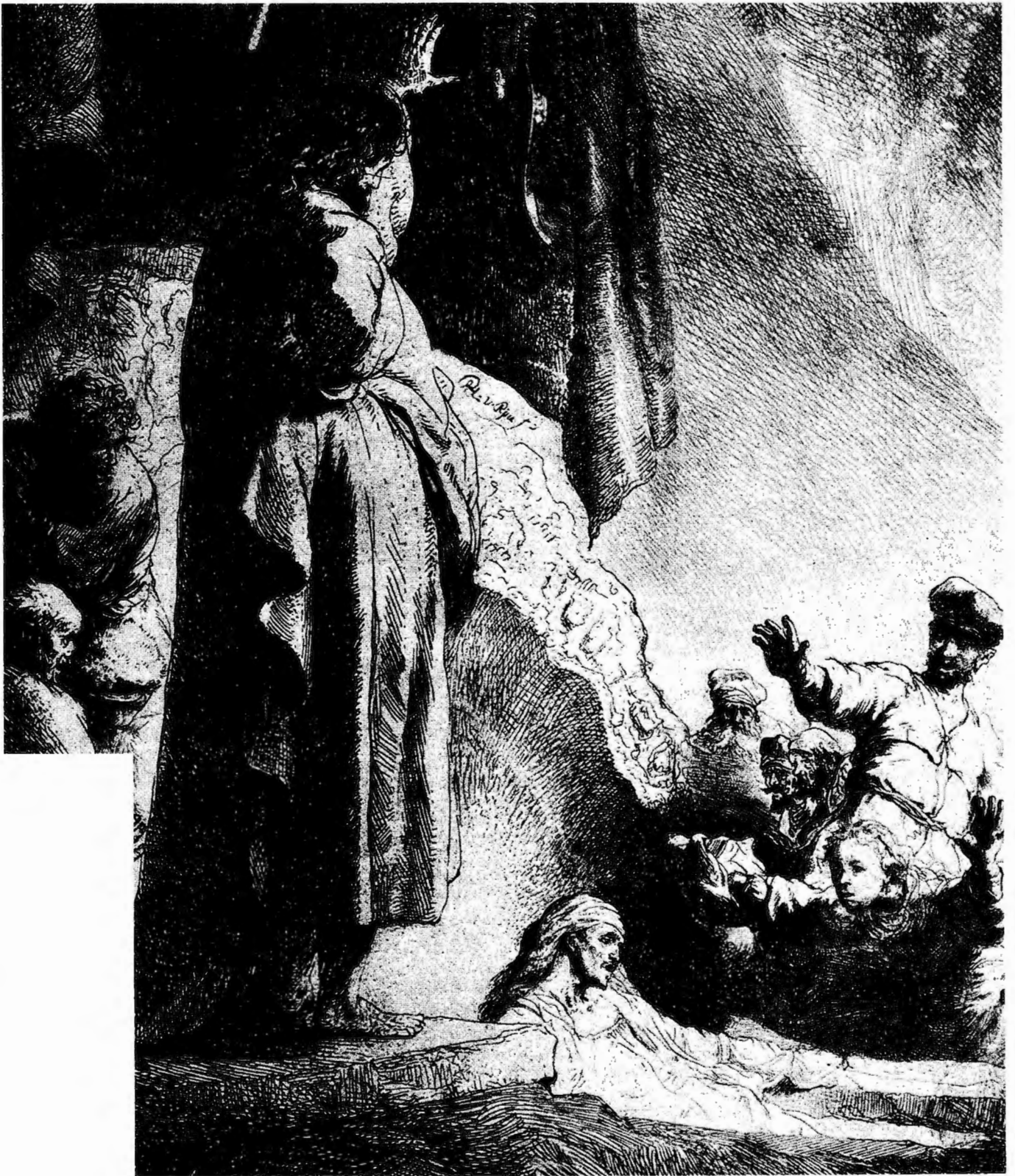


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The Tears of Our Lord [p. 4]

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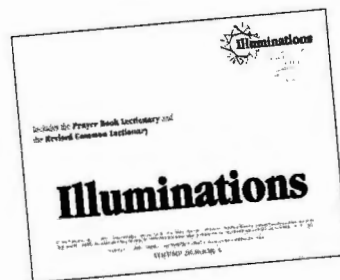


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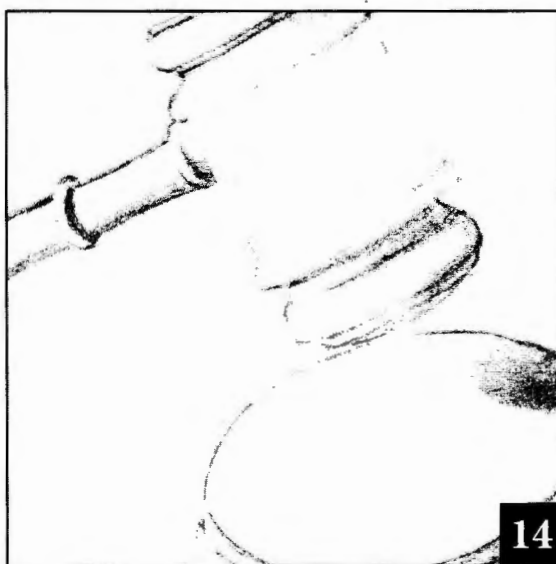
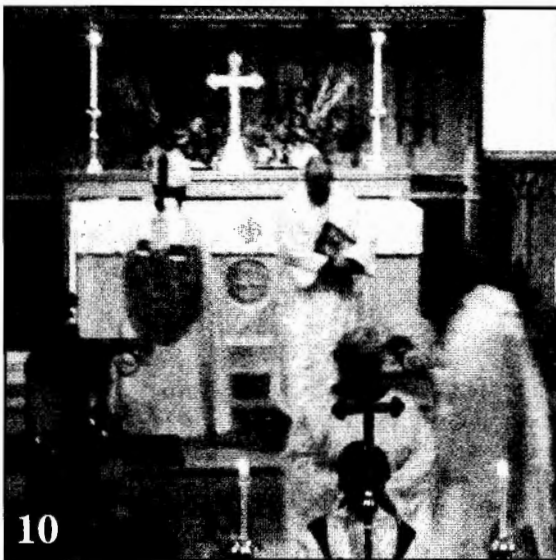
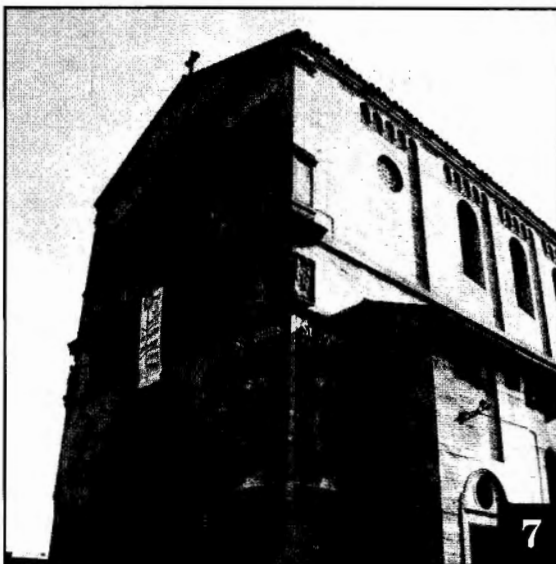
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Volume 236 Number 10

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Detail from an etching by Rembrandt of Lazarus being raised to life, in the Alte Galerie collection at the Landesmuseum Joanneum, Schloss Eggenberg in Austria.

