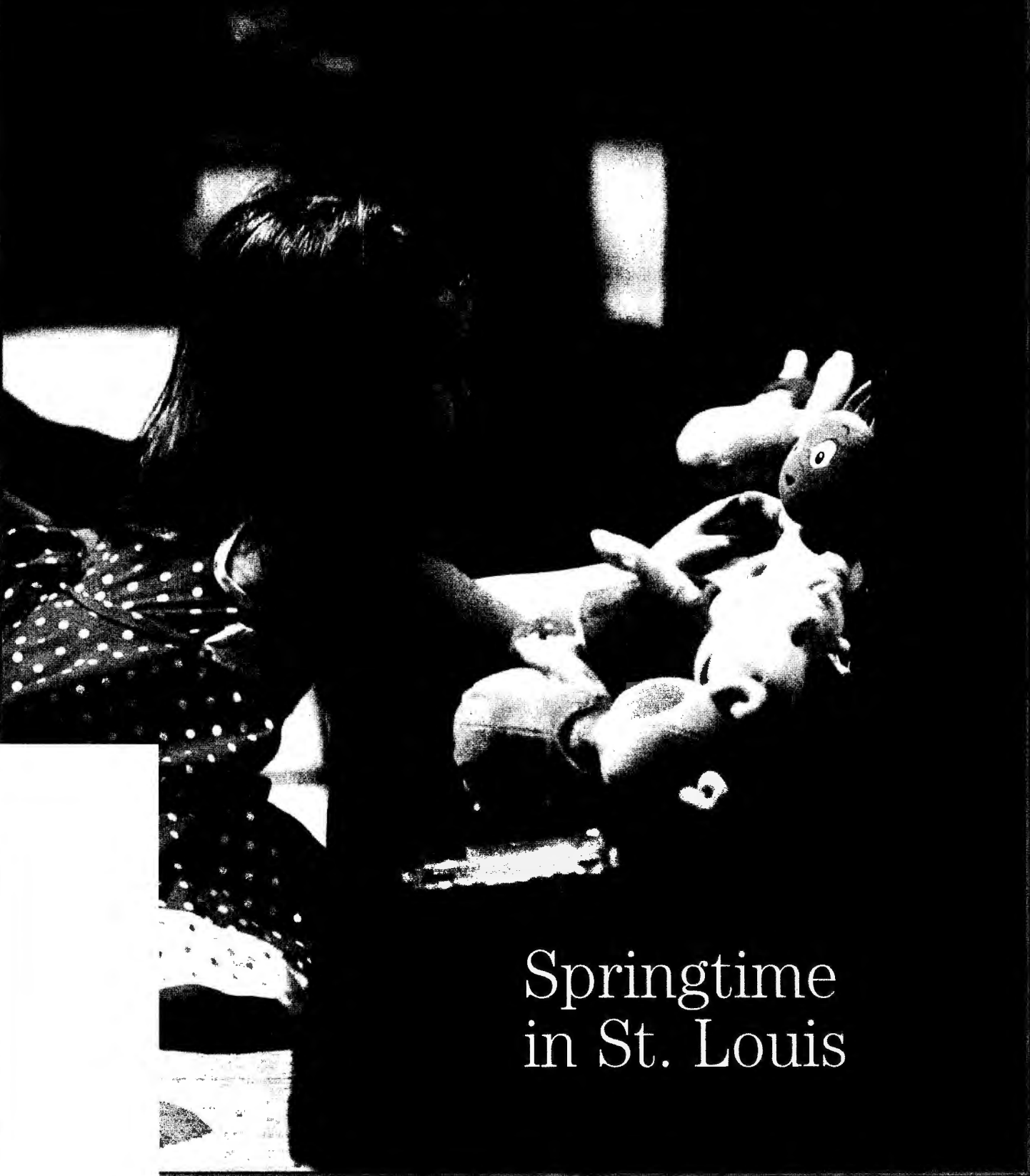


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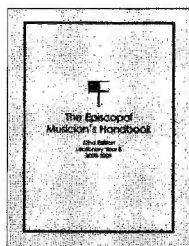
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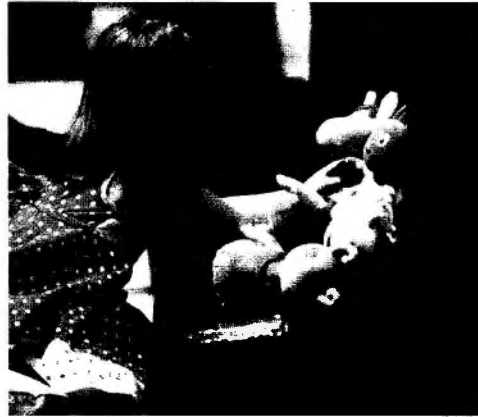
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THIS WEEK



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A young visitor to Christ Church Cathedral in St. Louis, Mo., ponders the "wisdom and goodness of God" during a Flower Festival sermon May 4.

Jonathan Jones/Christ Church Cathedral photos

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SUNDAY'S READINGS

Content With What We Have

'Is not life more than food, and the body more than clothing?' (Matt. 6:25)

The Second Sunday After Pentecost (Proper 3A), May 25, 2008

BCP: Isaiah 49:8-18; Psalm 62 or 62:6-14; 1 Cor. 4:1-5(6-7)8-13; Matt. 6:24-34

RCL: Isaiah 49:8-16a; Psalm 131; 1 Cor. 4:1-5; Matt. 6:24-34

It isn't just grazing livestock, bunched up on the edge of their pasture and gazing longingly beyond, who see the grass on the other side of the fence as being far greener than what they've been given. Human beings as well are quite talented at focusing our attention on what we want as opposed to being grateful for what we have. In this, Christians are no different from anyone else.

Most American Christians have far more resources than we need to meet our basic needs — resources gained from our work, from investments, or from generosity of others (in some cases from society at large). Yet few among us are anywhere near satisfied with what we have. We want more. We'll be happy as soon as our income goes up, when we can drink coffee in a corner office, when the Social Security payouts are raised, or when we move into a bigger house. It's simply our nature, after all.

Our tendency to covet what we don't have can take dramatic and dangerous turns during difficult economic times. It can easily lead us to believe that our ultimate security is at risk. Perceived desperation makes poor decisions inevitable — like selling assets at huge losses or investing in property we can't begin to afford. And

it's all in the name of seeking more than we already have.

There has to be more to life than this. For us as Christians, of course there is. "Therefore I tell you," says Jesus, "do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing" (Matt. 6:25)? He continues: "[I]ndeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well" (6:32-33).

It all stands to reason. God has always provided for the needs of his people. Even in the time of the prophet Isaiah, "they [did] not hunger or thirst, neither scorching wind nor sun [strike] them down, for he who [had] pity on them ... lead them, and by springs of water [guided] them" (49:10). "Can a woman forget her nursing child, or show no compassion for the child of her womb?" asks God. "Even these may forget, yet I will not forget you," God has promised to the faithful (49:15).

The truth of this Sunday's readings is simple. Until we're content with what we've got, we'll never be happy with what we get.

Look It Up

Psalm 145:15-16 is sometimes used as a grace before meals. What does it say about God's goodness?

Think About It

In what ways does God always meet our most basic needs?

Next Sunday

The Third Sunday After Pentecost (Proper 4A), June 1, 2008

BCP: Deut. 11:18-21, 26-28; Psalm 31 or 31:1-5, 19-24; Rom. 3:21-25a, 28; Matt. 7:21-27

RCL: Gen. 6:9-22; 7:24; 8:14-19 and Psalm 46; or Deut. 11:18-21, 26-28 and Psalm 31:1-5, 19-24; Rom. 1:16-17, 3:22b-28, (29-31); Matt. 7:21-29

Redeeming Time

T.S. Eliot's Four Quartets

By **Kenneth Paul Kramer**.
Cowley. Pp. 306. \$19.95.
ISBN 978-1-56101-285-5.



Bringing up the name of T.S. Eliot always elicits a ready response. Either a person is wonderfully moved and emotionally and intellectually stirred by Eliot, or one is somehow, respectfully and apologetically left cold or at best puzzled by this important figure's writing.

Some of the best minds I encounter in theology and philosophy find T.S. Eliot dense, while others of the same temperament and similar training find him fascinating and insightfully freeing. I find that I fall somewhere in the middle on this ubiquitous scale, and I fall there because I have not, in the past, had a teacher like Kenneth Paul Kramer. *Redeeming Time* is a holistic and thorough investigation into T.S. Eliot's final prose-poem (my term), *Four Quartets*. The findings reveal that there is extensive and supportive help here to speak to the paths of faith on which readers of *Four Quartets* find themselves.

