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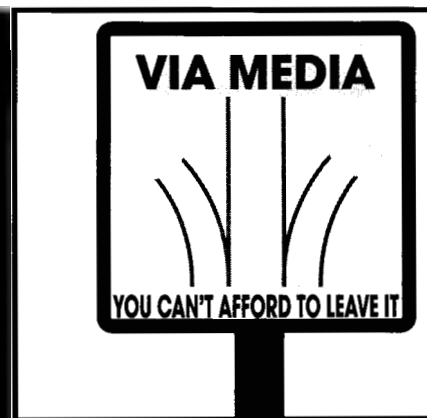
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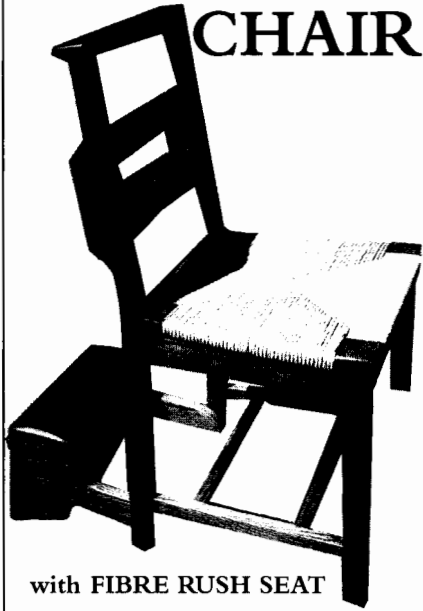
On the Cover

Richard Schori photo



Flanked by his daughters Megan (left) and Melissa (right), Bishop Brian Thom of Idaho greets the congregation during his episcopal consecration Oct. 11 at the Cathedral of the Rockies (United Methodist) in Boise.

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SUNDAY'S READINGS

Like Stars Appearing

'... for theirs is the kingdom of heaven'

(Matt. 6:3)

All Saints' Sunday, Nov. 2, 2008

BCP: Ecclus. 44:1-10,13-14 or Ecclus. 2:(1-6) 7-11; Psalm 149; Rev. 7:2-4,9-17 or Eph. 1:(11-14) 15-23; Matt. 5:1-12 or Luke 6:20-26 (27-36)

RCL: Rev. 7:9-17; Psalm 34:1-10, 22; 1 John 3:1-3; Matt. 5:1-12

In the earliest Church, all members of the Christian community were referred to as saints. They were considered to be "set apart," in their case from the world at large. In our own day, however, saints are a bit more specialized. They're commonly thought of as Christians who have gone before us, set apart from other believers by their piety, their devotion, or their heroism.

Christian saints are today chosen (perhaps a better way to put it is "discerned") according to a variety of traditions. For Roman Catholics, the process involves an elaborate procedure of "proving" that the person is in heaven. For Christians in the Eastern Orthodox communions, sainthood is largely a matter of local discernment and consensus. And for those of us of the Anglican obedience, sainthood is made official by headcount in a national church.

Every recent method of choosing saints, however, suffers from a common lacking. That lacking, of course, is that each leaves by the wayside the vast majority of Christians who qualify for sainthood. Perhaps their heroism

wasn't public enough. Maybe their faithfulness and example touched only a handful of people. But saints they are nonetheless.

Today the Church glorifies God for the countless holy men and women who have gone before us who never made it into church calendars or hagiographies. Each of us personally knows of some of those saints who perhaps touched only our own souls. Perhaps there was a grandparent whose devotion to a parish inspired our own church membership. Maybe a teacher once affirmed our natural talent and so led us on the path toward vocation. Or it could be a rector or a vicar who once took the time to take us seriously when we were feeling desperate and alone. All these are our saints, those Christians set apart in our own hearts.

As we give thanks and praise to God for the countless saints who are unknown to the Church at large, may we pray for the grace to become saints to those around us. As one popular hymn puts it, "[F]or the saints of God are just folk like me, and I mean to be one too."

Look It Up

According to Revelation 7, what is the primary ministry of the saints in heaven?

Think About It

Who are some of your own personal saints who have influenced your life and your faith?

Next Sunday

The 26th Sunday after Pentecost (Proper 27A), Nov. 9, 2008

BCP: Amos 5:18-24; Psalm 70; 1 Thess. 4:13-18; Matt. 25:1-13

RCL: Josh. 24:1-3a, 14-25 and Psalm 78:1-7; or Wisdom 6:12-16, or Amos 5:18-24 and Wisdom 6:17-20 or Psalm 70; 1 Thess. 4:13-18; Matt. 25:1-13

BOOKS

Breaking the Discipleship Code

Becoming a Missional Follower of Jesus

By David Putnam. B&H Publishing. Pp. 226.
\$17.99. ISBN 978-0-805-8054-4676-0.

This book is deceptively easy to categorize and then dismiss as a simple and religiously conservative guide to church planting by one of the experts in this field. The author is a pastor of a mega-church in north Atlanta and a trainer and conference leader for Church Planters.com

This book, the second by Pastor Putnam (he co-authored an earlier

one titled *Breaking the Missional Code*), is divided into three parts. In the first part, the author's goal is to "strip down the faith to its bare essence" and come to an understanding of what it means to be a follower of Jesus.

