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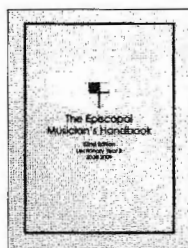
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Editorial and Business offices:
816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

www.livingchurch.org

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THIS WEEK



The Cover

Bishop Larry Benfield of Arkansas dedicated three wind turbine generators at St. Thomas' Church in Springdale on April 7. The wind turbines, which will generate about 15 percent of the church's electrical needs, cost about \$40,000. St. Thomas' received several financial donations, including an evangelism grant from the diocese.

The Rev. Steve Thomason, former rector of St. Thomas', was shocked when he came to the parish four years ago. Located on a bluff off Interstate 540, the property is almost constantly exposed to wind. With help from data compiled by the National Renewable Energy Laboratory, it was determined that St. Thomas' was suitable for a wind turbine.

Fr. Thomason, who resigned in May to enter bivocational ministry as a hospice physician, said he hopes that the church's prominent location will inspire other Christians in northwest Arkansas to join the green movement.

"It really lets the community know that we are interested in sustaining creation," he said.

Ernest Archer / St. Thomas' Church photo

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Not About Change

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SUNDAY'S READINGS

Like a Rock

'...all have sinned and fallen short of the glory of God' (Rom. 3:23)

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

Many Episcopalians were delighted when infidelity and deceit brought down several prominent televangelists some years back, believing that those hypocrites got precisely what they deserved.

Posthumous revelations of similar infidelity and deceit on the part of a prominent Episcopal Church leader, however, have brought many among us not delight, but instead a profound sense of sadness. It's even now being asked in our midst, "Why drag a dead man through the mud?"

We react rather differently to the hypocrisy of those with whom we disagree on almost everything than we do to that of someone with whom we share a professed faith in common. "Outsiders" getting tripped up in lies, after all, justifies their lack of status in our own eyes from the very beginning. An "insider" in the same situation, however, necessitates personal introspection. That's never a welcome process, and it goes far in accounting for our sadness.

Our Lord, in this Sunday's gospel, tells us nothing we don't already know. It's never enough for any of us simply to talk a Christian talk. Each of us is called, day by day, to walk the Christian walk. "Not everyone who says to

me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven" (Matt. 7:21). "Everyone then who hears these words of mine and acts on them," moreover, "will be like a wise man who built his house on rock ... [B]ut it did not fall, because it had been founded on rock" (24-25). Sad though it is, even a cursory introspection shows that each of us is severely lacking in putting our money where our Christian mouth is.

Each of us promised at our baptism to "proclaim by word and example the Good News of God in Christ." Yet how often do our words and actions proclaim anything but a loving Savior? We vowed to "seek and serve Christ in all persons, loving our neighbor as ourselves," yet we frequently use other people as means to our own selfish ends. We undertook to "respect the dignity of every human being," but we generally look out for No. 1. Indeed, we "all have sinned and fallen short of the glory of God" (Rom. 3:23).

Faithfulness to God's commandments contains no room for gloating over the shortcomings of others. Instead, it involves accepting God's grace and striving to become ever more Christlike ourselves.

Look It Up

What are Christians taught about judging others in Matthew 7:1-5?

Think About It

How does regular self-examination and even sacramental confession assist us in living Christian lives?

Next Sunday

The Fourth Sunday After Pentecost (Proper 5A), June 8, 2008

BCP: Hosea 5:15-6:6; Psalm 50 or 50:7-15; Rom. 4:13-18; Matt. 9:9-13

RCL: Gen. 12:1-9 and Psalm 33:1-12; or Hosea 5:15-6:6 and Psalm 50:7-15; Rom. 4:13-25; Matt. 9:9-13, 18-26



Bishop Marc Andrus (second from left) confers with officers of the Diocese of California's special convention May 10.

Timothy Roberts photo

Special Convention Revamps California Canons

The Diocese of California has overhauled its canons in order to make its operations more transparent and its leaders more accountable.

At a special convention May 10, delegates voted to eliminate the bishop's complete control over property, and created an executive council to replace a somewhat unusual administrative structure permitted under California law.

Convention also learned that the Rt. Rev. Steven Charleston has accepted a call to serve as an assisting bishop.

The canonical changes were the culmination of a process set in motion by the Rt. Rev. Marc Andrus, Bishop of California, about 10 months ago. But the actions of the neighboring Diocese of San Joaquin in December also served as inspiration. Bishop Andrus contends that opposition to the diocese's disaffiliation from The Episcopal Church might have been greater had the structure of the diocese been more transparent.

"Some have said that people who might have acted to prevent the actions in San Joaquin didn't do so because they were not kept fully aware of what was happening," Bishop Andrus said after the convention.

The actions of the special convention at Grace Cathedral, San Francisco, will replace a legal entity called a "corporation sole" that gives entire control over diocesan property to the bishop. That change will not take place until 2011, to allow time for changes to deeds, title insurance, and filing for property tax exemption on 16 missions, 11 parishes, and seven other properties of the diocese. The changes to the deeds alone are expected to cost \$1,000 per property, according to a memorandum issued to the convention by chancellor William Orrick.

The most sweeping change by the convention was the creation of an executive council that will hold interim authority between diocesan conventions, manage the operating budget, investments and property, and approve appointments. The council will have 12 members elected by the deaneries. The bishop, also a member, would appoint up to five members, and an additional six would be elected by the annual convention.

The membership of the council produced one of only three challenges to the proposal. The original proposal called for half of the members to be clergy. But a member of the gover-

nance committee that produced the recommendation warned that the change would cut in half the representation of the laity on the current diocesan council, which has two lay members for each member of the clergy.

"We always talk about empowering the laity, but we are going to lose one lay person from each deanery," said the Rev. Sue Thompson, vicar of St. Edmund's Church, Pacifica. Delegates adopted her amendment, which allows deaneries to elect two lay members.

The convention also reduced the proposed power of the executive council by making it clear that the council is subordinate to the diocesan convention, and the convention must ratify the council's actions.

