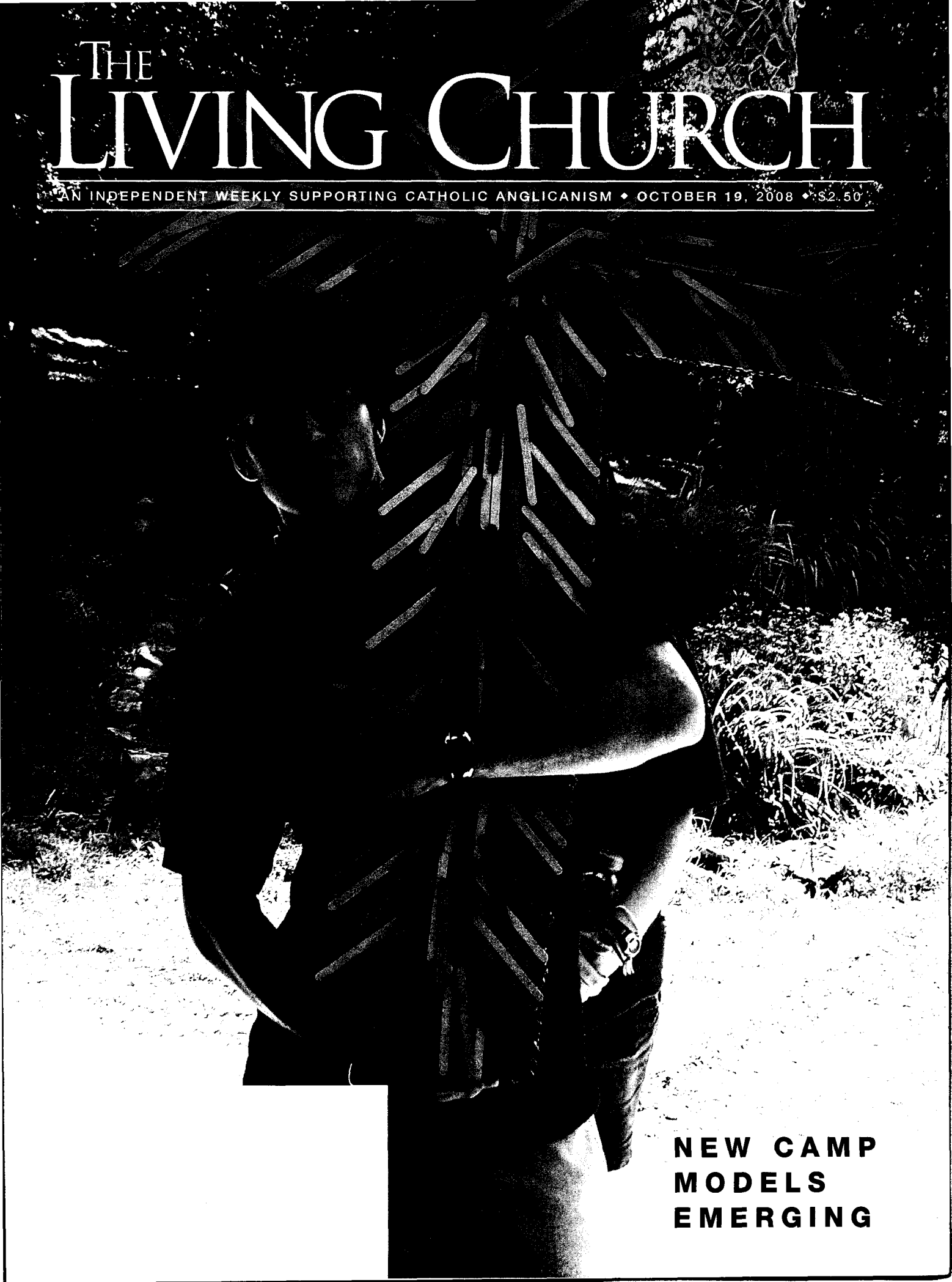


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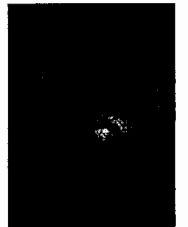
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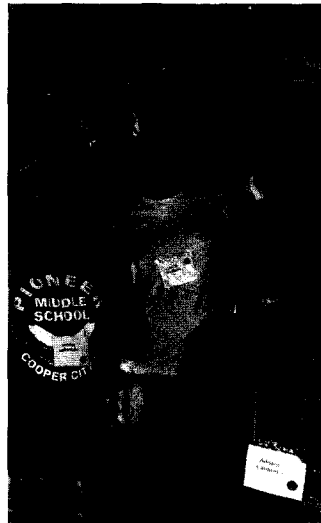
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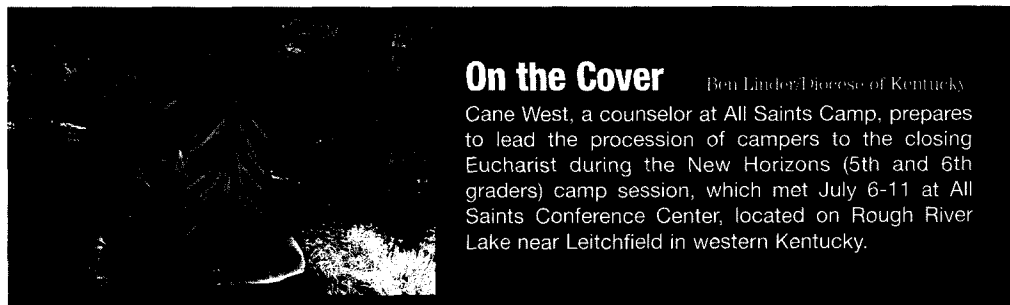
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Cane West, a counselor at All Saints Camp, prepares to lead the procession of campers to the closing Eucharist during the New Horizons (5th and 6th graders) camp session, which met July 6-11 at All Saints Conference Center, located on Rough River Lake near Leitchfield in western Kentucky.



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SUNDAY'S READINGS

Law and Grace

'...the things that are God's' (Matt. 22:21)

The 23rd Sunday after Pentecost (Proper 24A), Oct. 19, 2008

BCP: Isaiah 45:1-7; Psalm 96 or 96:1-9; 1 Thess. 1:1-10; Matt. 22:15-22

RCL: Exod. 33:12-23 and Psalm 99; or Isaiah 45:1-7 and Psalm 96:1-9, (10-13); 1 Thess. 1:1-10; Matt. 22:15-22

When legalism dominates human endeavors, the results can be curious indeed. Many of us have been thoroughly appalled at the legal nitpicking and constant arguing over semantics which has characterized high-profile court trials in recent years. And if we're unfortunate enough to get caught up in litigation ourselves, we might well wonder if the proceedings have anything whatsoever to do with the actual issues at hand.

Unfortunately, the legalistic spirit often finds a ready home in the realm of religion. This is true even for Christianity, a faith founded on and long sustained by grace instead of law. For some around and among us, the scriptures themselves are a rule book, the sometimes contradictory injunctions of which are harmonized through clever casuistry. For others, it's rubrics and canons which are the all in all of faith and practice. For both, apparently, the faith "depends on what the meaning of the word 'is' is."

It's precisely this legalistic mindset that opponents of Jesus' ministry and teaching use as they seek to ruin him in the eyes of all — to "entrap Jesus in what he said." First, like good prosecuting attorneys, they "butter up" their

mark. "Teacher, we know that you are sincere, and teach the way of God in accordance with truth..." And then they go for the jugular. "Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" A "yes" will surely enrage the followers of Jesus, and a "no" will brand him with sedition. So they've got him.

But of course they haven't. "Show me the coin used for the tax," directs Jesus. "Whose head is this, and whose title?" They answered, "The emperor's." "Then he said to them, 'Give ... to the emperor the things that are the emperor's, and to God the things that are God's.'" So there!

There are many ways to interpret Jesus' response, of course, and one of them is this: If legalism and litigation need to find expression, then let that happen in the province which belongs solely to this present age, the Lord might be saying. Those who work to further the kingdom, however, must live by a much higher standard. And that standard, of course, is love.

