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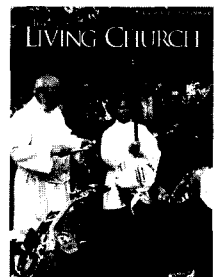
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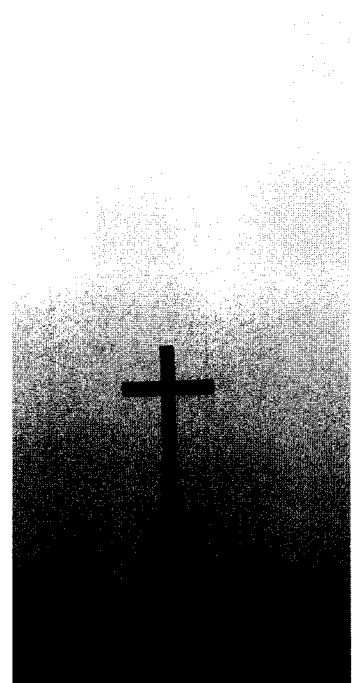
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Kelly Harris/Diocese of West Texas photo

Teens from the Diocese of Rhode Island on their way to an activity at the Episcopal Youth Event, held July 8-13 in San Antonio.

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SUNDAY'S READINGS

Is It All for the Best?

'All things work together for good for those who love God' (Rom. 8.28)

The 11th Sunday After Pentecost, (Proper 12A), July 27, 2008

BCP: 1 Kings 3:5-12; Psalm 119:121-136 or 119:129-136; Rom. 8:26-34; Matt. 13:31-33, 44-49a

RCL: Gen. 29:15-28 and Psalm 105:1-11, 45b or Psalm 128; or 1 Kings 3:5-12 and Psalm 119:129-136; Rom. 8: 26-39; Matt. 13:31-33, 44-52

Many Christians who have been forced to endure unwelcome change in their lives cherish the words of Romans 8:28 because they have found to their surprise that they were better off after the upheaval in their lives than they were before. Getting laid off from a job may have led to a new and more rewarding career. The end of a friendship may have prompted a re-evaluation of the true goals of such relationships.

Notice, too, that there is no way for a skeptic to disprove Paul's claim. God reigns on a cosmic scale. Even if, to us, evil seems to triumph, all things could indeed work for good at some level unknown to human beings.

Nevertheless, it can still happen that in the part of the cosmos we inhabit, a door that once was open to us closes, and no new door opens to replace it. Things do not seem to be working out for the best. Treasured dreams evaporate. The future seems empty and uninspiring.

When doors were slammed shut for Paul, though, he found personal comfort in the promise of ultimate justice.

After all, he observed, "If God is for us, who is against us?" Here, too, Paul's logic is flawless. If God exists, and God is by definition perfect and all-powerful and loving among his perfections — if this God is for us, we have nothing to fear.

Even so, for most of us, when life isn't proceeding the way it should, we find it hard to pretend otherwise. At the same time, if God is for us, that fact can't be outweighed by any amount of negative events. If God is for us, it is not impossible that God would be able to make some response to the bad things we do and the bad things that happen so that good results.

Perhaps then, it is up to us to look for the work of the Spirit. Jesus says, "The kingdom of heaven is like treasure hidden in a field, which someone found and hid. In his joy, he goes and sells all that he has and buys that field." If shadows have passed over our lives, perhaps rather than bemoaning our fate, we would do better to look for the treasures of divine grace.

Look It Up

When St. Paul mentioned suffering, he spoke from experience; see, for example, 2 Corinthians 12:6-10

Think About It

Can you remember a time in your life when something went terribly wrong and yet, in the end, things worked out?

Next Sunday

The 12th Sunday After Pentecost, (Proper 13A), August 3, 2008

BCP: Neh. 9:16-20; Psalm 78:1-29 or 78:14-20, 23-25; Rom. 8:35-39; Matt. 14:13-21
RCL: Gen. 32:22-31 and Psalm 17:1-7, 16 or Isaiah 55:1-5 and Psalm 145:8-9, 15-22; Rom. 9:1-5; Matt. 14:13-21

BOOKS

Piety and Profession

American Protestant Theological Education

By **Glenn T. Miller**. Eerdmans. Pp. xxiv + 821. \$50, paperback. ISBN 0802829465.

Given the crisis of seminary enrollment in many of America's mainline denominations, it is hard to imagine a time when such divinity schools set much of the tone for the nation's general culture. Moreover, they monopolized the cutting edge of theology and biblical studies. Indeed, in the 1870s, many communities, with some justification, credibly saw a seminary-trained parish clergyman as "the resident Christian intellectual," one qualified to teach both in pulpit and classroom.

In the second volume of his massive study of seminary education, Glenn T. Miller, academic dean of Bangor Theological Seminary, moves beyond the colonial and national periods to take the story of ministry training from the post-Civil War Gilded Age through the tumultuous 1960s.

All the major movements are covered, including fundamentalism, the social gospel, neo-orthodoxy, and the "new evangelicalism." Particularly prominent is the role given to accrediting agencies and to such ecumenical figures as John D. Rockefeller, Jr., who sought to advance interchurch cooperation along the same lines as his own Standard Oil Company. Certain seminaries, among them Andover, Yale, Princeton, Chicago, and New York's Union, are noted for having defined the curriculum and set the intellectual agenda for a host of other schools. The increasingly prominent role of women and blacks receives extended treatment as do such matters as the Sunday school movement, rural and field education, and clinical training. Post-Vatican II Roman Catholicism is covered. So are such evangelical seminaries as Fuller.

Miller does not highlight Episcopal theologians and divinity schools, but rather uses them as examples of wider trends. The controversial British work *Essays and Reviews* (1860) exemplifies an early foray into biblical criticism. The Episcopal Church gave sanctuary to Presbyterian scholar Charles Briggs,

who in 1893 fervently challenged biblical inerrancy while serving on Union's faculty. Virginia Theological Seminary is cited for its pioneering in internship programs.

The rise of massive and well-financed religion departments in secular universities now drains many able scholars from seminary teaching. Yet Miller finds the intellectual achieve-

ment of these institutions a considerable one, offering a place where a "rich harvest" of theologians could teach dedicated students with a high degree of personal and

intellectual integrity. These institutions have presented us with a worthy standard to follow.