Delegates discussed whether to oppose discrimination based on sexual preference or sexual orientation, ultimately settling on "sexual orientation" and eliminated the term "heterosexism." It also added "ageism" as another behavior to oppose. Asked later if he had anticipated a 20-minute discussion over heterosexism and other "isms," Bishop Andrus replied, "This is our diocese, after all."

Timothy Roberts



Don Hill/Diocese of Rochester photo

Members of the Diocese of Rochester thank the Rt. Rev. Jack M. McKelvey at a reception May 10. Bishop McKelvey retired May 31 after eight years as diocesan. In lieu of a personal gift, the McKelveys requested that the diocese establish a Millennium Development Fund, the income of which would annually fund projects in support of the MDGs.

Relief Efforts in Myanmar

The Anglican Church of Myanmar (Burma) is attempting to assess damage and provide relief to victims of Cyclone Nargis.

The Anglican Church of Southeast Asia has close ties with the Anglican Church in Myanmar and received an initial damage assessment from Archbishop Stephen Than Myint Oo, who became Primate of Myanmar about two months ago.

The CPM (Church of the Province of Myanmar) formed a relief committee which divided three groups of people and sent them to the three areas which were destroyed by the storm.

For the most part the Myanmar government is restricting access to organizations which already have established relief operations in the country.

"The infrastructure is gone," said Canon Nancy Norton, executive director of Anglican Relief and Development (ARDF). Since its founding in 2004, ARDF has been active in Myanmar on several occasions.

'Clarify Identity,' Cardinal Tells Anglicans

The time has come for the Anglican Communion to "clarify its identity," according to Cardinal Walter Kasper, the president of the Pontifical Council of Christian Unity of the Roman Catholic Church.

Speaking to the English newspaper *Catholic Herald* the same day that Archbishop of Canterbury Rowan Williams met privately for 20 minutes with Pope Benedict XIV [TLC, May 25], Cardinal Kasper said the Anglican Church must decide where it belongs.

"Does it belong more to the churches of the first millennium — Catholic and Orthodox — or does it

belong more to the Protestant churches of the 16th century?" he said. "At the moment it is somewhere in between, but it must clarify its identity now and that will not be possible without certain difficult decisions."

Cardinal Kasper, who has been invited by Archbishop Williams to address the Lambeth Conference of Anglican bishops in July, said he hoped that the Lambeth Conference would be the deciding moment for Anglicanism. Continued efforts to evade making a decision only serve to perpetuate the conflict, Cardinal Kasper said.

Central Florida Parish, Diocese Agree to Terms

The Diocese of Central Florida announced that terms of a separation agreement have been reached in a dispute at Trinity Church, Vero Beach, one of the diocese's largest parishes. In order to become enforceable, the agreement must be approved by the diocesan executive committee, the Trinity vestry, and the board representing those members who wish to remain in The Episcopal Church.

Under terms of the agreement, those members who wish to remain with The Episcopal Church, referred to in the mediation settlement agreement as "Stayers," will retain the church property and pay a not-for-profit corporation named "Promised Land Anglican Church" by the "Leavers" \$700,000, with \$200,000 paid in cash upon departure set for July 1 and the rest in \$50,000 monthly installments personally guaranteed by the Bishop of Central Florida, the Rt. Rev. John W. Howe.

The Very Rev. G. Richard Lobs, retired dean of the Cathedral of St. Luke in Orlando, has agreed to serve as the interim priest of the Episcopal congregation.

The two sides have agreed not to lobby undecided members and to issue no media releases concerning the disaffiliation except what lawyers for the Leavers and Stayers agree upon.

The Leavers, who include most of the

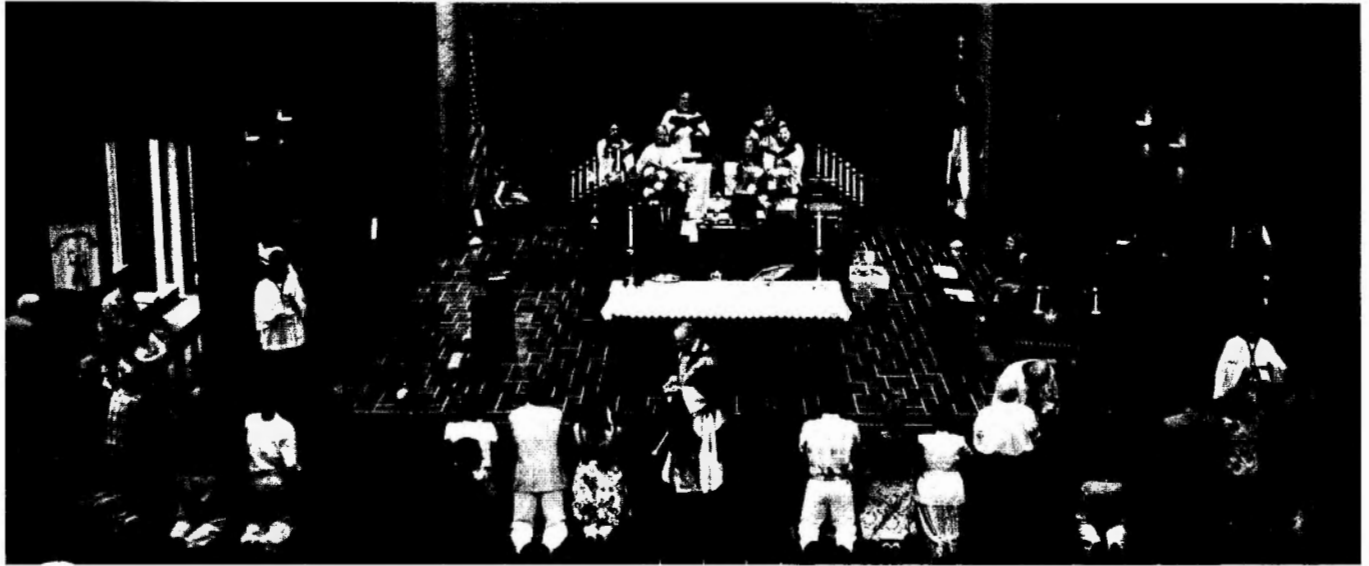
clergy including the Rev. Canon D. Lorne Coyle, rector, retain sole operational authority of the church plant until the date of separation. Canon Coyle has accepted a call to be rector of the new congregation. If the continuing Episcopal congregation later decides that it cannot afford to maintain the church building, the Leavers have the first right to purchase the property.