One is captured by Kramer's spiritual insight into this prose-poem, finding therein an existential quintessence, a metaphysical quiet place, and this, even in the places where the writing disquiets. Kramer finds that Eliot, in this last work, has written something which,

with *Four Quartets* is, in and of itself, noteworthy and commendable. One has only to count the 86 pages of end-notes and bibliography to see that there is little about Eliot's work with which Kramer is unfamiliar. Reading this work of love reintroduces one to the life and times of

Eliot, both in America and in England, and gives a microscopic glimpse into the mind and spirit of a man obsessed with the spirit's quest for God while at the same time God is in a parallel quest for the self-same spirit. Here we find that the intellectual and the mystical meet. And Eliot would have delighted in this.

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

Some find T.S. Eliot dense, while others find him fascinating and insightfully freeing.

when captured by reading and re-reading, can take the spirit to new spiritual depths and find new spiritual metaphors and symbols. Places particularly take on the symbolic or, as one writer calls them, "landscape clusters."

Kramer's unique approach finds more ready meaning and weaves a web of connections hitherto unknown in Eliot studies. The time he has taken

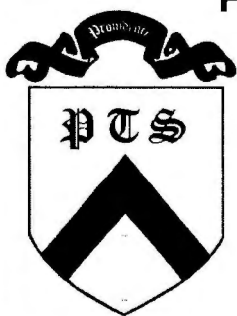
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Pope Benedict Welcomes Archbishop Williams

Discussions of America, ecumenism, and theology animated the meeting of Pope Benedict XVI and the Archbishop of Canterbury May 5. It was a "friendly and informal meeting in which we discussed a number of ecumenical issues; some of the pope's impressions of his American visit; and common issues in Christian-Muslim dialogue," Archbishop Rowan Williams said through his press secretary, Marie Papworth.

Speaking to Vatican Radio before his meeting with the pope, Archbishop Williams said he hoped to inform the pope about the latest plans for the Lambeth Conference and to touch base with him about churches in China, among other concerns. Archbishop Williams acknowledged the Anglican Communion was passing through an "unprecedentedly difficult time, no two ways about that."

He said relations with the Roman Catholic Church remained strong, partly through the work of the Anglican Centre in Rome, whose directors built "deep foundations" of "personal trust and confidence and in terms of ease of access and honesty of discussion, I think we're in a very good phase."

(The Rev.) George Conger

ERD to Train Sudanese Refugees

Refugees returning to southern Sudan will be eligible for vocational training programs thanks to a multi-year partnership between Episcopal Relief and Development (ERD) and the Diocese of Lainya in the Episcopal Church of the Sudan.

The Rt. Rev. Peter Amidi, Bishop of Lainya, welcomed a delegation of U.S. Episcopalians and Canadian Anglicans who toured Lainya's former educational complex that was destroyed during the civil war that officially ended in 2005 with the signing of a Comprehensive Peace Agreement.

Bishop Amidi has proposed using the remaining educational structures as the foundation of a new center to train refugees returning from camps in Kenya and Uganda.



Shawn Patrick Ouellette/Diocese of Maine photo

The Rt. Rev. Stephen Lane with his wife, Gretchen, children Dana, Emily, and Jeremy and their families, greet the Diocese of Maine during his consecration as Bishop Coadjutor of Maine May 3.

Bishop Coadjutor of Maine Consecrated

During the time in which the Rt. Rev. Stephen Lane has become acquainted with the Diocese of Maine, he has concluded that the economics of the state significantly influence ordained leadership options for parishes. That will become an important issue for Bishop Lane, who was consecrated Bishop Coadjutor of Maine May 3 at the Cathedral of St. Luke in Portland.

Bishop Lane said he was content in his small-church ministry and had no ambition for the episcopacy until he was challenged at a CREDO conference. Less than two years later he stood before a crowd of some 1,000 while Presiding Bishop Katharine Jefferts Schori served as his chief consecrator. Co-consecrators were bishops Chilton A. R. Knudsen of Maine, Jack M. McKelvey of Rochester, James E. Curry, Bishop Suffragan of Connecticut, and V. Gene Robinson of New Hampshire.

Bishop Lane was not especially familiar with Maine prior to being contacted by the diocesan search committee. A 1978 graduate of Colgate-Rochester Divinity School, he spent his entire ordained ministry in the Diocese of Rochester. He had been serving as canon to the ordinary since 2000, when he was elected on the first

ballot during the diocesan convention in Bangor last October.

"Maine has a lot of small towns that depend on seasonal tourism," Bishop Lane said. "The fishing and lumbering industries are not what they used to be. Finding and maintaining ordained ministers can be a challenge, but we will not abandon the small towns. One of the things we've been looking at is raising up local ministers."

Bishop McKelvey was the consecration preacher. He shed his miter and donned a baseball cap after Bishop Lane repeated his episcopal vows in order to demonstrate that he would soon be under Bishop Lane's authority when he retires. Bishop McKelvey said the gesture also honored his former employee's favorite headgear.

Early on in the search process Bishop Lane said his laid-back style drew attention after members of the diocese saw the photo he sent to the search committee. Smiling and surrounded by books, Bishop Lane wore an open-necked plaid shirt and no clerical collar.

"They asked for an informal photo," he said. "I interpreted that quite literally. Some didn't like it, but many liked the informality."

Pittsburgh and Fort Worth Bishops to Attend Lambeth

Bishop Jack Iker of Fort Worth and the two bishops of Pittsburgh said recently that they have accepted their invitations from Archbishop of Canterbury Rowan Williams to attend the Lambeth Conference in England this summer.

"I stand in solidarity with all those bishops who have decided, as a matter of conscience, that they are unable to be at Lambeth," Bishop Iker said on May 2. "However, given the situation the Diocese of Fort Worth finds itself in with the unfolding realignment that is taking place in Anglicanism, I think it is important for me to be there to make our case and to face our detractors."

In a release posted May 6 on the Diocese of Pittsburgh website, Bishop Duncan said he and Assistant Bishop Henry Scriven will split time at Lambeth as a cost-saving measure. The release stated that the per-bishop cost of attending the entire conference would be about \$12,000.

Four Nominees in Idaho

A search and nominating committee in the Diocese of Idaho has announced a slate of four nominees for the election of a bishop.

The candidates are: the Very Rev. Richard Demarest, dean of St. Michael's Cathedral, Boise, Idaho; the Rev. Kelsey Hogue, rector, St. Francis', Scottsbluff, Neb.; the Ven. Faith Perizzo, archdeacon, Diocese of West Virginia; and the Rev. Brian Thom, rector, Ascension, Twin Falls, Idaho.

Candidates by petition were to have been nominated by May 16. Individuals successfully nominated by petition will be permitted to participate in the series of informational "walkabouts" June 2-6.

The special electing convention is scheduled for June 28 at St. Michael's Cathedral. Assuming a majority of standing committees and bishops with jurisdiction consent, the elected candidate will be consecrated Oct. 11.



Suzanne Gill/Diocese of Fort Worth photo

The Most Rev. Gregory Venables, Primate of the Southern Cone, begins a three-day visit to the Diocese of Fort Worth by meeting with 70 members of the clericus at Holy Apostles', Fort Worth.

Bishop Venables Explains Need to Act

Southern Cone Primate Visits Diocese of Fort Worth

The work of amending the Constitution and Canons of the Southern Cone in order to regularize the admission of parishes and dioceses beyond South America is about to begin, according to Presiding Bishop Gregory Venables. The Primate of the Southern Cone made a visit to the Diocese of Fort Worth May 2-4 for a series of meetings with clergy and lay leaders.

Bishop Venables' visit began with a private meeting of diocesan clergy at the Church of the Holy Apostles in Fort Worth on May 2. The following day, he met with a convocation of elected clergy and lay delegates to the diocesan convention. The convocation also included about 130 visitors who were granted seat, but not voice. There was no voting. On Sunday morning, Bishop Venables preached at St. Vincent's Cathedral, Bedford, and again later during Evensong at St. Andrew's, Fort Worth.