"When they heard this," we read, the Pharisees "were amazed; and they left him and went away." We need to be equally amazed today.

Look It Up

How does Paul understand the relationship between law and grace? (Gal. 2:21, 5:4)

Think About It

In what ways does the Church today seem to rely more on law than grace?

Next Sunday

The 24th Sunday after Pentecost (Proper 25A), Oct. 26, 2008

BCP: Exod. 22:21-27; Psalm 1; 1 Thess. 2:1-8; Matt. 22:34-46

RCL: Deut. 34:1-12 and Psalm 90:1-6, 13-17; or Lev. 19:1-2, 15-18 and Psalm 1; 1 Thess. 2:1-8; Matt. 22:34-46

Mission and Menace

Four Centuries of American Religious Zeal
By Robert Jewett. Fortress Press. Pp. 272. \$22.
ISBN 0800662849.



The current election cycle has to some extent become a referendum on the most recent expression of American religious nationalism. Robert Jewett and Ole Wangerin (who is credited on the back cover as “assisting”

with this book) provide a sweeping survey of our nation’s long commingling of religion and politics.

No history is without bias, and this one, somewhat to its credit, wears its leanings blatantly. Chapter titles like “Zealous Nationalism Overwhelms Prophetic Realism: Civil Rights, Vietnam, and the Conservative Backlash” provide fair warning. The authors make no secret that they are not enthusiastically positive about the collusions of faith and politics.

Despite this bias, the book does offer a crash course in a subject deserving much deeper consideration than most professional religionists give it. Thus it will educate clergy and laity alike and could provide ample material for continued, and informed, conversation on the muddled marriage of Christianity and American democracy in a republic that steadfastly maintains, with an equally persistent contradiction, the stalwart separation of the two.

Among the valuable resources is a chronology spanning 1607 to 2007 that highlights the authors’ selection of watershed events.

In their conclusion, the authors maintain that scriptural bases, and biases, can lead to very different — even opposing — political outcomes. Clearly, they intend their book to be a defense of an irenic politics that seeks to turn swords into plowshares. And it may well be that the current fervor for a more violent (and imperialistic) reading of the biblical texts fuels their own zeal, but in their haste to correct they overlook one salient ingredient: human emotion. Their history may change the mind, but clearly what is needed is a change of heart.

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The Rev’d. John Kerr is on the staff at Bruton Parish in Williamsburg, Virginia and serves as Episcopal chaplain to the College of William and Mary. A native of England, he is a founder of the Society of Ordained Scientists and formerly taught at Oxford and Winchester College. Dr. Kerr will speak on biomedical ethics.

The Rev’d. Canon Christopher Chase is rector of Good Samaritan, San Diego and former chaplain to the University of Tennessee. Canon Chase is recognized as an expert on Islam and will speak on the subject.

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Next Draft of Disciplinary Canons Aimed for Blue Book

The task force charged with rewriting the church's canons on discipline does not expect to release another draft before the Blue Book of General Convention legislation is published sometime after Jan. 1. The Title IV Task Force Two met Sept. 28 through Oct. 1 in New Orleans.

Last January the task force released a draft of its revised disciplinary code. The group proposes among other things streamlining the inhibition and removal of a priest or bishop on abandonment charges, extending the disciplinary canons to include jurisdiction over the laity in some circumstances, and a new provision for declaring a cleric impaired.

The task force was expected to discuss the submissions and to begin drafting its Blue Book report during the New Orleans meeting, according to Steve Hutchison, chairman of the task force and chancellor of the Diocese of Utah.

Mr. Hutchison said the task force received more than 650 responses to the first draft. The responses reflected a variety of depth, he said, noting that some contained six or more pages of typewritten text.

Mr. Hutchison also sought to dispel the perception that the first draft eliminated diocesan control over clergy discipline. The first draft of the proposed changes notes that anyone can initiate a complaint against a cleric. Currently in all but sexual misconduct cases, formal complaints must include at least one member of the clergy and six lay members of the diocese in which the priest is canonically resident, but all complaints will still be made to and investigated by the diocese in which the priest is canonically resident.

The new canons also contain a provision whereby two or more dioceses can jointly operate one ecclesiastical court for financial or other reasons, but this provision is not mandatory, he said.

Steve Waring

Williamsburg Rector Elected Bishop of Southern Virginia

The Rev. Herman Hollerith IV, rector of Bruton Parish Church, Williamsburg, Va., was elected Bishop of Southern Virginia on the sixth ballot Sept. 27 during a special electing convention at Powhatan County High School near Richmond.

In remarks to the assembled body after the announcement, Fr. Hollerith said he was excited, humbled and surprised to be elected.

Located in the heart of historic Colonial Williamsburg, Bruton Parish Church traces its existence back more than 300 years. Fr. Hollerith, 53, has served as rector since 1999. He is a graduate of Denison University and Berkeley Divinity School at Yale. He and his wife, Elizabeth, are the parents of three children.

Fr. Hollerith led on the clergy ballot from the beginning, amassing the necessary 66 votes in that order by the third ballot. He built support among the lay order more slowly. The Very Rev. Edward Harrison, dean of St. John's Cathedral, Jacksonville, Fla., led among laity in the first ballot and increased his lead in the second ballot. Fr. Hollerith also trailed the Rev. Canon Dan Smith, canon to the ordinary in the Diocese of Missouri, among laity in the first ballot. Canon Smith

retained his lead among the laity in the fifth ballot, but by then the clergy had decisively gone for Fr. Hollerith.

There were three other candidates in the election: the Rev. Ladson Mills, rector, Christ Church, Frederica, St. Simons Island, Ga., who withdrew after the fourth ballot; the Rev. L. Murdock Smith, rector, St. Martin's, Charlotte, N.C., who withdrew after the second ballot; and the Rev. Canon Mary Sulerud, canon for deployment and vocational ministry in the Diocese of Washington, who withdrew after the first ballot.

In his convention homily, Bishop Pro-Tempore John Buchanan of Southern Virginia urged convention delegates to elect a candidate who would restore the diocese to its rightful place of leadership within The Episcopal Church.

Assuming that a majority of standing committees and bishops with jurisdiction consent to the election, Fr. Hollerith will be consecrated by Presiding Bishop Katharine Jefferts Schori Feb. 13 on the campus of the College of William and Mary in Williamsburg.

Carlyle Gravely and Steve Waring



Fr. Hollerith

Quincy Standing Committee Opts for Realignment

The standing committee of the Diocese of Quincy has recommended that the diocese seek realignment with the Anglican Church of the Southern Cone, based in Argentina, while continuing as a member of the Common Cause Partnership, according to the Rev. James Marshall, president of the standing committee.

The Rt. Rev. Keith Ackerman, Bishop of Quincy, is on sabbatical leave through the end of October. In the absence of the bishop, the standing committee is in charge of non-sacramental ecclesiastical duties. Bishop

Ackerman will be back in time to preside at synod, Nov. 7-8 at St. John's Church, Quincy, Ill.

The standing committee decision is similar to recommendations made by the standing committees in Pittsburgh and Fort Worth. Both of those dioceses have also scheduled votes similar to the one in Quincy.

Last year delegates to the annual synod in Quincy approved a number of canonical changes in preparation for this year's decisive vote on whether to remain in union with the General Convention of The Episcopal Church.



Hannah Miller/Diocese of San Diego photo

Kathleen Lincoln, a member of St. Andrew's Church, Encinitas, Calif., helps a Burmese child with English pronunciation in a tutoring program held twice weekly at St. Mark's Church, San Diego. The program also offers clothes, food and translation assistance to refugee children. Having assisted Sudanese children, the St. Luke's Refugee Network recently became an institution of the Diocese of San Diego and has expanded its outreach to include children from Burma and Bhutan.

Pine Ridge Reservation Congregations Fight Against Church Closings

Members from nine congregations on the Pine Ridge Indian Reservation slated for closure by the Diocese of South Dakota met Sept. 20 in Kyle to discuss their options.