Photo: Matthias Wimler, Landesmuseum Joanneum, 2006



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SUNDAY'S READINGS

The Tears of our Lord

'Jesus wept' (John 11:33)

The Fifth Sunday in Lent (Year A), March 9, 2008

BCP: Ezek. 37:1-3 (4-10), 11-14; Psalm 130; Rom. 6:16-23; John 11: (1-16) 17-44
RCL: Ezek. 37:1-14; Psalm 130; Rom. 8:6-11; John 11:1-45

The heart sometimes speaks more through tears than through words. At this dramatic scene at the grave of Lazarus, Jesus wept. In those tears we find the heart of the Savior opened up and revealing his deepest feelings. While we don't have verbal explanations behind them, we can speculate as to what moved his feelings so strongly.

Certainly the death, the mourning, and the wailing of Mary and Martha touched him and brought to the surface his own sorrow and grief over the death of his friend, Lazarus. Our Savior was fully incarnate, like us in every way, except in sin. His tears are as normal and as essential to his grief as ours are to us.

From the details of the story, we might guess about other motives lying behind his tears. Some of those who were there, we learn, went to the Pharisees and the Sanhedrin to plot his death. Probably he was in sorrow over the unbelief of these Jews. Knowing the plot would bring the awareness of his own imminent death. His death would be the ultimate payment for the wages of all sin. The tears could have held this awful anticipation.

John also tells us that some there doubted him since he could have prevented Lazarus's death. We read that he was "deeply moved and troubled." These words convey anger and agitation and were carefully chosen by John. He was standing before the stench of human death, and he was hearing outcries of unbelief. His tears could be responding to the blindness of the people, the faithlessness of his people.

In the fullness of these emotions, perhaps there was also joy. Lazarus, his friend dead for four days, would be raised to life. The faith of Mary that there would be a resurrection would be realized when Lazarus came forth. The certainty of his own resurrection would be seen in Lazarus'. Yes, also joy.

For us these tears hold the sweetness of our Savior's compassion. They speak of his tenderness at the deepest level of our sorrow. They tell us that the weight of guilt at our sin and all its dreaded wages have been borne by him on the cross. They sustain us in coming from the heart of the Savior who loves us, died for us, and now lives to give us hope and comfort.

Look It Up

After a study of tears and weeping, what do you find as a common thread?

Think About It

From that study, what circumstances surrounding us should bring us to tears?

Next Sunday

Palm Sunday, March 16, 2008

BCP: Isaiah 45:21-25 or Isaiah 52:13-53:12; Psalm 22:1-21 or 22:1-11; Phil. 2:5-11; Matt. (26:36-75) 27:1-54 (55-66)

RCL: Isaiah 50:4-9a; Psalm 31:9-16; Phil. 2:5-11; Matt. 26:14-27:66 or Matt. 27:11-54

This Republic of Suffering

Death and the American Civil War

By **Drew Gilpin Faust**. Alfred A. Knopf. Pp. 368. \$27.95. ISBN 037540404x.

"We all have our dead — we all have our graves." Thus spoke a Confederate Episcopal bishop in an 1862 sermon, quoted by Drew Gilpin Faust in the opening paragraph of her study, 10 years in the making, of the transformative effects of Civil War killing and dying titled *This Republic of Suffering* — a phrase used by Frederick Law Olmstead to describe the wounded and dying arriving at Union hospital ships on the Virginia Peninsula.

That conflict produced a veritable "harvest of death." Of the 2.1 million Northerners and 880,000 Southerners who took up arms, more than 620,000 — 2 percent of all citizens — died of battlefield wounds or diseases contracted while serving. Were the same proportion of our population to perish at war today, it would mean the loss of 6 million people.

What happens when nearly every household in a country is mourning some loved one it has lost? The effects, insightfully and sensitively described by Faust, the eminent U.S. Southern historian and Harvard's new president, were massive, seminal, and oddly unifying of Northerners and Southerners alike.

Through Jeremy Taylor's *The Rule and Exercise of Holy Dying*, protestants came to adopt the Roman Catholic concept of *ars moriendi*, the art of dying. By 1860, the importance of making a good death had become a widespread cultural, not just a religious, assumption requiring that men prepare for death at home surrounded by wives and children, uttering final words and bearing witness to the manner of their lives by the courage and acceptance of their deaths. How one died epitomized how one had lived.

Once the war ended, the task of grieving, finding, accounting for, numbering, and re-burying the bodies of those killed necessitated the establishment of a new centralized nation-state.

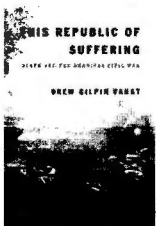
Death thus launched the United States on a trajectory of economic expansion and world influence that continues to today.

The carnage of the Civil War exasperated what was already a growing doubt both in a benevolent God and in the human capacity to understand the meaning of death — and therefore of life. The war's deaths challenged common assumptions about the ability to

cope, the commitment to war, and faith in a righteous God.

Edited by Jane Garrett, a priest of the Diocese of Vermont, Faust's movingly written account ignites the imagination of the citizen who cares to ponder seriously the emergent, new meaning of the nation at a critical juncture in its history.

(The Rt. Rev.) *Charles E. Berrison, Jr.*
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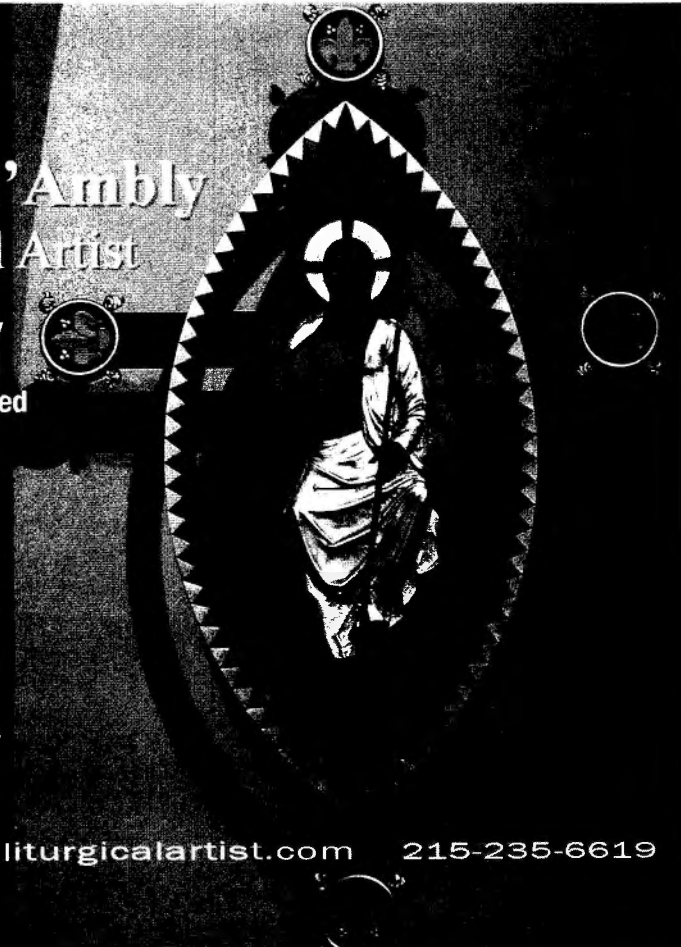
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Council Finds in Ecuador a Model for San Joaquin

A visit to the Diocese of Central Ecuador has given members of Executive Council hope that the reconstitution of the Diocese of San Joaquin will be successful, according to a message made public at the conclusion of the council's meeting Feb. 11-14 in Quito.

The previous Bishop of Central Ecuador was deposed in 2006 for failure to provide adequate financial information over the course of a number of years. Subsequently, the diocese learned that title to many of its assets, including the cathedral, the diocesan office building and a school, were listed as personal property of the former bishop. During the meeting in Ecuador, council members toured a number of diocesan outreach ministry projects and congregations.

"We are gratified to see the rebirth of hope for the people of this diocese, which has emerged revitalized from the necessary inhibition and deposition of its bishop and a restructuring of the diocese under the leadership of Bishop Wilfredo Ramos-Orench, appointed by the House of Bishops as provisional bishop," council said.