Bishop Venables visited Fort Worth at the invitation of its bishop, the Rt. Rev. Jack Iker. In late April, Bishop Venables also visited with Anglicans who have left the Anglican Church of Canada and with the Anglican Diocese of San Joaquin in California. Prior to his arrival in Fort Worth, Presiding Bishop Katharine Jefferts Schori wrote a public letter to Bishop Venables. She asked him to cancel his visit in part because it was "an unprecedented and unwarranted invasion of, and meddling in, the internal affairs of this province," and because it would

prevent "needed reconciliation from proceeding" within The Episcopal Church.

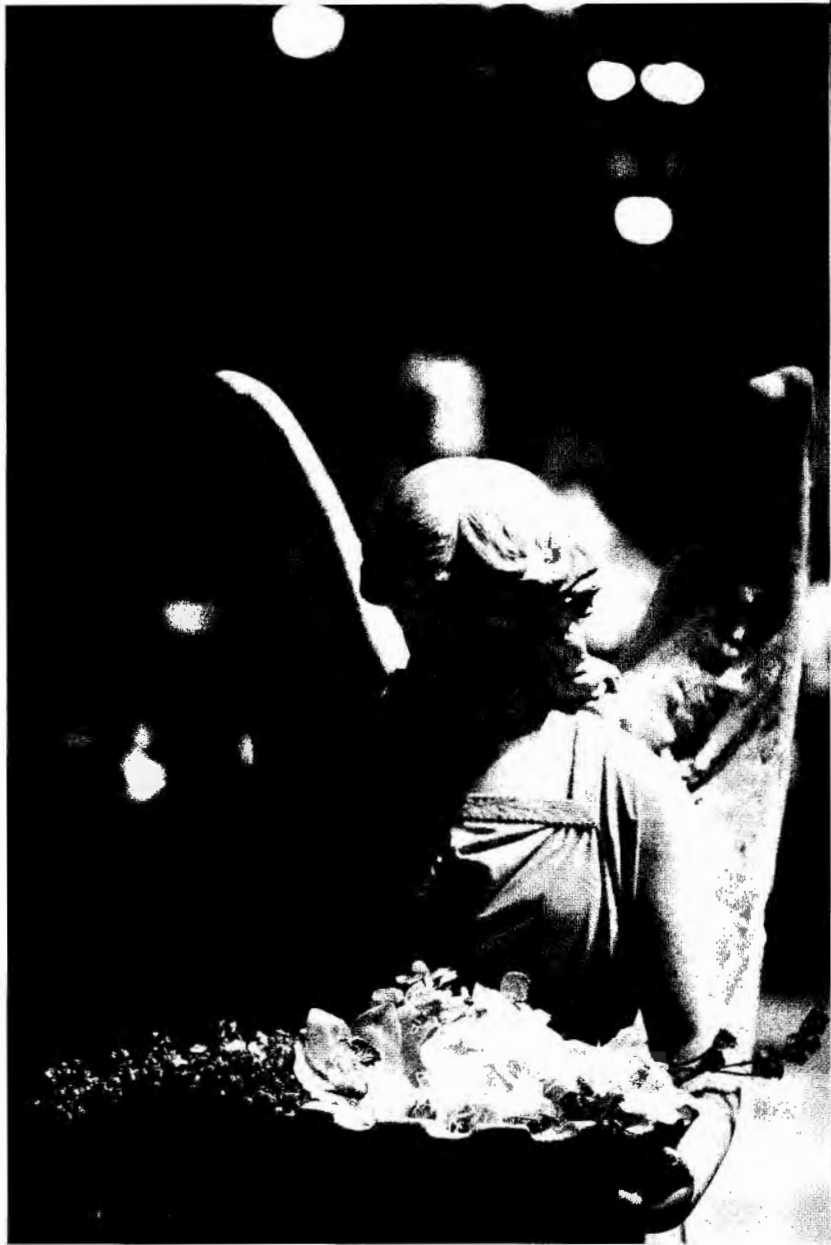
"This is not about schism," Bishop Venables said. "Schism is separation on secondary issues. This is [a question of] essentials.

Should clergy and lay delegates to the diocesan convention in Fort Worth in November vote a second time to amend the diocesan articles of incorporation and leave The Episcopal Church, the Province of the Southern Cone has invited the diocese to affiliate on an "emergency and pastoral basis" despite the fact that the Southern Cone's constitution currently limits its member dioceses to those geographically located in the countries of Argentina, Bolivia, Chile, Paraguay, Peru and Uruguay. In December, the Province of the Southern Cone welcomed the Diocese of San Joaquin after its convention voted a second time to amend its bylaws and disaffiliate from The Episcopal Church.

Despite articles of incorporation which seem to prohibit welcoming overseas dioceses and licensing deposed clergy and bishops for ministry in other Anglican provinces, Bishop Venables said he felt compelled to act so that brother and sister Anglicans can "get on with their ministry.

"If we don't do something," he said, "we are complicit."

Suzanne Gill



Goodness of Creation

"Ecclesiastical Environmentalism" was the theme of the 116th annual Flower Festival, held May 3-4 at Christ Church Cathedral, St. Louis, Mo. House of Deputies' President Bonnie Anderson delivered the keynote sermon at the May 3 Eucharist, telling worshipers "we are to be called more deeply and more profoundly into God's service" by the beauty of creation. Preaching the following day, she urged the congregation to "live in Christian community with each other, the earth, and all creation."

Jonathan Jones/Christ Church Cathedral photos



Clockwise from above: A bell ringer from Calvary Church, Columbia, accompanies the diocesan children's choir; parishioners from St. Timothy's, Creve Coeur, sell bedding plants during the Flower Festival; some of the rare and exotic flowers arranged for the festival; Missouri Bishop G. Wayne Smith (center) is assisted at the altar by the Most Rev. Daniel Deng Bul, Primate of The Episcopal Church of the Sudan (fourth from right), and other clergy at the May 4 Eucharist at the cathedral.

Presiding Bishop Interprets Abandonment Canons

A variety of appointed experts on Episcopal Church canon law concur with Presiding Bishop Katharine Jefferts Schori, who does not believe it is necessary to obtain an inhibition prior to holding a vote to depose a bishop charged with abandonment of communion. Bishop Jefferts Schori sent a two-page letter on April 30 that sets out her understanding of the abandonment canons for the House of Bishops.

Once the nine-member Title IV [disciplinary] Review Committee has certified that a bishop has abandoned communion, Bishop Jefferts Schori said the bishop in question is given 60 days to respond. In her letter, she explained that the provision requiring the consent of the three senior active bishops of the church in order to inhibit the accused bishop does not grant the three senior bishops veto power "over consideration of the merits of the deposition by the House of Bishops," and she noted that a significant number of persons, many of whose positions are filled by appointment of the Presiding Bishop, agree with her.

The language of Title IV, Canon 9, Section 2 describes an ecclesiastical

disciplinary process of an "inhibited bishop" for abandonment by the House of Bishops and requires the consent of the three senior bishops before the Presiding Bishop can revoke an inhibition if the accused bishop provides a written statement that "the facts alleged in the [Title IV Review Committee] certificate are false" ... or the accused makes "a good faith denial that the bishop made the declarations or committed the acts relied upon in the certificate." The canons pertaining to consent from the three senior bishops have all been removed from the revised disciplinary procedure proposed for approval by General Convention.

Elsewhere in the letter, Bishop Jefferts Schori explained her understanding of what does and does not constitute a relevant response to a charge of abandonment and the method employed for a vote by the



Mary W. Cox/The Net photo
Presiding Bishop Jefferts Schori during a visit to the Diocese of Southeast Florida in April.

members of the House of Bishops on those charges.

"A letter of resignation from the House is irrelevant to the charges brought forward by the Review Committee and the deposition proceedings, since deposition concerns a person's ordination in this Church, not simply participation in the House of Bishops," she wrote. "Resignation from the House thus has no bearing on following through with the charges brought forward

by the Review Committee. Deposition in this situation makes clear in an official way that the bishop in question is no longer permitted to exercise ordained ministry in this church."

Bishop Jefferts Schori said every bishop entitled to vote is invited to the meeting, and that ample notice is given that there will be a vote to depose. Therefore as long as there is a canonically defined quorum present and a majority of those present consent, the deposition is valid.

Memo: Presiding Bishop Subverting Constitution and Canons

Sufficient legal grounds exist for presenting Presiding Bishop Katharine Jefferts Schori for ecclesiastical trial on 11 counts of violating the Constitution and Canons of The Episcopal Church, according to a legal memorandum that has been circulating among members of the House of Bishops.

