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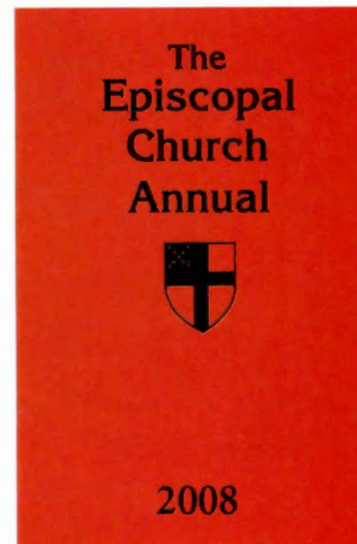
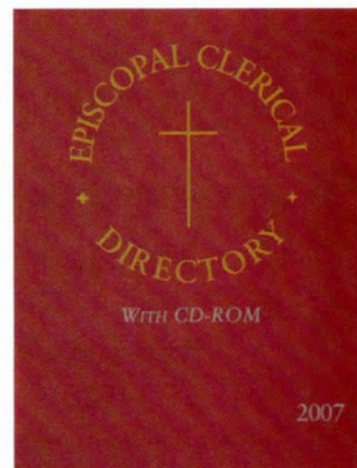
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THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

THIS WEEK



Photography by Laura Lynn

Volunteers and students join in a recent event as part of the youth program at St. John's Church, Ellicott City, Md., which is growing with the help of the Atlanta-based Fund for Theological Education (FTE) [p. 25].

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A cross on the campus of St. John's Church, Ellicott City, Md.
Photography by Laura Lynn

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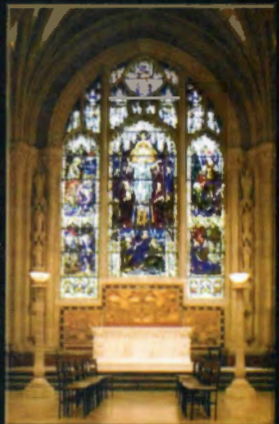
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SUNDAY'S READINGS

The Cross in the Old Testament

'My God, my God, why have you forsaken me?'

(Matt. 27:46)

Palm Sunday (Year A), 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

How do we move from knowing the facts of the crucifixion to grasping the interpretation of it? One helpful way is by looking into the Old Testament references found throughout all four passion narratives.

In Matthew's passion narrative, he makes effective use of Psalm 22 as backdrop to the crucifixion. From his references to this psalm, Matthew wants to unfold his interpretation of the cross of Christ.

All of the references come when Jesus is hanging on the cross. The first occurs when the soldiers cast lots for his garments. "They divide my garments among them and for my clothes they cast lots" (Psalm 22:18). These men, having already scourged him with a whip, now further scorned him by sitting near the wooden cross and throwing dice to see which one of them would get his shoes, his tunic and cloak. Yes, a man of sorrows whose life was poured out — not as a wasted life but as a sacrifice before God.

Insult and abuse come again from those passing by. (What a scene to witness as passing into Jerusalem to

buy ingredients for the Passover!) Their taunt, Psalm 22:7, "If you are the Son of God..." was Satan's temptation to prove he was the Son of God by any means other than dying on the cross. The irony was his divinity could be proven by no other means, and this was what made the sacrifice accepted.

The culmination of Matthew's account of Jesus on the cross comes with the cry of dereliction, the opening verse of Psalm 22, "My God, my God, why have you forsaken me?" Jesus knew the wrenching breach of intimacy with his Father. This was the cup he dreaded, the abandonment of his Father at the time of his death.

Matthew skillfully wove the truths of Psalm 22 into the truths of the crucifixion of Christ. Jesus showed himself to be the Son of God by this very death, a priestly sacrifice and perfect offering from God and for God. His ignoble death would become a triumph of hope for all who reviled and ridiculed him. There on the cross the horror of the world's sin was revealed, and the cost of our salvation was achieved.

Look It Up

Read Psalm 22 and compare it with Isaiah's Suffering Servant of chapter 53.

Think About It

Where do we see ridiculing of Christ's cross today? How can we express its hope?

Next Sunday

Easter Day (Year A), March 23, 2008

BCP: Acts 10:34-43 or Exodus 14:10-14, 21-25; 15:20-21; Psalm 118:14-29 or 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43; John 20:1-10 (11-18) or Matt. 28:1-10.

RCL: Acts. 10:34-43 or Jer. 31:1-6; Psalm 118:1-2, 14-24; Col. 3:1-4 or Acts 10:34-43; John 20:1-18 or Matt. 28:1-10.

One Lord, One Faith, One Baptism

Studies in Christian Ecclesiality and Ecumenism in Honor of J. Robert Wright

By **Marsha L. Dutton** and **Patrick Terrell Gray**, editors. Eerdmans. Pp. 346. \$35.
ISBN 0802829406.

Collections of essays in honor of someone, known as a *festschrift*, are notoriously varied affairs. The chapters can be from all over the place with very little cohering theme to be found. Such difficulty seems almost appropriate when putting together a group of essays in honor of the Rev. J. Robert Wright, Professor of Ecclesiastical History at the General Theological Seminary. Bob Wright has done so much, and been involved in so many projects, within The Episcopal Church, the Anglican Communion, and the Church catholic that sticking to one theme would be inappropriate. The editors manage to group the contributions into two areas



regarding the nature of the church (Christian ecclesiality) and possible future relations among the churches (Ecumenism).

After a warm tribute by the former Presiding Bishop, the Rt. Rev. Frank Griswold, the first section on ecclesiality contains a few patristic scholarly efforts on Christian confession (by the late Richard Norris), identity, and Origen's interpretation of scripture. There are chapters on Anglicanism in America, including ones on John Henry Hobart and Phillips Brooks. The second section honors Bob Wright's indefatigable ecumenical work over decades, especially with Roman Catholics, Luther-

ans, and the Orthodox. Anyone wishing to gain a sense of the background and possibilities of these dialogues can find it in this volume. There are essays by some well-seasoned ecumenists, e.g. Mary Tanner, Rozanne Elder, George Tavard, and Michael Root.

Two essays I would like to note, because of their acute relevance to the current state of the Anglican Communion, are by Stephen Sykes, "*Odi et Amo: Loving and Hating Anglicanism*," and by Ellen K. Wondra, "*We Ordain Them, They Don't; Must Differences on Gender and Sexuality Prevent Full Communion?*" Here we have thoughtful treatments of critical contemporary questions from a rich engagement with the tradition and the church. In other words, this a good attestation to the person and ministry of Bob Wright.

(*The Rev. Canon*) **Ralph McMichael, Jr.**
St. Louis, Mo.

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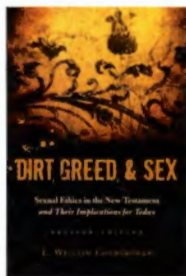


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Dirt, Greed & Sex
By L. William Countryman.
Fortress Press. Pp. x + 349.
\$18. ISBN 978-0-8006-3848-1.

This book was first published in 1988. It has now been reissued with minor adjustments. It purports to be a scholarly

analysis of New Testament sexual ethics and their implications for today.

To this reader, it is not so much an impartial study as a brief defense of a particular lifestyle and the promotion of the author's thesis that "For Christians who wish to stand in the ethical tradition of the Christian scriptures, affirmation of gay and lesbian co-

believers is not a matter of condescension or even generosity. It is essential to the church's honesty and spiritual health."

Hebrew concepts of purity and property frame the cultural climate which produced the ethical teachings of Leviticus, Jesus and Paul. Missing from the study is any serious analysis of the anti-Hellenistic revolt of the 2nd and 1st centuries B.C.

Also missing is any reference to AIDS or other STDs. Although Countryman holds the Sherman E. Johnson Chair of Biblical Studies at the Church Divinity School of the Pacific, one looks in vain for any exploration of sex as sacrament.

However, the book has value as a historical benchmark. Its thesis had a small minority of advocates at Lambeth '98, but has carried the day in The Episcopal Church.

*(The Rev.) Bob Libby
Key Biscayne, Fla.*

***I am the way, the truth, and the life.
No one comes to the Father
except through Me.***

John 14:6

Brothers and Sisters in Christ,

When our Lord spoke these words he answered questions that everyone asks. Where did I come from? Why am I here? Where should I go? The Bible teaches us that Christ is the author of life; his likeness is our greatest ambition; his salvation is our only way to heaven.

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— *The Rt. Rev. David C. Anderson*



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***I have fought the good fight,
I have finished the race,
I have kept the faith.***

2 Timothy 4:7

Take This Bread

A Radical Conversion

By Sara Miles. Ballantine Books. Pp. 320. \$14, paper. ISBN 978-0-345-49579-2.

This beautifully written memoir of a conversion to Christianity by a restaurant cook and radical journalist raised an atheist is a must read for Christians who would like to renew their faith.

Sara Miles experiences the Eucharist at St. Gregory's Episcopal Church in San Francisco in 1999, and her life is changed dramatically. Before her conversion, she thought most Christians spoke the same language and that faith seemed to be about certainty. "What a surprise," she exclaims after her conversion.

As she participates in the liturgy of the table, she is moved to extend communion to the world outside St. Gregory's by operating a food pantry that serves more than 250 people each week, using the sanctuary and the altar as its center. She describes "a



hunger beyond food which is expressed in food," and "that is why feeding is always a miracle."

Miles describes in detail her journey to begin the food pantry the week she was baptized as she answers Jesus' call to Peter to "feed my sheep." She sees the religious imagery of the bread in the Eucharist. "We can be the Eucharist to others," she begins to see. She describes the common lectionary as a common meal which people all over the world are having for breakfast each Sunday as the preacher salts and spices the scripture for each congregation. She speaks of the church being healed daily by the Good Samaritan, the strangers and foreigners, the wrong people who come to rescue us.

The book is sprinkled with thought-provoking questions about Miles' struggle to understand her own relationship to God and her ministry to which other Christians will relate. She describes conversion as a "process which keeps happening with cycles of acceptance and resistance, epiphany and doubt, periods of spiritual jet lag." As she is immersed in the Anglican tradition, she learns especially in wartime how the church can become perhaps the only place where ambiguity and unsettledness can be tolerated, a safe place where we can learn how to be open to people we would prefer to write off.

There is a moving story near the end of the book which exemplifies how this food ministry reaches out to many forms of hunger. An obviously abused child comes to the pantry, sees the baptismal font, and asks, "Is this the water God puts on you to make you safe?"

Miles' book calls each of us to reach out of our own safety and promises us as we answer the call to our baptismal ministry, we will experience the "sacrament of new birth" and especially be healed by those different from ourselves. Her message is that church and communion are about sharing food and praising God. She speaks to us from her restaurant background: "your table is ready."

*(The Rev.) Joanna Seibert
Little Rock, Ark.*

Holy Superheroes!

Exploring the Sacred in Comics, Graphic Novels and Film (Revised Edition)

By **Greg Garrett**. Westminster John Knox. Pp. 141. \$16.95. ISBN 978-0-664-23191-0.

Look, up in the sky! The author, a frequent observer of the intersections of spirituality and popular culture [and the subject of a profile in *THE LIVING CHURCH*, Oct. 14, 2007], explores parallels between the themes, concerns, and people of faith found in scriptures and contemporary society and those found on the pages of Marvel comics and graphic novels.

This book may be a way to coax die-hard comic collectors to crack open a Bible, but general readers will likely find the endless references to obscure superheroes and plotline minutiae to be tiresome and of little spiritual value.

Michael O'Loughlin

The Orthodox Church in the Byzantine Empire

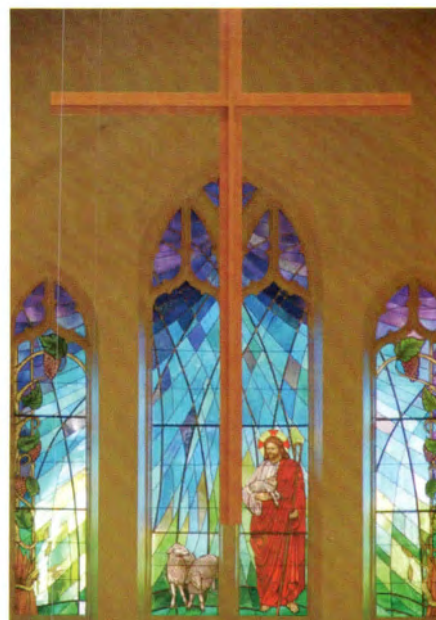
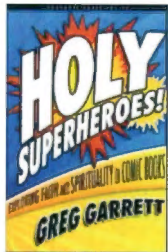
By **J.M. Hussey**. Oxford. Pp. xxvii + 411. \$125. ISBN 978-0-19-826456-9.

When Prof. Hussey's history of the Orthodox Church was published in 1986, it was immediately recognized as the standard treatment in English of its subject. Twenty years later, it is still the first book on the subject for any serious student. Now Oxford has brought out a new impression of the paperback edition of 1990.

The book covers the period from 600 to the fall of Constantinople in 1453, and therefore treats the Church and its relationship to the state during the flowering of Byzantine culture and empire.

It is good to have Prof. Hussey's book in the fine series of the Oxford History of the Christian Church available for a new generation of students and others who are interested in Orthodoxy and the development of European culture.

*(The Very Rev.) Peter Eaton
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BOOKS

The Jesus Way

By Eugene Peterson. Eerdmans. Pp. 301. \$22. ISBN 978-0-8028-2949-8.

To write a book about *The Jesus Way* seems misguided and presumptuous. To speak of the "way" of Jesus in our climate of rescuing Christianity from its history of exclusivity is surely unwise, and after two millennia of writings about Jesus, the endeavor seems immodest.