"This is a new and unfamiliar landscape for all of us," council members said in a section of the letter referring to Episcopalians in San Joaquin. "We



Cheryl M. Wetzel photo

Members and guests of Executive Council's International Concerns Committee view a computer slide-show presentation on the Anglican Diocese of Liberia.

stand with you and commit ourselves to provide pastoral care, to aid in reorganization, and to support legal actions necessary to retain the assets of the diocese for ministry. We will hold clergy leaders accountable to their vows to uphold the doctrine, discipline and worship of this church, and lay leadership accountable to the fiduciary responsibilities of the offices they hold. Up to \$500,000 of income from trust funds will be made available in the calendar year 2008 to support the mission work of the Diocese of San Joaquin and similarly situated dioceses."

The council also reviewed last year's financial figures and approved a budget.

"Regarding the financial health of The Episcopal Church, we learned that in a time of economic recession, Episcopalians have demonstrated a renewed commitment to stewardship with an anticipated increase in diocesan commitments and an excess of resources over expenses for 2007," the council letter stated.

Previous 2007 budget estimates anticipated a slight deficit,

but Kurt Barnes, treasurer, reported that the year ended with a surplus of slightly more than \$1 million due to higher-than-anticipated contributions from dioceses, gifts from individuals, higher interest rates on savings, and decreased staff expenses by not filling all vacant positions. A larger-than-expected expense was \$1.3 million for legal expenses and legal assistance for dioceses, Mr. Barnes added.

The 2008 budget anticipates that more dioceses will pay their full 22-percent asking to the program budget of General Convention than in 2007. Staff reorganization and the decentralization away from the Episcopal Church Center headquarters in New York City will reduce employee costs, although there will be one-time start-up expenses for each of the five new regional offices, and severance expenses for employees not being retained, which have been accounted for in the proposed budget.

Council also recommended Indianapolis as the site for the 77th General Convention, to be held in 2012. General Convention must endorse council's recommendation before contracts can be signed.

Cheryl M. Wetzel and Steve Waring



Cheryl M. Wetzel photo

Evensong at Cathedral El Señor, in Quito, Ecuador, with dancing by teens from Cristo Libertador parish.

Locked Gates Greet Houston Worshipers

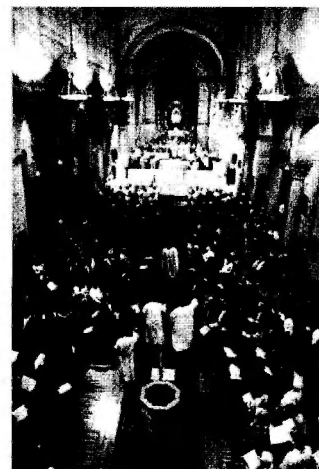
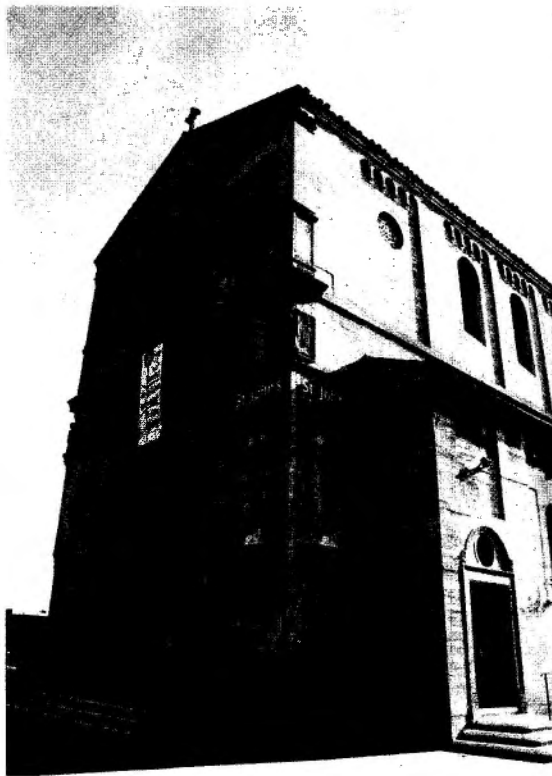
Worshippers at St. Joseph's Church, Houston, arrived Feb. 17 to find that the gates were locked after the bishop's committee voted not to hold services until further notice. The decision follows an incident during services the previous week in which the vicar was physically accosted by some aggrieved members. The Rev. Nogozi Ehmekah Agimm eventually pulled a fire alarm to summon assistance.

Tensions between Fr. Agimm and former members of the bishop's committee began to build shortly after he accepted a call to the largely Nigerian congregation about a year ago. With the support of Bishop Don Wimberly of Texas, Fr. Agimm instituted a transparent financial accounting system and asked committee members to undergo background checks which they repeatedly refused. The group resigned after a meeting attended by the local sheriff in January.

Some of Fr. Agimm's critics have accused him of neglecting his visitation duties. They have made negative comments about him to the media and in recent weeks some members have stood in the back of the church and heckled him while services were being conducted. After Fr. Agimm was physically removed from the altar on Feb. 10, he and the rest of the leadership team felt the situation was out of control. Fr. Agimm and his family felt so threatened that the diocese recently installed an alarm system in the vicarage. The couple has small children, and his wife is pregnant with twins.

BRIEFLY...

Archbishop of York **John Sentamu**, the second-highest ranking cleric in the Church of England, has urged Kenya's politicians to find a solution to the crisis that has gripped the country since disputed elections at the end of December. Visiting western Kenya, Archbishop Sentamu promised to seek humanitarian assistance from the Church of England.



Hundreds attended a service Feb. 2 dedicating St. John's Church, Los Angeles, as the pro-cathedral of the diocese. In his sermon, the Rt. Rev. J. Jon Bruno, Bishop of Los Angeles, envisioned St. John's as a liturgical and worship center with enough capacity to hold ecumenical and interfaith gatherings, confirmations, ordinations and the annual renewal of vows service for clergy.

Penny Jennings/ENS photo

Sale of Central Florida Property Nets \$15.5 Million

A parish in the Diocese of Central Florida has realized a \$15.5 million gain on a multi-acre tract of land it bought six years ago for \$900,000. The proceeds from the sale are restricted for use by a school affiliated with St. Andrew's Church, Fort Pierce.

The property was originally purchased with the idea of relocating the school there, but that became impractical after the church was unable to obtain a zoning exemption for the parcel zoned for industrial use. St. Andrew's sold the property for \$17 million to IDI, an Atlanta-based company that plans to build a 1.3-million square-foot warehouse and distribution center.

"This will enable us to make some significant qualitative changes at the school," said the Rev. John Liebler, rector of St. Andrew's Church and School. "I'm sure all Episcopal schools would like to be able to accept all students meeting admission criteria regardless of financial ability. We now have the wherewithal to accomplish that."

Fr. Liebler said St. Andrew's School has 175 students enrolled in pre-kindergarten through eighth grade. In addition to making more financial aid available, he said St. Andrew's will raise teacher salaries, hire more instructors, and may offer a senior high school program in the future.

Two More Candidates Added to Maryland Ballot

The standing committee of the Diocese of Maryland recently announced the addition of two more candidates for the March 29 election of a successor to the Rt. Rev. Robert Iloff, who retired as bishop of the diocese last year.

The two candidates are: The Rev. Canon Mark Gatza, canon missionary for clergy deployment, congregational development and evangelism in the Diocese of Maryland, and the Rev. Lura M. Kaval, rector of St. Christo-

pher's Church, Linthicum, Md.

The two nominees by petition join four candidates previously announced by a diocesan search committee [TLC, Jan. 27]. All six nominees will meet with members of the diocese at a series of local gatherings prior to the election, to be held at St. James' Church, Lafayette Square, Baltimore. Assuming a majority of standing committees and bishops with jurisdiction consent to the election, the bishop will be consecrated on June 28.