Some of the congregations scheduled to close by Nov. 30 want to file injunctions in tribal court, claiming that Native American landowners long ago donated land to the diocese for the churches and, in at least some cases, there may have been extra acreage donated along with the church grounds.

"Our concern is the cemeteries, the land and the buildings," Lydia Bear Killer, vestry president of Church of the Inestimable Gift in Allen, told the *Rapid City Journal*. "We're going to do whatever it takes to maintain our church, our land and our cemeteries. Every church has a petition circulating for what it wants from the diocese."

In August, the Rt. Rev. Creighton Robertson, Bishop of South Dakota, announced plans to close churches in Red Shirt Table, Oglala, Wolf Creek,

Wakpamni Lake, Manderson, Kyle, Potato Creek, Porcupine and Allen because of falling attendance and rising costs. Two other churches, Church of the Advent in Calico and St. Julia's, Porcupine, will move to "station status," which means the building will remain open but services will be held there only four times each year. That leaves five churches open for weekly services on the entire reservation, an area encompassing nearly four counties.

Diocesan administrator Randy Barnhardt told the *Journal* that the future of the congregations had been discussed since 1994 and that the decision to close them was not made lightly.

Ms. Bear Killer told the *Journal* she requested that the diocese inform her how much income is generated from lands surrounding the church buildings that are being leased by the diocese to private individuals for farm or ranch land. The diocese pays to insure her church building but contributes nothing else to Inestimable Gift's annual budget, according to Ms. Bear Killer.

Two Wisconsin Dioceses May Explore Merger

The convention of the Diocese of Fond du Lac is scheduled to consider a resolution that seeks consent from General Convention to explore a junctioning arrangement with the Diocese of Eau Claire when it meets Oct. 18-19 in Fond du Lac, Wis.

Junctioning, as defined in the constitution of The Episcopal Church, means the joining of two or more dioceses to form a new diocese. In order to come before General Convention, the Diocese of Eau Claire must approve a similar resolution at its convention Nov. 7-8.

Canon Matthew Payne, canon administrator for the Diocese of Fond du Lac, likened General Convention consent to something less than marriage and more like getting permission to date.

"General Convention's consent does not form a new diocese," the explanation to the Fond du Lac resolution states. "It is simply a step in the process. It's possible for consent to be given, but then nothing else happen."

Canon Payne said the Rt. Rev. Russell Jacobus, Bishop of Fond du Lac, felt it was important to get a resolution before General Convention. Otherwise the two dioceses would have to wait another three years before they could begin formal exploration.

Without a Bishop

Eau Claire has been without a bishop since March, when the Rt. Rev. Keith Whitmore accepted a call to be an assistant bishop in Atlanta.

At a July meeting, trustees of the diocese reminded the president of the standing committee, the Rev. George Stamm, that the diocese is in "serious financial condition." Last month, the Diocese of Eau Claire sponsored a series of four listening sessions on future diocesan needs.

"Junctioning is one of several options that have been talked about," Fr. Stamm said. "I think this is the first time that any of the three Wisconsin dioceses have actually considered a petition to General Convention."

Steve Waring

Archbishop Leads Pilgrimage to Lourdes

Seven British bishops, 60 priests and about 600 Anglican members of the laity joined Archbishop of Canterbury Rowan Williams last month on a pilgrimage to the shrine of the Virgin Mary at Lourdes in the south of France.

The five-day visit was sponsored by the Society of Mary and the Society of Our Lady of Walsingham, two Anglican devotional societies that honor the Virgin Mary in prayer. The Anglicans were invited by the Most Rev. Jacques Perrier, the Roman Catholic Bishop of Tarbes and Lourdes, as part of the

150th jubilee of the establishment of the shrine.

The village of Lourdes gained worldwide fame in 1858 after 14-year-old Bernadette Soubirous experienced a series of visions of the Virgin Mary. Millions of pilgrims, many of them disabled and dying, visit Lourdes each year to seek healing or blessing. Bernadette was canonized by the Roman Catholic Church in 1933.

At a Mass held Sept. 24, Archbishop Williams preached to more than 20,000 people, acknowledging the visions of Bernadette as a historical fact.

“When Mary came to Bernadette, she came at first as an anonymous figure, a beautiful lady, a mysterious ‘thing’, not yet identified as the Lord’s spotless mother,” he said. “And Bernadette — uneducated, uneducated in doctrine — leapt with joy, recognizing that here was life, here was healing. Remember those accounts of her which speak of her graceful, gliding movements at the lady’s bidding; as if she, like John in Elizabeth’s womb, begins to dance to the music of the Incarnate Word who is carried by his mother. Only bit by bit does Bernadette find the words to let the world know; only bit by bit, we might say, does she discover how to listen to the lady and echo what she has to tell us.”

After the sermon, the *Daily Mail*, a British newspaper, suggested that in recognizing the visions as an unqualified historical fact, the archbishop had also recognized the doctrine of the Immaculate Conception.

“Lourdes represents everything about Roman Catholicism that the Protestant Reformation rejected, including apparitions, Mariolatry and the veneration of saints,” said the Rev. Jeremy Brooks, director of ministry for the Protestant Truth Society, a group of Anglicans and others committed to upholding the ideals of the Protestant Reformation.

Anglican Communion News Service contributed to this report.

Bishop of Kentucky Plans to Retire by 2010

The Rt. Rev. Ted Gulick, Bishop of Kentucky, surprised participants at a meeting of the diocese’s trustees and council recently by announcing his intention to resign within two years and calling for the election of his successor.

A native of Washington, D.C., Bishop Gulick, 60, became Bishop of Kentucky in 1994. He said he and his wife, Barbara, want to return to Vir-



Bishop Gulick

ginia, where he began his ministry and where his grandchildren and the couple’s elderly parents still reside.

“It became clear that the tug towards Virginia and a more participatory role as grandparents have proved irresistible,” he said as quoted by *Episcopal News*, the diocesan newspaper.

Bishop Gulick was a candidate for Presiding Bishop in 2006. Each summer, he has moved his office to the diocesan camp, which has enabled him to participate in camping sessions and get to know the young people of the diocese. He also has been active in ecumenical relations, having served two terms on the Standing Committee on Ecumenical and Inter-Religious Relations, co-chaired the Anglican Roman Catholic Dialogue (ARC-USA) and as one of The Episcopal Church’s representatives on the Consultation on Church Union from 1995 to 2000. In 2001, he was appointed by Archbishop of Canterbury George Carey to serve on the International Anglican Roman Catholic Commission on Unity and Mission (IARCCUM).

The search for the next Bishop of Kentucky will begin Oct. 29, when the standing committee meets with Bishop Clay Matthews, executive director of the Presiding Bishop’s Office of Pastoral Development.



AGNS/Rosenthal photo

Archbishop of Canterbury Rowan Williams (center) at the Grotto in Lourdes following the international Mass where more than 20,000 people heard the archbishop preach.

More News on page 18



New Horizons campers (5th and 6th graders) head for the closing Eucharist during the New Horizons camp, which met July 6-11 at All Saints Conference Center, located on Rough River Lake near Leitchfield in western Kentucky.

Ben Linder/Diocese of Kentucky

NEW CAMP MODELS EMERGING

Much has changed since the heyday of the 1950s.

Within the past year the venerable Gordonwood Camp was sold by the Diocese of Michigan for \$2.1 million, and the Diocese of Milwaukee agreed to put its Camp Webb up for sale. Next month deputies to the Diocese of Pennsylvania's convention are scheduled to vote on whether to sell the unfinished Camp Wapiti retreat and conference center, located on a 700-acre tract along Maryland's Chesapeake Bay.

The proceeds from the sale of Camp Gordonwood were placed in an endowment account with approximately \$100,000 in interest available each year for diocesan youth programming. The Diocese of Milwaukee already has announced plans to establish a similar endowment with proceeds from its camp's sale, using the interest to fund a youth education director.