Justus D. Doenecke
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English Pave Way for Female Bishops

After a tortuous legislative session marked by the defeat of 13 of 14 proposed amendments, the General Synod of the Church of England approved legislation on how it will begin to consecrate women as bishops. The final vote was taken July 7.

"In these painstaking steps we have taken we have produced a painstaking motion which lifts the bar on women for ever," Bishop James Jones of Liverpool said as reported by the *Times* of London. "There are some who have consistently said a code of practice cannot provide what is needed. I hope that those who remain doubtful about a code will give the motion a chance. If we let the Holy Spirit work, a code could emerge that would provide a way forward everyone can embrace." Bishop Jones spoke immediately after a final attempt to delay a decision was defeated.

General Synod is the highest legisla-

tive body in the Church of England. It meets three times each year. In 2005, synod approved a measure to consecrate women as bishops. Most of the debate at the recent session was over whether "protection" would be provided for those who cannot accept the change out of theological convictions.

Synod was asked to choose between a structural change to create a separate non-geographic diocese and a "code of practice" for traditionalists. The final vote in favor of the guidelines was 28 for, 12 against, with 1 abstention among bishops; 124 for, 44 against, and 4 abstentions by clergy; and 111 for, 68 against, with 2 abstentions in the lay order.

The language of the approved motion calls for "special arrangements [to] be available, within the existing structures of the Church of England, for those who as a matter of theological conviction will not be able to

receive the ministry of women as bishops or priests," and affirms "that these should be contained in a statutory national code of practice to which all concerned would be required to have regard," but a recent ruling by the House of Lords determined that the so-called code of practice is not legally enforceable through judicial review.

The possibility of making a code legally binding was also rejected by the group charged with developing recommendations for synod.

Minimal Change

General Synod approved nearly unchanged the document that the House of Bishops had commended during a closed meeting several weeks ago. Of the 14 proposed amendments, the only one adopted added the word "statutory" to the clause that calls for a "national code of conduct."

Following the vote, Archbishop John Sentamu of York urged members of the press to report accurately on what the vote signified.

"Members of synod, my task is very simple," he said. "First of all, I want to say to the press that I hope you will write accurately on all that we have done."

"What we have specifically done is commend this particular draft to the drafting group. I hope I won't read tomorrow that the Church of England has kicked out traditionalists because that's not true. We've done nothing of the sort on that so please get the measure quite clear."

Anglo-Catholics weren't so sure. The Rev. David Houlding, a member of synod, said, "It's quite clear there is a pincer movement and we are being squeezed out."

Even the Vatican reacted to the development. The Council for the Promotion of Christian Unity issued a statement that said "This decision will have consequences on the future of dialogue, which had up until now borne fruit."

Peer ministers
Melanie Velazquez
(left) of the Diocese
of Southwest Florida
and Allison Hoggins
of the Diocese of
Washington walk
through the campus
of Trinity University
on the opening day
of the Episcopal
Youth Event, July 8
in San Antonio,
Texas.

Kelly Harris photo



Reflections Document Will Collect Voices of Lambeth Bishops

Members of the Anglican Communion await with interest an account of what has transpired at the Lambeth Conference of bishops, said the Rev. Canon Kenneth Kearon in an e-mail letter sent July 4 on behalf of the Lambeth Conference Design and Planning Groups to bishops registered to attend.

Previous reports indicated there would be no resolutions or final statements following the once-every-10-year gathering of bishops in communion with the Archbishop of Canterbury. In his instructions to conference planners, Canon Kearon said Archbishop Rowan Williams sought a conference free from "political posturing or parliamentary process. However, the secretary general of the Anglican Consultative Council said that a "Reflections document, which will be a faithful account of the fruit of the 14th Lambeth Conference," was the end result of the *indaba* process all along.

Whole Community

"An *indaba* first and foremost acknowledges that there are issues that need to be addressed effectively to foster ongoing communal living," he wrote. "Originally in the Zulu context, these would include issues which affected the whole of the community. In our case it is issues which affect the whole Communion as reflected in our daily themes.

"In *indaba*, we must be aware of these challenges (issues) without immediately trying to resolve them one way or the other. We meet and converse, ensuring that everyone has a voice, and contributes (in our case, praying that it might be under the guidance of the Holy Spirit) and that the issues at hand are fully defined and understood by all."

Canon Kearon said the final docu-

(Continued on next page)



Melanie Merryweather/Christ Church photo

The Rev. Mike Reddig, rector of Christ Church in Cambridge, Md., is assisted on June 21 by acolyte Sammy Slacum, 6, and Patsy Holtz, 7, during the interment of an unidentified woman from the 19th century whose remains were recently discovered by utility workers.

Burial in Maryland a Century Later

An estimated 100 years after her death, an unidentified African American woman was given the full rite of burial and interred June 21 at the historic cemetery of Christ Church, Cambridge, Md. The liturgy included an honor guard of the young adults who attend the 316-year-old parish in the Diocese of Easton.

Last January, while working in the street in front of the church, utility workers unearthed some human bones. Local police were called, and eventually anthropologists from the Armed Forces' Institute of Pathology determined that they were the bones of a young woman, probably of African American ancestry. While difficult to specify a precise age, the institute concluded that the bones were more than 100 years old.

Cambridge police delivered the bones to the Rev. Mike Reddig, rector of Christ Church, after the investigation was complete. For a while they were stored under the main altar. Children of the parish soon grew curious, and eventually Fr. Reddig decided to

take advantage of a teachable moment.

Rather than talk about "the bones," they decided to name her Priscilla. "It seemed like an old enough name and it gave her dignity and authenticity," Fr. Reddig said as reported by the Cambridge *Daily Banner*. Eventually it was decided that though nameless and without next of kin, she would be accorded a proper burial service.

The parish decided to hold a Rite II burial service. Priscilla was interred with a time capsule containing a newspaper article about the day she was found, the church bulletin of her burial service, and a copy of the medical examiner's report.

The congregation of Christ Church began meeting in 1692. The current church structure dates from 1882, but the cemetery, which contains the remains of four Maryland governors, dates back to the original charter. The only headstone in the section of the graveyard where Priscilla is buried reads: "In memory of those buried in this graveyard known only to God."