Bishop Kelshaw Joins Ugandan Church

The Rt. Rev. Terence Kelshaw, former Bishop of the Rio Grande, has joined the Church of the Province of Uganda. Bishop Kelshaw sent a letter to Presiding Bishop Katharine Jefferts Schori on Feb. 14 to inform her of the development. He wrote, "I have therefore requested and been received into the Province of the Church of Uganda (where I once lived for two years) and I believe I sense a certain security and unity with that decision and with that province."

Bishop Kelshaw said via email that he has wanted to leave The Episcopal Church (TEC) for more than five years, but that his responsibilities as bishop of the diocese prevented him from acting until now.

"Frankly, I have not taken Holy Communion in the House of Bishops

in about 13 of the 15 years I was in there because I did not consider myself in fellowship due to the pronouncements they were making concerning themselves and the church," he wrote.

Bishop Kelshaw said he will serve as bishop-in-residence at St. James' Anglican Church, Newport Beach, Calif.

Bishop Kelshaw, who served as the diocesan bishop from 1989 to 2005, is the second bishop in the Rio Grande to leave The Episcopal Church. The Rt. Rev. Jeffrey N. Steenson resigned in September to join the Roman Catholic Church. A native of England, Bishop Kelshaw, 71, transferred to The Episcopal Church in 1980 to become a faculty member of Trinity School for Ministry.

Pittsburgh Rector Reaches Out to Group of Dissenters

The rector of one of the largest parishes in the Diocese of Pittsburgh, who is also a long-time critic of Bishop Robert Duncan, has called a group of 12 theologically conservative members of the clergy to join liberal members to work for internal reform of the diocese and The Episcopal Church.

"You have, in my opinion, struck a blow for Anglican comprehensiveness," said the Rev. Harold Lewis, rector of Calvary Church, Pittsburgh, in a letter sent to the 12 who went public with their opposition to plans by Bishop Duncan to remove the diocese from The Episcopal Church [TLC, Feb. 24]. "Many of us have long believed that the difficulties facing The Episcopal Church today, however serious, in no

way necessitate a parting of the ways of the sort that the bishop has espoused.

"While there are undoubtedly challenges before us, I pray that those challenges will elicit the best in each of us. I look forward to many collaborative efforts involving those from both the 'epistle and gospel' sides in the months and years ahead."

In 2003, Fr. Lewis and the vestry filed a lawsuit against Bishop Duncan and other diocesan leaders on behalf of the parish and diocese in an attempt to prevent the removal of any property from TEC in the event of a split. The suit was settled in 2005, but reopened the following year over allegations that Bishop Duncan was not honoring the out-of-court terms of settlement.

New Primate Elected for the Church of the Sudan

The Episcopal Church of the Sudan elected the Rt. Rev. Daniel Deng Bul, Bishop of Renk, to serve as its next primate at a special meeting of the church's General Synod Feb. 14.

Bishop Deng will succeed Archbishop Joseph Marona, who retired Dec. 31 because of poor health. Arch-

bishop Marona had served as Sudan's primate for eight years.

Bishop Deng was elected on the first ballot out of a field of three nominees at All Saints' Cathedral in Juba.

Anglican Communion News Service contributed to this report.



Steve Waring photo

The Rev. Tom Holtzen (left), associate professor of historical and systemic theology at Nashotah House, listens to the Very Rev. Matthew Gunter, rector of St. Barnabas' Church, Glen Ellyn, Ill., during the Seabury panel discussion on Holy Communion Feb. 13.

Seabury Panel Debates Communion for Unbaptized

A six-member panel forum comprised of theologians and rectors discussed the practice of welcoming the unbaptized to receive communion Feb. 13 at Seabury-Western Theological Seminary in Evanston, Ill.

The discussion, titled "Who May Be Invited to the Table?," drew about 70 students, trustees, area clergy, faculty and students and faculty from nearby seminaries. It was part of a year-long study recommended by the board of trustees after it was revealed that all persons had been invited to the altar during the commencement service last May [TLC, Aug. 5]. The panelists were divided between those in favor and opposed to the practice. The Very Rev. Gary Hall, dean and president of Seabury, served as moderator.

"Seminaries are for the most part theologically independent so that we can be a laboratory," Dean Hall said in closing remarks. "On the other hand some, especially the bishops on our board, say it makes it more difficult for them to hold parish clergy accountable."

The Rev. Ruth Meyers, academic dean and professor of liturgics at Seabury, organized the panel and selected the participants. "This is a very critical discussion for the church at this point in our history," she said. "The Eucharist is now the principal service. We are also in a post-Christian culture where we have more visitors who are unbaptized."

Steve Waring

Call to Break from RCRC

Delegates to the convention of the Diocese of **San Diego** approved all 11 resolutions introduced, including one calling on the 76th General Convention to "end the officially sanctioned affiliation of The Episcopal Church with the Religious Coalition for Reproductive Choice" (RCRC). Convention met Feb. 8-9 at St. Margaret's Church, Palm Desert, Calif.

The RCRC resolution was a substitute for the original, which called on the diocese to dissociate from a decision made by Executive Council in January 2006 to join the RCRC on behalf of The Episcopal Church.

Convention also adopted a resolution that urges the Rt. Rev. James R. Mathes, Bishop of San Diego, to appoint "a theologically diverse task force of clergy and lay people reflective of the diocese, to study holiness in relationships and blessings in churches" and to prepare an academic paper on the subject for presentation during convention next year.

Among other resolutions approved were ones calling for research into legal issues surrounding inclusion of youth among the councils of the church, a canonical change requiring diocesan council each year to submit a "balanced" budget to convention for consideration and another warmly embracing the United Nations' Millennium Development Goals. Convention also approved an outreach ministry to Sudanese refugees at St. Luke's, San



Jim Carrington photo

The Rev. Carol Stewart, deacon at Grace Church, Canton, Miss., speaks to the Mississippi council about the "Congregations for Children" program of the diocese in conjunction with other denominations in the state.

Diego, becoming a subsidiary not-for-profit corporation of the entire diocese.

During his address, Bishop Mathes commended the diocesan youth council and a growing Episcopal campus ministry, ongoing ecumenical fire recovery efforts, outreach through agencies such as Episcopal Community Services and others, and the efforts of diocesan council to implement a strategic plan adopted by the convention in 2007.

The Rt. Rev. Michael Curry, Bishop of North Carolina, was the convention keynote speaker. He urged members of the diocese not to be fearful of the gathering storms, but to continue focused on mission and evangelism.

A \$2.7 annual budget was approved.

Tightening the Belt

The annual council of the Diocese of **Mississippi** eliminated funding for a new diocesan staff position as part of a total of \$470,000 trimmed from the diocesan budget during its meeting Jan. 25-27 in Natchez. Four resolu-

tions were adopted during the business session.

The \$3-million budget originally presented to council contained a deficit of \$486,072. The deficit was reduced to \$14,701 by eliminating the new senior-level diocesan staff position, increasing income from trust funds, and maintaining most budget requests at the amount approved last year.

The new position of canon for mission was one of three major structural changes recommended by a diocesan task force. Council received the report, but took no action on its other recommendations to merge the standing committee, executive committee and trustees into an executive council, and a third replacing most diocesan committees with limited-duration task forces.

A substitute resolution calling on members of the diocese to "be mindful of the power of corporate affirmations of Jesus Christ as our Lord and Savior and commend each member of the church to carry the good news of Jesus Christ's saving grace to the world outside church doors" was approved after brief debate. Other approved resolutions urged responsible stewardship of natural resources, renewed commitment to rebuilding along the Gulf Coast, and an affirmation of Bishop Duncan M. Gray III's call to meet the needs of local communities and serve as beacons of hope in the world.