The document states Bishop Jefferts Schori demonstrated a "willful violation of the canons, an intention to repeat the violations, and a pattern of concealment and lack of candor" in her handling of the cases of bishops Robert W. Duncan, John-David Schofield and William Cox, and that she "subverted" the "fundamental polity" of The Episcopal Church in the matter of the Diocese of San Joaquin.

The report was prepared by an attorney on behalf of a consortium of bishops and church leaders seeking legal counsel over the canonical implications of the Presiding Bishop's actions.

Title IV, Canon 3, Section 23a

requires the consent of three bishops, or 10 or more priests, deacons and communicants "of whom at least two shall be priests. One priest and not less than six lay persons shall be of the diocese of which the respondent is canonically resident."

The paper argues the Presiding Bishop "failed to seek the inhibition of Bishop Cox as required by [Title IV, Canon 9]." This failure was not a "technical issue that could be waived," but was an "important procedural protection that is integral" to the use of the canon. Nor did she comply with the requirement that the bishop be given timely notice of the legal proceedings, as the Presiding Bishop withheld notice for seven months.

The Presiding Bishop's deposition of Bishops Cox and Schofield was done without the "necessary consent" of the House of Bishops, the paper said. "The conclusion that the requisite consent was not given is irrefutable" as the

"plain meaning" of the words of the canon, as well as voting procedures detailed in other parts of the Constitution and Canons do not permit the interpretation interposed by the Presiding Bishop's chancellor.

"The violations with respect to Bishops Cox and Duncan, although willful and repeated, pertained primarily to individual bishops. The violations with respect to [San Joaquin] however, subvert the governance of an entire diocese and go to the heart of TEC's polity as a 'fellowship of duly constituted dioceses' governed under Article II.3 by bishops who are not under a metropolitan or archbishop," the legal memorandum concluded.

The authors were not optimistic that the current legal and political environment within the church would be conducive for a conviction, but noted the effort should nonetheless be made to hold the institution "accountable."

(The Rev.) George Conger



'Yes, Exactly Right'

On being set free to grow

By Peggy Eastman

Pulling and wrenching and tugging didn't keep the tough, twining vines from fighting like live snakes and refusing to come off the large, scraggly azalea bush barely visible beneath. Today, this mass of creeper vines seemed more like stranglers than creepers. On this workday at the still unoccupied parish rectory, it would take more than an army of Snow White's dwarfs to make something of this house and yard for the Rev. John Smith, who was expected to arrive at little St. Luke's Church in Annapolis, Md.

Now, hands encased in garden gloves, I tried to pluck a long, twisted vine-stem from the azalea, but the vine's resistance propelled me backward and I landed — "Ouch!" on my backside in the tall, still-to-be-mowed grass, legs in the air.

"Can I help?"

I turned my head to see Carole standing there in shorts and a yellow T-shirt. She did not say anything about the red welts on my arms or laugh at that ungainly backward fall.

"Can I help?" she asked again.

I tried to get to my feet. What fix-up task could I give Carole to do that would be safe? "I know," she said. "I'll go get my mom's yard clippers." Her blue eyes were fixed on me and she smiled. We all knew that smile; despite it her blue eyes seemed sad, as if they hid a mystery deep inside Carole's being: something that could cause sad eyes and a smiling mouth at the same time.

Carole was in her late 20s but looked about 16. She lived at home. Local newspaper articles about the competitive track races Carole won in Special Olympics were routinely posted on the church bulletin board, along with photos of her with medals around her neck on blue and red ribbons. Sometimes she wore her medals to church. She went from person to person at the church coffee hour, looking for a hug. Had anyone ever asked her to help with the food? Cut some cheese for the crackers? Pour the lemonade or iced tea? Pass a plate of cookies? Help put together the 20 lunch bags for the men's shelter downtown, as was done at St. Luke's every Sunday? No, I was sure we hadn't. Why not?

"I don't know ... these vines are stubborn, Carole."

But Carole was already walking away to find her mother's garden clippers. She returned, holding heavy-handed wooden yard clippers with long blades. Such tools required fine motor coordination and could be dangerous. "Carole must have strong legs to win medals in those foot races, but . . . "Thank you, Carole," I said. "Have you ever used these?"

"No, just my mom has," she said.

These clippers could spring back and whack someone in the eye. They could gouge an arm or leg. They could drop on a toe and cut it — maybe even sever it. "Carole, maybe you'd better let me work the clippers. You can pick up the cut vines." Carole must have seen something in my face: skepticism, concern, doubt — or all three mixed together. She must know that look from other people's faces, although I hadn't known my face was such a canvas for my thoughts. "Please, I want to do it," she said.

I could watch her carefully, perhaps stand right beside her.

"OK, Carole. I'll try to pull these stubborn vines up and you try to cut them with the clippers where you can."

Snip. Carole, wielding the long-handled clippers with two hands, cut a wiry vine tendril as I lifted the tangled mass off the choked azalea. The sad look in her blue eyes had given way to something else. It must be the same look she had when she ran competitive races, a number pinned to her, sweat running down her face, her feet kicking up dust next to runners who wanted to win as much as she did.

Snip. Snip. I glanced at Carole sideways, worried that she might lose her grip on the heavy clippers and they might fall against her and gouge her bare leg. I would berate and blame myself if that happened. It would be entirely my fault. Snip, snip, snip.

"Am I doing it right?" she asked. "You are," I said, pulling the snaky, snipped tendrils away from the azalea bush.

Suddenly the clippers seemed to slide from Carole's hands, grazing one leg and dropping to the ground. I sucked in my breath. I could hardly move. "Carole," I croaked, moving toward her. Why had I let her work these clippers? Why hadn't I paid more attention to my own doubts?

The beginnings of tears turned Carole's blue eyes shimmer. "S'nothing," she said. "Stupid! Stupid! Stupid me!" She shook her head.

"Carole, you're not stupid at all. They're just really heavy. Let's take these clunky clippers back to your mom . . . then let's go inside and do some house painting. I'll wash your leg." It could have been so much worse.

"No!" Carole straightened her back and shook her head. "No, no, no. There's not even any blood." She was right; there was a red mark on her leg, but no blood. The watery look in her eyes had been replaced by something else. "I can do it. I know I can do it." Carole bent to pick up the long-handled garden clippers.

I sucked in my breath again, hoping Carole would lose interest in this task and go on to someone else, just as she

floated from person to person during the church coffee hour. Snip. Snip. Snip. Carole cut and I pulled. She held the clippers solidly, as if she knew now they could hurt either one of us with one misjudged movement.

"Carole, shall I cut now?" I said, certain her arms must be tiring. "No," she said. "I'm doing it myself. I'm doing it right, aren't I?"

"Yes, exactly right."

Perspiration darkened Carole's T-shirt and ran down her

"Carole, shall I cut now?"

I said, certain her arms must be tiring.

"No," she said. *"I'm doing it myself. I'm doing it right, aren't I?"*

"Yes, exactly right."



face as she wielded the now-tamed clippers. We developed a rhythmical routine: Snip, pull. Pull, snip. It might have been a dance. The dance of the snakehead vines. No longer smothered, the azalea bush was stretching itself up and reaching its branches higher toward the sky, as if it knew it was meant to beautify a parish rectory. A little fertilizer and sunlight, and the reward for all our work would burst forth in the spring in a profusion of blooms. Were they red? Pink? White? We would find out in the springtime.

"Look, Carole. This bush is thanking us for freeing it. Now it can grow the way it's meant to."

"Yes," she said. "This bush can grow now." Carole stopped clipping, looked at me and said, "This bush couldn't grow right before."

Carole put her mother's clippers down carefully and slowly on the grass. "Now we have to clean up," she said. As we started pulling the clipped vines to the mulch pile at the back of the yard, the drone of a gasoline-powered lawn mower started. Chuck was mowing the overgrown grass and making that untended yard look more like a lawn.

"Carole," I blurted. "May I work with you again on our next church fix-up day?"

Carole's smile filled her face with sunshine that came from within, not from the sky, and her blue eyes seemed to lock themselves on mine. Now there seemed to be not a trace of sadness in them. The heat and humidity of that day had curled wisps of her brown hair around her face, and she looked very young. "Do you really mean it?" she said. "You really want to?"

"Yes, I do. You're a hard worker, and you're strong. You don't give up. No wonder you've won all those medals . . . No wonder you're such a good athlete." □

Peggy Eastman is a member of All Saints' Church, Chevy Chase, Md.