Much has changed in the world of camping since the heyday of Episcopal summer camps in the 1950s, said Peter Bergstrom, executive director of Episcopal Camps and Conference Centers, Inc [ECCC]. Food preparation regulations and other accreditation standards have become more stringent and have increased administrative costs. Insurance rates have shown a steady increase, and counselors require more training in everything from proper use of more sophisticated and varied camp equipment to ensuring the safety of the campers. Nationally, summer youth camp attendance is down in recent years.

ECCC is a fraternal organization that offers consulting services to camps, summer programs, retreat centers and conference centers in The Episcopal Church. Created in 1989, ECCC sought to replicate the Episcopal

Church Center's Office of Camps and Conference Centers, which was funded through the program budget of General Convention and cut in the 1960s during a downsizing.

Mr. Bergstrom believes diocesan leadership should not misinterpret these trends. He sees a direct connection between attendance at an Episcopal Church summer camp and future church membership. About 60 percent of The Episcopal Church's 100 domestic dioceses own a camp and/or conference center with a capacity of 100 or more beds, according to *The Episcopal Church Annual*. The number of camps has decreased by about 20 since

(Continued on next page)



The Diocese of Maryland recently consecrated the Chapel of St. Thomas Becket at the Bishop Claggett Camp and Conference Center. The structure was originally a grain silo. Bishop Claggett Center photo

NEW CAMP MODELS

(Continued from previous page)
1988, but in some cases the commitment to summer camp has not.

The Diocese of Newark sold Eagles' Nest Camp in 1998 and entered into a legal contract to combine its summer youth camp program with the New Jersey Synod of the Evangelical Lutheran Church in America. Registrations in 2007 for the Cross Roads Camp in Port Murray, N.J., were double those of the previous year.

The Diocese of Eastern Michigan inherited rustic Camp Chickagami when it became independent from the Diocese of Michigan in 1994. The property, which contains shoreline access along both Lake Huron and Presque Isle Lake, was donated many years ago by a family that had made its fortune in timber, but program camping ended in the 1960s. Rather than spend tens of thousands of dollars to bring the camp's kitchen facilities, plumbing and electrical systems up to American Camp Association standards, diocesan camp enthusiasts decided to embrace a family/parish camp program.

The advantages of owning a diocesan camp include a sense of continuity at a single location and the ability to schedule events during the most desirable times, Mr. Bergstrom said, but the old model of a summer campground is probably not financially feasible anymore in most cases. Most facilities need to be operated year-round, supplementing summer youth camping with retreats and conferences at other times, he said.

The Diocese of Fort Worth also inherited a relatively undeveloped summer campground when it achieved independence from the Diocese of Dallas in 1983, according to Suzanne Gill, director of communications for the diocese. In the early 1990s, St. Andrew's Church, Fort Worth, decided to honor its former rector by constructing a chapel on the campground. Bishop Jack Iker of Fort Worth named Camp Crucis as one of the beneficiaries of a capital campaign which began in 1996. The proceeds helped fund construction of a "Bishop's Village" near enough to the summer camp facilities that both share a common dining hall. The capital campaign also helped fund construction of a new dormitory building, lodge and improvements such as air conditioning in the existing dormitories. This has allowed the camp to become a year-round conference and retreat center that serves diocesan congregations as well as other secular and religious groups.

Summer camping remains the most durable core of the Bishop Claggett Center in the Diocese of Maryland, according to Sharon Tillman, director of communication for the diocese. The camp sessions are more diverse now than when they began in 1951. The traditional summer camp experience has been supplemented with a variety of outreach camps, including a camp for children of incarcerated parents and a camp



Diocese of West Texas photo
Participants sing during a session at Camp Capers in the Diocese of West Texas.

for children from an HIV-positive environment. In 2006, the diocese dedicated a new dining hall, chapel and meeting rooms. For the past three years, the expansion of these facilities has made it possible for the Bishop Claggett Center

to partner with a Washington, D.C.-area children's hospital.

Camp registration in the Diocese of Lexington also has benefited from a more diverse offering.

"We have a new environmental camp that was a great success, and reading camp continues at the Domain, in addition to our full schedule of diocesan camps, beginning with mini-camps and going through the age continuum through junior and senior (middle and high school) conferences," said Bishop Stacy Sauls. "We do face the challenges of an aging facility and are continually looking for new ways to make the facility and the programs better. To assist us in that work, we have had a special Domain Task Force working throughout the past year."

A tenet of the camping program in the Diocese of West Texas is that it is not expected to be completely self-sufficient. West Texas owns two camps, one in the Hill Country used for youth camping and a second center on Mustang Island, just off Corpus Christi. About 25 percent of the camp budget is underwritten by the diocese.

"Our camping program is a diocesan ministry," said the Rt. Rev. Gary Lillibridge, Bishop of West Texas. "We think it is important that we fund it as such. This allows us to keep prices within reach of our families."

One of the greatest obstacles to a more successful camp program in the Diocese of Southwest Florida is the perception that it is a burden rather than an asset, according to Charles Wallace, a consultant hired by the diocese earlier this year to evaluate DaySpring, its 25-year-old camp and conference center. Disagreements in recent years over how much it actually costs the diocese to operate DaySpring are missing the point, according to Mr. Wallace. Last June, he received a commitment from diocesan council to pursue a course to develop DaySpring as a full-fledged, full-service, non-profit conference center, catering to diocesan groups as well as other groups in the community.

In his presentation to diocesan council, *The Southern Cross*, Southwest Florida's diocesan newspaper, reported that Mr. Wallace likened the efforts to run the center to a child who struggles to gain momentum and falls frequently while learning to ride a bicycle. "If you wish," Mr. Wallace said, "I can help you put training wheels on the bicycle and keep it going straight long enough to get the momentum we need to be a successful institution." □

Steve Waring

A Decision to Leave

Hasn't anyone figured this out? Surely I'm not the only one to have noticed. The Episcopal Church's House of Bishops has formally voted to separate itself from the Anglican Communion.

How did this happen? By the deposition of Bishop Robert Duncan of Pittsburgh (not to mention other recent depositions), the House of Bishops has declared itself out of communion with the rest of the Anglican world. No, the bishops haven't uttered the words. But as we know, action speaks much louder. Like the fig tree that bears no fruit, the U.S. bishops have tried to strip Bishop Duncan of his office as a bishop in the holy catholic Church, the Church to which The Episcopal Church [TEC] has always claimed to belong.

But immediately following the purported deposition, Bishop Duncan was received as a bishop in good standing by the Anglican Church of the Southern Cone, which is in communion with the See of Canterbury and with most other provinces of the Anglican Communion. Thus as I write, Bishop Duncan is recognized as a bishop almost everywhere in the Communion — except by his former peers in the U.S. House of Bishops, and any others who will bow to the sacred canons of TEC. He can still go to Anglican churches throughout the world and carry out his ministry. He can administer the sacraments, teach and preach with permission of another diocesan bishop — except in The Episcopal Church.

Thus, by their public statement that Robert Duncan is no longer a bishop in God's Church, the U.S. bishops have exposed themselves as schismatic. They have shown that they recognize no authority but their own — the first mark of every schismatic movement. It doesn't matter what the rest of the world thinks about Robert Duncan, they know better. Does this have a familiar ring?

It used to be the case in The Episcopal Church — as is still the case elsewhere in this Communion

— that if a cleric transferred from the church in one province to that in another, the holy orders of the cleric were never in question. That's part of what "communion" used to mean. Until The Episcopal Church provoked the current crisis, and about 20 provinces broke communion with the U.S. church, clergy from one province could, with permission or license, fully function in another.

The Episcopal Church has put an end to that. Its bishops didn't need words. By their action against Bishop Duncan, they have publically severed themselves from the rest of the Anglican world. They deny Bishop Duncan is any longer a bishop, a priest, or a deacon. In so doing, they have effectively left the Communion that still recognizes his orders.