In the second, he seeks to focus on how people become missional (sic) followers of Jesus. His conclusion in these two sections is that that a follower of Jesus will live like Jesus, love like Jesus, and leave (a legacy) like Jesus. The third part examines how these followers behave in various concrete situations.

The author takes us on a fascinating and challenging journey, well illustrated by graphic autobiographical episodes and stories. He states that as a pastor he was weighted down with a heavy burden of "serious religious baggage" consisting of the "pressure of meeting the expectations of the people I led, the pastors I knew and the denomination I was connected with."

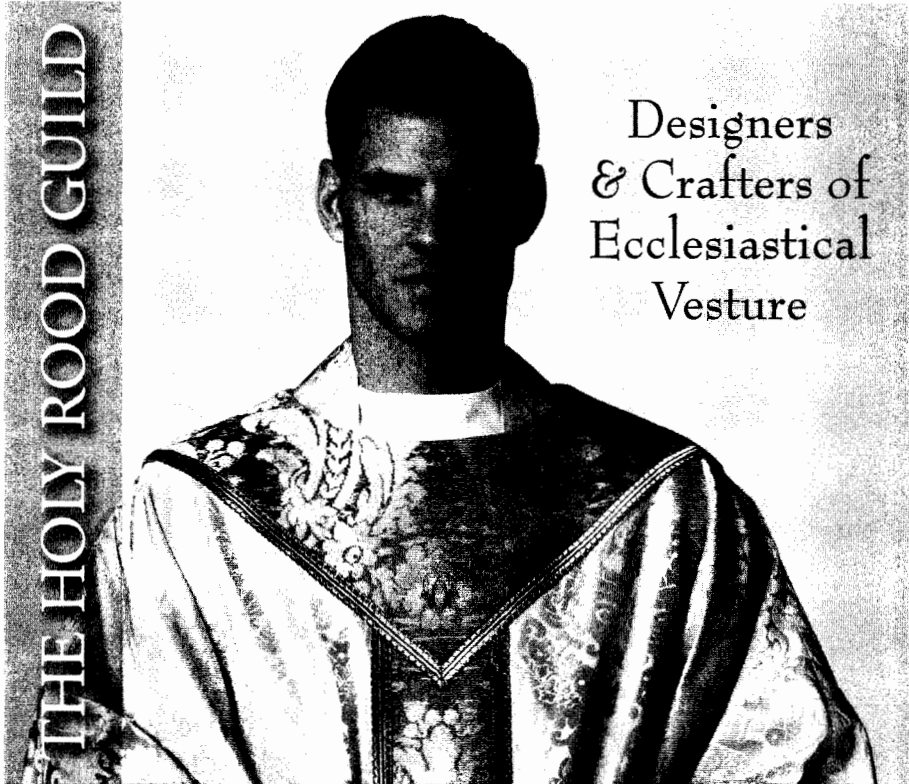
This decision was not a once-for-all event but one that needed to be renewed frequently and the growth that Pastor Putnam experienced is evident in the third part of the book. In nine separate pericopes, he examines "what does a missional follower look like in ... our churches, inside the beltway, in the green space, on the battlefield, in the city, etc." Here is his concern for people who are, as he states, "disconnected from Jesus"

(Continued on next page)

BREAKING
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and those “who love Jesus but hate the church.” Instead of following any hard and fast line, he steers a central line of fidelity to our Lord that would delight even an Anglican.

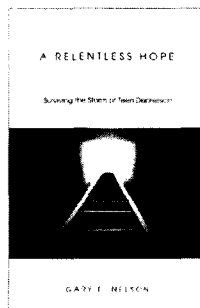
The book is an honest and appealing description of a faith journey that many Episcopalians will recognize.

*(The Rev.) George Ross
Pleasant Hill, Calif.*

**A Relentless Hope
Surviving the Storm of Teen
Depression**

By **Gary E. Nelson**. Cascade Books. Pp. 137. \$10.80. ISBN 155635309X.

Author Gary Nelson, a Methodist minister and pastoral counselor, relates the journey of his family through the years their teenage son



struggled with depression.

Nelson's knowledge of the field and personal experience offer compassionate counsel to parents and teens who are suffering. The book lets readers know they are not alone.

It does not dismiss the pain and difficulty of the disease, but holds out hope and light for a path to healing. Nelson discusses the various treatment options, talk therapy and pharmaceuticals, and how they can be helpful. It is an excellent resource for clergy and congregations as well as parent and teens.

*(The Rev.) Ann Fontaine
Lander, Wyo.*

The Inner City of God

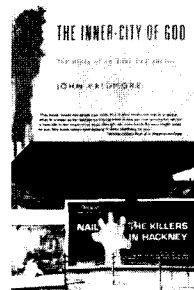
The Diary of an East End Parson


By **John Pridmore**. Canterbury Press. Pp. 179. \$17.57. ISBN 978-1853118821.