The Ecumenical Faith

The Rev. Phillip Cato and the Rev. Joseph Herring [TLC, April 20] accuse Bishop Mark Lawrence of South Carolina of simplistic Christology for asserting that "Jesus is God" [TLC, April 13].

Fr. Cato says Jesus of Nazareth is the "incarnate Son of God, having emptied himself of all divine powers ..." Actually, Philippians 2:2-6 asserts that he emptied himself of his status as the equal of God, a rather different idea than the incarnate One emptying himself of divine powers, in order to assume human form for our salvation.

For any Jew, such as Paul was, to assert that every knee in heaven and on earth and under the earth should bend to the name of Jesus, and to confess that Jesus Christ is *Kyrios*, Lord, the exact title used of Yahweh in the Septuagint, the Greek version of the Hebrew scriptures from which Paul always quotes when citing the Old Testament in his letters, is a striking thing to do.

It won't do to assert in a simplistic way that the New Testament does not refer to Jesus the Christ as divine. The full evidence may be found brilliantly and briefly worked out by the distinguished Lutheran theologian David Yeago in his article in *Pro Ecclesia*, III (Spring, 1994), pp. 152-164.

Fr. Herring accuses Bishop Lawrence of Apollinarianism, which he says teaches that Jesus was God only appearing to be human. Historically, that characterizes Gnosticism. Apollinarianism asserted that the Word assumed human body and soul, but not human rationality, which the Word replaced. Apollinarianism was condemned at the second ecumenical council in 381 for its defective anthropology, not its assertion that Jesus is the divine Word himself incarnate.

Dividing a human subject, Jesus of Nazareth, from the divine subject, God the only-begotten Word, as John's gospel and the ancient Patristics writers named the Word, which seems to lie behind the Christology of Frs. Cato and Herring, is precisely what the third ecumenical council at Ephesus in 431 condemned as Nestorianism. Theodoret of Cyrus, the great Antiochene theologian defending Nestorius, was allowed a seat at Chalcedon only after giving way to the unani-



mous demands of the bishops there that he denounce Nestorius once and for all.

Anglicanism confesses the Nicene Creed and the Chalcedonian formula, both of which are included in the Book of Common Prayer. The one confesses that we believe in one *Kyrios*, Lord, Jesus Christ ..., God from God ..., of one Being with the Father ..., [who] became incarnate ... and was made man (*anthropos*)."

The Chalcedonian confession of the fourth ecumenical council (451) insists that Jesus Christ is none other than the divine Word himself who has assumed into his divine life, without in any way ceasing to be who he is as the second hypostasis of the triune God, all the reality of living a genuine and full (indeed the only full) human life, of human body, soul, and mind, using the anthropological terminology of the 5th century. The language is very clear: Jesus Christ is this one, the Word himself living a full human life.

The fifth ecumenical council, in 553, explicitly identified the one hypostasis of Jesus Christ, having in himself divine and human *physeis* or natures, with the second hypostasis of the triune God.

This is not simplistic theology, but the considered formal Trinitarian Christology of the ecumenical councils of the Church Catholic. Bishop Lawrence was not being simplistic in his confession of Jesus Christ as God. This is the ecumenical faith. Indeed, in Eastern Orthodox thought it is precisely the Word, the communicative self-expression of the Father in creating and redeeming the cosmos, who gives Moses the decalogue and the covenant at Mt. Sinai. The eternal, creative, redeeming, self-emptying, incarnating, dying and rising to life again God the only-begotten Word, Jesus the Christ, is in fact the one who bespoke God's Word to Moses in the desert, creating the Old Israel, and by his incarnation the New Israel. The ecumenical, conciliar faith insists that Jesus Christ is fully the divine Word and fully, truly, and perfectly a human being.

Our guest columnist is the Rev. Paul B. Clayton, Jr., ecumenical and interfaith officer of the Diocese of New York. He lives in Poughkeepsie, N.Y.

Did You Know...

The curate at the Church of the Resurrection, Leicester, England, is named Rowan Williams.

Quote of the Week

The Very Rev. Tracy Lind, dean of Trinity Cathedral, Cleveland, in a conversation titled "Crossing the Borders of Liturgy" with Bishop Wendell Gibbs of Michigan: "I know it is a hospitable place and that one can cross the borders because The Episcopal Church is liminality and that's what we work with."

Remembrance and Thanks

Our nation's annual celebration of Memorial Day always seems more meaningful during periods when a war is taking place. With U.S. troops fighting in Iraq and Afghanistan for the past five years, this observance becomes more personal. Most of us are acquainted with at least one member of our armed forces who has seen hazardous duty in the Middle East. The loss of friends or loved ones in war leaves a permanent and painful gap in our lives.

Memorial Day may have additional meanings besides those that come from war. For some, it may be a reminder of a person nearly forgotten. Some members of the military have been killed while serving their country thousands of miles from a war zone. And those of us who have lost loved ones in recent months are likely to remember them fondly on this day.

Whatever our thoughts about Memorial Day, we would be wise to pause and give thanks for all those who have given of themselves to fight for the freedom we now enjoy. May they never be forgotten.

Stay Current on Pledges

This is a good time to remind readers of the need to keep pledges to their churches current during the summer months. Many congregations have a difficult time maintaining their budgets when income decreases at this time of year. When members leave on vacation or spend time at a summer residence, pledges fall behind and parish treasurers struggle. We urge church members to be sure their pledges are up to date during the summer months. Like any organization, churches have salaries and benefits to pay, bills that are due, and other needs that may arise. Keeping pledges current is good stewardship.

Our Gifts to Graduates

Congratulations are in order for the thousands who will graduate from various institutions of learning this spring. Graduation from high school or college or theological seminary is an accomplishment worthy of praise so we send our best to those who have achieved these milestones.

In particular, we are pleased to be able to honor graduates of The Episcopal Church's 11 theological seminaries. Thanks to a grant from Encourage, Inc., we are again able to offer graduating seniors a complimentary one-year subscription to THE LIVING CHURCH. Graduates of participating seminaries will receive news and views of The Episcopal Church and the wider Anglican Communion each week, and they will have an opportunity to extend those subscriptions at a discounted price.



With U.S. troops fighting in Iraq and Afghanistan for the past five years, Memorial Day becomes more personal.



NEW

A ^ Set of Deadly Sins

READER'S VIEWPOINT

By James M. Adams, Jr.

Remember when the seven deadly sins were Pride, Covetousness, Lust, Envy, Gluttony, Anger, and Sloth? Now these are probably not taught in confirmation class anymore, even though they still could be considered sins in some courts.

I am wondering what anyone looking at or listening to The Episcopal Church (TEC) today would see. What does TEC think is sinful through our actions and words? How does The Episcopal Church present sin to the world? What is sinful to The Episcopal Church?

One thing that is done by some today is to set aside the old definition of sin since it is taught less as a reality but is seen as a means of guilt. "That which separates us from God" seems to be unpopular as a definition of sin because many feel we cannot be separated from God no matter how hard we try. God will make it all right in the end anyway.

So what gets The Episcopal Church to act to the point of saying, "No, that is wrong and is against God

and his church?" To an observer one might choose crossing diocesan boundaries as today's "deadly" sin. Now these are not the boundaries we crossed as kids. Dad said, "Don't do that!" And we did it anyway. We did not die for it, but usually there was some discipline. No, these boundary crossings have to be much worse.

Much time and money is spent when boundaries are crossed in the church. It must be important because precious monies are expended and many committees meet to decide if boundaries are indeed being crossed, and just how badly they are crossed. If someone crossed a boundary to be a pastoral influence in someone else's back yard, that might be the deadliest sin of all. That is when the canons are fired and people's lives are on display. That is when the lawyers are called and the ecclesiastical court is called to depose or not depose, that is the question.

Now why would I pick boundary crossings as more sinful than, say, denying the Lord Jesus Christ, his divinity, his sonship, or even that he was resurrected to save us? By The Episcopal Church's actions, it is

Are there three more sins
to go along with

**boundary crossing
discipline
faithfulness to the historic faith
and
scripture adherence?**

more of a sin because if a retired bishop crosses a diocesan line to help another Anglican bishop who lives far away, and ordains two people within that other bishop's responsibility, which is not even an Episcopal church, he gets deposed. He gets no due process and is voted out.