In the past, Bishop Howe has issued letters dimissory for priests who have transferred from The Episcopal Church to another Anglican province. In an e-mail response, the bishop said he has discontinued that practice.

"I have learned (from David Beers) that the appropriate thing for those who wish to align with other provinces is to renounce their orders in The Episcopal Church so that they can take an oath of conformity to the new province," Bishop Howe said.

BRIEFLY ...

The Rev. Canon **Barbara Darling** has been named assistant bishop in the Diocese of Melbourne (Australia). When consecrated May 31 at St. Paul's Cathedral, Melbourne, she became the second woman to be made bishop in the Anglican Church of Australia. Archdeacon Kay Goldsworthy was consecrated as Assistant Bishop of Perth on May 22.



Mark Olencski/Diocese of Upper South Carolina photo

The Eucharist May 11 at St. Christopher's Church, Spartanburg, S.C., the first Sunday since the congregation split.

Smaller Congregation Moves Ahead in Upper South Carolina

On the Feast of Pentecost, the Rt. Rev. Dorsey Henderson, Bishop of Upper South Carolina, promised the remaining members of St. Christopher's Church, Spartanburg, that their congregation eventually will grow and thrive again.

Bishop Henderson preached and celebrated on the first Sunday since the rector and a majority of the vestry resigned. It was also the first Sunday since the parish was reduced to mission status. St. Christopher's reported average Sunday attendance of 167 in 2007. Attendance was 117 on May 11, a figure which included former members and visitors. Those who have



Bishop Henderson preached at both services May 11 at St. Christopher's Church, Spartanburg, S.C.

left are meeting for Sunday services in homes as they consider their future.

"This has been the worst experience of my episcopacy," the bishop said in an interview with a reporter for *THE LIVING CHURCH*.

In the past four years, St. Christopher's giving to the diocese declined nearly 50 percent after the parish leadership began

distributing pledge cards that required individuals to check a box before a percentage of the gift would

be sent to the diocese and the national Episcopal Church.

Diocesan canons permit the bishop to reduce a parish to mission status with the consent of the standing committee if the parish fails to meet its assessment for three consecutive years. Bishop Henderson said he offered the parish leadership Delegated Episcopal Pastoral Oversight, but that the parish leadership felt that would be unsatisfactory.

"Their complaints were mostly about the national church: Gene Robinson, the Presiding Bishop's sermons, and the deposition of bishops," Bishop Henderson said, noting that he also had been criticized for his role as chair of the Title IV [disciplinary] Review Committee.

Steve Waring

GAFCON Conference in the Middle East Tops 1,000 Registrants

More than 1,000 Anglicans representing 17 of the Communion's 38 provinces have registered for the Global Anglican Future Conference (GAFCON) in the Middle East next month. The number of attendees includes 280 bishops.

Pilgrims will visit traditional sites in Jerusalem during the pilgrimage June 22-29. They will travel to Bethlehem to the Church of the Nativity and Shepherds' Field, and then to Galilee.

A week-long, invitation-only consultation will be held in Jordan the week before the pilgrimage. The stated goals of the conference are in part to "prepare for an Anglican future in which the gospel is uncompromised and Christ-centered mission a top priority."

Organizers have said the conference is not intended to be a replacement for the Lambeth Conference, which meets July 16 through Aug. 3 in

England by invitation of the Archbishop of Canterbury.

GAFCON leaders have met with the leaders of Anglican, Orthodox, Roman Catholic and Eastern Catholic churches and Palestinian Christians and Messianic Jews in Jerusalem to brief them on the nature and purpose of the conference. GAFCON leaders, the release notes, want to affirm the continuing presence of the Christian Church in the Holy Land.



Tony Brown/Washington National Cathedral photo

Dancers at Washington National Cathedral for Pentecost May 11. The service marked the end of the cathedral's centennial celebration.

Private Meetings Supplement Archbishop's Pentecost Letter on Lambeth

Drawing on the Pentecost story as inspiration, Archbishop of Canterbury Rowan Williams wrote an open letter to the bishops of the Anglican Communion, and urged them to come to the Lambeth Conference "willing to engage fully" in listening and in constructive dialogue designed to lead to greater unity.

"We have listened carefully to those who have expressed their difficulties

with Western and parliamentary styles of meeting, and the Design Group has tried to find a new style — a style more reflective of that Pentecost moment when all received the gift of speaking freely about Christ," Archbishop Williams wrote May 12.

The aim of the conference, he wrote, "is not to negotiate a formula that will keep everyone happy, but to go to the heart of an issue and find

what the true challenges are before seeking God's way forward." The method, he said, is similar to what Benedictine monks and Quaker meetings "seek to achieve as they listen quietly together to God."

The structure of the meeting "makes it all the more essential that those who come to Lambeth will arrive genuinely willing to engage fully in that growth towards closer unity that the Windsor Report and the Covenant Process envisage," Archbishop Williams explained. "We hope that people will not come so wedded to their own agenda and their local priorities that they cannot listen to those from other cultural backgrounds."

Archbishop Williams went on to note that in circumstances where there has been "divisive or controversial action," he has held additional private discussions with some bishops about "the need to be wholeheartedly part of a shared vision and process in our time."

Work Together, P.B. Urges in Pentecost Message

Reflecting on the Feast of Pentecost, Presiding Bishop Katharine Jefferts Schori reminded Episcopalians in a brief Ascension Day letter to continue searching for the image of God in others, "especially in those who may call us enemy.