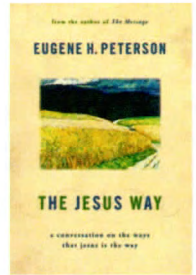
Eugene Peterson, however, is not just any author, but one of our most judicious and irenic authors. The subtitle of *The Jesus Way* — "a conversation on the ways that Jesus is the Way" — is indicative of his writings. In Peterson's more than 30 books over the years, he has always shown wisdom and reserve.

The Jesus Way is Peterson's third volume in his series of books on "spiritual theology." He is careful to specify that these volumes are "conversations," not dogmatic treatises. As with the other volumes, *Way* is marked by Peterson's careful, informed interpretation of biblical texts. He is a biblical theologian and pastor in mind and heart. He also writes with precision and clarity. There will be no mincing of words or muddle in thought in his writings.

What I found most engaging is Peterson's ability not to focus on a few words, or a particular incident from Jesus' life, but on the sweep of the biblical story that anticipates and informs what Jesus embodies and speaks. Peterson traces the way of the Lord through Abraham, Moses, Elijah, and others who reveal and prepare the way that Jesus extends and completes. Peterson also chooses Herod, Caiaphas, and Josephus as foils for ways that are specious, and Mary, Thomas, and "Resurrection Christians" as ways that replicate the Way.

The focus for Peterson is less on the "what" and more on the "how" of following Jesus.

(The Rev.) Anthony J. Petrotta
Wilsonville, Ore.



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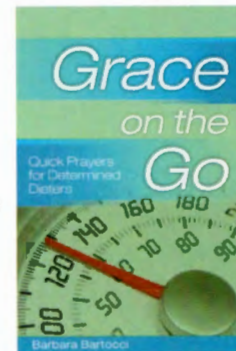
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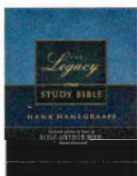
Parish and Personal Study

CONVERSATIONS WITH SCRIPTURE: The Gospel of John. By Cynthia Briggs Kittredge. Morehouse Publishing. Pp. 117. \$13 paper. ISBN 978-0-8192-2249-7.



The author, a professor of New Testament at Episcopal Theological Seminary of the Southwest, sees the Gospel of John as an invitation to become part of a "community of friends." Helpful side notes within chapters explain terms that may be unfamiliar. She succeeds in making readers want to open the gospel to examine what it says.

THE LEGACY STUDY BIBLE. Hank Hanegraaf, general editor. Nelson Bibles. Pp. 1,164. \$39.99, hardcover. ISBN 0718018036.



Thomas Nelson introduces a Bible formatted with wide margins and lined note pages that encourages readers to take

notes and "create a personal legacy" for continuing reference and for future generations. Each book of the Bible is introduced with information about key themes, the book's genre, important locations and dates, the author and context.

THE SHADOW OF THE GALILEAN. By Gerd Thiessen. Fortress. Pp. 232. \$22. ISBN 978-0-8006-3900-6.



The 20th anniversary edition of this "quest for the historical Jesus in narrative form" includes a new afterward by the author, professor of New Testament at the University of Heidelberg and the author of numerous books on the early Church. Between each chapter, "notes" to a fictitious colleague explain the research that went into the story-telling. A compelling, fast-paced read, the book also includes a helpful appendix and detailed notes.

TO BLESS THE SPACE BETWEEN US: A Book of Blessings. By John O'Donohue. Doubleday. Pp. 240. \$22.95. ISBN 978-0-385-52227-4.



Poetic blessings for many occasions from the author of the popular *Anam Cara*, who died earlier this year at the age of 53. There are dozens of prayers and reflections for a wide range of events and states of life, all with a Celtic flavor. For fans of this genre, and a handsome gift book.

BUILDING A HEALTHY MULTI-ETHNIC CHURCH: Mandate, Commitments, and Practices of a Diverse Congregation. By Mark Deymaz. Jossey-Bass. Pp. 240. \$23.95. ISBN 978-0-7879-9551-5.



Advice from the pastor of a Little Rock church whose congregation includes men and women from 30 different nations. Building his case on a foundation of scripture, the author

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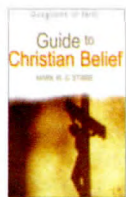


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identifies seven core commitments of a multi-ethnic church, then offers tips for church planting, revitalizing, or transforming a homogenous church.

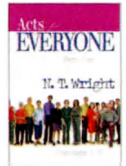
GUIDE TO CHRISTIAN BELIEF. By Mark W.G. Stibbe. Hendrickson Publishers. Pp. 137. \$14.95. ISBN 978-1-59856-224-8.

The vicar of a suburban congregation in London offers a user's guide to the foundational beliefs of Christianity. "Many people are longing to connect with God," the author notes, "but they no longer know what previous generations in most Western nations took for granted." It's a lot of ground to cover, but he clearly and concisely offers an interesting, informative overview of the faith, based on the Apostles Creed. Part of the "Questions of Faith" series.



ACTS FOR EVERYONE, Part 1: Chapters 1-12. By N.T. Wright. Westminster John Knox. Pp. 212. \$16.95. ISBN 978-0-664-22795-1.

Like the other volumes in the "For Everyone" series by the Bishop of Durham, this edition includes Bishop Wright's own translation of the complete text, followed by detailed background information and discussion notes, with thoughts on applying the passages to everyday life. A handy, thought-provoking companion for the Easter season and beyond.



WONDER AND OTHER LIFE SKILLS: Spiritual Retreats for Young Adults Using the Creative Arts. By B. Kathleen Fannin. Cowley. Pp. 144. \$16.95, paper. ISBN 978-1-56101-307-4.

In this resource for retreat planners, college chaplain B. Kathleen Fannin passes on her experience in conducting retreats and stresses why we need community in order to be fully human. Especially helpful is the chapter on vulnerability. She offers in detail her own retreat outlines and those of others. Extensive notes, lists of works cited and index round out this valuable reference.

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Parish Nursing Enhances Pastoral Ministry

An important component of the pastoral care team

By J. Gary L'Hommedieu

As the clergy staff person in charge of pastoral care in a corporate-sized parish, I recently had the good fortune to add a half-time parish nurse to my pastoral care staff. I have experienced a breakthrough in effectiveness as a result, and commend the parish nurse concept as a "win-win" to my pastoral colleagues.

Our pastoral care team consists of a single full-time priest (myself), four part-time, non-stipendiary deacons, 20 prayer team members, and about a dozen Lay Eucharistic Visitors. One other full-time priest on our staff joins in making hospital visits one day a week and other times as needs arise.

We already have good "coverage," and are able to visit hospitalized parishioners most days and respond to a whole variety of issues in the lives of our people at home. What



does the parish nurse add to such an impressive list of willing helpers and image bearers of our compassionate Lord?

In a word, knowledge. Not the knowledge of a technician who somehow makes ministry seem more "professional" to outsiders, but the special competence of a nurse trained in the specific areas of life span, coupled with the roles of the specialty practice of parish nursing.

As one of our parishioners said to the parish nurse, "The knowledge that you have, and knowing that you are praying for me is so soothing." This added bit of specialization completes the pastoral team and enables it to assist persons in their journey toward wholeness with a new level of professionalism.

When the pastor enters a clinical setting, he represents the compassion and concern of Jesus Christ. He carries the presence of Jesus sacramentally by virtue of his ordination. Words of counsel may be offered, helping sick persons or their families navigate through difficult decisions that need to be made. The pastor will pray, thus invoking the intervention of the living God and carrying the reminder of God's sovereign role in healing.

The parish nurse represents the presence of Christ in a different way

(Continued on page 16)

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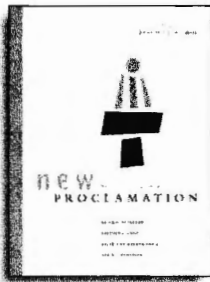
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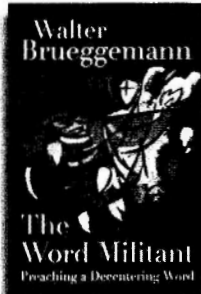


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Parish Nursing

(Continued from page 14)

— through representing the loving family of believers who support the sick through their thoughts and prayers. Right away her role is different from that of the clinical nurse, in that she has the intentional care of the Spirit combined with her other nursing roles. The parish nurse represents the praying community of believers, the family of God, from whom the patient came and to whom the patient belongs. It is, after all, the faith of this community that upholds the faith of the individual that may falter under the stress of illness or family crisis.

Professional Knowledge

Patient advocacy is a hallmark of the parish nurse specialty. Her expertise and training enable her to assess the needs of the patient in ways pastors can only guess. She asks knowledgeable questions about medications and treatments. She voices concerns to hospital staff and physicians with knowledge and credibility. They recognize her as an asset in the patient's plan for recovery. She can interpret to the patient a doctor's diagnosis, assist him or her in exploring options for the recovery process, and follow up after discharge from the hospital. Finally, the parish nurse interprets to the rest of the pastoral team what the ongoing needs are likely to be.

To give an example, when visiting an elderly parishioner prone to seizures, I never knew to check the medications to see that the labels were legible and could be opened easily. Perhaps one in three lay persons would think to check such things. A health professional checks them as a matter of course. She evaluates the home setting to determine how difficult it is for a parishioner to reach for things he/she may need (e.g., is the telephone within easy reach and can food be prepared easily?). Home safety features are identified (e.g., what sort of tile or carpeting or throw rugs are on the floor which might cause a fall?).

Our parish nurse accompanied one

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of our elderly parishioners to her routine doctor's appointment and witnessed the parishioner's reticence in taking the prescribed doses of her medicines, and even her combativeness in arguing with her physician. The parishioner had been changed to a new seizure medication. She could not understand that the dosage was different for a different medication, and thought that the physician was prescribing too much for her. She needed continued reinforcement from a trusted and knowledgeable ally, the parish nurse, that the dose prescribed was appropriate for that medication.

A significant addition is the shift from remedial to proactive pastoral care. Let's face it: Most of what pastors do is run to the assistance of those already in a crisis. We reassure them that God loves them and we provide welcome human contact. We call this "presence," and its value and

importance are recognized outside ministerial circles with increasing frequency.

Parish Nurse as Liaison

The parish nurse has her own ministry of presence as part of a response to crisis. Not only is she a health advocate for her people, she is also a liaison between them and the health care community for appropriate and timely referrals. In one recent incident, our parish nurse enabled a parishioner to obtain hospice services that previously had been denied. She explained the patient's symptoms more precisely to the hospice supervisor than the patient's grief-stricken wife had been able. As a result, the supervisor procured the appropriate change in orders from the hospice physician.

Some clergy feel threatened by adding a specialist to their pastoral care team. They think, "She's doing

what I'm supposed to do. Where does that leave me?"

Senior pastors and pastoral staff leaders are more effective pastorally as officers than as foot soldiers. Since we added a parish nurse to our team, I have found myself making different sorts of pastoral decisions, based more on the parishioner's actual needs than on my own need to appear to be "pastoral" and "on the job." My role as pastor, after all, is to empower people to take important steps in their journey toward wholeness. And when it is my turn to interact, my main focus is to remind them that Jesus is Lord of this whole process. Through it all, my own presence and effectiveness with people has been enriched for their benefit.

The Rev. Canon J. Gary L'Hommedieu is canon for pastoral care at the Cathedral Church of St. Luke, Orlando, Fla.



Photo (left): Laura Ellen Muglia, Photo (right): Harvey Wang

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LC2008-2408

Living Under the Cross

By Patrick Augustine

and worship with the Christian community there, I have encountered the faith of brothers and sisters who carry their crosses daily and follow Jesus Christ. On one trip, I wrote in my journal, "The living faith of this persecuted church has grown from the cross of Christ. The cross has become their proud symbol of the strength to live and die for Jesus Christ. The followers of Jesus in this land of oppression have adopted the cross to symbolize the only life they want to live. In the sign of the cross they conquer the forces of darkness, oppression, hatred and evil. To them, the cross represents their daily struggle, the pain of betrayal, suffering, affliction and the triumphant faith to follow Christ."

Not a Fashion Statement

To carry the cross of Christ in our lives is not to make a stylish fashion statement or a lifestyle choice. An example of what it truly means comes from Abdul Rahman, an Afghan who converted to Christianity 16 years ago as an aid worker helping refugees in Pakistan. Last year the Afghan police found him carrying a Persian Bible and arrested him. He was charged with rejecting Islam, which in Afghanistan is punishable by death.

Our individual lives, and thus the Church itself, are ultimately built on faith that must extend beyond belief merely in a theology of prosperity and happy living. It must be faith that dares to risk, to reach out, to put Christ at our center instead of our selves.

To bear the cross was not a romantic idea but a costly venture for Abdul Rahman, who had to leave Afghanistan for his safety. It will be costly for us who want to witness to the redeeming power of the cross of Christ. We are in the sixth year of the war in Iraq. The Islamic world has already drawn the conclusion that the Christian West is again crusading against Islam. A great wave of hatred toward the Christian church has arisen in the Islamic world. How do we carry the cross in such a charged atmosphere?

Many of us are debating the rightness of the war in Iraq. The

The culture of the United States is a culture of success and power. We may notice that churches here often focus on the triumph of the resurrection, leaving the cross in the shadow. Anglican scholar Stephen Neill, meditating on the events of Holy Week, said, "In the Christian theology of history, the death of Christ is the central point of history; here all the roads of the past converge; hence all the roads of the future diverge."


The Roman soldier, gazing at the cross of Jesus Christ on the hill of Calvary, came to faith with these words: "Truly this man was the Son of God." During Holy Week, hearing passages from the gospel about the passion of Christ, we come to realize that literally all the wealth and glory of the gospel centers on the cross.

The cross is the pivot as well as the center of New Testament thought. It is the exclusive mark of the Christian faith, the symbol of Christianity. The central theme of the New Testament is the cross and the resurrection. Searching the pages of the New Testament, we find that every book except for three short epistles (Philemon and Second and Third John) proclaims the death and resurrection of Jesus Christ. This is the good news. For example, Peter's sermon on the Day of Pentecost centers around the message that "Jesus of Nazareth, whom you crucified ... God raised from the dead" (Acts 4:10).