Bishop Gray suggested that this would be a good year to focus more time and attention on the diocese's internal life. He promised to ask the diocesan executive council to facilitate a year-long conversation about what local congregations require from the bishop and staff in order to grow. These suggestions would be incorporated into the reorganization plan envisioned in the task force report, he said.

"In our day where faithfulness to God requires a missionary ethos and a mission-driven church, our structures are increasingly inadequate and problematic," he said.



Diocese of San Diego photo

The choir at San Diego's convention Eucharist.



Faith Foundations

Part 5: The Liturgy

By Hugh C. Edsall

The service most Episcopalians will find in their churches on Sunday is the Holy Eucharist, the only service Jesus himself established for regular Christian worship, and the central act of worship in the One, Holy, Catholic and Apostolic Church.

The word "Eucharist" is a combination of two Greek parts: *Eu*, meaning "good," and *charis*, meaning "gift." We hear that it means "thanksgiving," and surely thanksgiving to God for his mercy is involved, but it's more than that. The service actually sets forth the greatest of all "good gifts," our Lord Jesus Christ's gift of himself.

The Holy Eucharist is one of several names for this central act of Christian worship. In some places, it is called "the Mass," which is really a nickname, being short for the closing words of the old Latin rite, *Ita missa est*, used in dismissing the faithful. In some places the service is called "Holy Communion," but actually that refers to the part of the service where people receive communion. "Divine

Liturgy" is usually used by Christians of the Orthodox tradition. It means God's work of the people. "The Lord's Supper" is used by many protestants to describe an act of worship, but it really refers to the night Jesus instituted the service and gave it to us.

Regardless of what the service may be called, as practiced by Episcopalians there are two main sections of the service: The preparation, or the service of the word, and the action.

When our Lord gave us the service, he did four things:

- He took bread and wine.
- He consecrated the bread and wine, saying "This is my body," and "this is my blood."
- He broke the consecrated bread.
- He distributed both to the disciples.

We repeat these four actions as the central part of every Eucharist, and they are all that is strictly necessary for a "valid" Eucharist. However, those actions would take only

five minutes or so. The brevity of such a service would hardly indicate the great reverence we should have for the coming of Jesus himself to feed us with his own substance and life. So before these great actions we have preparation — prayer, scripture reading and confession — to get us ready for the coming of our Lord.

In the early days of the Church, catechumens (those who were just learning their catechisms or basic doctrines of Christianity) were allowed to stay only for this preparation part of the service. Then they were sent away. Only those who had made their baptismal commitment to Christ were allowed to remain for the second section — the Eucharist itself.

This preparation or service of the word begins with a sentence of acclamation which may vary with the season. “Blessed be God, Father, Son and Holy Spirit” is used most often. It is followed by the Collect for Purity, in which we acknowledge that even though our sinfulness and our brokenness make us unworthy to offer God praise, he wants us there anyway.

This is followed by a hymn of praise, usually the Gloria in Excelsis — pure adoration, praising God for being God, not only for all the things he’s done for us, but just for existing!

Next is the collect of the day, a summary-type or “collecting”-type prayer that sums up the prayers of the people. There is a special collect for each Sunday of the year and for each major holy day. Many other occasions have their own collects too.

The collect is followed by readings of the scriptures, often by members of the congregation who step forward to read an appointed lesson. Usually there will be a reading from the Old Testament, a reading from the psalms, and a reading from the Book of Acts or one of the epistles. The gospel is always read or sung by a deacon or priest.

A sermon follows the gospel reading and may explain the readings and show how they apply to life in the present, or the preacher may preach on whatever he or she chooses. The sermon is followed by the reading of the Nicene Creed, the great framework-statement of Christian belief [TLC, March 2].

Then the Prayers of the People are read — often by a deacon or lay person. In these prayers, we are opening channels for God’s love and power to flow to various persons and causes. In order to be spiritually clean before receiving communion, we say the General Confession. At some times of the year, the confession and absolution by a

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priest may be said at the beginning of the liturgy. Before entering the second part of the Eucharist, there should be a sense of peace and unity within the body, and so we greet one another with the exchange of the Peace.

The Offertory

The liturgy continues with the Offertory, a time when representatives of the congregation bring to the altar the bread and the wine to be used in the Eucharist. Another important part of the Offertory is that those present offer themselves to God. In addition, money-offerings are part of the offertory as they symbolize our dedication of ourselves, our life and labor, to God.

There is a three-part introduction to the action of consecrating the bread and wine — the *Sursum Corda*, in which we lift our hearts in joy to God; the *Sanctus* (holy), in which we sing or say praise to God; and the *Benedictus* (Blessed is he who comes), the greeting of the approaching Messiah entering Jerusalem.

This introduction is followed by a short narrative of what God has done for us, and then the words of institution — the words Jesus spoke as he consecrated first the bread and then the wine. The Eucharist sets before the Father the sacrifice Jesus made for us. He offered himself. Therefore Jesus, both priest and victim of the sacrifice, offered to atone for the sins of everyone who would believe in him.

The Lord’s own prayer appears in all services of the Church, and it follows these important actions in the Eucharist. Next is the breaking of the bread as the celebrant breaks the consecrated host, the body of the Lord, as Jesus did.

The fourth action of our Lord was to give his body and blood to the disciples assembled with him. All persons who are members of the body of Christ by virtue of their baptism are invited to receive the food which maintains life in that body. We receive communion with careful reverence.

Following communion, we recite a prayer of thanksgiving for what God has just given us. Then the priest or bishop blesses those assembled, and the deacon or celebrant dismisses the congregation.

While space does not permit all the details that could be written about the Eucharist, we need to remember two very important things about it:

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 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 is excerpted.

Next week: The prayer book.

Flaws in Misconduct Canons

Did You Know...

To honor retiring Bishop Edward Salmon of South Carolina, the Swamp Fox Restaurant in Charleston named the bishop's favorite dish as "The Bishop's Salmon."



Quote of the Week

The Rev. Canon Aaron Mwesigye, spokesman for the Church of Uganda, on The Episcopal Church:
"How can they still be Anglican when they don't believe what Anglicans believe?"

Barring a tidal wave of negative letters being sent to the task force charged with rewriting The Episcopal Church's "misconduct canons," clergy and lay leaders may have to stop and ask themselves whether anyone might be offended before publishing a critical opinion piece or posting an edgy blog entry on the internet.

That's because among the changes being proposed by the "Title IV Task Force II" are those that would expand the definition of conduct unbecoming a member of the clergy to include virtually any public criticism of the church and its policies, and others permitting misconduct complaints to be filed "in any manner and in any form." The task force recently released a draft of its work. Public comment on the 40-page document concludes June 30. The task force's final report will be submitted for consideration to the 76th General Convention in 2009.

In an interview with Episcopal News Service, Steve Hutchinson of Utah, chairman of the task force, said the group sought to move away from a criminal justice model. He said the group recognized "that a reconciliation model is more consistent with our theology," and that it should consider other professional-misconduct models, such as the American Medical Association's code.

There is "an emphasis on pastoral resolution" at all stages, Mr. Hutchinson told ENS, yet there is also a requirement that any pastoral resolution between a bishop and priest or deacon be reviewed and approved "so that there's not the appearance of fair or unfair allegations or sweetheart deals."

The draft is also to be commended for explicit language that requires impartiality of all court officers and for requiring trials to be held expeditiously. It also strengthens the appeal process. These and other positive attributes are overshadowed by the court's insistence on having the last word.

"Proceedings under this title are neither civil nor criminal but ecclesiastical in nature," states a section titled General Provision. "These proceedings represent the responsibility of this church to determine who shall serve as members of the clergy of this church, reflecting the polity and order of this hierarchical church. Members of the Clergy have voluntarily sought and accepted positions in this church and have thereby

given their consent to subject themselves to the discipline of this church. They may not claim proceedings under this title constitutional guarantees otherwise associated with secular court proceedings."

In other words, by accepting clerical orders in The Episcopal Church or by accepting a volunteer lay leadership position one is assumed to have waived all constitutional rights not specifically granted.