"Jesus is Lord. In the same sense that the early Christians proclaimed that Jesus, not Caesar, is Lord," she wrote. "Remember that no one else — not any hierarch, not any ecclesiastical official, not any one of you — is Lord. We

belong to God, whom we know in Jesus, and there is no other place where we find the ground of our identity.

"We cannot engage the fullness of God's mission alone, nor know the fullness of God's reality alone," she concluded. "Together as members of the Body of Christ, we can begin to try. And the Spirit, burning fire, inspiring breath, and speaking in many tongues, is present in that Body, empowering and emboldening and strengthening our work."

P.B. Urges Prayer for Zimbabwe

Presiding Bishop Katharine Jefferts Schori called on Episcopalians to pray for the people of Zimbabwe, where President Robert Mugabe has engaged in decades of "systematic repression" of human rights, democracy and economic opportunity as he and his supporters increasingly resort to brutality in their struggle to remain in power.

"In a land that has suffered so greatly in recent years as a result of 165,000 percent inflation, 80 percent unemployment, and poverty so drastic that life expectancy is now only in the mid-30s, the need for healing and transformation could not be more urgent," she said in a statement that also called for an international arms boycott.

Bishop Jefferts Schori joins Archbishop of Canterbury Rowan Williams, Archbishop of York John Sentamu, and Archbishop Thabo Makgoba, Primate of South Africa, in calling for an international arms embargo of Zimbabwe.



Leo Sorel/Trinity Church photo

The Rev. Jesse Jackson, special guest preacher at the Parish of Trinity Church Wall Street on Ascension Day, pays homage to the newest class of "Trinity Fellows for Social Transformation." Recognized for their work in metropolitan New York this year were: the Rev. Theodora Nmade Brooks, the Rev. Fletcher Harper and Christina Hing.

No Pulpit Ban in England for Bishop Robinson

Bishop V. Gene Robinson of New Hampshire has not been banned from pulpits in the Church of England, according to a spokesman for the Archbishop of Canterbury, who denied press speculation that Archbishop Rowan Williams was attempting to silence Bishop Robinson.

A press officer confirmed on May 2 that the archbishop had not issued Bishop Robinson a license to officiate in the Province of Canterbury. However, Church of England canon law does not grant the archbishop the authority to ban preachers, the spokesman noted.

Previous Visits

While traveling in Britain to promote his book, Bishop Robinson told the BBC "in the past [Archbishop Williams] has... declined to give me permission to preach and to celebrate the Holy Communion and I would never do so without his permission."

Under the Church of England's Canon C17.6, "by statute law it

belongs to the archbishop to give permission to officiate within his province to any minister who has been ordained" by an "overseas" province of the Anglican Communion. All visiting clergy who seek to perform the sacraments within the Province of Canterbury must secure the permission of the Archbishop of Canterbury.

Bishop Robinson has sought permission to officiate in the past, and Archbishop Williams has declined to accede to the request, the spokesman said. Bishop Robinson broached the topic again in a letter to Archbishop Williams, seeking permission to officiate in the province this summer and seeking his endorsement to preach. Archbishop Williams again declined to license Bishop Robinson to officiate, and had given "no endorsement for any of the invitations [Bishop Robinson] has received" to preach, said the Rev. Jonathan Jennings, the Archbishop of Canterbury's press secretary.

(The Rev.) George Conger



Audrey Hasselbrook/St. Paul's Church photo

The Rev. Pamela Bakal, rector of Grace Church, Nutley, N.J., straps her helmet on prior to departing for a ride with her husband, Stuart, during the annual blessing of the bikes at the church on April 20. The event drew some 75 bikers. The registration fee for the Holy Roller ride and barbecue that followed the blessing raised more than \$1,000 for St. Jude Children's Research Hospital and also a local scholarship fund.



Wave and Particle

Contemplating the divine and human natures of Jesus

By Sally Campbell

How long is it since you've given any serious thought to the dual nature of Christ? I ask with a certain amount of frivolity, because I don't suppose many people think about it very often, or very deeply nowadays. But let us contemplate it, just for a while.

The two natures are, of course, the human and the divine, and in Jesus (stated in the Articles of Religion) these "were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man."

In the Chalcedonian Definition, formulated in 451 A.D., we find a list of phrases describing how the two natures are combined in the one Person: "without mingling, without change, without division, without separation; the distinction of natures being in no way annulled by the union."

Now that's reason enough not to think about Christ's nature for very long, because to anyone brought up on classical Newtonian physics, this description can cause much discomfort. In our daily

existence, we have no experience which will help us to understand how two distinct entities can be joined to each other in perfect conjunction, one inside the other, so to speak, and still fit those four phrases. They are basically nonsensical, are they not?

Our refusal to think about this amazing paradox is really the admission that we suspect that there are two kinds of truth: one which is scientific, and one which is theologic. Scientific matters can be explored by the senses and tools and substantiated by the mind — right? Theologic matters are in general "revealed" — let us say *intuited* by mystics — not discovered, and traditionally are substantiated by faith — not proved by our senses and our reason. The tendency therefore is to suspect that since there are the two different methodologies, they will eventuate in two different truths.

However, since the time of the Scholastics, around the 12th century, it has been Christian faith that there is only one Truth, one Reality.

Christianity is not merely a context in which we are enabled to relate to God rather effectively, in sorrow and in joy, in repentance and in thanksgiving, in wor-

ship and in praise. Just as much as that it is an accurate explanation of the one Reality we've noted above; and it gives us tools for understanding it.

Whom we call "God" is ultimate Reality, and there's no way we can say things applying to one area of our understanding — "theology" — without having it apply to the other area — "science."

So if theology makes a statement such as the one about Jesus, that he is eternally two natures in one Person, it is not referring only to this one instance. On the contrary, since it is through Jesus that all things were made, then anything that is said about him applies also to every detail of creation in some way or other. His hallmark is on all the diverse wonders of our environment.

For example, not long ago students were taught that light is a system of waves, manifesting in various frequencies resulting in different colors. It was noted that in the past scientists have thought light is a particle of particles, not waves. Common sense was that it has to be either/or. However, consensus changed to believe that it is waves, not particles.