The cross is the central theme in the scriptures, of the apostolic message, of the liturgy and Christian hymnody. A large proportion of hymns from the earliest Latin, Greek, Coptic, Armenian, and Roman churches to the Reformation are dedicated in their many languages to the passion of Christ. Jesus calls us to walk under the cross: "If any want to become my followers, let them deny themselves and take up their cross daily and follow me" (Luke 9:23).

To take up the cross means to identify with Christ, sharing in his rejection, shame, suffering and death. When I have traveled to Sudan to visit


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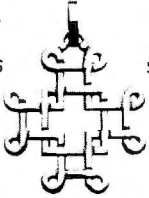
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Harmony Johnson photo

The Rev. Canon John L. Peterson, canon for Global Justice and Reconciliation at Washington National Cathedral, leads the Stations of the Cross Feb. 19 at Kanuga Conferences in Hendersonville, N.C. Canon Peterson was serving as chaplain for Kanuga's annual Bowen Conference.

response of the Christian cross-bearer to this question is to pray as the Lord's Prayer makes clear, "forgive us our sins as we forgive those who sin against us." As people from the West, we must extend our hand to people in Iraq and the rest of the Muslim world in love.

Our Savior Jesus Christ stretched out his arms of love on the hard wood of the cross so that everyone might come within the reach of his saving embrace.

We are called to live under the cross. This means that every aspect of the life

of a Christian believer is shaped and colored by the example of the crucified and risen Christ.

During this time of war, uncertainty, and chaos, let our Lenten prayers direct us to "seek peace and pursue it." Peacemaking is a serious endeavor. The peace which God promises is never cheap peace. It is always costly. God made peace with sinful humanity through the blood of Jesus Christ's cross (Col. 1:20). In order to work as peacemakers among our human family — to work for justice, peace, the

elimination of poverty, a cleaner environment, and to build bridges between ourselves and those who differ with our faith or political ideology — we have to demonstrate our authenticity as God's children.

The cross should not be just a theological abstraction, but a living reality in our everyday lives, inspiring us to serve God and God's people in our communities and the world. □

The Rev. Canon Patrick Augustine is the rector of Christ Church, La Crosse, Wis.

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Two Seminaries Scaling Back

Seabury-Western Suspends Recruitment, Admissions

The Very Rev. Gary R. Hall, dean and president of Seabury-Western Theological Seminary, has announced that the school will “suspend recruitment and admissions to all degree and certificate programs” while it considers its future.

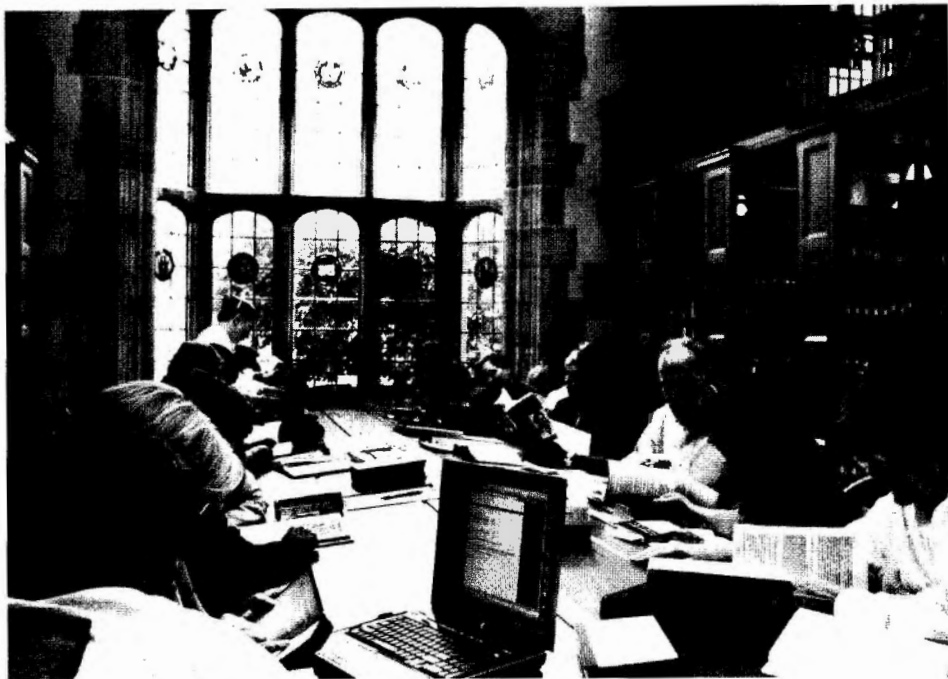
“We believe that the church does not need Seabury in its present form,” Dean Hall wrote Feb. 20. “There are a number of other schools who do what we have traditionally done as well as we do. But we also believe that the church very much needs a seminary animated by and organized around a new vision of theological education, one that is centered in a vision of baptism and its implications for the whole church, one that is flexible and adaptive and collaborative in nature.”

The decision to suspend recruitment and admissions was made last month following a meeting of the board of trustees. The board approved a resolution calling on Dean Hall to develop “a detailed plan for the future operation of Seabury, including a financial plan that brings expenses in line with revenues” by its next meeting.

The seminary has been running deficit budgets for the better part of 20 years, according to Elizabeth Butler, vice president for advancement and administration. Classes during the current term, which ends in May, will not be affected, but no classes have been scheduled for the term to begin in September. Layoffs of faculty and staff have not been ruled out as part of the reorganization, Ms. Butler said.

“The board has made a really courageous decision which recognizes that the church doesn’t need us as Seabury is currently configured,” she told *THE LIVING CHURCH*. “We are not clear what will be offered in the fall, and since we aren’t clear, we have decided not to say anything.”

Seabury is interested in developing a partnership with either another aca-



The George Library at Seabury-Western Theological Seminary in Evanston, Ill.

Seabury photo

dem institution or a church organization. Ms. Butler said it was unlikely that the trustees would decide to reopen the seminary as an independent, three-year residential educational institution after the reorganization. The trustees are scheduled to meet again in May, but Ms. Butler said a special meeting is likely to be held in April. The school hopes to unveil its reorganization plan after the regularly scheduled board meeting in May.

Seabury employs eight faculty members, although not all are considered full-time employees, Ms. Butler said. Nineteen students will graduate this year, leaving a balance of 32 students in various stages of completing their degrees, according to Constance Wilson, director of communications. Seabury is assisting the 32 students pursue other options for completing their degree. An additional 25 students are enrolled in the doctor of ministry program. Existing students in the doctoral program will be allowed to continue, but no new students will be accepted for that program, Ms. Butler said.

Bexley Hall to Close Rochester Campus

The class graduating in May will be the last for Bexley Hall Seminary’s Rochester, N.Y., campus, which will be closed. Bexley Hall remains committed to a three-year residential seminary program at its Columbus, Ohio, campus, according to the Very Rev. John R. Kevern, dean of Bexley Hall.

The decision to close the Rochester campus was based in part on changing demographics, Dean Kevern told *THE LIVING CHURCH*. Another factor was the more stringent standards the Rochester campus would have to meet when its accreditation from the Association of Theological Schools came up for renewal in 2012.

“We are too thin on the ground there to meet the labyrinthine requirements of the state and the accrediting agency,” Dean Kevern said. “So with reluctance and no great pleasure, the board acquiesced to the analysis of both entities and decided to terminate the satellite M. Div. program as of this May.”

When Bexley Hall last received



Bexley Hall photo

Bexley Hall will close its satellite campus at the former University Club in Rochester, N.Y.

accreditation at the Rochester campus, it had a cooperative local partnership with Colgate Rochester, a Baptist seminary, which enabled it to share the administrative staff needed to process student loans and registration. In order to meet the standards for renewal, Dean Kevern said, Bexley Hall either would have had to hire more administrative staff or enter into a new partnership with another educational institution. The school also would have had to increase the compensation paid to its Rochester-based professors. Given the demographics of the region, he said, the additional investment of resources didn't appear to be good stewardship.

There are already three seminaries near the Rochester campus and a fourth M. Div. program will be offered starting next fall. The supply of prospective Episcopal seminary students for three-year residential programs is decreasing, Dean Kevern said, due in part to increased use of Canon 7 (local) training of clergy and also to the needs of today's typical seminary student.

There were 13 students enrolled at the Rochester campus for the 2007-2008 seminary term. Eleven of those students will be graduating. Of the two not graduating, one will transfer to the new M. Div. program to begin next fall at a Roman Catholic seminary in Buffalo. The other student will transfer to the Ohio campus of Bexley Hall.

Founded in the missionary district of Ohio in 1824, the seminary relocated in 1968 to Rochester. In 2000, Rochester became a satellite office and the seminary transferred its headquarters back to Ohio at the invitation of Trinity Lutheran Seminary in Columbus. Since moving to Ohio, Dean Kevern said Bexley Hall has balanced its budget and increased enrollment.

Steve Waring

Church Center Names Regional Offices

The Episcopal Church has chosen Atlanta, Los Angeles, Omaha, Seattle, and Washington, D.C., as locations for its regional offices. The locations and office functions were announced during the Executive Council meeting in Quito, Ecuador [TLC, March 9].

The Atlanta office will be the hub for African American ministry, theological education, and some staff from the congregational development office. At press time, lease agreements for the location of the offices in Atlanta and Seattle have not been signed.

Staff for Latino, young adult, and evangelism ministries, and *Episcopal Life* print media have relocated to Cathedral Center of St. Paul in Los Angeles.

The Omaha location will have offices for ecumenical and interfaith relations, as well as some staff from congregational development. Bishop C. Christopher Epting, the Presiding Bishop's deputy for ecumenical and interfaith relations, will relocate to Omaha, where the office space has been provided to the Episcopal Church Center rent-free under a five-year agreement with Trinity Cathedral.

The still-to-be-determined office in Seattle will be the regional headquarters for environmental ministry staff and the office of Asian-American ministries. The office in Washington, D.C., will continue to serve as the primary location for the Episcopal Public Policy Network.

New Schedule for Alternate Meeting of Bishops

Five Global South primates recently rejected a plea to attend the Lambeth Conference of Anglican bishops July 16-Aug. 4. In a related development, the leadership team of an alternate Anglican conference announced Feb. 19 that the dates and location of that conference had changed.

In January, 21 English bishops, who identified themselves as coming from the evangelical wing of the church, wrote an open letter, pleading with Global South primates to attend the Lambeth Conference. In their reply, the primates said participating in a conference with unrepentant bishops from The Episcopal Church would be hypocritical and "an assault on our con-

sciences." They stressed that they are not withdrawing from the Anglican Communion.

The five primates — Archbishop Peter Akinola of Nigeria, Archbishop Emmanuel Kolini of Rwanda, Archbishop Benjamin Nzimbi of Kenya, Archbishop Henry Orombi of Uganda, and Presiding Bishop Gregory Venables of the Southern Cone — all serve on the 15-member Global Anglican Future Conference (GAFCON) leadership team that is organizing the alternate event, announced in late December.

The revised GAFCON schedule calls for an invitation-only consultation of church leaders in Jordan June 18-22 and a pilgrimage to Jerusalem June 22-29.



David Blanchetti photo

The Rev. Frank Chun, rector of Church of the Epiphany in Honolulu, reads a scripture lesson Feb. 18 during an outdoor Eucharist in celebration of the 60th anniversary of the Diocese of Hawaii's Camp Mokule'ia, which is located on the beach of Oahu's north shore.

Election Planned

Rather than adjourn, the annual council in the Diocese of **Texas** went into recess until May 24 after approving Bishop Don Wimberly's request to elect a bishop coadjutor. Council met Feb. 15-16 at a hotel convention center in Galveston.

In his address to council, Bishop Wimberly underscored his commitment to unity within The Episcopal Church and the Anglican Communion. He cited the diocese's first bishop, Alexander Gregg, who wrote in a pastoral letter in April 1861: "The thought of a violent rending of the Church, or of a separation ... is not for a moment to be entertained."

"I believe that the Anglican Communion, The Episcopal Church, and the Diocese of Texas are truly a gift of God to the wholeness of Christ's Church," Bishop Wimberly said. "I believe that it is my responsibility as bishop to bear witness to you of our common work, which is unity for the cause of Christ. In the office of bishop, I am called to protect the Church's unity."

Bishop Wimberly said he would sign the proposed Anglican Covenant, saying such an agreement would strengthen the Communion.



Marcia McRae/Church in Georgia photo

Bishop Henry I. Louttit, Jr., of Georgia addresses the annual convention Feb. 7 at the Church of the Good Shepherd in Augusta. Bishop Louttit called for the election of his successor during convention.



LaShane Eaglin/Texas Episcopalian photo

Members of St. Peter's Church, Lago Vista, parade into the legislative floor after the vote to recognize the congregation as a parish during the annual council of the Diocese of Texas, Feb. 15-16 in Galveston. In addition to St. Peter's, delegates also welcomed Christ Church, Cedar Park, as a parish.

A resolution urging the General Convention to accept the Anglican Covenant as part of the Windsor process was withdrawn. For the second year in a row, council defeated a constitutional amendment which sought to define The Episcopal Church as set forth in the preamble to its constitution. Delegates approved a budget of \$9.3 million.

Bishop's Retirement

Bishop Henry I. Louttit, Jr., of **Georgia** called for the election of his successor during the diocesan convention, which met Feb. 7-9 at the Church of the Good Shepherd, Augusta.

The resignation will become effective upon the date the new bishop is consecrated. The standing committee announced that it is working with the pastoral development office of The Episcopal Church to plan the election and transition.

Convention adopted resolutions to create a commission to review the voting process in the diocese; define the function and structure of the convocation system; and clarify the process for missions to apply for parish status.

A \$1.7 million budget was approved.