Venezuelan Church Claims Anglican Ethos

The Reformist Catholic Church of Venezuela, a newly created church that openly supports Venezuelan President Hugo Chavez, was founded by former Anglicans and is said to



Daphne Mack/ENS
Bishop Orlando
Guerrero

combine elements of the Book of Common Prayer with liberation theology.

Although its first three bishops were consecrated last month, the church had its start several years ago under the leadership of a group of dissident Anglican, Roman Catholic, and Lutheran clergy, a spokesman told the Associated Press. Enrique Albornoz, a former Lutheran minister who helped start the church, said the organization doesn't "side with any political banner, but we cannot fail to recognize and support the socialist achievements ... of this revolutionary government."

The new church has described itself as "Bolivarian," in reference to Simon Bolivar, the nationalist hero who founded Venezuela in the 19th century. The church is said to have

made clerical celibacy optional, permits divorce and remarriage, and contends that homosexual conduct is not immoral.

Mr. Albornoz claims the group has some 2,000 adherents meeting in five groups, mostly in the western state of Zulia.

The Roman Catholic Church in Venezuela, which has often been critical of President Chavez, and Msgr. Roberto Luckert accused the government of financing the new church. "They want to destroy the Catholic Church, and they haven't been able to do it," he told Union Radio.

The Diocese of Venezuela is part of Province 9 of The Episcopal Church and includes Curaçao, Netherlands Antilles. Last month, the diocese's bishop, the Rt. Rev. Orlando Guerrero, visited the Episcopal Church Center in New York, where he offered his thanks for the support of The Episcopal Church. He told Episcopal News Service that health care, education, and hunger issues have improved since President Chavez took office, but that the wealthy are leaving the country. He said President Chavez is very "faithful and compromising with churches."

Bishops Instructed to Communicate the 'Core Message'

Bishops from The Episcopal Church represent nearly 25 percent of about 650 bishops from the Anglican Communion scheduled to attend the Lambeth Conference in England through Aug. 3. During media narrative training since the House of Bishops' spring retreat last March, they have been instructed to give the media "no more than they need or can use" and "remember key ideas out of those long agendas."

In responding to questions from the media, Episcopal bishops are being encouraged to respond in a way that emphasizes two main themes:

- When Anglicans work together through the power of the Holy Spirit, they change the world, and
- At the Lambeth Conference, the bishops of the Anglican Communion review our deep unity in Christ.

The method can be illustrated with a triangular diagram, according to Auburn Media, a religious think tank, associated with part of Auburn Theological Seminary. The handout was part of a packet recently sent to Episcopal bishops by Bishop Clay Matthews of the Presiding Bishop's Office of Pastoral Development.

"The diagram requires that you provide three examples or facts that support each of the three ideas and that all information leads back to the same conclusion — the core message," the handout stated. The method provides a map that is easy to remember, giving you focus and control for the broadest range of media appearances."

While many of the official sessions are closed to the general public, a number of bishops have been appointed to explore the conference's daily themes, including Anglican identity, gender violence, human sexuality issues, environmental concerns, ecumenical and interfaith relations, the Anglican Covenant, listening process, and mission and evangelism, during daily media briefings.

Reflections

(Continued from previous page)

ment must be faithful to the traditional *indaba* process. "It will therefore be descriptive of the totality of the engagement which the bishops have undertaken under God," he wrote. "The final document must also be robust enough to describe realistically and honestly where the bishops of the Communion understand our life together to have come, and their resolve for the future."

Archbishop Roger Herft of Perth, Australia, is chairman of the "listening group" that will generate the reflections Statement for the Lambeth Conference, which is being held in Canterbury, England, through Aug. 3.

BRIEFLY...

The General Assembly of the **Presbyterian Church, USA**, voted by a 54-46 percent margin to recommend removing language from its Book of Order restricting ordination to those who are either single and chaste or in a monogamous heterosexual marriage. By a 53-47 percent margin the assembly also voted to rescind previous assembly doctrinal statements on homosexuality. The assembly met in San Jose, Calif., June 21-28.

Find updates of news from the Lambeth Conference online at www.livingchurch.org



E.M. Talbot photos

Bishop Lewis talks to the Rev. Tomasito Veneracion, a Capuchin friar and parish priest, at the ceremony to bless the grounds of the new church.



QATAR CHURCHES BUILD with Each Other in Mind

By E. M. Talbot

The Rev. Canon Bill Schwartz, an American-born priest at the Church of the Epiphany in Qatar, is overseeing the construction of a church for his congregation. But his task is much larger. Canon Schwartz also has a government commission to be coordinator of the protestant churches. That will take a herculean effort, and yet he retains a smile.

Canon Schwartz, 55, has ministered in the Persian Gulf area for much of his ordained life.

Qatar, Islamic and conservative, is a peninsula about the shape of a thumb sticking out of the Gulf on the east side of Saudi Arabia upward toward Iran and Iraq. Not half the size of California, it sits on the largest natural gas reserves in the Middle East, perhaps in the entire world. Since Sheik Hamad Bin Khalifa Al Thani came on the political scene in the 1990s, the income from this tremendous national resource has been directed to build up the local economy quickly.

Today, the proportion of foreign workers is about 80 percent of the total population of almost 1 million —

most from India and the Philippines. There are also North and South Americans, Africans, Europeans, Australians, Asians and Arabs from north Africa, Palestine, Syria, Jordan, and other nations. Perhaps 10 to 20 percent of the foreigners are Christian.

The Qatari constitution guarantees freedom of religion, even if in practice there are restrictions. Until recently the government did not allow non-Muslims to have a purpose-built church, if only to minimize the risk of unrest. Religious meetings were, and for most groups still are, conducted in homes, school halls, recreation facilities, and rented rooms in hotels as discreetly as possible. No church premises may display any outward signs of Christianity. In fact, given the lack of public information, it is not surprising that people will latch onto the closest Christian group, regardless of denomination.

The Egyptian Coptic Church, the Greek Orthodox Church, and a group of 28 Indian Christian churches as

(Continued on next page)



Canon Schwartz with parish children during a Sunday service in the British school assembly/indoor sports hall.

(Continued from previous page)

well as the Roman Catholic and Anglican churches have been allotted land by the government. These are all at various stages of construction. The Roman Catholic church moved to its new premises shortly before Ascension Day, although the building is not complete. The Anglicans broke ground for a church later in May.