Nevertheless, it turns out irrefutably that light is both waves and particles — not one, not the other, but both. And with this new understanding science is beginning to catch up with theology.

That there can be two ways of being for one physical phenomenon is interesting enough when it concerns light, but we must continue further:

Christianity asserts that there are two "dimensions" in life: the spiritual and the physical. In this technical age, when we all tend to be scientists to some degree, this is a concept which is not necessarily popular outside of the Church. My favorite scientists, both of whom are molecular biologists, do not subscribe to the idea; they think it's utter nonsense.

Nevertheless, we Christians believe that our lives are not solely physical; we know that somehow we transcend that finitude and extend into another dimension.

Through the centuries there has been a great deal of discussion about how these two sides exist with each other. Unfortunately, the favorite and most deeply entrenched theory is heretical, and has been ever since it appeared very early in Christianity.

This heresy implies that the spiritual dimension of a person — "the soul" — inhabits the physical dimension of a person — "the body" — much the way a canary is caged. Not always well concealed in this representation is the hint that the spiritual soul is "good," and the physical body is "bad." At death the canary is released from bondage and flies off to heaven, leaving the dirty cage behind.

But this is not Christian. It is primitive Gnosticism — that the good Creator God made the Cosmos, not out of nothing, as a true theology states, but out of

If the divine and human natures of Jesus are forever and indissolubly made one in him "without mingling," "without changing," "without division," and "without separation," then that is the relationship that exists between the two dimensions of our lives.

some pre-existent, evil matter he happened to find lying around. It won't do.

So where can we go to get a better understanding of how spiritual relates to physical? Right back to the Christologists of the 5th century.

If the divine and human natures of Jesus are forever and indissolubly made one in him "without mingling," "without changing," "without division," and "without separation," then that is the relationship that exists between the two dimensions of our lives. In us the spiritual and the physical elements are eternally linked, in the way that the two natures of Jesus are linked.

This graceful linkage is an important building block of our faith. And this is what Jesus' Resurrection is all about. It is the testimony to the truth of Jesus' two natures. For us, this means that in life our bodies cannot be stripped of spirit, nor in death can our spirits be stripped of body.

I do not pretend to understand how this can be, any more than I can understand the dual properties of light. But I must believe it if I believe anything about Jesus, not just because it is classic and foundational Christian theology, but because it is telling me a truth about the very core of Reality, a truth which therefore permeates all of creation. How can I deliberately ignore such a valuable aid to education?

So give a little more thought to Jesus' dual nature. Do not be discomforted, but gain strength for your fragile faith in the knowledge that light is both wave and particle.

Would science lie? □

Sally Campbell is an occasional contributor to TLC. She lives in Cold Spring Harbor, N.Y.

The Good and Bad of Blogs

As certified purveyors of news and views about The Episcopal Church and the Anglican Communion, it behooves us to try to stay on top of developments. Like any responsible publication, we have sources where we can turn for news and opinions about important matters. These sources sometimes include weblogs, better known as "blogs," a method of communication unknown until the latter part of the 20th century.

I have mixed feelings about blogs. They can be wonderful gathering places for people who share an interest in the same topic. Abyssinian cats, for example. Or vegetarian cooking. Participants can share ideas, ask questions, or even sell stuff. They can also express opinions, and that's where the blogs can become nasty, even evil.

I must admit to visiting on occasion blogs that have something to do with The Episcopal Church or the Anglican Communion. When I'm looking for public opinion on a particular development, I sometimes go to the blogs, even though I usually know in advance what I'm going to find. Inevitably, I encounter the same people who were at the blog the last time I visited, perhaps three or four weeks ago.

While for the most part people are reasonably polite, many of them express opinions that are not only negative, but they're downright nasty. Not to mention — dare I say it? — mean-spirited. If one doesn't take these folks too seriously, it's possible to traverse one's way through several blogs for a sampling, as long as one intentionally looks for contrasting blogs where pro or con posters, but usually not both, can be found.

It's hard to take the blogs' commentators seriously when those who post messages don't have to identify themselves. Oh, they identify them-

Blogs have become part of people's routines like morning coffee or dozing off in front of the TV.

selves all right, but with names like "Big Cowboy" or "Grandpa Gene," or "Stuck in Scranton." Why should we give any credibility to anonymous participants like that? How do we know they even exist? How do we know they're not the same person? Perhaps they're all pseudonyms of the blog host, who's trying to stir up conversation.

If you think some of the stuff I write is inflammatory, at least you know who wrote it. Imagine if I had a blog and used the name "Cashew Nut" or "Mr. K." I could write almost anything I wanted and you would be left wondering what kind of jerk would present these wacko opinions.

Speaking of the blog hosts, some of them deserve credibility. Some go so far as to use their own names, or they post biographical information in an area titled About Me. They deserve credit for being willing to identify themselves, and to be accountable for the opinions they post on their sites.

There are handful of bishops who maintain their own blogs. They seem to be more informative rather than open discussions. For example, Bishop George Councill of New Jersey shares photos and information about a trip to Rome, and Bishop Charles Jenkins of Louisiana reports on a housing initiative in New Orleans.

Some of the blogs try to present news. They'll post releases from reputable organizations or copies of articles that have been published elsewhere and let the public respond as it wishes. Others post rumors and innuendos and don't worry about facts. There are hundreds of blogs that could be identified as Episcopal or Anglican. One probably could spend an entire day going from one blog to another and never get away from this church topic. Some people post messages at hours I didn't know existed.

When I took a sabbatical leave two years ago, one of the best things about it was that I did not visit blogs for two glorious months. What did we do before there were blogs? Where did we vent our anger besides writing letters to the editor of this magazine? Blogs have become part of people's routines like morning coffee or dozing off in front of the TV. For good or ill they're here to stay, regardless of what I think of them.

David Kalvelage, executive editor

Did You Know...

American Samoa, a territory of the United States, is not part of The Episcopal Church. It is overseen by the Diocese of Polynesia, part of the Anglican Church in Aoteroa, New Zealand and Polynesia.