The revisors are likely to continue a concentration of authority in the primate at the expense of diocesan autonomy. Previously, diocesan courts handled complaints against parochial clergy. Under the new proposal, appellate courts from the church's nine regional provinces would have greater authority to overrule diocesan decisions.

Consent of Senior Bishops

The draft explicitly permits some canonically gray actions which Presiding Bishop Katharine Jefferts Schori recently undertook. For instance, in the present canons, the consent of the three senior bishops with jurisdiction was required before a bishop could be inhibited and tried for abandonment of communion. Bishop Jefferts Schori was unable to obtain the consent needed to inhibit Bishop Robert Duncan of Pittsburgh, but she vowed to hold a hearing in the House of Bishops all the same. Under this proposal, all that would be necessary for a vote would be the consent of the review committee. The proposed revised canons also clarify the reasons for which lay volunteers can be removed and the process by which that is accomplished.

The biggest flaw in both the current and revised disciplinary code is its vulnerability to making decisions based on majority will rather than the rule of law. For more than 10 years priests and bishops have flagrantly violated the canons by inviting the unbaptized to partake of communion. Since the majority of Episcopalians are either indifferent or willing to tolerate the violation as permissible experimentation, discipline is rare to non-existent. Infractions against other canons, particularly those with respect to property and the transfer of canonical licenses to other Anglican churches, are enforced to the letter of the law.

Steve Waring, news editor

So Much Grumbling

One of our subscribers sent an interesting note the other day in which she lamented the fact that whenever she goes to church — her own or another — she encounters unhappy people. Our correspondent said she's found a variety of reasons for people's unhappiness, but she's bothered by it, regardless of the causes.

Going to church should not be an unhappy experience, although most of us probably could think of issues that make church-goers unhappy. The quality of clergy, whether it's reflected in poor sermons, sloppy liturgy, or a lackadaisical attitude, might set people off. Sometimes church politics can be a cause. Perhaps seeing someone in the congregation brings back bad memories of an argument at a vestry meeting, a vivid reminder that church politics can be as vicious as partisan politics. Noisy children, uncomfortable temperatures, people singing off key, and parishioners talking can all make for a sour Sunday morning.

It doesn't have to be and shouldn't be that way. Being in church should be a joyous experience. By remembering that we go to church to worship God, perhaps our focus can be turned more positive. By intentionally taking our minds off the nearby intrusions, maybe we can concentrate on giving thanks to God for the opportunity to worship and to receive the Blessed Sacrament. And if your church is fortunate enough to have periods of silence during the liturgy, they might be good times for us to recognize how unimportant our grumbles may be. Let us give thanks for all who are present, even the one who is blowing his nose loudly in the next pew. All of them, no matter how annoying, are fellow members of the body of Christ, and for this we should rejoice.

By remembering that we go to church to worship God, perhaps our focus can be turned more positive.

Wrong Timing

The national Executive Council, which undertakes the business of The Episcopal Church when the General Convention is not in session, met recently in Quito, Ecuador. In this time of tightened budgets, a difficult economy, and steep airfares, we need to ask whether the council needed to meet in that location.

There is nothing new about the council holding a meeting in Latin America. At least once in every triennium the council has tried to schedule a meeting in Province 9, which is comprised of dioceses of The Episcopal Church in Central and South America. Meetings in Panama, Guatemala and Honduras in recent years illustrate this strategy. But the church was in a more stable condition and probably in a more favorable economic environment when those meetings took place. Now is not the time to send more than 40 council members and staff members from the Church Center to Ecuador for five days.

The idea of having Ecuadorian Episcopalians experience a church governing body in action, and for American church leaders to see Latino ministries up close and personal is appealing, but we wonder whether it might have been able to take place at a more propitious time.

The Battle for Who Is 'Right'

By Lee Powers

In recent years, some congregations have voted to leave or "disaffiliate" from The Episcopal Church. There are usually expressions of sorrow at their departure, and sometimes expressions of good will and hope for their faithful ministry in their new churches.

But when it comes to the property of those congregations, it is a different matter. Some dioceses are in court, suing to retain the property, and The Episcopal Church has indicated that it will consider taking action in court if a diocese fails to seek full market value for any property it agrees to sell to a departing group of members.

St. Paul asks the Christians at Corinth this question: "When any of you has a grievance against another, do you dare to take it to court before the unrighteous, instead of taking it before the saints?" (1 Cor. 6:1).

It leaves me wondering why any diocese or The Episcopal Church would choose to do exactly that — sue in the public courts a congregation that tries to retain ownership of its property. I can think of two reasons that may explain why this is being done:

Fiduciary responsibility: A canon of The Episcopal Church states the following: "All real and personal property held by or for the benefit of any Parish, Mission or Congregation is held in trust for the Church and the Diocese thereof in which such Parish, Mission or Congregation is located. The existence of this trust, however, shall in no way limit the power and authority of the Parish, Mission or Congregation otherwise existing over such property for so long as the particular Parish, Mission or Congregation remains a part of, and subject to, the Church and its Constitution and Canons."

This "Dennis Canon" seems to indicate that a "trust"

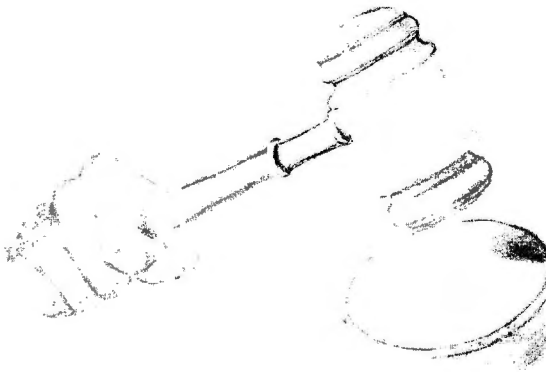
interest in property of Episcopal congregations exists, so that to allow departing members to claim ownership of the property would be to ignore this trust provision. If a diocesan bishop or the Presiding Bishop were to watch a congregation claim ownership of its property and to then use it under the jurisdiction of another church, or independently, then those bishops with jurisdiction could be liable for allowing the alienation of property. Hence an insistence that a departing congregation must pay the fair market value of the property to the diocese.

Perpetuity of the church's mission: When a congregation comes under the jurisdiction of a bishop, and accedes to the Constitution and Canons of the church, it becomes an Episcopal church in communion with the convention of that diocese. One could reasonably argue that those who placed the church under the jurisdiction of The Episcopal Church had every intention of it continuing in that status in perpetuity. What right would subsequent members of that congregation have to determine that intention has ended, and upon leaving,

to take the property with them?

Both of these arguments probably express, in some limited fashion, the rationale of pursuing relief in the courts to protect these properties for The Episcopal Church. These matters need to be adjudicated, but I question the faithfulness to larger principles of faith in laying the matter before the secular courts.

This brings us back to St. Paul, who addresses matters of discipline in his letters to the churches. Members of the Corinthian church were seeking redress of grievances with each other before the judicial courts of their province. The members of the church may have had previous experience before these courts and found satisfactory outcomes. But Paul was not satisfied with this practice in the church among believers.



Sarah Mellott art

In his classic book, *Missionary Methods: St. Paul's or Ours?*, Anglican missionary Roland Allen noted that Paul never referred to the law when applying discipline. His message was that through their baptisms they had received the Holy Spirit, who would guide them in deciding matters and applying discipline.

I remember hearing the testimony of a woman who went to court frequently, seeking relief when her children's father paid less than the ordered child support. The parents were hardly civil to each other, and the children suffered the most, watching two people they loved treat each other with contempt. Finally the mother said to the father, "Send what you will send; if we are cheated, then we are cheated." It was a breakthrough moment. They began to talk to each other with civility, focusing on the children's well being and need for a relationship with each of them. The war about "right" was over — not because one person had won, but because everyone was losing. They stopped fighting in order to save their children.