But another retired bishop gets on television a lot, has been saying for years that Jesus is just a man, not resurrected, and that all this stuff about sin and sacrifice is a bunch of hogwash. What happens to this bishop? He gets published, put on TV, and lives a life of a celebrity. From all indications, boundaries are more sacred than Resurrection, and thus the greater sin draws the more severe penalty. How does the church teach? By what it does.

The next two deadly sins must be discipline and faithfulness to the historic faith. Because, if a discipline is kept which has stood the pressures of time, changes in societies, wars and tumults, say like a bishop should have only one wife and engage in sexual behavior only if married, then what does the church say?

Many in authority say, "It is different today, and the Church is better informed." So a bishop might have two or three wives (thankfully not at the same time) in succession, and having sex is a part of life, and if you feel like you have to have sex, even though not married, the Church can overlook it. So lust is now all right. Clergy married three or four times? No problem in some places.

So holding to the faith of 2,000 years and being disciplined enough not to give in to societal pressure is seen as antiquated and out of style. The Bible teaches something else, but to paraphrase at least one bishop, "Man wrote the Bible. Man can rewrite it." So listening to scripture and doing exactly what it says must be No. 4, for to do so is to give oneself to something that is no longer in vogue and seen as not applying to the learned society that the Church lives in today. As I have been told, "We know more than the disciples did."

Are there three more sins to go along with boundary crossing, discipline, faithfulness to the historic faith, and scripture adherence? I am sure there are, but we are quite busy with these for the time being. There will always be deadly sins. Maybe not deadly in God's eyes,

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but we no longer have to seek the face of God. It matters only that we find our own particular way of getting what we want out of God. We are going for a happy church, one where no one is offended, where no one is excluded except those who disagree with the majority. It's a democratic church in a democratic society.

It seems like TEC wants a church and world where Jesus never would have been crucified. Don't believe me? Check out the celebrity bishop and his books, which have never been contradicted by the church. But not believing in Jesus as Lord a sin? Must not be. I often wonder though, when the Church is gone and we have to face our Lord, who will he see that we followed? I'm not supposed to worry about that because everyone is going to make it to heaven anyway.

Silly me. Silly Jesus. Silly Stephen, Peter, Paul and all those unlearned people who have given their lives for a faith we can change any way we want it. Gosh, I pray they are right. But who do I pray to? Oh, choose someone or something. Those old words don't apply anyway, "Thou shalt have no other gods but me." And by TEC's actions and words, it does not believe in a jealous God but one who will let someone else or something else be worshiped. I don't think so. □

The Rt. Rev. James M. Adams, Jr., is the Bishop of Western Kansas.

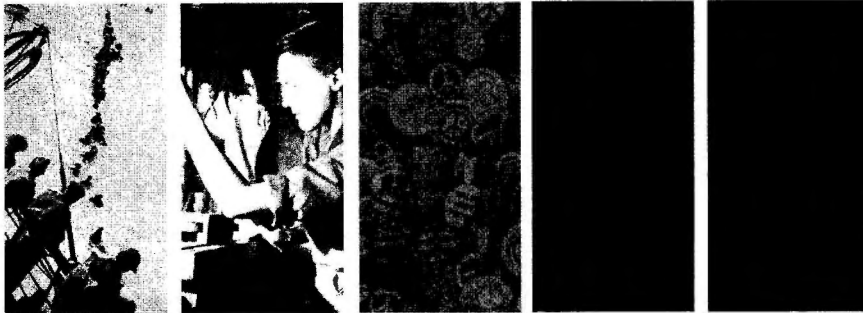
The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

About the Decade

Dean Edmund Partridge's article [TLC, April 20] contained some good points. However, it also served to perpetuate two strong misconceptions.

First, he stated that in the post World War II period the church grew along with the population. This is a sad disservice to that generation of leaders. Actually, the church grew during that period at twice the rate of the population. This fact should correct the misconception that this period of growth was driven only by the growth of the population. In addition, The Episcopal Church (TEC) has been in decline for most of the years since 1965, and yet the U.S. population continues to grow. We should be thankful for the outstanding leadership of the church during this strong growth period.

Second, Dean Partridge contends that the Decade of Evangelism "failed" because it did not achieve its goals. This too is a misconception. From 1995 to



These efforts were not undermined by the end of the decade, but by The Episcopal Church's obsession with issues related to sexuality.

2000, TEC became the only mainline denomination showing growth in several areas, including attendance. We should not be surprised that it took us a few years to begin to move the church in a positive growth pattern. After all, most of the first years of the decade were spent in education and just defining what we meant by "evangelism."

Neither did the decade end "with little public notice and no celebration," as the dean contends, but rather it generated the 2020 Movement, a major initiative by the 2000 General Convention toward growth, and the 2020 Report and Recommendations. These efforts were not undermined by the end of the decade, but by The Episcopal Church's obsession with issues related to sexuality. We do not need to accept Dean Partridge's repeat of these misconceptions to embrace his good recommendations

*(The Very Rev.) Kevin Martin
Dallas, Texas*

I was pleased to see Dean Partridge highlight the failure of the Decade of Evangelism and tackle the reasons for failure. However, I believe he was dealing more with the symptoms than the causes. The causes of the failure I believe had more to do with:

1. The failure of the church to adequately disciple the men poured into the church after World War II.
2. Their children seeing their parents

as phonies and deciding to do their own thing — the "I did it my way" '60s generation.

3. A concurrent literal change in the way we think. We changed from thinking logically to thinking impressionistically. There is too much information for us to process in a logical way, so we form decisions based on our impressions. Note our politics and advertising.
4. Our success and affluence turning

us to material things rather than God. Note the rise and fall of the Roman Empire and the Book of Judges.

5. A huge change in the way we live. When people went from a hunting and fishing society to an agricultural society, they changed how they lived, related and worshiped. Similarly, when people went from an agricultural society to an industrial society, it was marked by the Renaissance, which led to the Reformation. Now we are in an even greater upheaval of information and globalization.

Any one of these would have caused massive confusion and change. All five storms hitting at the same time have caught the major denominations flat footed and are not only the root of the failure of the Decade of Evangelism, but have also spawned the current crisis we face as a denomination.

*(The Rev.) R. H. McGinnis
River Falls, Wis.*

I appreciated the background to the failure of the Decade of Evangelism given by Dean Partridge. I have been mystified about this phenomenon for years, wondering why the church with the most materials, methods, communication infrastructure, and educated leaders did so little for that program.

The socio-economic background and historical theology presented in the article answered some of my questions — the societal changes following WWII and the population explosion, the civil rights struggles of the '60s that changed the agenda of The Episcopal Church to priorities of inclusiveness, perhaps at the expense of a more rigorous discipleship, helps make some sense of today's state of TEC.

However, if the Decade of Evangelism ended with "little public notice and no celebration in TEC," other parts of the Anglican Communion faithfully followed that 10-year program and grew in vitality and numbers. In Uganda, where I participated in the program as a young deacon fresh out of seminary, I remember we used the very materials and methods published by TEC and so freely and generously made available to us by its Evangelism Office, so that in that 10-year period the Anglican Church in Uganda grew from about 6.7 million

to 7.3 million (9 percent), according to the Rev. Stephen Mungoma, then provincial mission officer, who coordinated that program. The momentum from the evangelism of that period continued as a part of church life to produce the 9+ million-member Church of Uganda today. And we had TEC to thank for the well-thought-out and written materials and strategies we used during that time.

I propose that TEC's leadership revisit and revamp those strategies and apply them for today. Perhaps we would be surprised and blessed by the results.

*(The Rev. Canon) Benjamin Twinamaani
Grace Church
Tampa, Fla.*

Dean Partridge has provided a service with his insightful article, "Why the Decade of Evangelism Failed." I think there is another reason in addition to the ones he provides, since evangelism is not something that can just happen by fiat. What was needed was a period of preparation for evangelism, including instruction in what it is, how to do it, and why an organized program is necessary.

Many years ago, a priest who had edited a diocesan paper told of running a story about the consecration of two suffragan bishops on successive days in what was then the Diocese of South Florida. A parishioner asked him why they wanted to have so many bishops. He suggested it might be because they wanted the church to grow. The parishioner couldn't understand why they weren't content with things the way they were.

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

Out of Context

Last year, a reporter from THE LIVING CHURCH told me, "We don't know you very well." I responded, "That is intentional." The Editor's Column [TLC, April 13] is a good instance of why I avoid TLC.