Quote of the Week

The Most Rev. Katharine Jefferts Schori, Presiding Bishop, on whether female Episcopalians in the Diocese of Fort Worth will be eligible to be ordained priests soon: "Yes, but not this week."

Good Decisions to Attend

Under normal circumstances, it matters little which bishops will be attending the Lambeth Conference. This once-a-decade gathering of Anglican bishops has in the past included nearly all of those who were invited by the Archbishop of Canterbury. But these are not normal circumstances. When the bishops gather in Canterbury July 16-Aug. 4, there will be some notable absences — particularly by those who espouse conservative theology.

The announcements that the bishops of Fort Worth and Pittsburgh, and the Presiding Bishop of the Southern Cone, will go to Lambeth [TLC, May 25] are both noteworthy and encouraging. Unlike some of the African primates, who have stated they and the bishops of their provinces will not go to Lambeth, Bishops Jack Iker of Fort Worth and Robert Duncan and Henry Scriven of Pittsburgh will be present. By being in attendance at Lambeth, these bishops and others will ensure that if discussions take place about the future of the Anglican Communion, their perspective will be heard. If they chose not to go in support of their absent brothers, the voices of traditional Anglicanism would be mostly silent.

Bishops Iker, Duncan and Scriven and Presiding Bishop Gregory Venables have made a good decision. Even though they are likely to be vilified for the stances they take, they also are likely to deliver a message that needs to be heard.

Time to Decide?

Cardinal Walter Kasper, the head of the Roman Catholic Church's Pontifical Council for Christian Unity, had some puzzling words for Anglicans recently. When he delivered the annual Newman Lecture in Oxford, the cardinal said it is time for Anglicans to decide whether they are catholic or protestant [p. 6]. "Ultimately, it is a question of the identity of the Anglican Church. Where does it belong?" he said. "Does it belong more to the churches of the first millennium — (Roman) Catholic and (Eastern) Orthodox — or does it belong more to the protestant churches of the 16th century?"

The questions posed by the cardinal are similar to those Anglicans have asked themselves for years, but why now? Anglicans have held to a *via media* for more than 400 years. Why is now the time to decide? One can only guess that Cardinal Kasper is suggesting that the topic would be a good one for discussion at the Lambeth Conference, for he has been invited by the Archbishop of Canterbury to make a presentation at that event. Or perhaps the Roman Catholic Church is examining its ecumenical relationships and wants to determine the direction in which the Anglican Communion may be headed.

The timing of the cardinal's questions is not helpful. Anglicans are being asked to choose from other options these days. Is the Bible the inspired word of God or is it something else? Should we be part of the Anglican Communion or not? And for Episcopalians, should we be part of The Episcopal Church or another Anglican body? Anglicans have never looked at issues on an "either-or" basis. It's been more a matter of "both-and," and most Anglicans are comfortable with that. Cardinal Kasper may not like the answer, but if a response comes forward at all, it's likely to be "both." Being both catholic and protestant is one of the things that makes us Anglicans, and most people, even if they lean in one direction or the other, probably want to keep it that way.

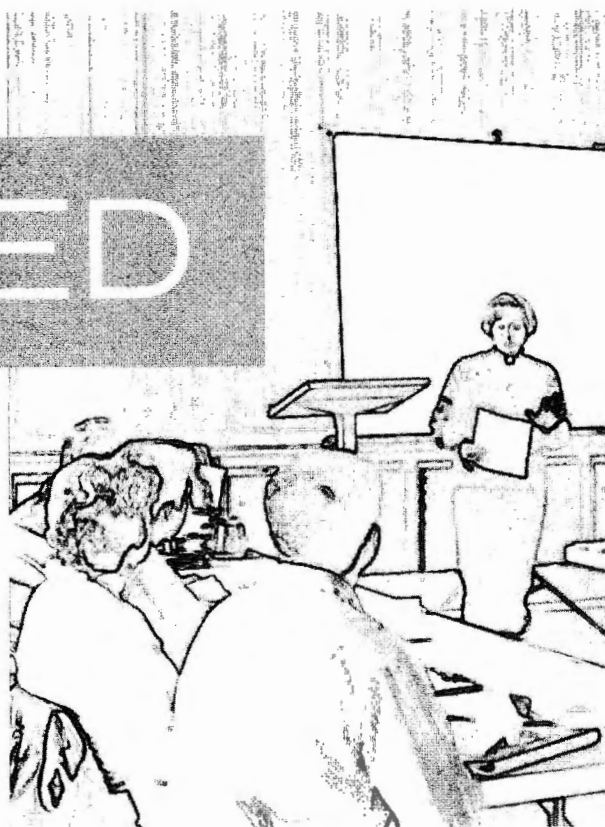


The
Lambeth
Conference

When the bishops gather in Canterbury, there will be some notable absences — particularly by those who espouse conservative theology.

ORDAINED

to Train Others



By John F. Maher, Jr.

This past Holy Week I went again to our cathedral to take part in the Renewal of Ordination Vows. Every year I find this to be a rich experience of recommitment and gratitude. The preacher spoke clearly and warmly about the great ministry to which bishops, priests and deacons are called. He used several stories from his own life in ordained ministry to illustrate the wonderful work God has given us to do.

It was another Holy Week of significant encouragement, gratitude, and the humble realization of the necessity of the grace of God to carry out the work of ordained ministry. I left feeling strengthened and ready to get back to work of leadership in a parish church.

I had another feeling, however, rising up at the same time. This year, for the first time (after 29 years of ordained ministry and Renewals of Ordination Vows), I was also feeling frustrated as I left the cathedral. It dawned on me that the Renewal of

Ordination Vows in my experience has focused on the ministry done by the clergy. That in itself is the right focus at the right time and in the right place. The unspoken bias is the ministry is done by those who are ordained. We don't mean to do it, but that bias is there.