In imitation of practice in Oman and Dubai (in Dubai, the Anglican church is host to 93 separate congregations), the authorities of Qatar decided to lump the protestant churches in one national group. Thus, the Anglican clergyman, Canon Schwartz, was appointed coordinator of protestant worship. There are a number of obvious sensitivities in dealing with the 38 church groups that have so far registered an interest in using the new church.

"The massive majority of people who want to use the facility have no connection to any other authority," says Canon Schwartz, nor can they recognize any authority in him.

Outside the groups that Canon Schwartz deals with are some free spirits like J. and her husband, who "seeded" her latest church, with about 14 other people, some six months ago. The church they had previously "seeded" was getting crowded. They guess roughly 200 more little churches exist, though their definitions and tallies are imprecise and may be wildly optimistic. As for the new Anglican church, they would think of using it only if the authorities stopped them from locating their new churches close to where they see a need.

As church groups grow large, their worst headache is not the neighbors' protests at too much activity on a Friday (the Islamic day of rest); nor the difficulties of finding and hiring a hall large enough. Nor is it the traffic and parking problems and occasional police presence moving people on; nor the difficulties of getting the word out about the times of worship. And it's not even the knowledge that one Muslim convert would be enough to put anyone involved in prison and carries a death penalty for the convert. The worst restriction is

the inability to register as a Christian church until its membership is more than 1,500.

Grace Fellowship (450 members), has been trying for a year to obtain registration. Without registration in Qatar, one cannot sponsor a pastor. No sponsorship, no work permit, no residence permit. So the burden of pastoring a growing population falls to untrained people, picked by personal recommendation from among the congregation, who have a full-time job elsewhere. In an ecumenical gesture, Canon Schwartz has offered to sponsor a pastor for Grace Fellowship. The offer is under consideration.

"Why is the Anglican church taking so long to build?" asked C. and his wife, Episcopalians who attend a "post-denominational" assembly near the American School.

"The reason that it has taken us so long to reach this point," said Canon Schwartz, "to put it bluntly, is money."

His congregation has raised about 5 million riyals out of a total estimated cost of 35 million riyals (about \$10 million) for the project. Advance rent is the most any of the other churches have offered. But the primary costs of building are not addressed by such offers. So Canon Schwartz had the design changed to halve the projected costs and provide more usable space. Now, nine worshiping groups could use the facilities at the same hour on the same day. Altogether, the project holds 14 separate halls that can be used as worship centers or classrooms, ranging in capacity from 720 to about 50.

Canon Schwartz and his parish council were visited by the Rt. Rev. Michael Lewis, Anglican Bishop in Cyprus and the Gulf, on May 9, when he blessed the ground of the new church. While considering their options, leaders of the congregation trust in God for the funding.

"We are in God's hands," Canon Schwartz says with a smile, "for the money as for everything else." □

E.M. Talbot is a freelance writer who is spending an extended visit in Qatar.

Show Trial Is Not Justice

Church Court Finds Bishop Bennison Guilty

The Court for the Trial of a Bishop has found the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, guilty. The court, which met in Philadelphia last month [TLC, July 6], found the bishop guilty on two counts relating to the way he responded after learning that his brother, John, hired by Bishop Bennison as youth group leader and Sunday school superintendent, was engaged in a sexual rela-

pension or deposition as covered under Title IV, Canon 12, Section 1(a).

Lawyers for both Bishop Bennison and The Episcopal Church have until July 30 to file statements or comments "in excuse or mitigation" of the sentence to be imposed. Each side then has until Aug. 15 to comment on any submission made by the other side. Either side also may request a hearing on the sentencing. Lawyers for Bishop

[TLC, July 20]

The Rt. Rev. Charles E. Bennison, Jr.'s, conviction by a church court [TLC, July 20] establishes three troublesome precedents for other Episcopalians who face ecclesiastical trials in the future. The bishop faced this trial because his younger brother engaged in predatory sexual behavior in the mid-1970s, and — 30 years later — the church developed a sudden and convenient interest in the inadequacy of Bishop Bennison's pastoral response.

The first troublesome element in this case is a shameful disregard for the statute of limitations. Of course, a case has been made successfully at General Convention that church courts should disregard the statute of limitations in cases of sexual abuse. At the beginning of each day in the trial, the Rt. Rev. Andrew Smith, Bishop of Connecticut and the presiding judge, reminded observers that Bishop Bennison's trial was ecclesiastical in nature, rather than civil or criminal. It is to this church's shame that the bar for jurisprudence is lowered rather than raised in the Court for the Trial of a Bishop.

A second troublesome element is a disregard for the civil-law principle that a defendant (or "respondent," in this case) should be able to face his accusers in court. Whoever filed these charges late in the tenure of the Most Rev. Frank Griswold remains a mystery. Bishop Bennison and the broader church may never know who these people are. By allowing this to stand, the church has pandered to cowardice.

And third is, as Bishop Bennison's defense attorneys argued, the distressingly generous supply of other people who knew something about the sexual sins of Mr. Bennison and about his older brother's response. These other people had a hand in pressing for Mr. Bennison's reinstatement as a priest (the Rt. Rev. David Richards, the Rt. Rev. John Thornton) and defended him vigorously after his reinstatement (the Rt. Rev. William Swing). Various bishops, including the Rt. Rev. Harold Hopkins, did not

warn the Diocese of Pennsylvania about the pastoral failures of the man it elected as its bishop coadjutor, or they gave consent to Bishop Bennison's election.

That bishops Hopkins and Richards offered, with the benefit of hindsight, their opinions that Bishop Bennison failed in his response to this sexual scandal is testimony to what must be

called a self-protecting chutzpah. They too failed Mr. Bennison's victim. They too failed the church.

The woman who testified under her childhood name of Martha Alexis has achieved a miraculous thing in not allowing Mr. Bennison's abuses to destroy her life. She has been married for 26 years and is the mother of three young men.

Ms. Alexis is long overdue in receiving the church's assurance that it takes sexual abuse seriously. It's too bad that the church stopped at one show trial of a bishop who was already locked in horrible conflicts within his own diocese.