Rather than ask about who is "right" in these property disputes, I ask only this — who is being hurt? Jesus told the religious leaders of his day why the truth evaded them when he said, "Is not this the reason you are wrong, that you know neither the scriptures nor the power of God?" (Mark 12:24). He showed us that knowledge of God's word alone will not lead us into truth if we don't also trust in the power of God.

Aren't our present battles really about money? Our money bears this motto: "In God We Trust." In the church, it seems otherwise.

Paul refused to impose the law of Moses or to allow reference to civil law to settle matters in the churches. He argued against those who sought to trump the work of the Holy Spirit with the law. He received guidance from the church leaders in Jerusalem on how to promote fellowship between Jewish and gentile believers, but nowhere do we find him quoting that decision as law. In all things he trusted that the new church was filled with the Holy Spirit, and that in their midst were trusted members who could decide disputes as they arose.

Perhaps we have ended in the courts by default, as The Episcopal Church didn't establish any independent judiciary to settle matters related to the application of its canons. We have executive and legislative bod-

Aren't our present battles really about money?

Our money bears this motto:

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ies, but no permanent, independent bodies of godly judges. So we run to the courts. Some people praise and others decry the Presiding Bishop's "mojo" in these matters. I will rejoice when all our apostles of today follow the apostle of old in trusting the real "mojo" in the church — the Holy Spirit. Paul received counsel from the legalists in Jerusalem. Our bishops have heard from their lawyers. The courts would rather see us settle our own matters and the interpretation of our canons by ourselves. Could not judicial bodies be established to settle such matters?

Are there no Spirit-filled members with such gifts in The Episcopal Church? Perhaps a broader, non-legal interpretation of the meaning of the beautiful word "trust" that is in our canons could be discovered by such judges, and war over who is "right" could end. Paul asked the church of his time this question: "If the world is to be judged by you, are you incompetent to try trivial cases?" (1 Cor. 6:2). I pray that we are not. □

The Rev. Canon Lee Powers is the canon to the ordinary in the Diocese of New Jersey.

Honor Tolerance

In the article on the "Remain Episcopal" event in the Diocese of San Joaquin [TLC, Feb. 17] it states (concerning the former standing committee of San Joaquin): "If the six are still members of The Episcopal Church, it is unclear how they could be removed from office."

As a priest in the Episcopal Diocese of San Joaquin, and one of the few priests who did not vote in favor of schism, I did not see one member of the (then) standing committee standing alongside me to vote against leaving The Episcopal Church.

Even Bishop Schofield said that they had "resigned," and they stated that they had not resigned. In trying to get their stories straight, and in their response to the Presiding Bishop, they state that they "do not recognize her."

In their actions and statements, how can one say they are still members of The Episcopal Church when they have broken their ordination vows, and reject the canons and constitution of The Episcopal Church?

I don't agree with everything that has happened within The Episcopal Church or the General Convention, but tolerance is a word that Anglicans around the world have honored. It seems as if TLC has bent over backwards to be one-sided in many issues about The Episcopal Church, about the Presiding Bishop (in not giving the context in which many of her statements were made), and about the schism in San Joaquin.

The Church belongs to Jesus, not to liberals, conservatives, schismatics or whatever label we may put on people or groups. It is his, and he will correct any errors, fallibilities, or any deficiencies no matter what utopian organizations people wish to create.

*(The Rev.) John H. Shumaker
San Andreas, Calif.*

Insight and Wisdom

Once again I find Philip Cato speaking with insight and wisdom to the state of the church. His reflection, "Wrong Direction" [TLC, Feb. 3], is right on target and darn near prophetic.

I served in the same diocese where he was head of the commission on ministry. I have seen the same kind of "I have a call to ministry therefore I must be allowed to be ordained" (my words) played out to the point it has become a "civil right" to be ordained no matter what one's theology, psychology, or other measures of suitability. Political correctness and the church are not always compatible. Are we not to be in the world but not of the world?

I also refer readers to Fr. Cato's Viewpoint article on the authority of bishops [TLC, Feb. 18, 2005]. It invites careful reflection on the state of the occupants of the House of Bishops as opposed to the expectations of our founders.

*(The Rev.) D.F. Lindstrom
Greenville, Ala.*

Unlearned Lessons

As work continues on the Anglican Covenant [TLC, March 2], I remain unconvinced that any good can come of it for The Episcopal Church, judging from the recent history of the Windsor Report.

The Windsor Report was something into

which we slipped at a time when we were wringing our hands about demonstrating our commitment to avoid schism. Whatever good faith or original intention, Windsor became an instrument to appease the Global South primates and the rigorists here and elsewhere, who in turn would use Windsor to humiliate and punish The Episcopal Church.

So much for appeasement, and the unlearned lessons of history — as usual!

Meanwhile, by increments, the same primates continue to try to create a parallel Anglican Communion while demanding that The Episcopal Church repent of its commitment to justice and inclusion of homosexual persons.

With apologies to the custodian of the Book of Common Prayer, the lesson of our recent history goes something like this: "As it was in the beginning with Windsor, is now and ever shall be with the Anglican Covenant!"

We have the Chicago-Lambeth Quadrilateral. To both Windsor and the Anglican Covenant, let's just say No!

*(The Rev.) Robert Russell Smith
St. Mark's Church
Perryville, Md.*

True Interpretation

Bravo to the Rev. Karl Schaffenburg's response [TLC, Feb. 24] to the Rev. Donald Hill [TLC, Feb. 10]. Regarding his quote from the



PEOPLE & PLACES

Catechism at the top of the BCP page 853, I would add that the question and answer at the bottom of this same page are pertinent as well: "Q: How do we understand the meaning of the Bible? A: We understand the meaning of the Bible by the help of the Holy Spirit, who guides the Church in the true interpretation of the Scriptures."

If the Holy Spirit guides us in the true interpretation of the scriptures, then false interpretations exist too. People sometimes say to me, "The Holy Spirit has given me a different interpretation than he has given you." In light of the above, the answer is that the Holy Spirit has only one, true, objective interpretation for a biblical passage. He is not going to say that both "green and red mean go" at the same time. Have they stopped teaching hermeneutics in seminary?

As Fr. Schaffenburg aptly pointed out, many clergy and laity within the church today do not "recognize the truths ... taught by the Holy Spirit." As stated at the bottom of BCP page 852, maybe the problem lies in that "the presence of the Holy Spirit" is not in their lives because they haven't confessed Jesus Christ as Lord and haven't been "brought into love and harmony with God." It's time they turned and repented of their unbelief.

*Rob Kirschner
Lakeville, Mass.*

Out of Step

I am truly thankful for the Rev. Chuck Collins' letter [TLC, Feb. 10]. It takes a cleric's scholarly background to critique a piece like Fr. Fraser's signed editorial [TLC, Jan. 6]. We laity sit and pay from our pews, work in soup kitchens, give to mission, and pray for God's peace and love to spread throughout the world.

Fr. Fraser's brand of Anglo-Catholicism, I feel, isn't quite in step with God's. I feel sorry about this because it hurts not only Anglo-Catholicism, but our world as a whole. Yes, Msgr. Hamilton [TLC, Feb. 10], we need to do better.

*Susan Luard Lenz
Chicago, Ill.*

Appointments

The Rev. **Kenneth Semon** is priest-in-charge of Holy Faith, 311 E Palace Ave., Santa Fe, NM 87501.

The Rev. **J. Roger Senechal** is priest associate at St. George's, 4715 Harding Rd., Nashville, TN 37205.

The Rev. Canon **Joan A. Smith** is canon of the ordinary of the Diocese of Kentucky, 425 S Second St., Ste. 200, Louisville, KY 40202.

The Rev. **Patrick Soule** is deacon at St. Philip's, 85 Fairway Dr., Nashville, TN 37214-2148.