I have heard many stories of the work clergy have done to illustrate the work of ordained ministry. Most of those stories have to do with helping others in one way or another. Most of them also are stories of ministry that could be done by any Christian, ordained or not.

I began to look back over the years trying to remember a sermon at the Renewal of Ordination Vows that

sue it in powerful and effective ways. I could not remember one. That doesn't mean there has never been such a sermon. Maybe I was present for such a sermon, but did not have ears to hear it at the time. What I can say for sure is equipping the saints to carry out the work of ministry in the world is at best a small part of our self-definition as clergy.

I am certainly not saying that the lay members of The Episcopal Church do not do significant ministry in the world. Members of The Episcopal Church carry out ministry every day that is filled with the mercy and love of God everywhere they go! My question is this: Do the bishops, priests and deacons of The

Equipping the saints to carry out the work of ministry in the world is at best a small part of our self-definition as clergy.

recounted the number of people who were specifically equipped for the work of ministry and released to pur-

Episcopal Church see the first priority of ordained ministry to be the equipping of all the saints to do the

LETTERS TO THE EDITOR

(Continued from previous page)

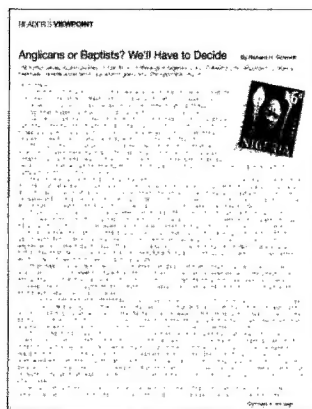
delivered to the saints" without remembering that it evolved over about 400 years, and is still evolving today. Let's move on!

*Alan J. Krauss
Shelter Island, N.Y.*

If We Had Waited...

Although tongue in cheek, the article by Richard Schmidt, "Anglicans or Baptists?" [TLC, April 13] was mostly right on. Unfortunately, he failed to carry the irony far enough.

Fr. Schmidt praises the authority of Nigerian bishops and the Nigerians who know how to wait on the Lord. Americans don't, he says. We like to take things into our own hands and plow ahead on God's behalf. Nigeria? I should think the Church of Nigeria



I should think the Church of Nigeria would be the last place on earth with which any caring and compassionate Christian would want to affiliate.

would be the last place on earth with which any caring and compassionate Christian would want to affiliate.

The author further condemns The Episcopal Church for being unwilling to wait to see where the Spirit was moving the whole church. Had the Anglican reformers waited to see where the Spirit was moving the whole church, we would still be Roman Catholics, with an infallible

pope, a magisterium to enforce the correct interpretation of scripture, no married priests (except Lutherans who convert), no female priests or bishops, and blaming homosexuals for the sex scandal in the church, even though many of the victims were young girls, and many celibate homosexuals have faithfully served the church for centuries. Perhaps the article should have been titled "Catholics or Baptists?" not "Anglicans."

I think The Episcopal Church is more in tune with the spirit of the Anglican reformers, who, among other things, opposed papal and foreign intervention, and did not feel that unity was more important than justice.

*(The Rev.) Charles L. Walthall
All Faith Church
Easton, Md.*

The Real Casualties

Congratulations to Robert Woods for a fine article about the local impact of a church-wide conflict [TLC, May 4]. He skillfully pointed out that the real casualties in the current battle are not church buildings, but the people who worship in them.

Fr. Woods was clear about the damage caused by the division in his diocese and in the greater church. The faithful in Episcopal churches everywhere, who call churches like St. Peter's their home, are struggling to be in love and charity with one another while our church leaders are taking one another to court. It is becoming increasingly difficult to express Christian love when bishops are facing inquisitions, when a national women's group has "targeted" traditional diocese including my own (with no real provocation) and with dioceses and parishes which have been so desperate to keep the faith that they have had to go to foreign bishops. Fr. Woods feels what many of us feel — where is the love? Thanks for a fine report.

*(The Rev.) William F. Dopp
St. Martin's Church
Hudson, Fla.*

The agony of dissension in the Anglican Communion, described in Robert Woods' article, "Local Impact of a Churchwide Conflict," begs the question, Where is Jesus in this conflict?

*Stuart S. Bamforth
New Orleans, La.*

Accurate Statement

I believe Bishop Lawrence is exactly on target with his assertion that "We get all tied up arguing about whether Jesus is the only way to God. He is God" [TLC, April 13].

The Rev. Phillip Cato states that this assertion at best is careless theology [TLC, April 20]. He bases his views on Phil. 2:2-6 and again referring to Phil. 2:9-11. Various versions of holy scripture state these verses in Philippians differently. In the Revised Standard Version, it seems clear that Jesus "did not count equality with God a thing to be grasped."

In other words, he did not believe that people were ready to understand why he was born into the world, but he knew what he had to do with perfect obedience to complete the plan of the Father, whatever it was, and as painful as it might become. I think that if one looks at the ancient documents of the Church in the back of the prayer book that are largely ignored today by many, and look at pages 864 and 865, a clearer understanding might result.

Also, looking at the Rev. Joseph D. Herring's assertion that the Roman Catholic woman who long ago explained to him that "Jesus gave the 10 Commandments to Moses" was incorrect, in the broad sense she was correct. In Exodus, God said to Moses, "I Am Who I Am." The Holy Trinity always was and is. Although not there speaking to Moses in human flesh, Jesus was there nonetheless. Jesus always was and is and is to come.

*Paul R. Wanthal
Twin Lakes, Wis.*

PEOPLE & PLACES

Deaths

The Rev. **Robert Lee Cornelison**, 80, retired rector of St. Mary's Church, Laguna Beach, CA, died April 23.

Fr. Cornelison was born in Los Angeles. He served in the Army before graduating from UCLA and Church Divinity School of the Pacific. He was ordained in the Diocese of Los Angeles, as deacon in 1956 and as priest the following year. He was curate at St. James', South Pasadena, 1956-58; canon pastor at St. Paul's Cathedral, Los Angeles, 1958-61; rector of St. Mark's, Altadena, 1961-68; and rector in Laguna Beach, 1968-87. In that parish, he was known for emphasizing outreach ministries. He also was a founder of various community programs. He served for a time as chaplain at South Coast Medical Center in Laguna Beach. Fr. Cornelison retired in 1988. He is survived by his wife, Nerice; five children, Leigh, Nina, Catherine, Robert, and Eve; and several grandchildren.