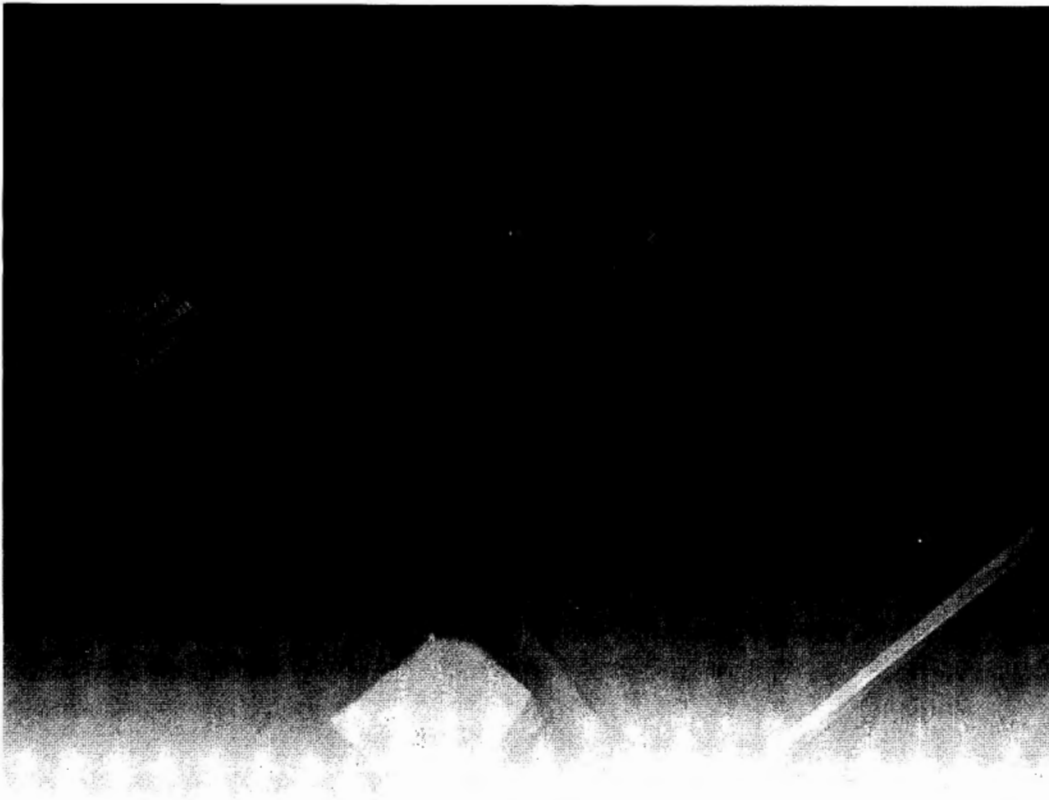
'Episcopal Visitor' Concept Helps Form Bishops' Plan

Four diocesan bishops met with Presiding Bishop Katharine Jefferts Schori Feb. 21 to outline an "Anglican Bishops in Communion" plan that was developed in consultation with Archbishop of Canterbury Rowan Williams.

The plan builds upon the "Episcopal Visitor" concept announced last fall by Bishop Jefferts Schori, according to the Rt. Rev. John W. Howe, Bishop of Central Florida, one of the four who met with the Presiding Bishop. The existence of the plan was reported Feb. 22 by the *Telegraph*, a British newspaper. Bishop Howe subsequently released a summary of the plan and a partial correction of the *Telegraph* article.

"Our purpose in meeting with Bishop Jefferts Schori yesterday was to apprise her of this plan, seek her counsel, and assure her that we remain committed to working within the constitution and canons of The Episcopal Church, and that the primates involved in this discussion are not involved in 'border crossing,' nor would we be," Bishop

(Continued on page 37)



The Book of Common Prayer has been regarded as a masterpiece, both of literature and theology.

Faith Foundations

Part 6: The Prayer Book

By Hugh C. Edsall

The Anglican Communion throughout the world has a great asset: The Book of Common Prayer. This wonderful book does two centrally important things: In its various national translations, it directs the worship of the national member churches, and it makes the doctrine of the Church clear. We call it simply “the prayer book.” It contains prayer and worship which we share “in common” with each other, as distinguished from private prayer.

The first Book of Common Prayer was published in England in 1549. Archbishop Thomas Cranmer was largely responsible for assembling the best rites for the Eucharist and other services, editing them, and translating them into English. From that day to this, the Book of Common

Prayer has been regarded as a masterpiece, both of literature and theology, because the language is so beautiful and the doctrine is so clear and easy to understand.

The prayer book has been revised many times since it was first published, but the basic doctrine of the Church has always been preserved. Each national branch of the Anglican Communion has its own version of this book, laid out in much the same way, teaching the same basic doctrine, with the same services of worship, but in the language of the local people, acknowledging local circumstances. Individual national provinces revise their own versions of the prayer book as the need arises. The 1979 edition presently used by The Episcopal Church benefits from the labors of many



This is the final article
in a Lenten series.

Previous weeks:

Part 1: **Authority**

Part 2: **The Scriptures**

Part 3: **The Sacraments**

Part 4: **The Creed**

Part 5: **The Liturgy**

liturgical scholars (those who study how people worship). It contains the easily followed order of worship for the commonly used services of the Church. Services used only occasionally are found in the readily available *Book of Occasional Services*. Countless other books offering prayers for private devotion are also available.

The prayer book is more than a book of worship services. It sets forth simply and with authority the doctrine (teaching) of the Church. It clearly states what we believe as members of the Anglican branch of the One, Holy, Catholic and Apostolic Church. What we believe is expressed through our worship. The prayer book contains solid, clear teaching on all the subjects central to our Christian life. Anyone wishing to know what is taught by the Anglican Communion needs only to pick up a copy of the book and study it.

The Episcopal Church is frequently accused of being unclear in its doctrine. Indeed, even some Episcopalians think this is true, but it is emphatically not! The doctrines set forth in the prayer book, our official book, are forceful and clear as crystal. People who say that we lack doctrinal clarity are ignorant of the prayer book's content. Therefore it is very important for Anglicans, wherever they may be found around the world, to learn thoroughly the contents of this superb liturgical and theological book.

The official title of the prayer book is "The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church Together With the Psalter or Psalms of David *According to the use of The Episcopal Church.*" That's a long title, but all of it is important.

When the Church is considering the publication of a new edition of the prayer book, two successive General Conventions must approve it in identical wording. Then a "standard" book is produced and placed in the care of the custodian of the Standard Book of Common Prayer. All published copies are to conform to the standard book as certified by the custodian.

There are many services in the prayer book which are not sacramental, and thus do not require a priest or bishop to conduct them. Grouped under the heading "The Daily Office," they include Daily Morning

Prayer, Daily Evening Prayer, Noonday Prayer, Order of Worship for the Evening, Compline, and Daily Devotions for Individuals and Families. These services, whether done alone or with others, are disciplined labors of love offered to God. They are not intended to convey to us strong rushes of sacramental grace or power as the sacraments do.

Some other parts of the prayer book are worth brief mention. The Psalter, or book of psalms, begins on Page 582. The Psalter is printed in full in the prayer book because congregational participation is expected whenever a psalm is used as part of the propers. The psalms were composed many years before Christ.

Prayers for various occasions follow, beginning on page 810.

An Outline of the Faith, commonly called the Catechism, begins on Page 845. It is a clear, rapid outline statement of the teaching of the Church with regard to central subjects: Human Nature, God the Father, the Old Covenant, the Ten Commandments, God the Son, the scriptures, and others.

At the back of the prayer book are the lectionaries for the Eucharist and the Daily Offices. The former is a list of all the scripture readings for the Eucharist for all of the Sundays, holy days, feasts and fasts of the church year. It is arranged in a three-year cycle, years A, B and C, so that a very large percentage of the Bible is read at the Eucharist over a three-year period. The Daily Office lectionary is for use with services listed under "The Daily Office." It lists scripture readings for every day of the year, and it is arranged in a two-year cycle, with the readings on the left-hand pages to be used in odd-numbered years, and right-hand pages in even-numbered years. When using these offices at home, it is quite proper to use any part or all of the day's assigned readings.

The prayer book is a treasure house of teaching and worship. It will be of constant benefit to those who use it faithfully. □

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.

Hearing the Call

Maryland parish emphasizes teens' vocational discernment

By Michael O'Loughlin



Photography by Laura Lynn

Nick Loiselle (left), Julia Millard, Matt Flyr and Grace Abel take part in a presentation of the youth program at St. John's Church, Ellicott City, Md.

St. John's Church, Ellicott City, Md., has one of the largest Journey to Adulthood youth programs in the country, with some 150 teenagers taking part. While this level of participation is both remarkable and enviable, the parish is committed to aiming even higher.

The parish's rector, the Rev. Carol Pinkham Oak, said she listened to how youth leaders and others in the parish wanted to grow the youth program.

Thanks to her previous work with the Lilly Endowment and the Transition into Ministry program, and her mentoring skill with new clergy, Dr. Pinkham Oak saw exciting potential that could be achieved with the help of the Atlanta-based Fund for Theological Education (FTE).

Late last year, FTE informed St. John's that the parish's grant proposal called "Holy Discernment: Teen Vocations" was among eight efforts nation-

wide that the organization had chosen to fund through its Calling Congregations initiative, St. John's will receive \$12,000 over the next two years, which will enable the parish to expand its Journey to Adulthood program. The goal, Dr. Pinkham Oak said, is to present "opportunities for 11th- and 12th-graders to learn the language of vocation and to engage in theological reflection with clergy and mentors as

(Continued on next page)

Volunteer Tami Green (left); the Rev. Rosemary Beales, associate rector; volunteer Susan Stackhouse; and the Rev. Carol Pinkham Oak, rector, enjoy a Sunday youth presentation.

Photography by
Laura Lynn



(Continued from previous page)
these teens consider their life choices towards college.”

She said St. John's began using the Journey to Adulthood program five years ago. She sees its strengths being “the involvement of teens with caring adults/mentors, the graduated process that leads the teens to increasing responsibility for their own spiritual growth and participation in the church community, the pilgrimage, and the mentoring role of adults for older teens.

“At St. John's, the program is literally a congregation of more than 200 within the larger congregation,” Dr. Pinkham Oak said. She explained that in addition to the youth participants, the program has 40 committed volunteers, and the parents of each teen also volunteer in some capacity. A full-time youth director has oversight of the program, assisted by a clergy staff person and six coordinators who administer specific activities.

The new program will have three components: vocational formation for youth, vocational formation for mentors and parents, and leadership development. The youth formation

component will include the introduction of new teaching units related to vocation and ordained ministry; the opportunity to learn from theologians and other professors from nearby theological seminaries; and field trips to places of vocation.

Adult formation will include mentor training and a series of informational sessions for parents on the roles they can play in their son or daughter's vocational discernment. Finally, to share its experiences and expertise, the congregation will partner with the Diocese of Maryland to create and host a youth ministries conference and offer related, ongoing resources for other parishes.

Shaping Teen Lives

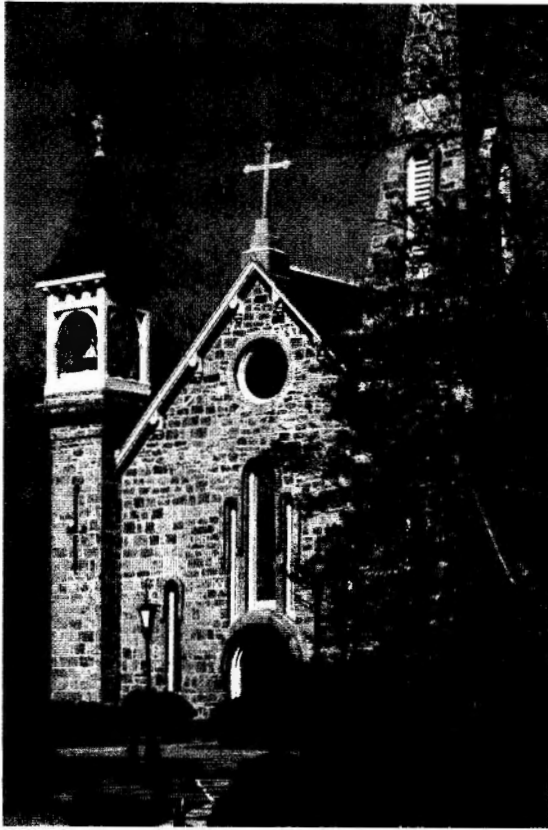
James Goodmann, FTE's regional director of the Calling Congregations initiative, said St. John's program proposal was attractive because the parish “chose to take several elements of young people's experience of church and form them consciously around the concept of spiritual journey or pilgrimage toward adulthood.

“Rather than see relationships across generations, service, study and

other activities serially or in isolation, St. John's chose to integrate them and to heighten the sense of importance and choice, into a process or rites of passage,” he said. “The program also stated its intent to ‘shape teens, their parents, and mentors in the language of vocation so that teens can articulate a personal theology as well as a purpose for their own lives.’ This is precisely the kind of thing that the Calling Congregations initiative hopes congregations will embrace and make a habit of, especially in the contexts of worship, service, community and conversation.”

Asked about outcomes that FTE would like to see as a result of this grant, Mr. Goodmann pointed to “a deepened sensibility around the language of vocation.

“Instead of focusing only on what schools young people might attend or what they look forward to in terms of professional development, parents are encouraged to be open to what God's call might be on a young person's life,” he said. “This is supplemented by the work of pastoral leaders who encourage young people in the program to ‘try on’ the various roles of ministry in



About 75 percent of the baptized members are younger than 40 at St. John's Church, which is located on a campus deeded to the church in 1825.

Photography by Laura Lynn

aration from church and congregational life is a sign of our passivity and resignation," he continued. "Young people wish to know they are a part of the family or congregation even as they attempt to establish an identity apart from it. An honest identification with their

worship and preaching, service, mission outreach and small-group work."