There have been outcries from around the globe over this sham deposition, except from Lambeth Palace. How can the Archbishop of Canterbury's silence at the moment be construed as anything but complicity, a tacit approval of this egregious action? I suppose one has to try to listen between the lines of his silence. Perhaps he is listening to God. The U.S. House of Bishops certainly isn't.

Why have they left the Communion? The answer is clear, and will become clearer in coming weeks. The Presiding Bishop, her chancellor, and the hierarchy of a corrupted church wants to seize control of Bishop Duncan's diocese so that they may seize that diocese's property and assets, solidify their personal power, and continue to foist their new theology on the next innocent generation who will grow up there.

It is all, in the end, about greed, power, corruption, and personal privilege. How is this greed different from Wall Street's gluttony which has brought our national economy and our political leaders to their knees? It's not.

Presiding Bishop Katharine Jefferts Schori just won a battle and lost the war.

Our guest columnist is the Very Rev. John R. Spencer, vicar of St. Francis' Church, Dunlap, Ill.



Like the fig tree that bears no fruit, the U.S. bishops have tried to strip Bishop Duncan of his office as a bishop.

Did You Know...

The International Society of Ordained Scientists is an Anglican preaching order comprised of men and women who are both ordained and hold advanced degrees in a scientific discipline.

Quote of the Week

The Rev. Gavin Dunbar, rector of St. John's Church, Savannah, Ga., writing in his parish newsletter on the recent visit by the Presiding Bishop to the Diocese of Georgia: "Sad as it is that an officer of the Church gives so little importance to the mediating person and work of Christ, it is even more sad that so many Episcopalians see no problem there and resent those who do."

Responsibility to Vote

In about three weeks, Americans will go to the polls to elect a president. It has already been a long campaign, and many citizens have tired of the politicking and barrage of commercials that have dominated TV and radio stations for months. Like most elections, people have strong opinions and short tempers, and arguments sometimes ensue, even on church properties.

As an independent publication, we're pleased to extend that role into politics. It is not our task to recommend candidates or to suggest to our readers how they should vote. However, we urge readers to become informed about the issues in this and every election. People of faith can ensure that peace reigns at our churches by not introducing political discussions into forums, or wearing campaign buttons, or trying to lobby on a candidate's behalf. Church members can do plenty by remembering to vote on Election Day, and by reminding their friends and neighbors to do the same. Christians have a duty to cast their votes in order to ensure a true democracy.

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Why Apologize Now?

During a two-day observance at a Philadelphia church, and a service at Washington National Cathedral, The Episcopal Church apologized publicly for its involvement in the institution of transatlantic slavery. Presiding Bishop Katharine Jefferts Schori participated in both events, and prominent Episcopalians were involved in presentations and workshops at the African Episcopal Church of St. Thomas in Philadelphia. The proceedings were part of the response to a resolution of General Convention adopted in 2006 that called for a day and service of repentance.

The Episcopal Church has been a leader in recent years in calling for an eradication of racism, and for that it is to be lauded. From its call for anti-racism training of church leaders to its resolutions that remind us of the ongoing presence of this sin in the church and the surrounding culture, The Episcopal Church has been at the forefront. But we wonder whether this service of repentance was necessary.

This year marks the 200th anniversary of the abolition of the international slave trade. In response, the 75th General Convention adopted a resolution that notes that The Episcopal Church, after slavery was abolished, "continued for at least a century to support *de jure* and *de facto* segregation and discrimination." Obviously, such action was terribly wrong. But to repent for it now seems a bit shallow. An apology by an institution that did not own slaves to people who were not slaves seems to lack authenticity. Too much time has elapsed for most people to regard such an apology as sincere. And who knows how involved Episcopalians may have been in slave trade?

There will be critics who accuse The Episcopal Church of repenting for the convenience of being politically correct and for trying to gain positive publicity at a time when it needs it. We will not join those critics. In fact, the church should be complimented for identifying a sin and for trying to do something about it. Unfortunately, the apology should have been made about a century ago.

F A I T H R E A W A K E N E D

READER'S VIEWPOINT

By Christopher Perkins

While attending Mass at St. Gregory the Great Church in Mansfield, Texas, recently, I was struck by a particularly well-turned phrase in the Rev. Joshua Whitfield's sermon. Speaking of his own spiritual journey, Fr. Whitfield described "slowly waking, as it were from the faithless stupor of this faithless age."

These words no doubt affected me deeply because I am admittedly a product of "this faithless age," and am currently waking from my own "faithless stupor." You see, I am one of those late-20-somethings who has spent the better part of the last decade on college campuses reading philosophy and toying with the idea of agnosticism. I am one of those who has, on more than one occasion, called himself spiritual but not religious — whatever that means.

It was precisely this confusion of meaning that led to my reawakening in the Christian faith and my renewed life in the Church. I began to realize that the principles by which meaning could be lent to my existence—and to the existence of existence itself—were the principles found in the teachings of Christ, that a life without faith, without hope, and without love was a life without meaning. Furthermore, I realized that these principles were a part of me, that the Christian lessons learned in my childhood were, in reality, so engrained in my unconscious that they had truly

shaped my life and my personality whether I was aware of it or not. It occurred to me that, like the psalmist,

*I was stupid and had no understanding;
I was like a brute beast in your presence.
Yet I am always with you;
You hold me by my right hand.*

(Psalm 73:22-3)

And it seemed that my "faithless stupor," that my faithlessness, was nothing more than a mask I had donned in order to fit into this "faithless age."

But this talk of masks has caused my mind to wander. During the summer, I — along with millions of other people — had the pleasure of seeing the latest installment of superhero cinema, Christopher Nolan's *The Dark Knight*. The overwhelming reaction to this film in the weeks following its release was one of adoration and awe, and my reaction is no different. *The Dark Knight* is an awesome film and surely deserves the approval of critics and fans that it has received. But what strikes me most about the film generally, and the popular reaction to it especially, is the nature of the story and its primary characters. Embedded within this modern masterpiece is an ancient story, one closely related to the Christian story. In its antagonist and protagonist, the film presents the conflict

(Continued on next page)

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 KNIGHT**
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 AND THE CHURCH.

(Continued from previous page)

between an evil tempter and a sacrificial savior, like the devil and the Christ, in the forms of the Joker and Batman.

The Joker of *The Dark Knight* is not your average comic book bad guy. Yes, he wields a knife and wreaks havoc on Gotham City, but his primary and most powerful weapon is not the blade in his hand. It is his ability to prey on the inherently sinful nature of humanity. His weapons are the weapons of temptation. From the opening scene of the film to its climactic hostage situation, the Joker tempts the people of Gotham to do his evil for him. Whether it is the greed and lust of his fellow criminals, the pride of the ordinary citizenry forced to consider whether their lives are more valuable than another's, or the wrath of the film's heroes (i.e., Batman and district attorney Harvey Dent), the Joker pushes humanity to the brink of sin and forces it to choose between sin and righteousness. He is, fundamentally, the Mephistopheles of Faust, the tempter in the wilderness of Matthew and Luke's gospels, and the serpent in the Garden of Eden.

Opposed to the Joker, of course, is Batman. In both of Christopher Nolan's Batman films, *Batman Begins* and *The Dark Knight*, Batman is presented as a character caught in a struggle between sin and righteousness, between the revenge that is his wrath's desire, and true justice. In *The Dark Knight*, this struggle is made more complicated by the temptations of the Joker, whose "games" are designed to push Batman to his breaking point, the point at which he would suc-



Heath Ledger and Christian Bale
 in the movie *The Dark Knight*.
 ©Warner Bros. Pictures

cumb to his wrath and kill the Joker. In the face of this temptation, Batman must sacrifice his desire and choose the path of righteousness in order to maintain his status as a symbol of good in a world gone bad. This symbolism is crucial to the film, for Batman is a symbol, his very existence and identity are inseparable from his role as a symbol; and in *The Dark Knight*, it is the symbol that must be sacrificed for the good of the world. To save Gotham from itself, Batman must offer up himself — his symbol — for the greater good.