The Rev. **Michael Spurlock** is priest-in-charge of All Saints', 1401 Lee Victory Rd., Smyrna, TN 37167.

The Rev. **Daniel Tuton** is vicar of Hope Church, 5345 Wyoming Blvd. Ste. 107, Albuquerque, NM 87109.

The Rev. **Lynda Tyson** is associate at St. Luke's, 1864 Post Rd., Darien, CT 06820.

The Rev. **Angelo Wildgoose** is vicar of St. Anselm's, 2008 Meharry Blvd., Nashville, TN 37208.

William Witt is visiting professor of historical theology at Trinity Episcopal School for Ministry, 311 11th St., Ambridge, PA 15003-0547.

The Rev. **Susan Wyper** is assistant at St. Matthew's, 390 Cantitoe St., Bedford, NY 10506.

Deaths

The Rev. **Robert Stone Baker**, retired priest of the Diocese of New Jersey, died Dec. 25 at Kimball Medical Center, Lakewood, NJ. He was 82.

Fr. Baker was born in Boston, MA, and raised in nearby Quincy. He served in the Naval Reserve from 1943 to 1946, and then graduated from Brown University and Seton Hall University. He was ordained in the Diocese of Long Island, as deacon in 1951 and as priest in 1952. He was assistant at St. Andrew's Church, Williston Park, NY, 1952-56; rector of Messiah and Incarnation, Brooklyn, 1956-64; associate at St. George's, Rumson, NJ, 1964-65; and rector of St. Andrew's by-the-Sea, Rockaway, NJ, 1967-73. He was priest associate at St. James', Long Branch, NJ, from 2001 until the time of his death. Fr. Baker was a former lecturer at the Long Island School of Theology, and was a member of several diocesan committees.

The Rev. **Gareth Conley Holford**, 78, of Okmulgee, OK, died Nov. 13 in St. Francis' Hospital, Tulsa, OK.

Fr. Holford, a native of Okmulgee, was a graduate of Central State (OH) College. He pursued a career in haberdashery before seeking holy orders. He graduated from the General Theological Seminary, and in 1969 was ordained deacon and priest. He was curate at St. Peter's Church, Freehold, NJ,

(Continued on next page)

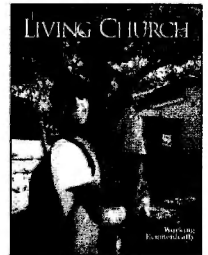
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POSITIONS OFFERED

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. Deadline for receiving applications to include introductory letter, resume, and current CDO profile is March 7, 2008.

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 and www.goodshepherdwc.org. Please send inquiries and CDO profiles to: **The Rev. Thomas J. Gehlsen, Ph.D.**, 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.

FULL-TIME MISSIONER FOR ADULT CHRISTIAN FORMATION AND CHILDREN'S MINISTRIES: *The Episcopal Diocese of Connecticut, Hartford, CT*. The missioner will have responsibility for oversight of the work of the diocese to educate children and adults in the Christian faith, and to inspire, equip and empower Christian formation leaders who work with children and adults in the diocese's 174 congregations. The missioner will report to the bishop suffragan. Applications are due by April. For details and application information visit: www.ctdiocese.org/newsletters/formationmissioner.pdf.

MUSIC POSITION OFFERED

FULL-TIME MUSIC DIRECTOR: *St. James Episcopal Church, Wilmington, NC*.

St. James Parish, a mainstream Episcopal church of 1,800 congregants founded in 1729, seeks a full-time organist/choirmaster.

The ideal candidate will be an accomplished musician and team player with excellent interpersonal and communication skills who can creatively inspire and educate the congregation and choirs, especially children. Current choirs include adult, children's and handbells. Casavant organ (2-manual/mechanical action/34-rank, 1965). Minimum bachelor's degree and 5+ years experience preferred; graduate degree and Episcopal church experience desired. Salary within AGO guidelines; benefits include health insurance, life insurance and pension. Send resume, supporting materials and representative recording (CD format preferred) of the following: 2 solo organ works of contrasting style/period, 1 hymn and 1 accompanied service music selection from *The Hymnal 1982* and 2 choral selections, to **St. James Parish, 25 S. Third St., Wilmington, NC 28401, ATTN: Music Search Committee**. A complete position description available on church website: www.stjamesp.org. Deadline for submission is **April 1, 2008**.

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PEOPLE & PLACES

(Continued from previous page)

1969-72, and rector of St. Stephen's, Riverside, NJ, from 1972 until he retired in 1994. Surviving are a son, James, and a grandson, Jordan.

The Rev. **Michael W. Lemons**, 59, of Warrenville, IL, died Nov. 25.

Born in Findlay, OH, he was educated at Findlay College, Michigan Tech University, and Seabury-Western Theological Seminary. He served in the Air Force as an aircraft commander. In 1994, he was ordained deacon and priest in the Diocese of Nebraska. Fr. Lemons was rector of Christ Church, Central City, NE, 1994-98, and rector of St. Luke's, Pawtucket, RI, 1998-2007. He is survived by his wife, Linda; three children, Christian, Peter, and Julianne Chandler; two grandchildren; a brother, John, and a sister, Carrie Kern.

The Rev. **Michael George Mayer**, 90, retired rector of Calvary Church, Wilmington, Del., died Dec. 13 in Dover, DE.

He was born in Germany, educated in England and at Columbia University and the General Theological Seminary. He served in the Army and became a U.S. citizen in 1942. He was ordained deacon in 1952 and priest in 1953 in the Diocese of New York. Fr. Mayer was chaplain at St. Mary's Children's Hospital, 1954-59; assistant at St. Mary the Virgin, New York City, 1959-64; assistant at Transfiguration, New York City, 1965-71; and rector of Calvary, Wilmington, 1971-88. He retired in 1988 and moved to Dover, where he assisted at Christ Church.

The Rev. **William Cary Sibert**, who served congregations in North Carolina and Massachusetts, died Dec. 13. He was 86.

A native of Fort Sill, OK, Fr. Sibert was a graduate of the U.S. Military Academy at West Point. He served 27 years in the Army, including duty in Japan, Korea and Vietnam. Fr. Sibert was also a military attaché to the U.S. Embassy in Lima, Peru. He retired in 1972 as a colonel. He was a graduate of Episcopal Divinity School, and ordained in 1975 as deacon and priest in the Diocese of Massachusetts. His ordained ministry was served as curate at St. Stephen's, Boston, 1974-75; rector of St. Matthew and the Redeemer, South Boston, 1975-80; and rector of Holy Trinity, Fayetteville, NC, 1980-83. He also was involved in supply ministry in the Diocese of East Carolina. Fr. Sibert is survived by his wife, Jessie; three sons, Will, Alan and John; and a daughter, Jane McManus.

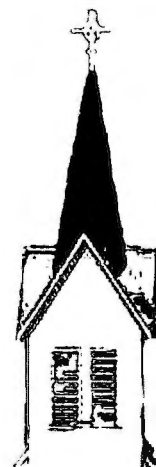
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Next week...

Parish Administration Issue

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Church Directory



PRESCOTT, AZ

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

FORT MYERS BEACH, FL

ST. RAPHAEL'S 5601 Williams Drive (239) 463-6057
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
 The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. Stephen Fregeau, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Dr. Allen Rosenberg, organist & choir dir
 Sun Eu 7:30, 9, 9 (contemporary), 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

HONOLULU, HI

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

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

CHICAGO, IL

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

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

NEW ORLEANS, LA

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

BOSTON, MA

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

NEWARK, NJ

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

PASSAIC, NJ

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

NEW YORK, NY

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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.saintthomaschurch.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 Evensong); Sat H Eu 12:10

ASHEVILLE, NC

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

SELINGROVE, PA

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

WELLSBORO, PA

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

CHARLESTON, SC

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

MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

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

CHURCH DIRECTORY KEY

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

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