Mr. Goodman said that the presence of mentors in one-on-one relationships has an additional, powerful effect on teens.

"Young people at St. John's are encouraged to observe the spiritual practice of an adult mentor," he noted. "That increases the probability that vocation will be something that frames a young person's thinking about the rest of their life."

Challenge for the Church

Mr. Goodman said the "greatest creative challenge" for The Episcopal Church, and for other denominations, is "to keep young people in conversation with older adults.

"Youth ministry is not about entertaining young people or keeping unruly passions at bay, but about channeling those passions for the healing of the world," he said. "That can best emerge in environments where young people's spiritual pilgrimage is taken seriously.

"To presume too easily on their sep-

struggles and fears—as well as their hopes—is one way to overcome our own fears of not being able to reach them."

At St. John's, a development committee has been formed and has begun working on each of the program areas.

"The youth leaders and parents are excited to begin this next phase because it is the next step of development for our program," Dr. Pinkham Oak said. "As the youth understand their lives as their vocation in Christ, the entire community will begin to also see their particular call in the Christian life."

Mr. Goodman concurs with that expectation.

"St. John's program involving everyone in the conversation about discernment is one of the more hopeful examples for The Episcopal Church," Mr. Goodman said. "Where congregations embrace a responsibility for the conversation about vocation, there is renewed vision. We will no longer ask where our leaders for the future will come from. We are seeing them emerge now in all their promise." □

Resources for Congregations

James Goodman said the Calling Congregations initiative "takes the Fund for Theological Education's primary mission — supporting the next generation of leaders for the church — into the context of local congregations. The initiative is oriented toward equipping and encouraging congregations as they notice and nurture the next generation of leaders and as they seek to instill a sense of calling in all their members."

An important part of FTE's mission is encouraging congregations to identify principles and practices that "support vocational discernment in general, and the call to ministry in particular, among youth and young adults," Mr. Goodman said.

"We offer competitive grants to congregations and church-related organizations to support new initiatives in vocation and the call to ministry," he said. "There is also an annual fall gathering for congregations committed or aspiring to raising the next generation of leaders."

Online Quarterly

FTE publishes an online quarterly journal, *Calling*, and offers an online library of resource materials that include best practices and other resources for congregations. All are available in the "Resources and Tools" section at FTE's website, www.thefund.org. Interested congregations also may contact Kim Hearn, associate for Calling Congregations, at 404-727-1469.

"Resources for young people include a range of fellowships: for undergraduates exploring ordained ministry; for those entering seminary, for those entering their second year of seminary; and those intent on entering the ministry after serving in volunteer service programs," Mr. Goodman said. Details on those offerings may be found on the website's "Programs" section.

Experiencing Holy Week

Did You Know...

Guildford and Chichester cathedrals have named female organist-choir directors — the first in England's 43 Anglican cathedrals.

Quote of the Week

The Very Rev. Tracy Lind, dean of Trinity Cathedral, Cleveland, Ohio, during the invocation prior to the start of the Democratic presidential debate: "We call you by many names and come to you by many paths, yet you have brought us together to this time and place."

It is a maddening mix of emotions. Pain, sorrow, loss, fear, and yet amidst it all a kind of strength that bears us up, a kind of joy that sustains. Christianity is unusual among world religions in that its meaning is derived from stories — a trait we inherited from our spiritual ancestors. From the Hebrew scriptures come the great stories of the faith — creation, the flood, the life and call of Abraham, Moses and the exodus, Isaiah's vision in the temple, Jeremiah's trials. All give shape and meaning to the ministry of Jesus. The New Testament tells the stories of our Lord, from his birth to his death, and beyond.

Every year during Holy Week we concentrate on the awful story of Jesus' passion and death. Every year we are offered this opportunity to enter into the struggle between good and evil, the cosmic clash played out in scripture, liturgy, sermon, and song. Palm Sunday, with its reading of the passion narrative, functions as an overture. Each theme for the week is sounded then left to be developed later. As the week continues, we taste the bread and wine that he offers, wondering along with the disciples how it could be his body and blood. We listen when he gives them the commandment to love one another as he loved them, then feel the water on our feet as he demonstrates the nature of that love as service and sacrifice. We witness his arrest, hasty trial, and crucifixion. We are left breathless after he cries with a loud voice and at last is silent.

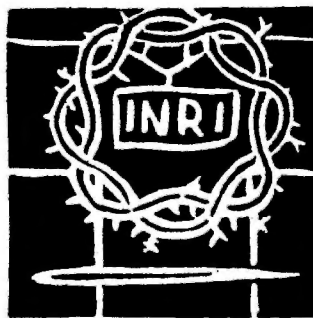
The story, though familiar, still has the power to transport us to first-century Palestine. What's more is that it has the power to bridge those centuries and enter into our lives now. We experience the apprehension he felt in the garden because we have known apprehension and can identify when we hear the story. We experience his fear upon being taken captive because we have experienced fear. We

experience his pain when beaten, his humiliation when taunted. We also experience what the disciples went through: their anguish as they scatter seeps into our own souls. Peter's shame at his denials becomes our shame. His mother's loss becomes our loss.

Throughout our annual re-enactment of this story, while our hearts are rent once again, there is a low buzz that underscores the drama, a hum of hope that provides the bass line for our despair. There is a point below which we do not sink because the promise of new life gives this story a bottom that holds. Even as our Lord is plunged to the depths of hell, we feel the upward lift. The tension builds as he is laid in the tomb. We hold our breath knowing that the stone will not contain him. Finally, the climactic emptiness, the angel's message echoes from the chamber of death, "He is alive!"

Somehow because God's Son experienced pain, our pain has been blessed. Somehow because he knew loss, we sense his presence in our time of loss. Somehow because he lives, we leave our despair behind like the shroud that lay limp in his empty tomb. Every year we subject ourselves to this terrifying story. We enter into it. We become participants in it. We remind ourselves that the story is not just something that happened once upon a time. It is the power of God for all eternity. As we open our hearts to be broken again and again, year after year, this story becomes our story. This story is why we recklessly dare to hope in the face of darkness. Our own stories never lose that note of joy. Even during the saddest parts, set to a minor key, it rings with clarity and fortitude. Our suffering is not removed, but it is redeemed. Our Lord lives, and so shall we.

Our guest columnist is the Rev. Jeffrey Packard, rector of Christ Church, Spotsylvania, Va.



Found in the Parishes

With this Parish Administration Issue, we remind readers of the priority of parish life. The parish church is where people gather around the altar each week — the place where the most important ministries the church has to offer take place day by day. When the priest and the lay people of the congregation gather for the Sunday Eucharist, our collective lives are brought together and offered up at the altar to God, to be redeemed by Christ.

The most significant ministries the church has to offer take place in our churches, not in the national headquarters or at the diocesan center. In our parish churches, our people find pastoral care to help them through the struggles of everyday life. Evangelism, the sharing of the good news of God in Christ, is carried out by local congregations of all sizes and settings. Stewardship, the sharing of our time, talent and treasure, is practiced most typically in our churches. And for many people of faith, their knowledge of Christianity and the Episcopal expression of it comes from the teaching that is found in the parish.

Parish churches are where the action is. With this in mind, we publish this second of the four Parish Administration Issues we produce each year. As usual, they are sent to all subscribers, but because the content of these special issues includes articles that relate to parish life, these issues also are sent to all clergy of The Episcopal Church. We hope the articles, book reviews and advertising found in this issue will be helpful to all who care about life in the parish.

Triumph and Sorrow

Palm Sunday is a day unlike any other in the Christian calendar. On no other day does the mood of the liturgy switch abruptly from joy to sorrow, leaving the worshiper to contemplate an unusual paradox.

Jesus rides into Jerusalem in triumph, mounted on a donkey. Many of our churches will have large crowds as we celebrate this triumphal entry by holding our own processions. Just as the disciples of Jesus proclaimed him as king and waved palm branches in his honor as he processed into the city, we hold processions, often outdoors, into our churches to honor our king. When we enter or re-enter the church, the mood changes quickly as the passion gospel is sung or read, often dramatically. The triumph of Jesus is replaced by thoughts of his betrayal and death. Red vestments help to remind us that it is through the blood of Jesus that we are redeemed.

Beginning on this Palm Sunday, let us follow our Lord through the ceremonies of this Holy Week in order that we be fully prepared to celebrate his Resurrection on Easter Day.

Tradition of Giving

For the past 86 years, The Episcopal Church has sent the offering collected in its churches on Good Friday to the Episcopal Church in Jerusalem and the Middle East. Again this year the Presiding Bishop has designated that the Good Friday offering be sent to support Christians in the Holy Land. The Province of the Episcopal Church in Jerusalem and the Middle East is comprised of a vast territory that includes Egypt and North Africa, Cyprus, Jordan, Syria, Iran and Lebanon as well as Jerusalem. The Christian witness in that part of the world is vital, for they are outnumbered heavily by Muslims and Jews. The Anglican province there uses offerings for a range of ministries, not least of which involves its special relationship to pilgrims from the rest of the Anglican Communion and elsewhere. We urge people of faith to continue to support the church in this troubled region of the world.



The change of mood in the Palm Sunday liturgy leaves the worshiper to contemplate an unusual paradox.

Become an Inviting Church

The focus is not really on newcomers, but on ourselves and how we interact with each other.

By Linda L. Grenz

"The Episcopal Church Welcomes You" isn't an adequate motto in today's world. And our latest revision: "The Episcopal Church — We're Here for You" is even worse. Now we don't even have to welcome people. We just have to be there if they show up!

I propose a different motto to guide us in these days: "The Episcopal Church is an Inviting Church." It is not enough to "be there" for people or even to welcome them. We need to invite them to church and into a relationship with Christ.

An Inviting People

There are plenty of people we can invite. The number of people who have "no religious affiliation" increased from 7 percent in 1998 to more than 20 percent today — and 40 percent for those under age 35. Add those who don't belong to a local church and it means that about half of the people in your town are people you can invite to church. More than 80 percent of them say they would come to church if someone they knew invited them.

Inviting others to church isn't part of the Episcopal culture, but we need to find our own ways to be inviting. Begin by looking at your personal

patterns of invitation — how you invite people in other contexts. You may not even think of it as "inviting," but rather as "informing." "I saw a

name on it and ask them to invite people to church. Don't forget your children and youth. They are often more comfortable inviting friends, and their invitees often bring families with them.

Building relationships is crucial. People respond to an invitation from someone they know. Befriend people. Go to where people are instead of assuming they have to come into your community and become like you. But more importantly, invite people. About 40 percent of them will be waiting for or are open to an invitation, but just don't have the courage to come to church without one.

Of course, inviting someone is just the first step. You need to follow up. You increase people's chances of returning by more than 80 percent if a lay person stops by their home within 48 hours of their visit, and delivers a small gift and personal welcome. This is a doorstep visit of less than five minutes — just enough to communicate that the visitor was noticed and valued. This should be standard procedure in every church for any local visitor.

When these people return, you need to integrate them into the life of the community. That does not mean



great movie last night," you might tell a friend, "I bet you'd love it." Figure out what you normally do and then use those patterns to invite people to church.

Brainstorm ideas. St. Paul's Church, Chatham, N.J., declares a "Reformation Month" and offers people a free prayer book if they will sit with the rector to learn about how to use it and see what it tells them about The Episcopal Church. Or print business cards for your members with your service and education times on the back. Give everyone a laser-printed page of 10 cards with their

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

putting them to work! It does mean finding out where they are on their spiritual journeys, and walking with them. It means helping people understand what they need to grow in faith and tailoring your offerings to those needs, rather than just launching programs and hoping they meet someone's needs. Congregations need trained spiritual guides or some process that helps people find their way in faith formation.

An Inviting Place

Before you can inspire members to invite others, you need to have an inviting church. This is not as easy to accomplish as you might suspect, for it requires a re-orientation for most congregations.

When a church is an inviting church, it is immediately obvious. When you enter, someone engages you in enough conversation to make sure your needs are met. A child or teenager is there to escort children to Sunday school. The bulletin is intelligible to someone who has never been to a church.

Visitors see the members interacting in ways that are attractive. People help each other; there is clear affection and concern for one another. People are fully engaged in the service and there is a spirit of joy in the celebration. There is a lack of conflict, even though the members may disagree significantly with each other. The congregation holds God's mission and their shared ministry above any disagreements. The environment is safe and inviting to others who are drawn by this rather unusual way of being in relationship with each other.

If you work at becoming an inviting church, you'll end up looking at almost everything you do. Every congregation's work will be different,

(Continued on next page)



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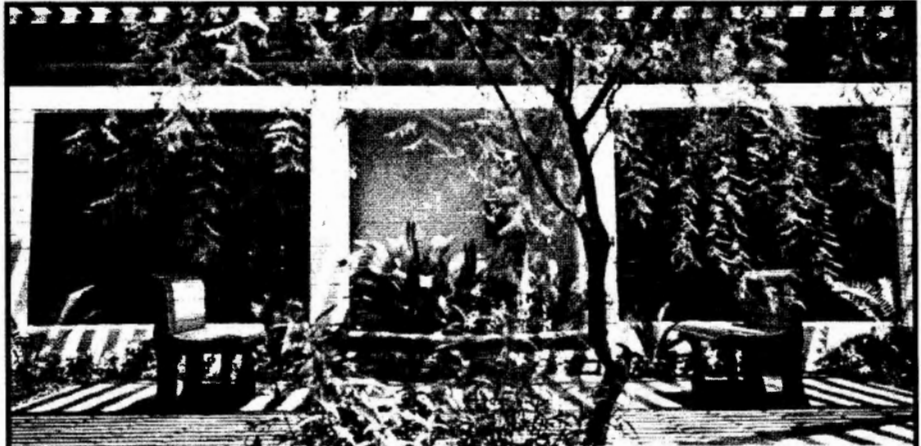


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READER'S VIEWPOINT

(Continued from previous page)

but it will be work. Becoming an inviting church is a spiritual practice that takes practice. It doesn't just happen. It is the result of long-term, sustained practice of serving one another in Jesus' name.