It seems then that *The Dark Knight* presents a Batman whose character is essentially in line with the teachings of Christ and the church. From Abraham and Isaac to Christ himself, to the weekly call for us to "offer to God a sacrifice of thanksgiving," we as Christians are shown salvation through sacrifice (Psalm 50:14). "For God so loved the world that he gave his only Son" (John 3:16; my emphasis).

But what is the point of all this? Surely any number of films employ Christian values and symbolism in their conflicts and characterizations.

Of course they do, and that is precisely the point. Just as I awoke from my "faithless stupor" to find that I had had faith all along, so our world and our society may awaken to find that it is deeply rooted, albeit unconsciously, in the teachings of Christ and his Church. In a summer of blockbusters, *The Dark Knight* was the highlight, and its popularity only serves to prove that "this faithless age" is built upon the faith of the ages. It seems that it is the responsibility of the modern Christian to acknowledge this proof and to seek to share it with those who would ignore its truth, even when presented on the big screen and in surround sound. Perhaps it is not only the role of the Church to convert or to convince, but, maybe even more importantly, it is our responsibility to remind and to reawaken — to "rend the veil" of modernism's "faithless stupor" and to expose society to itself. □

Christopher Perkins teaches English Composition at Tarrant County College. He resides in Arlington, Texas.

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



A Local Emphasis

Fr. Serra-Lima and Msgr. Hamilton make some pertinent corrective points in their letters [TLC, Sept. 21]. But both also miss a dimension of being one church by identifying the one, holy, catholic and apostolic Church with the idea that the Catholic Church "subsists" in its fullness in the Roman Catholic Church.

An alternate ecclesiology is found among the Orthodox churches and the Old Catholic churches of the Union of Utrecht. This alternative, well documented in the writing of the fathers of the early and undivided Church, is that

The problem with the identification of the "subsistence" ... is that it requires a structure called "the Universal Church" that is alleged to exist besides or above the local churches.

the fullness of the catholic Church exists in the local church (diocese or province) and that the catholicity of the one Church expresses itself in the communion of local churches with one another.

The problem with the identification of the "subsistence" of the Catholic Church in the Roman Catholic Church is that it requires a structure called "the Universal Church" that is alleged to exist besides or above the local churches. Benedict XVI is a particularly strong spokesperson for that. Only through communion with the Bishop of Rome as head of the Universal Church do the local churches legitimately share in the oneness of the Catholic Church.

Without disrespect for current official Roman Catholic ecclesiology, allow me to suggest that the theology behind the Roman Catholic hypothesis of the "Universal Church" suggests, in the words of Greek Orthodox theologian John Zizioulas, a "disincarnate entity," and the problem with the Roman Catholic dogma of papal universal jurisdiction and infallibility in matters of dogma and morals ultimately reside in a

faulty ecclesiology. It would behoove us in The Episcopal Church to be more conscious of the ecclesiology of the local church, already detectable in the formularies for baptism, confirmation, Eucharist and ordination in our BCP. It goes well with our Anglican incarnational theology.

*(The Rev.) Bjorn Marcussen
St. Philip-the-Apostle Church
Lemon Grove, Calif.*

Opportunity Missed

Thanks to Bishop Chane for his critique of Lambeth [TLC, Sept. 28] and of the Archbishop of Canterbury for the further scapegoating and victimizing of gay and lesbian Anglicans, for far too much recognition of those who chose not to participate, and for far too little recognition of those who chose to go — and for Bishop Robinson who was not invited, though we talk of listening to gays and their story.

It is also a shame that Lambeth and the most recent House of Bishops' meeting [TLC, Oct. 5] missed the opportunity to address GAFCON and its pro-

posal to establish a separate province in North America. Ignoring a warship in our harbor with guns pointed directly at us is not the way to make it go away. Surely this is not what the Archbishop of Canterbury found acceptable in the GAFCON communique.

*(The Rev.) Charles Walthall
Washington, D.C.*

Held in Disdain?

A brief comment on the Reader's Viewpoint article, "Should I Stay or Should I Go?" by the Rev. Gerald Krumenacker [TLC, Sept. 2].

Fr. Krumenacker has done a good job of describing the predicament of thousands who are facing this life-changing choice. He has also captured the mood and mind of The Episcopal Church which is driving people away. I cannot agree with the conclusion that we should stay in The Episcopal Church for the reason I gave to my parish priest: Our calling above all oth-

(Continued on next page)



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MUSIC: Michael Haydn, Requiem in C, with orchestra

All are most welcome

LETTERS TO THE EDITOR

(Continued from previous page)

ers as Christians is to fulfill the great commission of bringing the nations to Christ. This witness and mission takes place in a secular world. But can we do this in a secular church whose leaders are "ashamed to confess the faith of Christ crucified"? Do we really want to bring others into a place where gospel-bearing Christians are held in disdain? This is not the way to bring people to Christ and expect them to stay with him.

*Joseph Trimble
Calhoun, La.*

Important Truth

Referencing the letter from the Rev. M. Anthony Seel, Jr. [TLC, Sept. 7], I believe there is an important truth in the assertions of the retired priest and bishop whom he referenced. I see a definite relationship between "what happened in the '70s" and what is happening today. However, they both fail to take into account all that happened in the '70s and the '80s and '90s as well, or to recognize its true significance, and Fr. Seel also fails to point it out.

Let me draw a parallel. Attacks against this country and its representatives overseas that were clearly "acts of war," not only intended as such, but claimed by their planners and perpetrators to be such, have been carried out on numerous occasions and in a variety of places beginning at least as early as the 1960s. All of these were treated either as iso-

lated criminal incidents or completely ignored prior to Sept. 11, 2001. Even today the Congress and about half of the U.S. population fail to acknowledge the fact that a state of war exists, or to act in a manner appropriate to that truth.

Similarly, attacks on the moral standards and core beliefs taught by The Episcopal Church (TEC) began as far back as I can remember. My association with TEC began in the '50s, but I have read of one or two instances of this happening before that. Here, as in the above case, one who is concerned can, in retrospect, see a pattern. But at the time both the people in the pew and the powers that be turned a blind eye.

The lesson of the frog in the gradually heated pot of water is clearly applicable to both cases.

May the Lord have mercy on us all.

*(The Rev.) William R. Buice
Pensacola, Fla.*

It Was False

Your magazine reported [TLC, July 13] that the Rt. Rev. Mark S. Sisk, Bishop of New York, was reviewing an article in the *New York Daily News* that stated the Rev. Luis Barrios had blessed children into gangs. Bishop Sisk has reviewed the issue and found that the story was false.

*Christine Donovan
Bishop's Deputy for Public Affairs
Diocese of New York
New York, N.Y.*

Misuse of Funds

It was good to read that the Church Pension Group (CPG) recommends health insurance for lay employees of The Episcopal Church [TLC, Sept. 21]. This should be done quickly and without hesitation.

The CREDO program, sponsored by the CPG, drains millions of dollars to help working clergy develop their mental and spiritual health. I have heard it is a fine program. However, the CPG is to provide retired clergy with pensions. Health insurance provided by the fund's subsidiary insurance company certainly benefits us retired clergy. It is fitting that all lay employees have health insurance.

The CREDO program continues to be a misuse of pension funds. Dropping that program will certainly provide more money for lay employees' insurance.

*(The Rev.) Robert Warren Cromey
San Francisco, Calif.*

Back to Basics

Could anyone tell me what gospel the apostles used in their spreading the faith? What books of the Old Testament or letters to churches were used? I think they used Christ's words of "Love God, and love thy neighbor. On these two Commandments hang all the laws and the prophets." Also, "love others as I have loved you." "I came to serve not to be served." These were what helped grow the church. If any rule or law does not follow these words of Christ's, then they have no standing except to promote the interest of the speaker. Let's get back to the early teachings and forget about the pettiness that follows trying to decide whose interpretation is right.

*R.R. McDonald
Bella Vista, Ark.*

Correction: Due to a spell-check error, the last name of the Very Rev. Robert Dedmon was misspelled in a letter to the editor [TLC, Oct. 12].