The Rev. **John Francis Minford Wyatt**, a television celebrity in Dallas who later became a priest, died April 4 at his home in Rockport, TX, of cancer. He was 90.

A native of Kansas City, MO, Fr. Wyatt grew up in Forest Hills, NY. He was educated at St. Augustine's College, Canterbury, and King's College of the University of London. He was ordained in the Diocese of Oklahoma, as deacon in 1970 and priest in 1971. He was assistant at Church of the Holy Cross, Dallas, 1970-71; assistant at St. Paul's Cathedral, Oklahoma City, 1971-72; vicar of St. John's, Durant, OK, 1972-74; and canon to the Bishop of Oklahoma, 1974-76. He served on the Presiding Bishop's Committee on Evangelism and Shared Ministry. He moved to Rockport in the 1980 and was involved in supply and interim ministry in recent years. Before pursuing ordination, he was active in radio and television production in New York City. He later became an advertising consultant there. In 1954, he moved to Dallas. He became a TV celebrity there in the 1950s when he was the moderator of a program called "Confession," a panel discussion that included people who had been in trouble with the law. He is survived by his wife, Florence, of Rockport; two daughters, the Rev. Claudia Wyatt Smith, of Blue Hill, ME, and Susan, of Memphis, TN; and one grandchild.

The Rev. **Henry J. Pease**, 75, rector of St. Paul's Church, Montrose, PA, for 26 years, died March 13.

Born in Exeter, NH, Fr. Pease was a graduate of Blackburn College (IL), the University of Tennessee, and Philadelphia Divinity School. He was ordained deacon in 1966 and priest in 1967, then served as assistant at St. Stephen's, Wilkes-Barre, PA, 1966-72; and rector in Montrose from 1973 until 1998. In retirement, he was priest-in-charge of St. George's, Nanticoke, PA. Bishop Paul Marshall of Bethlehem called Fr. Pease "the most non-anxious person

I knew, always positive, always having a word of encouragement for his colleagues and for his bishop." Fr. Pease was active in the Diocese of Bethlehem, as president of the standing committee, chair of the personnel committee, chair of the program and budget committee, and vice-chair of the diocesan council. He was a mentor for students in Education for Ministry (EFM) for 20 years. He was an adjunct professor of economics at Kings College and Wilkes University. Surviving are a daughter, Sandra Pease-Darde, of Montrose; a son, John, of Tunkhannock, PA; three sons he adopted in Ecuador, Francisco, Dominic, and Simon; two grandsons; and his former wife, Vivian.

The Rev. **Charles B. Upson**, rector emeritus of St. John's Church, Quincy, IL, died March 16 in Butterworth Spectrum Health facility, Grand Rapids, MI. He was 92.

He was born in Minneapolis, MN, and educated at Lewis College (IL) and Virginia Theological Seminary. Following ordination to the diaconate and priesthood in the Diocese of Chicago in 1941, he was curate at Christ and St. Luke's, Norfolk, VA, 1941-43; rector of St. David's, Glenview, IL, 1946-58; and rector of St. John's, Quincy, 1958 until 1982, when he retired. Fr. Upson also was a chaplain in the Navy, 1943-46. He became rector emeritus of the Quincy parish in 1986. He is survived by his wife, Joy; two daughters, Mary Brewer, of South Bend, IN, and Caroline Bernson, of Rockford, MI; a son, Christian, of Grand Rapids; and a grandson.

The Rev. **Richard Virtue**, 86, retired priest of the Diocese of Oklahoma, died April 6 in Norman, OK.

Born in Yale, OK, he was a graduate of the University of Oklahoma. In 1963, he was ordained deacon, and 10 years later he became a priest. He assisted at St. John's, Oklahoma City, 1963-68, and at St. John's, Norman, 1968-2002. Fr. Virtue was well known in the field of drug and alcohol treatment. He was the founder and executive director of NAIC Center for Oklahoma Alcohol and Drug Services, Inc. He worked to obtain private and public support for agencies committed to fighting alcohol and drug addiction. His survivors are his wife, Sue; two sons, Richard, of Santa Fe, NM, and David, of Vancouver, WA; two daughters, Nancy Lewis, of Tulsa, OK, and Rebecca, of Denver, CO; and seven grandchildren.

Other deaths as reported by the Church Pension Fund:

Charles Peter Abbott	82	Sussex, England
John Edward Cantelon	83	Colton, OR
Claude Alvin Collins	87	Salisbury, NC
Candida Feliu-Gonzalez	60	Bronx, NY

Next week...

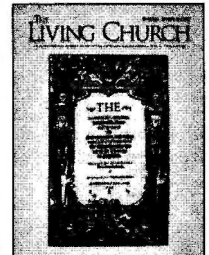
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To place a classified ad or summer service, please contact Amber Muma at amber@livingchurch.org.

CHURCH DIRECTORY KEY

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

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THE ANGLICAN
THEOLOGICAL REVIEW

Ellen K. Wondra, Editor in Chief

THEOLOGICAL EDUCATION IN THE ANGLICAN COMMUNION

SPRING 2008

Just as the Communion is wrestling in its whole life with the dialectic between received heritage and context, so **Anglican theological education** seems inevitably and rightly to act as a sort of **prism** which intensely refracts their engagement and tension.

— CLARE AMOS
*Director of Theological Studies
for the Anglican Communion*

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Contributors include

Clare Amos ❖ J. Eileen Scully
Jenny Plane Te Paa ❖ Donn Morgan
Martyn Percy ❖ Carlos Eduardo Calvani
Martin Mgeni & Leon Spencer
Martin Brokenleg ❖ Ellen K. Wondra
Guen Seok Yang ❖ Fred Hiltz
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