The conviction of Bishop Bennison is the legal equivalent of an apple pie sweetened with aspartame. It represents an effort to demonstrate, three decades too late, that the church will not countenance predatory sex among its clergy. If the church truly cared about justice in this case, it would have prosecuted several other men along with Bishop Bennison. Instead, it has used a long-festering scandal to kick a troublesome bishop to the curb.

Changes being prepared by the Standing Commission on Constitution and Canons only widen the net of who could be subjected to similar treatment in the future. Bishops, priests, deacons, laity — in short, anyone who angers the wrong ecclesiastical authority may face such judicial farces as agreeing to testify under pressure or facing an assumption of guilt. In the past few years the church has shown such a disturbing appetite for legal remedies that "The Peace of the Lord be always with you" could well be replaced with "See you in court."

The aphorism that "Hard cases make bad law" will be worth heeding as General Convention considers these steps toward a still more rigid canonical fundamentalism.

Our guest columnist is Douglas LeBlanc, a religious journalist who lives in Richmond, Va.

Did You Know...

St. Luke's Church, Evanston, Ill., was the pro-cathedral of the Diocese of Chicago for 25 years.

Quote of the Week

The California Catholic Daily website on the Diocese of San Joaquin: "The dispute between the Episcopal Diocese of San Joaquin and the Anglican Diocese of San Joaquin has become a range war."

Women as Bishops in England

Legislation adopted by the Church of England's Synod recently paves the way for women to be consecrated as bishops [p. 6]. The outcome seemed a foregone conclusion, but nevertheless traditionalists in the C of E's governing body were persistent in proposing a series of amendments that would have allowed them to retain their beliefs within the church. Unlike The Episcopal Church, a large portion of the traditionalists in England are Anglo-Catholics, a tradition we have long shared. We offer commiserations to those in England who feel betrayed by the action of the General Synod. The rest of the Anglican Communion will be watching to see how the Anglo-Catholic minority in England responds.



The Feast of Mary and Martha (July 29) is a good time to emphasize the importance of hospitality in our congregations.

Youth Ministry Today

This is a busy time for many young people in The Episcopal Church. Many of them participated in the Episcopal Youth Event (EYE) in San Antonio this month, and a large number of Episcopal youth are involved in mission trips. Projects ranging from assistance with the construction of homes, to rehabilitation from hurricane damage along the Gulf Coast, to mission work in foreign countries have occupied the time of young people. Some of the provincial synod meetings held recently included young delegates, and others are involved as staff members at diocesan camps and conference centers. Young people routinely take rightful places these days as vestry members, lectors, committee members, and even on occasion as preachers.

The days of youth ministry consisting of a Sunday night discussion group or sharing a pizza are for the most part over. Many churches have youth ministers on staff, and some dioceses have full-time young ministry staff positions. We are pleased to note the emphasis on youth ministry and hope it will continue to increase.

Ministry of Hospitality

When the church observes the Feast of Mary and Martha Tuesday, it is a good time to emphasize the importance of hospitality in our congregations. Mary and Martha of Bethany were sisters who with their brother Lazarus were friends and companions of Jesus. Mary and Martha provided hospitality to Jesus and his followers, and in the gospel for this feast (Luke 10:38-42) we hear the familiar story about an incident involving Jesus and the sisters' hospitality. When Jesus visits the sisters in Bethany, he seems to chastise Martha because she is overly active waiting on him and others. Yet Mary, who takes a more relaxed approach to hospitality, is commended by our Lord.

Most of us have encountered people who resemble Mary or Martha in their attempts to provide hospitality, particularly in our churches. The ministry of hospitality should not be underestimated, for in many cases visitors or searchers have returned to a particular parish because hospitality was provided in their initial visit. We hope the devotion and servitude shown by Mary and Martha may become examples of the hospitality shown in our churches.

BUILT FOR POWER

The Rule of Law in The Episcopal Church

By James Graner

With the open and unabashed prevarications of the bishops of the Anglican Communion concerning the faith once delivered, and stated intentions of traditional Anglicans by church leaders, it is not a wonder that faithful Christians are leaving The Episcopal Church for affiliation with others who remain faithful to the heart of Christ. The issue is whether people will be loyal to the establishment called The Episcopal Church or to the word and mind of God revealed in Christ, tested, and true.

The first choice has become belonging to a social engineering club under the guise of being a church, and the latter has to do with the salvation of souls. I'll honor Joshua's answer: "As for me and my house, we will serve the Lord." Of course, that is based on faith in the long-term traditional expression of Christ's ordering of his church. That means the catholic faith. Seeing that we have these treasures in earthen vessels, it would appear that we have little choice but to trust each other's word and integrity.

(Continued on next page)



BUILT FOR POWER

(Continued from previous page)

The problem may not be the persons trusted, but what has become expected of them in the positions we trust them to exercise. Bishops are asked to be CEO, publicity guru, publisher, socialite, organizer, accountant, fund-raiser, teacher, and theologian; unfortunately, in that general order. Priests are asked to do the same on a lesser scale. The laity generally see themselves as the people who attend church rather than as being the church. The clergy need to have professional lay administrators in charge of the material assets of the congregations and dioceses so the clergy can give attention to study, teaching, and theology in addition to celebrations of the sacraments, and daily prayers.

The church exists to spread the gospel of salvation of souls. It is not a place to exhibit station and status. Today's church has become a battleground for power, status, and social reform with only scattered attention to the reality of our mission and expected order. Much time is dedicated to revising the ancient proven order and teachings to accommodate secular experiments and commenting on or meddling in secular political issues.

What have we left to call "the Church"? It certainly has little to do with the salvation of souls for which our Lord Jesus died and rose again. What we have is a power structure dedicated to rule of law and empowerment of select minorities to elevate material, secular aspirations in direct opposition to the grace of godly life. It takes its pattern from Islam (submission) and Jihad (struggle) now directed against those who will not submit. Even Islam pictures these words as primarily for the individual believer and only incidentally directed at the "infidels." The sword of Islam is replaced with the biting steel of the law from which Christians are promised freedom and escape by faith.

A brief review of the cost of this escape in the secular world brings us again to Good Friday ... at least figuratively. The question is, shall we accept slavery to autocratic bishops and conventions or face our Good Friday as the Anglican Communion and a faithful, believing people of God in steadfast hope? Is the throne at Canterbury or are our edifices so dear as to squander our souls for their habitation?