David Kalvelage ripped out of context two comments from an article for the diocesan newsletter. I did say that The Episcopal Church has avoided the "latest trends" as "represented in our diocesan

and congregational life." We clearly live our life as a church within the structure of parish and diocese as grounded in the Book of Common Prayer. We have altered that pattern little over two centuries. For instance, we did not focus our life on camp meetings and revivals when that was the popular practice of a past time. We have largely not taken on the model of the "personality driven"/mega-church structure popular today.

We have also carried out the work of the congregation and diocese in a slow and steady, measured and determined way. My experience is that this approach works well in the building up of the church. Who would want a church characterized by hurried frenzy or capacious action?

Next, I am placed among the "All is well in The Episcopal Church" group. My article implies no such thing. If the editor had bothered to contact a leader of this diocese or me, he would have been told that I do not hesitate to address difficult issues.

Then readers are told that my comments are not an April Fools joke. I can interpret this in no other way than as a snide, personal attack on my intelligence.

So I have been the object of several cheap shots from TLC. The Editor's Column represents shoddy journalism, and lowers the already problematic level of discourse in the church.

*(The Rt. Rev.) Franklin Brookhart
Bishop of Montana
Helena, Mont.*

Little Room

In his letter to the editor, the Rev. Joseph D. Herring seems to feel that the comment in John 20:20 ("My Lord and my God") seems to leave room to decide what it means, though John 1:1 and John 1:18 seem to leave less room for argument. Beyond that, we have Romans 9:5 or Titus 2:13 ("our great God and Savior, Jesus Christ") or Hebrews 1:8 or 2 Peter 1:1 ("through the righteousness of our God and Savior, Jesus Christ"). Add them up and the New Testament does seem to attest to understanding "Jesus as God," doesn't it?

*(The Rev.) Richard McCandless
Parsons, Kan.*

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PART-TIME PRIEST: *St. Stephen's, Horseshoe Bend, AR*. Retired or soon-to-be retired priest for small church in beautiful north central Arkansas. A place to enjoy retirement and continue ministering on a part-time basis to a small, conservative congregation. For more information call (870) 670-4667 or write to **Eleanor Pickett, Senior Warden, St. Stephen's Episcopal Church, 1005 S. 3rd St., Horseshoe Bend, AR 72512**.

FULL-TIME RECTOR: *Church of the Holy Apostles, Wynnewood, PA*. A dynamic parish of approximately 80 families, located in Philadelphia's Main Line, seeks a full-time rector. Our members welcome all in an open, inclusive and non-judgmental community, and seek to live out our baptismal covenant by serving Christ in all persons and loving our neighbors as ourselves. The ideal candidate is a personable and committed leader who will enrich our spiritual lives with relevant and thought-provoking sermons, and enhance our services and programs so that we may continue to grow deeper in faith. Our goals include attracting new members to our services, developing vibrant programs, expanding outreach activities, and strengthening our youth program. To view our parish profile visit www.cha-pa.org. Please submit resume by May 31 to: Search Committee Chair, Dugan@lawmgr.com.

MULTIPLE POSITIONS: *St. Paul's, Chattanooga, TN:* Director of Music (Organist/Choirmaster) for the next chapter in the worship and music life of Saint Paul's Church, downtown Chattanooga, Diocese of East Tennessee, upon the retirement of the venerable Paul Reynolds this summer. Also, Youth and Family Minister (lay or ordained). Further, Administrative Assistant to the Rector. Interested, experienced professionals should inquire of the **Rev. Donald Fishburne** at fishburne@stpaulschatt.org. Further information on these positions will be sent after the initial email contact.

POSITIONS OFFERED

FULL-TIME ASSISTANT RECTOR: *St. Thomas Episcopal Church, Coral Gables, FL*. St. Thomas is seeking an energetic assistant rector who is enthusiastic about working collegially with the clergy/staff team and about having major responsibilities in certain areas assigned by the rector. Significant areas of responsibility are intentional work to grow the membership, including home visits to visitors and lapsing members; primary responsibility for the Sunday evening and mid-week worship services; shared clergy responsibility in the parish school, including weekday chapel services; creative leadership in outreach and mission work; and responsibility for creating and leading adult education programs that are engaging and challenging to intellectually sophisticated adults. The assistant will have regular opportunities to preach and celebrate in Sunday morning worship services and will be expected to participate in certain youth and young adult activities. In addition to the traditional Anglican worship offered at St. Thomas, the assistant will be asked to help design and eventually implement "Alternative Worship." While not required, Spanish speaking skills would be helpful. St. Thomas Parish, comprised of a very active church and parish school, ministers to people of all ages and welcomes people of different races, backgrounds, and ethnicities. Please send resume and CDO profile to the **Rev. Roger M. Tobin** at revrmt@stepsmia.org, or call (305) 661-3436.

FULL-TIME YOUTH MINISTER: *San Jose* is a vibrant Episcopal parish located in *Jacksonville, Florida*. Our commitment is to work, worship, and ministry to the service of our Lord: and with the help of the Holy Spirit, we intend to live prayerfully and joyfully in each other's company. We have many new and young families inspired to teach their children about the Lord. The youth of San Jose are vital members of our parish family and we place great importance on nourishing their spiritual development. We are searching for a dynamic and innovative Youth Minister to guide our increasing number of children on their faith journey. We have an established youth ministry with great volunteers and the enthusiastic support of parents and the entire parish. We are also the sponsoring congregation for San Jose Episcopal Day School, an elementary day school of over 400 students from Pre-K through 6th grade. We offer a highly competitive salary with benefits. If you are called to create a playful and faithful youth ministry contact **Rev. Stephen C. Britt** at frbritt@sanjoseepiscopal.com or (904) 733-1811.

RCL SERMON HELPS

RCL Sermons - a homiletic aid for clergy. www.rclsermons.com

SOFTWARE

FREE: www.MyEpiscopalSoftware.com

TRAVEL / PILGRIMAGES

CLERGY OR LAY LEADERS, interested in seeing the world for FREE? England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited**. E-mail Journeys@group1st.com or call 800-486-8359 ext 205, 206, or 208.

Worldwide Pilgrimage Ministries is a fully accredited travel ministry that arranges adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We offer a full range of cruises. Phone: 1-800-260-5104; E-mail: wwpil3@aol.com; Website: www.worldwidepilgrimage.com.

VACATION RENTAL

Camden, Maine. St. Thomas' Church. Vacation at our newly renovated 2-bedroom apt., center of village, block from Camden Harbor. Sleeps 4-5. Weekly: \$750 June & Sept., \$950 July & Aug. Pictures: www.stthomascamdenme.org. (207) 236-4136, jaydono@verizon.net.

PEOPLE & PLACES

Appointments

The Rev. Canon **Michael Anderson Bullock** is canon to the ordinary in the Diocese of Upper South Carolina, 1115 Marion St., Columbia, SC 29201.

The Rev. **David Peck** is rector of St. James', 119 N Duke St., Lancaster, PA 17602.

Ordinations

Priests

Chicago — **Michael Stephenson**.
South Dakota — **Charles M. King**.
Tennessee — **Patrick Soule**.

Resignations

The Rev. **Ruth Eller**, as rector of St. John's, Logan, UT.

Retirements

The Rev. Canon **Frank H. Clark**, as rector of All Saints', Sun City, AZ; add: 7810 W Columbine Dr., Peoria, AZ 85381-5254.

Deaths

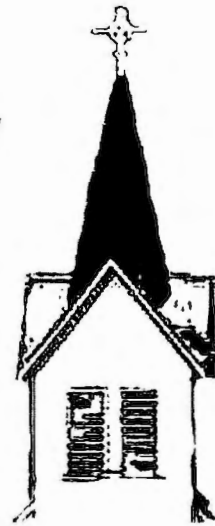
The Rt. Rev. **Hassan Dehqani-Tafti**, Bishop of Iran for 29 years, died April 29. He was 87. Bishop Hassan, as he was known, spent the last 10 years of his episcopate in exile following the revolution of 1979.