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Appointments

The Rev. **Jennifer Cleveland** is director of family ministries at Trinity Cathedral, 147 NW 19th Ave., Portland, OR 97209-1901.

The Rev. **Fran Gardner** is rector of St. Barnabas', PO Box 545, Berlin, NH 03570-0545.

The Rev. **Robert Horn** is assistant at the Cathedral of St. Luke and St. Paul, 126 Coming St., Charleston, SC 29403.

The Rev. Canon **Terence Lee** is canon at the Cathedral of St. John, 318 Silver Ave. SW, Albuquerque, NM 87103.

The Rev. **J.D. McQueen II** is curate at Grace Church, 1011 N 7th St., Sheboygan, WI 53081.

The Rev. **David McSwain** is vicar of Christ Church, PO Box 237, Denmark, SC 29042.

The Rev. **Curtis Metzger** is rector of St. Stephen's, PO Box 435, Pittsfield, NH 03263-0435.

The Rev. **Peter Moore** is associate at St. Michael's, 14 St. Michael's Alley, Charleston, SC 29401.

The Rev. **Jason Wells** is vicar of Grace Church, 30 Eastman St., Concord, NH 03301-5409.

The Rev. **L.D. Wood-Hull** is rector of St. Barnabas', 2201 SW Vermont St., Portland, OR 97219-1935.

Resignation

The Rev. **Peter Mitchell**, as rector of Holy Trinity, Charleston, SC.

Retirement

The Very Rev. **William N. McKeachie**, as dean of the Cathedral of St. Luke and St. Paul, Charleston, SC.

Deaths

The Rev. **Robert Nelson Back**, 85, retired rector of St. Luke's Church, Darien, CT, and St. Peter's, Glenside, PA, died Sept. 10, in Concord, NH, where he resided.

Fr. Back was born in Boston. He was a graduate of Denison University, Crozer Theological Seminary, and Berkeley Divinity School at Yale. He was ordained deacon and priest in 1950, then served at St. Peter's, Glenside, first as vicar, 1950-52, then as rector, 1952-60. He was rector of St. Luke's, Darien, from 1960 to 1977. In that ministry he founded the Person-to-Person ministry currently celebrating 40 years of outreach to the disadvantaged. After leaving Darien, he was

priest-in-charge of several churches in the Diocese of Connecticut before he retired in 1985. In retirement, he was involved in interim ministry in Connecticut, Rhode Island and Bermuda. Fr. Back is survived by his wife, Muriel; four children, Martha Aguiar, of Campton, NH, Ann Price, of Providence, RI, Robert, of Elmwood Park, IL, and Timothy, of Thurmont, MD; nine grandchildren and two great-grandchildren.

The Rev. **Elaine F. Ponton**, 63, associate at Big Bend Mission in the Diocese of the Rio Grande, died Aug. 19 at her home near Terlingua, TX.

A native of Port Angeles, WA, Ms. Ponton was a graduate of Pacific Lutheran University. She worked in Olympic National Park for a time before moving to Big Bend, where she was employed at Big Bend National Park. Later she moved to Alpine. She studied at the School for Ministry of the Diocese of the Rio Grande, then was ordained deacon and priest in 2003. She was associated with the Big Bend Mission until the time of her death.

Next week...

Fall Music Issue

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5:30 p.m. Intercessory Shrine Prayers
6:00 p.m. Wine & Cheese Reception

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Saturday, October 11, 2008

10:30 a.m. Outdoor Procession & Solemn High Pontifical Mass
The Bishop of Fond du Lac, *Celebrant*; Fr. John Heschle, *Preacher*; Music provided by Gaudete Brass Quintet
12:00 p.m. Gourmet Luncheon
2:00 p.m. Shrine Prayers & Devotions
Barbara Hollinshead, Washington, D.C., mezzo-soprano solos of the French and Italian baroque
3:00 p.m. Solemn Benediction of The Blessed Sacrament

CLASSIFIEDS

BOOKS

ANGLICAN BIBLIPOLE: theological booksellers. Saratoga Springs, NY. (518) 587-7470. AnglicanBk@aol.com.

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. David's Episcopal Church, Minnetonka, MN*, just west of Minneapolis. We are known as a warm, welcoming, multi-generational parish with a rich tradition of Eucharistic worship and Biblical preaching. We are seeking a rector with strong leadership skills to maintain, enhance, and guide us in the areas of spiritual growth, outreach and in-reach programs, and congregational growth and development. We are also committed to our youth and youth programs. St. David's Episcopal Church currently has an active membership of 350 communicants and a modern worship space with updated education facilities. We have active youth and Sunday school programs directed by a youth minister, as well as an active music program managed by a choir master/organist. If interested, please contact us at: stdavidssearch@gmail.com.

FULL-TIME DIRECTOR OF MUSIC (Organist-Choirmaster/Choral Instructor): *St. Paul's Episcopal Church, Akron, OH*, an energetic and growing corporate parish. Our well-known, historic music program seeks a highly competent musician with significant experience. Essential qualities include: a desire to teach across the generations, a commitment to joyful service of the gospel through music in a liturgical context, and knowledge of Anglican choral music. The successful candidate will be mature in their faith, a good administrator, pastorally motivated and sensitive, eager and able to promote growth, and a team player on a large church staff. Interested applicants should send cover letter and résumé, along with three letters of reference, to **Mrs. Marcheta Scott, Executive Assistant, St. Paul's Episcopal Church, 1361 W. Market St., Akron, OH 44313**, or by email to mScott@stpaulsakron.org. View our music webpage at www.stpaulsmusic.com to learn more.

FULL-TIME EXECUTIVE DIRECTOR: *Springfield, N.J.-based Episcopal Preaching Foundation*, which seeks to promote, encourage and improve preaching in the Episcopal Church, seeks full-time executive director to plan annual preaching excellence program, develop conferences, administer fundraising efforts, oversee ongoing operations and finances, and publicize EPF's work throughout the Church. Visit EPF's website at www.tepf.net/execdirector.cfm for further details and information on how to apply.

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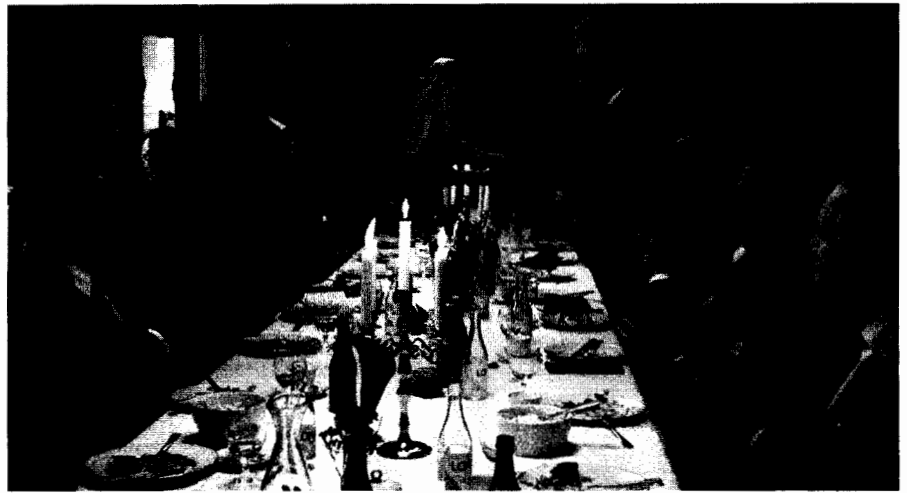
PRIEST AVAILABLE for small church, having served two congregations. Later in life ordination, and presently 71-years-young enjoying excellent health. Offer being full-time basis with a part-time stipend and housing allowance. Do not require medical insurance or pension participation. E-mail: fatherjoe@blomand.net or phone: (931) 668-4460.