I guess we didn't see it coming, or didn't want to. Things like those nice little camp songs that crept into liturgical usage such as "We are one in the spirit" have

gradually diverted our attention away from the redeeming work of God in Christ to devotion to an ambiguous description of the third Person of the Trinity. Perhaps we didn't fully understand how the liturgy is the expression of our faith affirmation and formation requirements. The Holy Spirit, who "proceeds from the Father and the Son," has supplanted the work of the Son as Redeemer in the minds of the Anglican Church so that unity at all costs is the prevailing attitude.

Second to this is the concept of "inclusiveness" as it relates to the secular mind of equality. The question is, Unity and equality with what? The church structures or Jesus Christ as he presents the saving will, action, and way of the Father? The structures (Constitution and Canons) provide for an unexpected executive brutality as the church attempts to adapt to the requirements of existing in a secular environment. The General Convention and House of Bishops have taken the canons as a legal weapon against traditionalist Anglicans to deprive them of their exercise of godly conscience as members of the established Anglican body of Christ.

The Archbishop of Canterbury has sought to enable this travesty by preserving recognition of The Episcopal Church as the official Anglican provincial body in the United States. This can only be justified as a financial alliance rather than a spiritual attempt at reconciliation.

The Presiding Bishop and House of Bishops have given written submission to the Windsor Report, but have openly reserved for themselves the autonomy to do as they please. Their interpretation of the Holy Spirit is that organizational unity and secular inclusiveness trumps catholic Christianity which is expendable should it not submit to the new agenda. Thus the "body of Christ" is for them an outdated organization to be used for the promotion of social engineering rather than the salvation of souls. The challenge of God in Christ is a renewal of the opportunity to choose reconciliation with and through him or to continue in Adam's sin. The hierarchy of The Episcopal Church and the Anglican Communion has chosen the latter. For us, it comes down to "Decide this day whom you shall choose." □

(The Rev.) James Graner is a retired priest who lives in Larned, Kan.

Covenant Necessary

There seem to be a number of Episcopalians, including those in leadership positions, who don't care for the idea of an Anglican Covenant. Since all that have come to my attention are opposed to the "invasions" of other Anglican provinces into the "franchise area" of The Episcopal Church, that seems to me mad.

Only those who find the idea of a variety of Anglican expressions in the smorgasbord of American religions are wise to deplore a covenant. Otherwise there is no way to prevent the proliferation of Anglican expressions. Now the only hope of stopping the invasions seems to be a covenant. Appeal to the Archbishop of Canterbury such as the Canadian church has done will not work. The provinces are autonomous, and an appeal to Canterbury is parallel to an appeal to the pope.

When the AMiA was inaugurated in Archbishop Carey's time at Canterbury, there was widespread opposition to such a raid on the franchise area of ECUSA (as it was then known). Since then I have noticed that at the anniversary celebrations of AMiA, an increasing number of foreign bishops, including a number of primates, have joined in the festivities.

I think it is too late to stop that development, but if there is any remaining chance, a covenant of some sort is absolutely necessary.

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

About the Sower

Herewith a different take on the parable of the sower (Matt. 13:1-9, 18-23) from that in "Disappointing Har-

vests," the commentary on the readings for Sunday, July 13:

The seven parables of the kingdom of heaven in Matthew 13 were about the coming Church Age, the first one telling about the Christian life in terms of farming. The listeners on the shore were right with Jesus, having experienced all of what he was saying in growing their crops – until he mentioned the numbers 100, 60, and 30.

They were familiar with those numbers in another context, but they knew those numbers had nothing to do with farming. Nowhere are they explained in the Bible, but Jewish lore tells us that they were the times for which devout Jews could take the Nazarene vow to set themselves totally apart to God (Num. 6:1-21, especially verse 8).

Jesus purposefully put the parable

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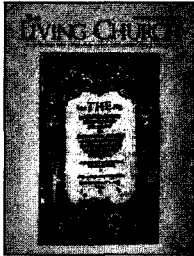


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LETTERS TO THE EDITOR

(Continued from previous page)

of the sower ahead of these seven and all the rest as his subtle way of saying that the most important thing about his followers is that he expects them to give themselves totally to him and his service.

(The Rev.) Warwick Aiken, Jr.
Eden, N.C.

A Matter of Authority

The several crises present in The Episcopal Church these days stem from one crisis – the authority of holy scripture. Belief in the authority of holy scripture is a basic tenet of Christianity which The Episcopal Church has always upheld. The 1928 Book of Common Prayer documents this commitment in several places.

Christians refer to the Bible as the word of God. They do not claim that because our society is far advanced over that of the primitive society of the Bible, the church should be able to modify, change, ignore, or eliminate certain passages of scripture which do not support modern ideas.

We need to ask God to teach, guide, correct, and mold us so that in heart and mind and will we are conformed more and more to the image and likeness of Christ.

The Bible speaks to all of us. If our lives do not conform to scriptures, we need to change our lives, not the scriptures.

John F. Foss
La Porte, Ind.

Worship One God

The Rev. H. David Wilson refers to the triune God – Father, Son and Holy Spirit [TLC, May 18]. We believe in one God, but I think that the phrase denotes the fact that God has revealed himself as God whom we worship. God the Father, God the Son, teaching us to worship, and God the Holy Spirit, impelling us to worship one God, revealing himself to man in three important ways.

(The Rev.) Robert S.S. Whitman
Guilford, Conn.

PEOPLE & PLACES

Appointments

The Rev. **Brett Backus** is deacon at Ascension, 800 S Northshore Dr., Knoxville, TN 37919.

The Rev. **Margot Critchfield** is rector of St. Stephen's, 16 Highland Ave., Cohasset, MA 02025-1819.

The Rev. **Noah Evans** is priest-in-charge of Grace Church, 160 High St., Medford, MA 02155-3818.

The Rev. **Kim Hardy** is director of administration and liturgy for the Clergy Leadership Project, Trinity Church, 74 Trinity Pl., New York, NY 10006-2008.

The Rev. **Peter Kanyi** is deacon at St. Timothy's, 630 Mississippi Ave., Signal Mountain, TN 37377.

The Rev. **Susan Lederhouse** is assistant at Holy Spirit, 204 Monument Rd., Orleans, MA 02653-3512.

The Rev. **Bob Leopold** is deacon at St. Paul's, 305 W 7th St., Chattanooga, TN 37402-1787.