The focus of being an inviting

*We often forget
that we are really
about being the
people of God.*



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church is not really on newcomers. It is on ourselves and how we interact with each other. It is moving us away from being just consumers of religion to a focus on coming to church to worship God and serve one another and the world in Jesus' name. That shifts us from looking for what we can get out of church to looking for what we can give. When a congregation's members have internalized that shift through months (years) of diligent practice, visitors will sense a different environment. That's what makes your church an inviting place.

In the midst of our anxieties about budgets and buildings, our decisions and debates about issues, we often forget that we are really about being the people of God. This means being an inviting people and an inviting place where people can encounter and be transformed by the risen Christ. □

The Rev. Linda L. Grenz is publisher and chief operating officer of Leader Resources. Parts of this article are excerpts from Spiritual Formation of the Congregation, a work in progress.

LETTERS TO THE EDITOR

Another Category

In response to the Rev. John Allen's comment [TLC, March 2] on my critique of the Hindu-Christian Eucharist in Los Angeles [TLC, Feb. 17], I do not object to the possibility of interfaith services of prayer. One thinks of the joint prayer services between the last pope and the head rabbi of Rome or some of the interfaith services in response to 9/11. These, of course, require careful thinking and planning so that consciences are not offended. A syncretistic Eucharist in which Hindu scriptures are given parity with the Bible is I think in another category.

With regard to Leslie Newbigin's status as an Anglican bishop, Fr. Allen is correct. Newbigin started out as a Reformed pastor and was persuaded to accept episcopal orders in the Church of South India (CSI) by reading Michael Ramsey's great book, *The Gospel and the Catholic Church*. He was present at Lambeth in 1958 as an invited guest because CSI had not yet been recognized by the Church of England. At Archbishop Fisher's urging, he celebrated the Eucharist from the CSI rite and 160 of the Lambeth bishops attended and received, led by the archbishops of York and Canterbury. In 1973, his last year as Bishop in Madras, Newbigin received the Archbishop of Canterbury, Michael Ramsey, for an official visitation. When Newbigin retired from the CSI, he was offered episcopal positions in the Church of England but chose to return to the church that had originally sent him to India.

*(The Rev.) Leander S. Harding
Trinity School for Ministry
Ambridge, Pa.*

Still Episcopalians

In "Responding to Change" [TLC, Feb. 10] Fr. Hill stated that the ordination vows, particularly the Oath of Conformity, are the same as when he took them nearly 40 years ago. He then quoted the phrase, "...I do

(Continued on next page)

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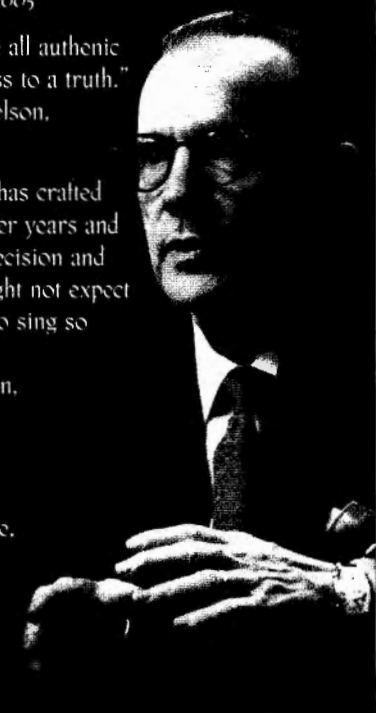
—Edward Mendelson,
Literary Critic

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—Barbara Crafton,
*Episcopal priest
and author*

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

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

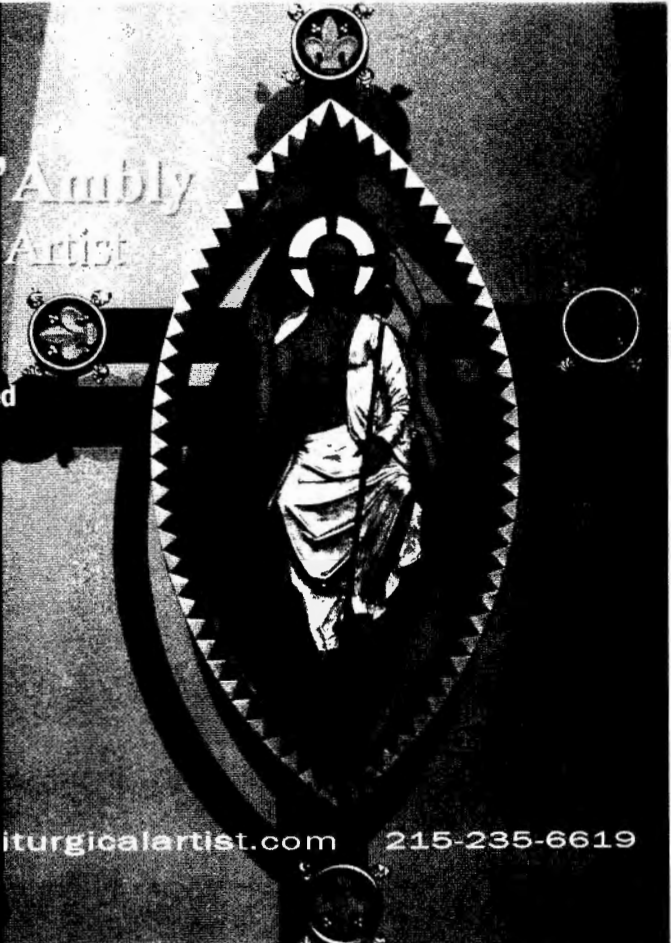


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LETTERS TO THE EDITOR

(Continued from previous page)

solemnly engage to conform to the Doctrine, Discipline, and Worship of the Episcopal Church.”

Fr. Hill is mistaken if he believes he took that oath as part of his ordination service 40 years ago, because it did not appear in the 1928 Book of Common Prayer. The portion of the oath he

The 1979 Book of Common Prayer made a big shift in authority from holy scripture and the words of our Lord toward the councils of the Church.

quoted is one of the many unique additions to the 1979 prayer book. Another one comes in the phrase “Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them?” (1979 BCP, p. 526). The 1928 counterpart is as follows:

“Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same ...” (1928 BCP, p. 542).

Notice the phrase that was dropped, “As the Lord hath commanded.” The 1979 Book of Common Prayer made a big shift in authority from holy scripture and the words of our Lord toward the councils of the Church.

In the midst of our current struggles, we easily forget how much we have changed over the past 30 years. Our church still has a significant number of people who are dedicated to the doctrine, discipline and worship of Christ “as the Lord hath commanded.” They are still Episcopalians. For those of us who strive for a gospel of inclusivity, it would do us well to be inclusive of all points of view. Include those who lean more toward scripture and tradition and include those who lean more toward reason and experience.

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If we keep moving on our present course, it's going to end very badly.

*(The Rev.) Conor M. Alexander
Christ and St. Luke's Church
Norfolk, Va.*

This is in response to the Rev. Donald B. Hill's piece, "Responding to Change."

I took the oath in the old BCP in 1966. The oath was similar to that taken by Fr. Hill. One thing he missed is that the oath was in response to the question "Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them?"

I served in the western Pacific for 20 years, and upon my return to the United States I discovered that nearly everything had changed in all three parts of the oath. I was never asked to renew my vows. Some of the changes I would rejoice to embrace (the 1979 prayer book, for example). Others are so different from what I understood (and understand) to be among the things this church had received in 1966 that I would be compelled to refuse. In my case, rather than join some breakaway group within the United States, I have become a priest of the Episcopal Church of the Philippines.

However, I would like to make a suggestion for a future revision of the Ordinal; that the question posed be: "Will you be loyal to the doctrine, discipline, and worship of Christ as may be determined by the General Convention of The Episcopal Church."

That way ordinands will be aware that they are buying a pig in a poke.

*(The Rev.) Joseph P. Frary
St. Andrew's Theological Seminary
Manila, Philippines*

Down to Earth

I have been a subscriber to TLC since 1968. I have been an Episcopalian for nearly 40 years. At age 60, as a parish priest for 30 years, my theology and perspectives have changed considerably with the passing of the decades. I have disagreed with many

editorial opinions as expressed in TLC but that has not stopped me from subscribing. I supported General Convention's 2003 actions and Minneapolis 1976.

David Kalvelage's refreshing honesty, self-deprecating humor, and down-to-earth style was indeed welcome and needed. TLC had a history on occasion of some editors being a bit "stuffy," and who took themselves too seriously. But I continued subscribing.

Mr. Kalvelage has steered the TLC ship through some rocky waters. When he retires [TLC, Jan. 20], I shall miss his columns and editorials, even in those issues when my reactions were occasionally "Oh c'mon, David!" His humorous anecdotes on church life in those columns and his "Whatever happened to..." questions were also most welcome and created many "Aha, yes!" moments. Even when his editorial perspectives were contrary to my own thoughts, I still felt that he gave me some ideas or slants on issues that I had not considered.

Even though TLC remains solidly traditional and orthodox (and I would be branded a liberal), David brought TLC as a publication into the 21st century. The style, color photography, layout, content, willingness to think outside the proverbial box and sustain criticism gracefully (even when some of it was clearly un-Christian at best, childish and temper tantrum at worst on part of some readers) was positive evidence of his contribution to this publication.

*(The Rev.) Steven M. Giovangelo
All Saints' Church
Indianapolis, Ind.*

'Inspiring and Dedicated'

In his interesting article, "Spiritual Journey Through Indochina" [TLC, Feb. 24], the Rev. Steven Ford identifies the Rev. Tit Hieng as "... the first and as yet only Cambodian priest, a missionary of the Diocese of Singapore." I don't know when Fr. Hieng was ordained, but on March 28, 1998, I had the honor of ordaining the Rev.

(Continued on next page)

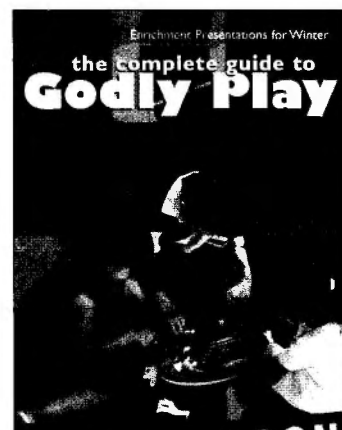
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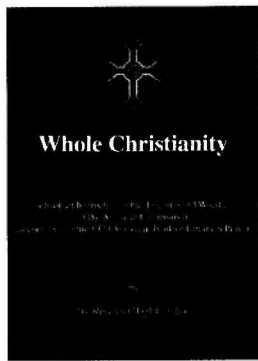
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LETTERS TO THE EDITOR

(Continued from previous page)

Samuel Lee, a native Cambodian, to the priesthood.

Fr. Lee has been serving at Holy Family of Jesus Church, a primarily Cambodian congregation, (founded by the late Bishop David Cochran of Alaska) in Tacoma, Wash. It would be difficult to find a more inspiring and dedicated priest of The Episcopal Church than Samuel Lee.

(The Rt. Rev.) Sanford Hampton
Assistant Bishop of Olympia, retired

Being Put Out

The current interest in superdelegates at the Democratic convention reminds me of the convocations of the two provinces in the Church of England (now absorbed into General Synod). The lower house of each consisted of many archdeacons and cathedral deans who sat *ex officio*, plus clergy proctors elected by the clergy of each diocese. During a discussion of a motion to reduce the number of the former and increase that of the latter, Dom Gregory Dix, an elected proctor from Oxford, poked a nearby archdeacon, saying "Hear, hear!" The archdeacon, not amused, proclaimed, "My predecessors have sat in this house for 500 years, and I will not be put out!" To which Dom Gregory, a Benedictine monk, replied, "My predecessors sat in this house for a thousand years and they were put out!"

(The Rev.) Lawrence N. Crumb
Eugene, Ore.

Never Approved

The Rev. John G. Hartnett makes some thoughtful and useful observations in his Reader's Viewpoint, "Confused by Gender Language" [TLC, Feb. 24]. Just for the record, the General Convention has never approved liturgical materials using the formulation "Creator, Redeemer, Sustainer." Defining the persons of the Holy Trinity by their functions smacks of Modalism.

Phoebe Pettingell
Providence, R.I.

Permission Needed

The Rev Canon John Heidt is correct in his article [TLC, Feb. 10], "Once a Bishop, Always a Bishop," of the indelibility of orders.

However, he confuses this theological principle with permission to function.

In the Anglican Communion, there has always been a geographic component. I had to receive local permission to function when I moved to Canada. It was not enough that another province (The Episcopal Church) recognized my orders and allowed me to function. I had to have the permission of the local province through a license by the local diocese.

Just being recognized by another province is not license to function. No one is suggesting that Bishop Schofield cannot function as a bishop in the foreign province of his choice if that province lets him. But accepted and traditional Anglican polity says if he is inhibited he cannot function here in the province of The Episcopal Church. And that is a very different point from indelibility of orders. If one wants to be recognized an upholder of tradition, it is essential to uphold the tradition.

(The Rev.) Donald B. Hill
Trinity Church
Rochester, N.Y.

It Was Sad

I write in response to Bishop Sandy Hampton's diatribe [TLC, Dec. 23]. What a bitter and sad letter it was, basically telling us not to support our president or our country, that President Bush is our enemy, and that we should attempt to forgive Mr. Bush "for his many failures."

Bishop Hampton was in the Diocese of Minnesota before he went to Olympia. I thought I liked and respected him, but in my book he is close to being a traitor.

Joyce Holcomb
Mound, Minn.

We welcome your letters to the editor. Please send to PO Box 514036, Milwaukee, WI 532203-3436 or email to tlc@livingchurch.org.