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News continued from page 8



Matthew Davies/ENS photo

Church of Sweden Archbishop Anders Wejryd presents the Most Rev. Katharine Jefferts Schori, Presiding Bishop, with a specially made stole bearing the Church of Sweden's coat of arms. Bishop Jefferts Schori was an honored guest of the Church of Sweden Sept. 22-23 during that church's 50th anniversary celebration of its decision to ordain women to the priesthood.

Support Grows for Bishop Duncan of Pittsburgh

The number of primates and bishops in the Anglican Communion who refuse to recognize the deposition of Bishop Robert Duncan of Pittsburgh is growing since the House of Bishops voted to remove him from the ordained ministry of The Episcopal Church [TLC, Oct. 5].

Six diocesan bishops from the Church of England — Blackburn, Chester, Chichester, Exeter, Rochester and Winchester — said they continue to regard him as a bishop in good standing of the Anglican Communion.

The Bishop of Winchester, the Rt. Rev. Michael Scott-Joynt, previously called for an "orderly separation" of liberal and conservative Anglicans following this summer's Lambeth Conference.

The English bishops were joined by many others who issued statements of support for Bishop Duncan including the primates of Jerusalem and the Middle East, Kenya, Nigeria, Rwanda, Southeast Asia, the Southern Cone, Tanzania, Uganda, West Africa and the West Indies.

"We continue to recognize the fidelity and validity of Bishop Duncan's orders, role, and ministry. Without reservation, we continue in full sacramental communion with him as an Anglican bishop," said archbishops Peter Akinola of Nigeria, Drexel Gomez of the West Indies, Benjamin Nzimbi of Kenya and Presiding Bishop Gregory Venables of the South-

ern Cone. "We thank God that by the vote of the Provincial Synod he has been given membership in the House of Bishops of the Southern Cone. Our fellowship and shared ministry with him is not disrupted."

Shortly after Bishop Duncan's deposition from The Episcopal Church [TEC], Bishop Venables and the provincial synod of the Southern Cone, which has its headquarters in Argentina, welcomed him as a member in good standing of that church's House of Bishops. That decision was welcomed by Archbishop Henry Orombi of Uganda.

"Despite the shameful action taken by the majority of [The Episcopal Church] bishops, nothing about our position has changed. We continue to recognize you as a bishop of the one, holy, catholic, and apostolic Church," Archbishop Orombi said.

Following the deposition, the Most Rev. Colin Bazley, former primate of the Southern Cone and now an assistant bishop in the Church of England's Diocese of Chester, wrote an open letter to Archbishop of Canterbury Rowan Williams that called for the suspension of The Episcopal Church from the Anglican Communion and the creation of a new province for conservatives. In an interview with the *Times* of London, the Rt. Rev. Michael Nazir-Ali, Bishop of Rochester, also called on Archbishop Williams to create a new North American province.

Church Directory



FORT MYERS BEACH, FL

ST. RAPHAEL'S 5601 Williams Drive (239) 463-6057
www.saint-raphaels.org info@saint-raphaels.org
 The Rev. Alice Marcrum, r
 Sun H Eu 9; Tues Taize 7; Thurs Rosary 4 (Chapel)

STUART, FL

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

MACON, GA

CHRIST CHURCH (1 min off I-75) (478) 745-0427
 582 Walnut St. www.christchurchmacon.com
 "The first church of Macon; established 1825"
 The Rev. Robert Gibson, asst; the Rev. Dr. Tim Klopfenstein, asst; the Rev. David Probst, assoc; the Rev. Kathy Kelly, d.
 Sun H Eu 8, Children's Eu 9, Sun School 10, Choral Eu 11; Wed. HS/LOH 12:05

HONOLULU, HI

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

ST. MARK'S

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

CHICAGO, IL

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

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
 The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst.
 Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung)
 Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt. A/C

SPRINGFIELD, IL

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

NEW ORLEANS, LA

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

BOSTON, MA

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

NEWARK, NJ

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

NEW YORK, NY

PARISH OF TRINITY CHURCH
 The Rev. Canon James H. Cooper, D. Min., r
 The Rev. Canon Anne Mallonee, v
 (212) 602-0800
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TRINITY

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 Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.
 Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

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 The Rev. Canon James H. Cooper, D. Min., r
 Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
 Open Sun 7-4; Mon-Sat 10-6

ST. THOMAS

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

SELINGSGROVE, PA

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

WELLSBORO, PA

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

CHARLESTON, SC

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

MILWAUKEE, WI

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

OTHER ANGLICAN

MINNEAPOLIS/ST. PAUL, MN

THE ANGLICAN CHURCH OF ST. DUNSTAN
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www.stdunstananglican.org (952) 920-9122
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BORON, CA

RESURRECTION Sr. Citizens Ctr. 20 Mule Team Rd.
 Sun Eu 8

MOJAVE, CA

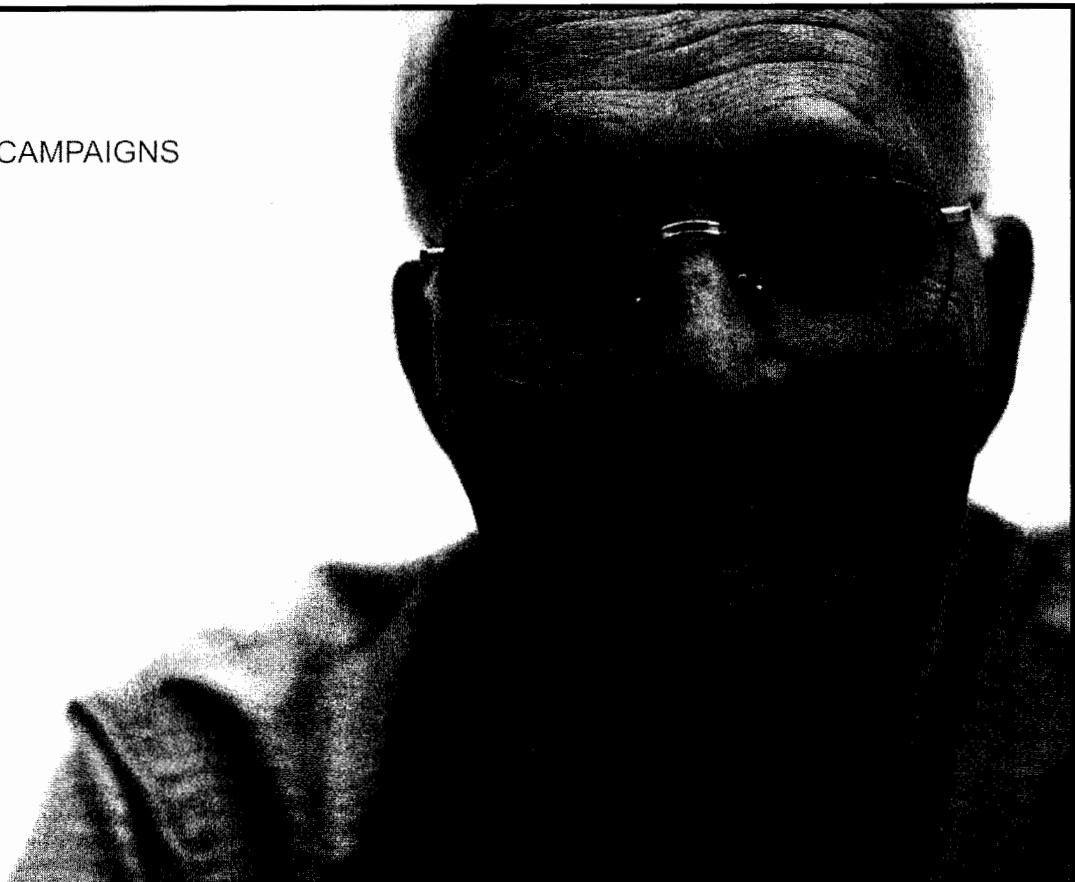
HOPE CHURCH K and Inyo Streets (909) 989-3317
 The Rev. William R. Hampton, STS
 Sun Eu 10:30

To place a church directory listing
 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; CP, Contemplative/Centering Prayer; 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; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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