The Rev. **DeDe Duncan Probe** is priest-in-charge of All Saints', 79 Central St., Stoneham, MA 02180-2042.

The Rev. **Pamela Werntz** is priest-in-charge of Emmanuel, 15 Newbury St., Boston, MA 02116.

Ordinations

Priests

Eastern Michigan — Andrew David Downs.

Deacons

New Hampshire — Madelyn Betz, curate, St. Thomas', 9 W Wheelock St., Hanover, NH 03755-1710; **Jeff Thornberg**, curate, St. John's, 101 Chapel St., Portsmouth, NH 03801.

West Missouri — Ted Estes, deacon-in-charge, All Saints', PO Box 456, Nevada, MO 64772-0456; **Whitney Rice**, curate, Christ Church Cathedral, 55 Monument Cir., Suite 600, Indianapolis, IN 46204-2917.

Western North Carolina — David McNair.

Retirements

The Rev. **George Chapman**, as rector of St. Paul's, Brookline, MA.

Deaths

Holley Mack Bell II, former historiographer of the Diocese of East Carolina, died May 11 at his home in Windsor, NC. He was 86.

Mr. Bell was born and raised in North Carolina. He graduated from the University of North Carolina, the Graduate Institution of International Studies of the University of Geneva, and Fletcher School of Law and Diplomacy of Tufts University. He served in the Army during World War II, then was a historian for the U.S. War Department, based in Germany. He was employed by several newspapers in North Carolina, and as a press

attaché at U.S. embassies in Santiago, Chile, and Bogota, Colombia, and as public affairs officer in Quito, Ecuador, and Santo Domingo, Dominican Republic. Later, he worked in Washington, DC, as chief of the European Branch of International Press Services, and chief of Foreign Media Reactions. Mr. Bell was named historiographer in East Carolina in 1991, and remained in that position until 2007. He also was a member of the National Episcopal Historians and Archivists and served as its president from 2000 to 2002. He was active at St. Thomas' Church, Windsor. Surviving Mr. Bell are his wife, Clara; two daughters, a son, and three grandchildren.

The Rev. **Marlowe K. Iverson**, of Melbourne, FL, died April 26 in Melbourne. He was 60.

A native of Stanley, ND, he was a graduate of the University of North Dakota, the University of Vermont, and Virginia Theological Seminary. Fr. Iverson was ordained in the Diocese of Southwest Florida, as deacon and priest in 1986. He was assistant at Church of the Good Shepherd, Duneden, FL, 1986-89; rector of St. Paul's, Prince Frederick, MD, 1989-96; and rector of St.

Stephen's, Newport News, VA, 1996-2002. He also was interim rector of churches in Virginia and Florida, and at the time of his death he was interim rector of Grace Church, Port Orange, FL. Fr. Iverson is survived by his wife, Patricia, a daughter, and two grandsons.

The Rev. Canon **Kenneth E. MacDonald**, of Miramar, FL, died May 29. He was 91.

Born in Crofts Hill, Clarendon, Jamaica, he was educated at St. Peter's Theological College and Durham University. He served the Church of the Province of the West Indies for a time, then moved to the United States in 1951. He was rector of St. Thomas' Church, Red Bank, NJ, 1951-52; priest-in-charge of St. Augustine's, Asbury Park, NJ, 1952-56; rector of St. Augustine's, Atlantic City, NJ, 1956-70; and rector of Resurrection, East Elmhurst, NY, 1970-84. He retired in 1987. During retirement, Canon MacDonald assisted at Holy Sacrament, Pembroke Pines, FL, for 20 years. Surviving are his wife, Flo; two daughters, Jennifer Morgan and Patricia Szala; and four grandchildren.

The Rev. **Rue I. Moore, Jr.**, longtime chaplain at Albany Medical College and

Albany Law School, died April 11 in Plymouth Meeting, PA. He was 80.

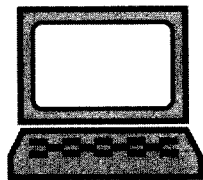
Born and raised in Olanta, SC, Fr. Moore was a graduate of The Citadel and Candler School of Theology. He was ordained to the diaconate and priesthood in 1955, and shortly afterward, he took on the chaplain positions in Albany. He had a particular interest in medical ethics, and also became the medical college's archivist. He was involved in interim and supply ministries in the Diocese of Albany, particularly at Christ Church, Duanesburg, NY. Surviving are three children and six grandchildren.

Sister **Jane Teresa** of All Saints, 83, died May 28 at the Joseph Richey Hospice, Baltimore, MD, a ministry of the community. She was in the 32nd year of profession.

She served at the order's St. Anna's Home in Philadelphia for some years and later returned to the All Saints Convent in Catonsville, MD. Her prime duties were as infirmarian and assistant superior.

Next week...
Dallas Consecration

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BOOKS FOR LAITY AND CLERGY: by the Rev. Dr. Lester L. Westling, Jr.

ALL THAT GLITTERS: *Memoirs of a Minister* [ISBN 978-0-615-20583-0]. Vignettes from 50 years of parish ministry, overseas missionary, as military chaplain with the fleet and in fierce combat, and as hospital pastor; perceiving how the Lord leads us as lay and clergy. "With God there are no blind streets."

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 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

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 E-mail: stmarys@gis.net
 The Rev. Karin E. Wade, r
 Sun Eu 8 & 10

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 60 Kent Street
 Website: www.stjohnsepisopal-stpaul.org
 E-mail: fwilson@stjohnsepisopal-stpaul.org
 The Rev. Frank Wilson, r; the Rev. Barbara Mraz, d
 Sun 8 & 10; Wed 12

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GRACE CHURCH 450 Bordeaux St. (308) 432-2229
 The Rev. Todd Sermon
 Sun 9

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ST. JAMES' CHURCH (732) 222-1411
 Website: <http://stjames-longbranch.org>
 E-mail: info@stjames-longbranch.org
 The Rev. Valerie T. Redpath, r
 Wed & Fri 8; Sat Vigil 5:30; Sun 8 & 10

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GRACE CHURCH 950 Broad St., at Federal Sq. (973) 779-0966
 Website: 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
 The Rev. William C. Thiele, p-i-c frthiele@gmail.com
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