Bishops' Plan

(Continued from page 22)

Howe wrote. "We will visit no congregation without the diocesan bishop's invitation and permission."

Discussion of the plan was to be included on the agenda for the spring House of Bishops' meeting March 7-13, according to Neva Rae Fox, public affairs officer for Episcopal Life Media. She did not say whether Bishop Jefferts Schori had given her endorsement.

According to the summary released by Bishop Howe, the "Anglican Bishops in Communion" plan envisions a way for dioceses and congregations to "be assured" of their connection to the Anglican Communion. The communion partners will be informally gathered and the group does not anticipate a formal charter or structure, Bishop Howe said. Participants are committed to transparency, which includes respect for "canonical realities, integrities and structures," as well as communication of activities with both the Presiding Bishop and the Archbishop of Canterbury, Bishop Howe wrote.

In the last week of January, while the Covenant Design Group was meeting in London, the Rt. Rev. James M. Stanton, Bishop of Dallas; Archbishop Drexel Gomez of the West Indies along with Prof. Christopher Seitz, and the Rev. Ephraim Radner, two members of the Anglican Communion Institute, Inc., met with members of the Archbishop of Canterbury's staff to complete plans for the participation of five primates: Archbishop Gomez; Presiding Bishop Mouneer Anis of Jerusalem and the Middle East; Archbishop Ian Ernest of the Indian Ocean; Archbishop Bernard Ntahoturi of Burundi; and Archbishop Donald Leo Mtetemela of Tanzania. Some of the primates want assurances from both Archbishop Williams and Bishop Jefferts Schori before they agree to participate.

Steve Waring

BRIEFLY...

The Rt. Rev. **Victoria Matthews**, former Bishop of Edmonton in the Anglican Church of Canada, was elected Bishop of Christchurch in the Anglican Province of Aotearoa, New Zealand and Polynesia. A special election was held Feb. 15-17. Bishop Matthews resigned as Bishop of Edmonton last November. She was twice nominated but not elected as primate of Canada.

San Joaquin Move Appears to Violate Southern Cone Canons

The newly available English-language translation of the canons and constitution of the Anglican Church of the Southern Cone indicates several inconsistencies with moves by dioceses to switch their affiliation from The Episcopal Church to the South American-based province.

The situation seems especially complicated for the Diocese of San Joaquin, which already approved the change at its convention in December

[TLC, Dec. 30]. Article two of the Southern Cone constitution limits membership in the province to dioceses "that exist or which may be formed in the Republics of Argentina, Bolivia, Chile, Paraguay, Peru and Uruguay and which voluntarily declare themselves as integral diocesan members of the province."

Article four of the constitution requires that amendments "be submit-

(Continued on next page)



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Paul Ballmer/Diocese of the Rio Grande photo

The Rev. Daniel Tuton, vicar of Hope Church in Albuquerque, N.M., assists the Rev. Jane Ross, deacon at Hope, during a groundbreaking ceremony for a new 300-seat building on Feb. 1. Hope Church currently reports average Sunday attendance of 75 worshipers. It began as a mission congregation in June 1999 and will continue meeting at a local middle school until construction of the church is complete in about six months.

San Joaquin

(Continued from previous page)

ted to the Anglican Consultative Council for consideration and then to each diocesan synod for approval."

A spokesman for Presiding Bishop Gregory Venables of the Southern Cone said the provincial leadership was aware of the constitutional impediments before voting unanimously to issue its "emergency, temporary and pastoral" invitation to affiliate. "Both the House of Bishops of the Southern Cone and the General Synod decided to go ahead because of the nature of the emergency," the spokesman said.

Another complication involves a Southern Cone canon on bishops, which states they "should definitely retire by 68 years of age."

In a recent interview with TLC, Bishop John-David Schofield of San Joaquin, who will turn 70 in October, said he had been informed by the Presiding Bishop of the Southern Cone that the primate could waive the mandatory retirement age requirement on a year-to-year basis [TLC, Jan. 6], but there is nothing in the constitu-

tion or canons to suggest the possibility of such an exception.

The Rev. Van McCalister, public relations officer for the Diocese of San Joaquin, said Bishop Schofield and the delegates to the diocesan convention operated in good faith.

"From our perspective we were invited to join unanimously by the House of Bishops of the Southern Cone," he said.

"We proceeded under the assumption that they had the authority to invite us and that they knew what they were doing."

The 20-page English-language translation of the Southern Cone constitution and canons made public on Feb. 12 has not been certified as correct by legal advisors from the Southern Cone.

Fort Worth has published the translation on its diocesan website. In November, delegates to Fort Worth's convention approved the first reading of changes to its constitution and canons. A diocesan task force is evaluating the advantages of remaining with The Episcopal Church or affiliating with the Southern Cone.

Steve Waring

Former Connecticut Music Director Sentenced

Robert Tate, former music director at Christ Church, Greenwich, Conn., was sentenced Feb. 21 to five-and-a-half years in federal prison for possessing child pornography. He must also pay a \$50,000 fine and participate in sex-offender treatment.

Mr. Tate was the music director at Christ Church for 34 years, building an internationally recognized program. Its children's choir program was considered one of the largest and most comprehensive in the world.

Mr. Tate pled guilty to possession of child pornography in January 2007. In court papers filed prior to his Feb. 21 sentencing hearing, *The New York Times* reported that prosecutors disclosed that he also had rehired an assistant organist who had been dismissed for sexually assaulting a choirboy, and that he failed to tell the authorities when that organist assaulted another choirboy. Police said that Mr. Tate also permitted two sexual predators to remain in the choir at various times.

At his sentencing hearing, Mr. Tate said he had struggled all his life with sexual attraction to young boys. He also said that he had been abused, but that it was no excuse for what he had done, and that he was deeply ashamed, according to the *Times*.

Mr. Tate was terminated as music director in 2006 after another church employee discovered child pornography on a church-owned laptop computer last used by Mr. Tate. The case also led to the conviction of a former lawyer for the church.

Tallahassee Church Bookkeeper Charged with Embezzlement

Rosanne Stone, the former bookkeeper at the Church of the Advent, Tallahassee, Fla., turned herself in to the Leon County Sheriff's Office Feb. 21 after a warrant for her arrest was issued. She was charged with grand theft and money laundering [TLC, Feb. 24].

The sheriff's office said Ms. Stone stole more than \$500,000 over four years, a period which coincides with a split of the parish in 2006.

In December, an accountant found discrepancies while performing the first independent audit of parish finances in more than 10 years.

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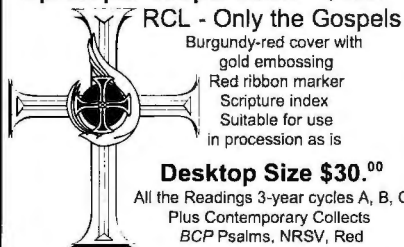
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Appointments

The Rev. **Elizabeth Bagioni Tesi** is priest-in-charge of Epiphany, 262 Main St. N, Southbury, CT 06488.

The Rev. **Dennie Bennett** is rector of St. John's, PO Box 622, Clifton Springs, NY 14432-0622.

The Rev. **Pete Campbell** is priest-in-charge of Christ Church, 515 Franklin Ave., River Forest, IL 60305-1719.

The Rev. **Christy Close Erskine** is rector of Trinity, 469 NW Wall St., Bend, OR 97701-2605.

The Rev. **Jennifer Creswell** is priest-in-charge of St. Luke's, 120 SW Towle Ave., Gresham, OR 97080-6750.

The Rev. **Donna Dambrot** is associate director of Episcopal Charities in the Diocese of New York, 1047 Amsterdam Ave., New York, NY 10025.

The Rev. **Kelly Kirby** is rector of St. Andrew's, 7989 Little Mountain Rd., Mentor, OH 44060.

The Rev. **Ken Malcolm** is director of admissions at Episcopal Theological Seminary of the Southwest, 606 Rathervue Pl., Austin, TX 78705.

The Rev. **Brendan McCormick** is vicar of All Saints', 129 Main St., Ivoryton, CT 06442.

The Rev. **Elizabeth S. McWhorter** is rector of St. Mary's, 10 Fox Hill Rd., Tuxedo Park, NY 10987-4224.

The Rev. **Gary Meade** is rector of St. Mary's, 108 N King St., Dyersburg, TN 38024.

The Rev. **Patrick Miller** is rector of St. Mark's, 3816 Bellaire Blvd., Houston, TX 77025-1209.

The Rev. **Pauline Morrison** is deacon at St. John's, PO Box 332, Toledo, OR 97391-0332.

The Rev. **Roger Perkins** is co-priest-in-charge of Holy Spirit, 1334 S Country Club Dr., Gallup, NM 87301.

The Rev. **Lynn Jones Perkins** is co-priest-in-charge of Holy Spirit, 1334 S Country Club Dr., Gallup, NM 87301.

The Rev. **Alison Quin** is rector of Christ the King, 3021 State Route 213 E, Stone Ridge, NY 12484-5101.

The Rev. **Allison Read** is chaplain at Trinity College, 300 Summits St., Hartford, CT 06106.

The Rev. **James Rogers** is rector of St. Mary Magdalene, 106 E Washington St., Fayetteville, TN 37334.

The Rev. **Peter Sanderson** is priest-in-charge of Lincoln County Episcopal, 121 Mesalero Tr., Ruidoso, NM 88345.

The Rev. **Douglas Scharf** is rector of Holy Innocents', 604 N Valrico Rd., Valrico, FL 33594.

The Rev. **Christopher Seitz** is professor of biblical interpretation at Wycliffe College, 5 Hoskins Ave., Toronto, Ontario, Canada M5S 1H7.

The Rev. **Sarah Shirley** is vicar of St. Mary's, 1307 E Three Notch St., Andalusia, AL 36420-3403.

The Rev. **Timothy Squier** is rector of St. Ignatius, 81 Rotterdam Dr., Antioch, IL 60002-1546.

The Rev. **Terri Stanford** is rector of Emmanuel, 203 S Kensington Ave., LaGrange, IL 60525-2216.

The Rev. **Scott Thompson** is rector of Holy Cross, 5653 W River Park Dr., Sugar Land, TX 77479.

The Rev. **Karen Bretl Tiegs** is curate at All Saints', 3847 Terracina Dr., Riverside, CA 92506-1195.

The Rev. **Scott Trotter** is rector of St. Peter's, 6270 Bon Secour Hwy., Bon Secour, AL 36511.

The Rev. **Kent Walley** is rector of St. Luke's, 182 Main St., Gladstone, NJ 07934-0605.

The Rev. **James Wheeler** is rector of St. John's, 628 Main St., Stamford, CT 06901-2094.

Ordinations

Priests

Connecticut — **Jose Lino Martinez Gonzalez, John Anthony Lynch Satula, Jr., Matthew Scott, Susan Elizabeth Cavanagh Wyper.**

Florida — **Deborah Mitchell Jackson**, canon, St. John's Cathedral, 256 E Church St., Jacksonville, FL 32202; **William Michael Sowards**, chaplain, Episcopal University Center, 655 W Jefferson St., Tallahassee, FL 32304; **Kimberly Lynn Stilwell Still**, assistant, St. Peter's, 801 Atlantic Ave., Fernandina Beach, FL 32034; **Nancy Shebs Suellau**, rector, St. Catherine's, 4758 Shelby Ave., Jacksonville, FL 32210-1716; **Rhonda Louise Frost Willerer**, assistant, All Saints', 4171 Hendricks Ave., Jacksonville, FL 32207-6323.

Iowa — **Judith Daimasso, Roman D. Roldan**, director of youth and family ministry, Trinity Cathedral, 121 W 12th St.,avenport, IA 52803-5227.

Lexington — **Donavan Cain, Carol Ruthven, Janey Wilson.**

Ohio — **Jeff Baker.**

Oregon — **Robert Bingham Powell**, curate, St. Mary's, PO Box 50428, Eugene, OR 97405-0980; **Jaime Sanders.**

Southwest Florida — **Charles Connelly**, St. John's, 906 S Orleans Ave., Tampa, FL 33606-2941; **Charles Jonathan Roberts**, Good Shepherd, 1115 Center Rd., Venice, FL 34292-3934.

Western North Carolina — **Pattie Curtis**, priest-in-charge, St. John's, 18 Jackson St., Sylva, NC 28779; **Toby Summerour**, assistant, Good Shepherd, 1448 Hwy 107 S, Cashiers, NC 28717; **Linda Wade Nye.**

Deacons

Central Gulf Coast — **Becky Tinnon, Michael Tinnon.**

Chicago — **Martha Durham, Desiree Goodale-Mikosz, Nancy Meyer, Mark Ramirez, Joan Smith, Ronald Valentine.**

Northern California — Kathryn Hopner, Michael Kerrick.

North Dakota — Joyce Smith.

Oregon — Bernie Lindley.

Southeast Florida — Jane Hostetter.

Honorary Degrees

Episcopal Theological Seminary of the Southwest — the Rt. Rev. Dena Harrison, the Rt. Rev. Todd Ousley, the Rt. Rev. David Reed, the Rt. Rev. Greg Rickel.

Resignations

The Very Rev. Kathleen Morrisette Bobbitt, as associate at Eastern Shore Chapel, Virginia Beach, VA, to become interim associate at Galilee, 3928 Pacific Ave., Virginia Beach, VA 23451.

Retirements

The Rev. Canon Gervais Clark, as rector of Epiphany, Orange, NJ.

The Rev. Maggie Gat, as priest-in-charge of St. John's, Dover, NJ.

The Rev. Canon Tom Gray, as rector of Grace Church, Carlsbad, NM.

The Rev. John Rollins, as rector of Christ Church, Pompton Lakes, NJ.

The Rev. Terry Wysong, as rector of St. Paul's, Southington, CT.