A native of Iran, the bishop graduated from Teheran University, where he was trained as a teacher. He became a Christian in 1938. He was an officer in the Iranian Imperial Army from 1943 to 1945, and because of his knowledge of English, he became an aide and interpreter to senior British officers serving in the Middle East. He received theological education at Ridley Hall, Cambridge, and following ordination he returned to Iran and became pastor of St. Luke's Church, Isfahan. In 1957, he became pastor of St. Paul's, Teheran. He became bishop in 1961 and remained in his ministry until 1990. As the Khomeini regime came to power in Iran, Bishop Hassan and the Iranian church endured harassment. In 1979, gunmen scaled the walls of his home. The bishop was not injured in the attack, but his wife, Margaret, was shot and wounded as she tried to protect her husband. A year later, the bishop's secretary was wounded by gunfire, and his son, Bahram, 24, was shot and killed in a separate attack. Bishop Hassan then moved to England, where he resided in exile, and became an assistant bishop in the Diocese of Winchester. He was the author of several books, including *The Unfolding Design of My World*, an autobiography written in 2000. He is survived by his wife and three daughters.

Next week...

Time to Choose?

Church Directory



AVERY, CA (Near Yosemite National Park)
ST. CLARE OF ASSISI OF THE MOUNTAINS Hwy 4
 The Rev. Marlin Leonard Bowman, v (209) 754-5381
 Sun High Mass 9 (Rite 1)

STUART, FL
ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
 Website: www.stmarys-stuart.org
 The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. Stephen Fregeau, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Dr. Allen Rosenberg, organist & choir dir
 Sun Eu 7:30, 9, 9 (contemporary), 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

MACON, GA
CHRIST CHURCH (1 min off I-75) (478) 745-0427
 582 Walnut St. www.christchurchmacon.com
 "The first church of Macon; established 1825"
 The Rev. Dr. J. Wesley Smith, r; the Rev. Robert Gibson, asst; the Rev. Dr. Tim Klopfenstein, asst; the Rev. David Probst, c; the Rev. Kathy Kelly, d.
 Sun HC 8 & 10:30; Wed. HS/LOH 12:05

SAVANNAH, GA
ST. THOMAS - ISLE OF HOPE (912) 355-3110
 2 St. Thomas Ave. www.stthomasioh.org
 Sun 8 & 10 H Eu, 9. Chr Ed; Mon HS 6; Wed HS 10

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

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

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

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
 The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar; the Rev. Canon Albert W. Y. Mersah, asst.
 Sat Vigil Mass 5, Sun Masses 9 (Sung) & 10:45 (Solemn)
 Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt. A/C

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

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

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

NEWARK, NJ
GRACE CHURCH 950 Broad St., at Federal Sq. (973) 779-0966
www.gracechurchinnewark.org
 The Rev. J. Carr Holland III, r
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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

RED BANK, NJ
TRINITY CHURCH 65 W. Front St. (609) 398-1111
 Website: www.TrinityRedBank.org
 The Rev. Christopher Rodriguez, r
 Sun Masses 8 & 10 (Sung), MP and EP Daily

NEW YORK, NY
CHURCH OF THE EPIPHANY (212) 737-2720
 1393 York Ave @ E. 74th www.epiphanynyc.org
 Sun 8:30, 11, 6

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

TRINITY Broadway at Wall Street (212) 737-2720
 Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.
 Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S Broadway at Fulton (212) 737-2720
 The Rev. Canon James H. Cooper, D. Min., r
 Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
 Open Sun 7-4; Mon-Sat 10-6

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

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

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

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

GRACE CHURCH 98 Wentworth Street (843) 723-4575
 Website: www.gracechurchcharleston.org
 The Rev. Canon J. Michael A. Wright, r; the Rev. Dr. Kirtley Yearwood, v; the Rev. Alastair Votaw, assoc; the Rev. Paul Gilbert, assoc; Dr. Scott Bennett, organist & choir-master; Jodi Bennett, children's choirs; Jimmy Hartley, youth & young adults
 Sun H Eu 8 (Said), 9 (Sung), 10:10 (Christian Formation), 11 (Choral), 6; Wed H Eu & LOH 5:30; Mon-Fri MP 8:45

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

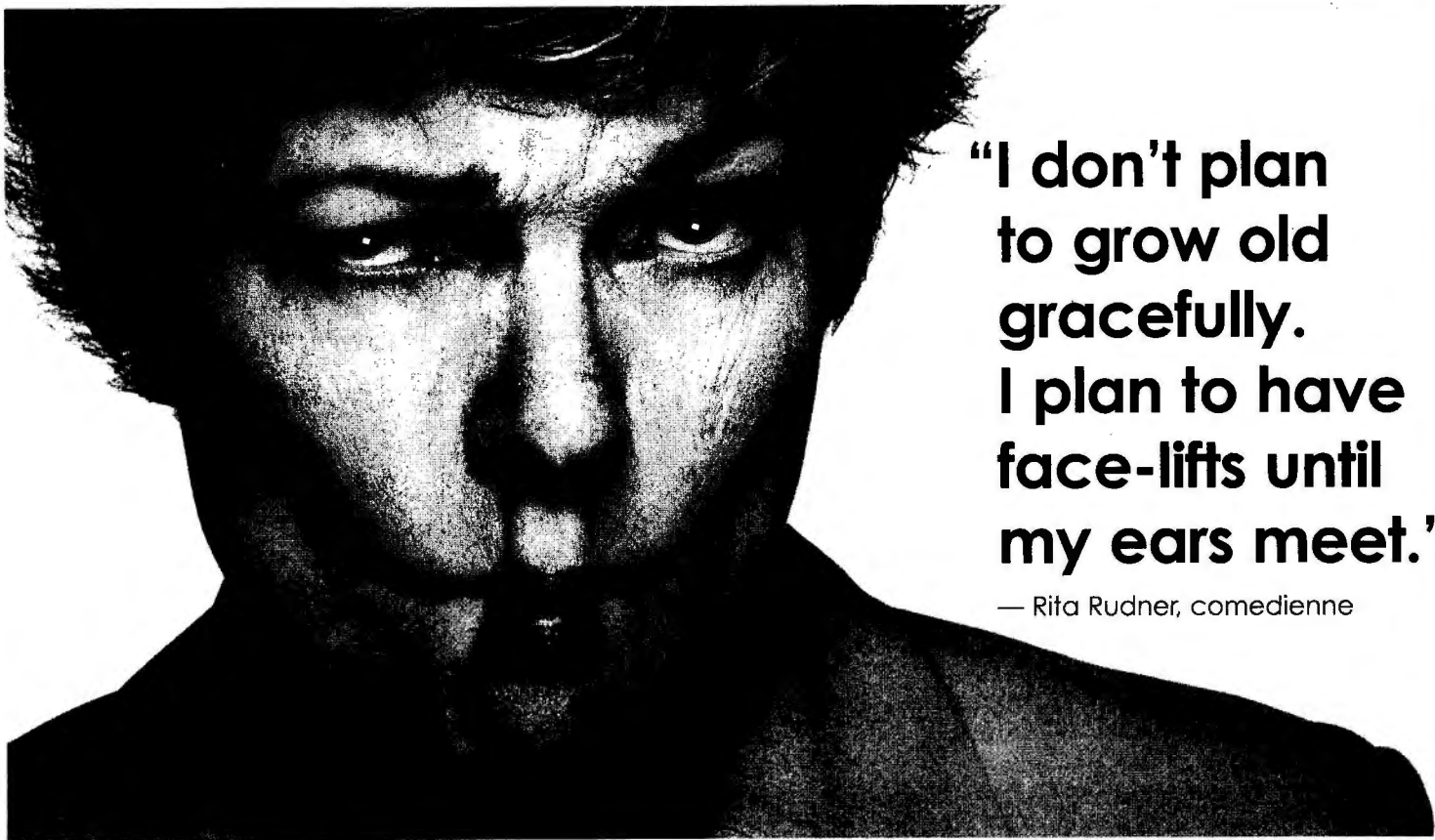
LUTHERAN

BORON, CA
RESURRECTION Sr. Citizens Ctr. 20 Mule Team Rd. (909) 989-3317
 Sun Eu 8

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

CHURCH DIRECTORY KEY

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

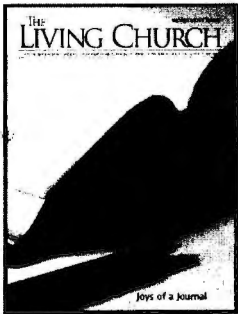


**“I don’t plan
to grow old
gracefully.
I plan to have
face-lifts until
my ears meet.”**

— Rita Rudner, comedienne

The Living Church 4th Annual RETIREMENT ISSUE

July 13, 2008



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REMINDER: On **September 14** TLC will be publishing its Fall Parish Administration Issue (you know, the really big issue with the double circulation – an additional 8-10,000 copies sent!) It's the biggest issue of the year.