WILLIAMSTOWN, NJ

ST. MARK'S-AT-THE-CROSSING (856) 629-8762
 RT. 42/322 E. Malaga Rd.
 The Rev. J.M. Doubilsky, the Rev. Dn. Louis DeSheplo
 Sun Eu 8, 9:30; Wed Eu 7:30

NEW YORK, NY

GRACE CHURCH (212) 254-2900
 Website: www.gracechurchnyc.org
 The Rev. Donald J. Waring, r; the Rev. Linda
 Bartholomew, assist
 Sun Eu 9 & 6; Sun Eu 11 first Sunday, MP on other
 Sundays; Wed Eu 6

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 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), M-F MP & H Eu 8 &
 12:10, EP & Eu 5:30; Sat H Eu 12:10

SARANAC LAKE, NY

CHURCH OF ST. LUKE (518) 891-3605
 Website: www.stlukessaranaclake.org
 E-mail: info@stlukessaranaclake.org
 The Rev. Ann S. Gaillard, r
 Sun Eu 7:45 & 10

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 The Rev. Thomas T. Parke, r
 Sun 6:30, 8, 10; Wed 12:10

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 Website: www.sttimothyschurch.org
 The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst
 Sun MP 8:30, HC 9 (said), 11 (sung)

NEWTOWN, PA

ST. LUKE'S EPISCOPAL CHURCH (215) 968-2781
 100 E. Washington Ave., 18940
 Website: www.stlukesnewtown.org
 E-mail: stlukeschurchpa@verizon.net
 The Rev. Ernest A. Curtin, Jr., p-i-c
 Sun H Eu 8, 10 (Choral)

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

WELLSBORO, PA

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

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
 218 Ashley Ave.
 Website: www.holycom.org
 The Rev. Dow Sandersen, 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 &
 choirmaster; Jodi Bennett, children's choirs; Julie Walters,
 children's ministries; Mac Brown, youth & young adults
 Sun H Eu 8 (Said), 9 (Sung), 10:10 (Christian Formation), 11
 (Choral); Wed H Eu & LOH 5:30; Mon-Fri MP 8:45

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
 113 Baskerville Dr., 29585 www.hcfm.us
 The Rev. Tommy H. Tipton, r; the Rev. Calhoun
 W. Perkins, asst.
 Sun H Eu 8, 10:30, 5:30 (Spanish), Adult Ed & Sun Sch 9
 Nursery available (during 10:30 service)

ALEXANDRIA, VA

MEADE MEMORIAL EPISCOPAL CHURCH (703) 549-1334
 Website: www.meadechurch.org
 E-mail: meadechurch@yahoo.com
 The Very Rev. Dr. Sydney C. Ugwuonna, interim vicar
 Sun H Eu 8:30, 11; Wed H Eu 12

KENT, WA

ST. JAMES 24447 94th Ave. S. (253) 852-4450
 Website: www.stjameskent.org
 The Rev. Dr. Marda Steedman Sanborn, r; the Rev.
 Pete Stanton, assoc
 Sun Rite I H Eu 8, Rite II H Eu 9:30, Wed Rite I 10 (Chapel)

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 Sun Eu 8

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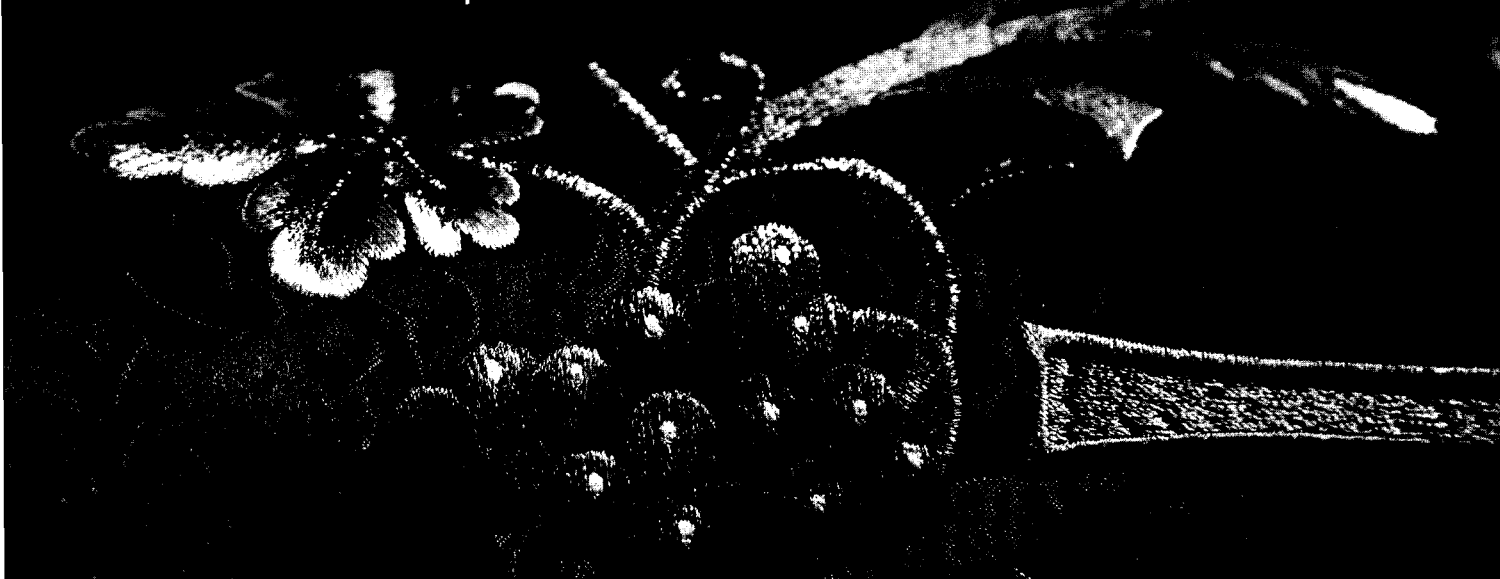
HOPE CHURCH K and Inyo Streets (909) 989-3317
 The Rev. William R. Hampton, STS
 Sun Eu 10:30

CHURCH DIRECTORY KEY

Light face type denotes AM; bold face PM; add, address; ann, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; IS, 1st Sunday of Holy Days; 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, Penitential; 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; HVA, handicapped accessible.

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