Deaths

The Rev. William A. Bacon, 70, who served St. Paul's Church, Fort Collins, CO, for 33 years, died Feb. 6 at the Medical Center of the Rockies of a heart attack.

A native of St. Louis, MO, he was a graduate of the University of Missouri and Nashotah House. In 1962, he was ordained deacon and priest in the Diocese of West Missouri. Fr. Bacon was vicar of Christ Church, Lexington, and St. Paul's, Carrollton, MO, from 1962 until 1969. Then he moved to Fort Collins as vicar, and in 1976, he was called as rector there. He retired in 2002. Fr. Bacon was an advocate for the needy and homeless, and he was chaplain to the Fort Collins Police Department. He was a two-time deputy to General Convention and was a former member of the standing committee in Colorado. In recent years he was a member of All Saints', Loveland, CO. He is survived by two sisters, Susan Hurt, of Vienna, VA, and Ann Ahles, of Lakewood.

The Rev. Edward Winthrop Battin, who served St. John's Church, Concordville, PA, for more than 40 years, died Jan. 7 at the Penn Hall nursing center in Chambersburg, PA. He was 82.

Fr. Battin was born in Collingswood, NJ, and graduated from the University of Pennsylvania and the General Theological Semi-

(Continued on next page)

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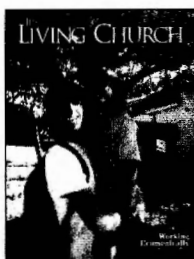
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PEOPLE & PLACES

(Continued from previous page)

nary. He was ordained deacon and priest in 1951 and spent his entire ordained ministry at the Concordville church. He was vicar there from 1951 to 1954, and rector from 1954 until 1992, when he retired. At the time of his death he was a member of St. Andrew's, Shippensburg, PA. Fr. Battin was formerly the dean of the Brandywine Deanery in the Diocese of Pennsylvania, and was a member of the Catholic Clerical Union. Surviving are two children, Kimberly, of Chambersburg, and Christopher, of Bowling Green, OH.

The Rev. **Robert H. Delgado**, 82, of Beaver Falls, PA, died Feb. 6 following a brief illness.

Fr. Delgado was born in Milwaukee, WI, and was a graduate of the University of Chicago. He worked for a time for Nuclear Chicago, and later went to the Pittsburgh area to work for Westinghouse. Following study at Seabury-Western Theological Seminary, he was ordained in the Diocese of Pittsburgh. He was priest-in-charge of Christ Church, New Brighton, and St. Mary's, Beaver Falls, PA, 1964-65. Then he became rector in Beaver Falls, remaining there until 1980. During his time there, Fr. Delgado was known for his healing ministry as well as his innovative work with youth, and the Sign of the Fish Coffee House. He also had a radio call-in show for many years. He accepted a call to St. Stephen's, Racine, WI, in 1980, and served that parish for 16 years. He was active in the DeKoven Foundation in Racine before retiring to California in 1996. In retirement, he served part-time at Church of the Transfiguration, Arcadia, and Ascension, Sierra Madre. He is survived by two daughters, Elizabeth, of Pittsburgh, and Susan C. Delgado-Park, of Lima, Peru; and two grandsons.

The Rev. **Harry Ingram Fell**, 98, long-time rector of St. Giles' Church, Upper Darby, PA, died Dec. 22. He resided in Hershey's Mill, PA.

Fr. Fell was born in Unionville, PA. He was a graduate of Maryville College. He was ordained to the diaconate in 1944 and to the priesthood in 1945. Fr. Fell was minister-in-charge of Holy Trinity, Logan, WV, 1944-45, then served as rector in Upper Darby from 1947 until 1974, when he retired. The parish house at St. Giles' was named in his honor in 1987.

The Rev. **Charles Walton Fitch**, retired priest of the Diocese of Fond du Lac, died Feb. 9 in Virginia. He was 88.

Born in Washington, DC, he graduated from the University of Illinois, then served in the Army during World War II. He remained as a reservist until 1968. After the war, he graduated from Seabury-Western Theological Seminary, and was ordained deacon and

priest in the Diocese of Chicago in 1958. Fr. Fitch was curate at Church of the Mediator, Chicago, 1958-60; rector of Christ Church, Ottawa, IL, 1960-70; rector of St. James', Dexter, MI, 1970-77; vicar of St. Barnabas', Chelsea, MI, 1970-74; vicar of St. Mark's, Oconto, and St. Paul's, Suamico, WI, 1977-83. He retired in 1983. In retirement, he assisted at Blessed Sacrament, Green Bay, WI, and was active in supply ministry. Fr. Fitch is survived by a daughter, Emily Joran.

The Rev. **Charles Gordon Kamohoali'i Hopkins**, 76, priest of the Diocese of Hawaii, died Jan. 1.

Fr. Hopkins was born in Honolulu and educated at the University of Hawaii and Seabury-Western Theological Seminary. In 1966 he was ordained deacon and priest. His entire ordained ministry was spent in Hawaii, as vicar of Christ Memorial Church, Kilauea, and St. Thomas', Hanalei, 1966-69; canon pastor at St. Andrew's Cathedral, Honolulu, 1969-74; vicar of Grace Church, Hoolehua, St. Matthew's, Waimanalo, and canon missionary of the diocese, 1975-80; and vicar of St. John's by the Sea, Kaneohe, 1986-96. He was named vicar emeritus by the Kaneohe congregation in 1997, following his retirement the previous year. Fr. Hopkins was active in integrating the Hawaiian language and culture with the Christian faith. He founded both the diocesan Commission on Native Hawaiian Ministry and the Anglican Indigenous Network. He is survived by six sons, Gordon, Michael, Stephen, Mark, James Anthony, and Kalae Anthony; a daughter, Lynlie Waiamau; 18 grandchildren; six great-grandchildren; a brother, Dayton Carter; and five sisters, Myrtle Beamer, Jean Kalani, Angeline Locey, Helen Madeiros, and Bernice Searle.

Carolyn Brooks Hill Kerr, widow of the seventh Bishop of Vermont, died Dec. 20 following a short illness. She was 95.

Mrs. Kerr was born in Worcester, MA, and graduated from Packard College. Following her marriage to Robert Kerr, she lived in Vermont. Her husband served at Church of the Good Shepherd, Barre; Immanuel, Bellows Falls; and St. Paul's, Burlington. He was Bishop of Vermont from 1974 to 1986. Mrs. Kerr was active in the Diocese of Vermont. She was honorary chair of the diocese's 175th anniversary committee and directress of the diocesan Altar Guild. She was a co-author of a book, *Church Needlepoint*. Mrs. Kerr is survived by a son, Phillips, of Jefferson, MA; a daughter, Elizabeth St. James, of South Burlington, VT; several grandchildren and one great-grandchild.

The Rev. **William T. Patten**, of Chattanooga, TN, died Dec. 30. He was 83.

A native of Chattanooga, Fr. Patten served in the Army during World War II. He graduated from Princeton University and

the School of Theology of the University of the South, and worked in marketing for a time. He was ordained to the diaconate in 1971 and to the priesthood in 1972, and went on to serve in the following ministries: vicar of Church of the Nativity, Fort Oglethorpe, GA, and Grace, Paris, TN, 1971-73; and later as rector of both congregations; vicar, then rector of St. Alban's, Hixson, TN, 1980-83; vicar of St. Mary Magdalene, Fayetteville, TN, 1983-84; and vicar of Christ Church, Alto Decherd, TN, 1984-87. Fr. Patten was a member of the board of DuBose Conference Center. Surviving are his wife, Lynn; his children, Mary Priestly, George, Elizabeth and Dorris Shober; and several grandchildren.

The Rev. **Roy E. Mac Nair**, retired priest of the Diocese of Vermont, died Dec. 29 of lymphoma. He was 89 and lived in Lititz, PA.

He was born in Jersey City, NJ. He served in the Army in Europe during World War II. He graduated from New York University and the General Theological Seminary, and was ordained deacon and priest in 1952 in the Diocese of New York. Fr. Mac Nair was curate at All Saints' Church, Belmont, MA, 1952-54; rector of Good Shepherd, West Springfield, MA, 1954-64; rector of Trinity, Washington, DC, 1964-74; associate at Grace, Providence, RI, 1974-80; associate at St. Paul's, Pawtucket, RI, 1980-83; and canon pastor of St. Paul's Cathedral, Burlington, VT, 1983-87. He retired in 1988. Fr. Mac Nair is survived by his wife, Winifred; two sons, Russell, of Manheim, PA, and Alan, of Rochester, MI; a daughter, Mary Merriam, of Mason Neck, VA; eight grandchildren and five great-grandchildren.

The Rev. **Eugene A. Monick**, 78, of Glenburn, PA, died Dec. 25 of complications from diabetes.

A native of St. Paul, MN, he was a graduate of the University of Minnesota and Virginia Theological Seminary. He was ordained to the diaconate in 1954 and to the priesthood in 1955. Fr. Monick was vicar of St. Bartholomew's Church, Bemidji, MN, 1955-59; executive secretary for college work in Province 2, 1959-65; and vicar of St. Clement's, New York City, 1965-75. At St. Clement's, Fr. Monick was active with the theater community and became known for celebrating various experimental liturgies there. In 1975, he resigned in order to study at the Jung Institute for Analytical Psychology in Switzerland. He graduated in 1977 and entered private practice as a psychoanalyst in New York City and Scranton, PA. He was the author of several books and a frequent lecturer, particularly on male spirituality. Fr. Monick was active in a number of endeavors, including the Episcopal Council of Foreign Students in New York. He is survived by his wife, Barbara; a son, Stephen, of Hong Kong;

a daughter, Katherine Hogarth, of London, England; four grandchildren; and a brother, Bruce, of Minneapolis.

Edith Stricker, 87, retired director of the Bible and Common Prayer Book Society of The Episcopal Church, died Feb. 12 in New York City.

Ms. Stricker attended Hunter College and worked for a time in secular positions. From 1944 to 1948 she was employed by the Ministers and Missionaries Benefit Board, and from 1948 through 1952 she was a clerk at the American Baptist Foreign Mission Society. In 1952, she went to Alaska as a missionary of The Episcopal Church. She remained there until 1955, when she resigned because of health reasons. Ms. Stricker returned to New York City and was employed by the National Council of The Episcopal Church in various positions. In the mid-1960s she went to work at the Bible and Common Prayer Book Society and later became its director. She retired in 2003.

Other clergy deaths as noted by the Church Pension Fund:

Roy Vance Finnell	60	Leawood, KS
Arthur Leonard Joseph Fox	86	Brooklyn, NY
Perry McMasters Gilfillan	98	Rollington, MN
Frank Dixon Howden	69	Rochester, NY
Michael Day Long	78	San Diego, CA
Susan Parry Price	62	Rowlett, TX
Gregory Waddington	68	Mesa, AZ
Benton Wood	80	Parrish, FL
Robert Charles Woodfield	87	Seal Beach, CA

The Living Church publishes obituaries of members of the clergy and well-known lay persons when they are submitted in a timely manner. Death notices may be sent to our office by mail, fax or e-mail, and should arrive no later than 60 days after the time of death. Obituaries should include the date and place of death along with biographical information and names of survivors.

We urge persons who know of the deaths of clergy and prominent lay persons to send notices to us as soon as possible.

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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 1. For details and application information visit: www.ctdiocese.org/newsletters/formationmissioner.pdf.

MUSIC POSITION OFFERED

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POSITIONS OFFERED

FULL-TIME PRIEST: *Trinity Episcopal Church, Plattsburgh, NY.* We are an active, welcoming parish family who worship in a charming 1830 stone church nestled close to Lake Champlain, and are within an hour's drive of the beautiful Adirondack Mountains, Lake Placid, Burlington, VT, and Montreal.

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Average Sunday attendance is 125. We are a healthy blend of progressives and traditionalists actively challenging ourselves to welcome, strengthen, equip and serve in Christ's name. A strong lay leadership motivates our ministries in such areas as: Bible study, soup kitchen, member mission, Lay Eucharistic Ministry, healing, readers/acolytes, Altar Guild, and more. Demographic of the parish is more diverse than the community as a whole. We seek to attract congregants and better serve our community. Help us spread the Good News. More details and CDO are available by calling (518) 561-2244 or at www.trinityplattsburgh.com.

Applications including a letter of interest, CDO, faith journey, and CV should be sent to *Forest S. Rittgers, Jr., Diocesan Deployment Officer, 52 Cascade Terrace, Schenectady, NY 12309, or frittger@nycap.rr.com.*

FULL-TIME ASSOCIATE RECTOR-YOUNG FAMILIES: *Christ Episcopal Church, Ponte Vedra Beach, FL.* Christ Episcopal Church is seeking an enthusiastic leader and member of our clergy team to focus on young adult/family ministries. She/He will be the lead clergy-person for our fastest-growing worship service. This person will work collegially with the other clergy and strong program staff, and will participate in various worship settings, pastoral visits and general clergy responsibilities. The ideal candidate will have good preaching skills and at least four years of ministerial and leadership experience. He/She has a passion for ministry; is flexible and self-motivated; relates to and communicates well with young families; and enjoys being in their presence. Christ Episcopal Church has grown rapidly to more than 5,800 parishioners, with over 40% of the growth having occurred during the past decade. Holy Eucharist is celebrated 15 times each week—at the church, the parish hall and the chapel on the Ponte Vedra campus; at the church on the San Pablo campus; at Serenata Beach; and at the chapels at two life-care communities. Our five full-time and a part-time clergy, a vocational deacon, program staff, administrative staff, and hundreds of devoted volunteers, guided by the Holy Spirit, minister to our parish, the local community, and the world through worship, Christian formation, a wide range of outreach programs, and more than 75 ministries. The total budget of the church excluding the pre-school and foundation is in the \$3.6 million range. Please send resume and CDO Profile to crhbeach@comcast.net or call **Charlie Hoskins at (904) 285-0525**.

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**.

POSITIONS OFFERED

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.**

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