Who among the clergy has not said at least once, “I ought to write a book about my experiences”? And how many of us, having spent endless hours at the word processor, only to collect letters stating, “While we found your stories most interesting, we regret that...”?

The Rev. Pridmore, retired rector of St. John's, Hackney, an East End inner-city parish in the Diocese of London, has managed to thread the very narrow publishing needle with this book. He describes himself as “a contented old fuddy duddy of a liberal, peacefully committed to the view that God lets you get on with things without interfering.” Before spending 12 years as rector in Hackney, he served as curate of St. Martin-in-the-Fields, Trafalgar Square, and for many years was chaplain at Ridley Hall, Cambridge.

His subject matter is the decaying inner-city borough of Hackney, where murder and all forms of vice flourish. A 2006 television program branded Hackney as “Britain's worst place to live.” At the middle of this dysfunc-





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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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tional, diverse and multicultural community sits a massive church, "only slightly smaller than the Albert Hall" which serves a Sunday congregation of less than 100.

The book commends itself on at least three levels. It is a cleverly written description of day-to-day life in the inner city. It is a critique of "an established church still secretly in love with the rococo trappings of the power it no longer holds, a church that may yet to be forced to exchange its strongholds for the wilderness and find its true identity beneath the bare branches of a cross." Then, for clergy, here are the reflections of a kindred soul torn between the demands of what we are called to do and what we are required to do. "Once upon a time," Pridmore writes, "I had a loftier vision of how my days would be spent."

The title, *The Inner City of God*, has an Augustinian ring about it, but Prid-

more's contextual theology is more eclectic than systematic. Like Anglicanism itself, it's a mixture of evangelical, latitudinarian and catholic. His daily operating principle, despite the questions raised by many scholars, is that if "Christianity is true," then what difference does it make in the life of Hackney?

Pridmore's Hackney may soon give way to gentrification and preparations for the 2012 Olympics, but, nonetheless, from 1995 to 2006, he muddled through each day, encountering, even in the "dust bin" of London's East End, "unplanned moments of grace."

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

Church in Crisis The Gay Controversy and the Anglican Communion

By Oliver O'Donovan. Cascade Books. Pp. 119.
\$17. ISBN 978-1-55635-897-5.

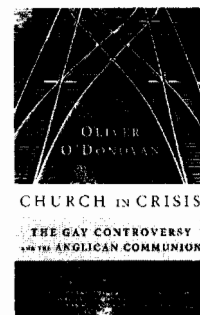
Most Episcopalians may wonder

whether they really want to read anything more on this subject. In this instance, the answer should be "yes," because Oliver O'Donovan, a distinguished member of the evangelical Anglican "brain trust," may possibly offer a viable way forward through the present impasse.

Readers should not be fooled by the book's slender size. Its densely packed pages require careful and reflective consideration. Some paragraphs, and even some entire chapters, may need to be read and then re-read if one is to grasp their full meaning.

The seven chapters are allegedly offered in sermon format, but one can hardly imagine such "sermons" being preached in a parish church or even a college chapel. It helps to have some background in Christian ethics or moral

(Continued on next page)



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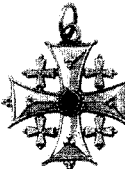
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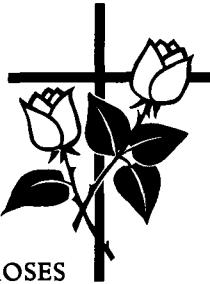
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BOOKS

(Continued from previous page)

theology or a willingness to familiarize oneself with these disciplines if one wants to follow the author's train of thought without difficulty.

Prof. O'Donovan contends that the old broad church paradigm for dealing with differences among Anglicans (which were largely matters of churchmanship) has proved itself incompetent to handle the present conflict. Anglicans are much better at comprehensive both/and solutions than we are in resolving issues where the antagonists demand an either/or response.

The author believes that the liberal hegemony of North American Anglicans, in its rush to find new "victims" to liberate, has failed to do justice to the disciplines of hermeneutics and natural law, and more importantly to the implications of Christian anthropology that speaks both of human fallenness and of redemption in Christ. Although he is critical of the attitude and tactics on the part of the revisionists, he is by no means happy with many claiming to represent the historical ecumenical consensus regarding these issues who demand foreclosure of any further discussions. He chides, "A shrill call for implicit obedience never substitutes for careful exploration of what it is that must be obeyed."

Understandably, O'Donovan reveals a much greater familiarity with the British expression of Anglicanism than with our own. In assessing the way the conflict is playing out in North America, one needs to ask what is behind all the litigation and summary depositions. But alas, the book confines itself to sorting out the Communion's response to the issue of homosexuality and its attending questions for the ongoing life of the church.

In the final "sermon," titled "Good News for the Gay Christian," the author offers what he believes to be a more excellent way. It is in some ways a restatement of what he and others suggested to the bishops at the Lambeth Conference in 1998 in the St. Andrew's Day Statement, which was overlooked at the time.

Prof. O'Donovan does not compromise or short-circuit the integrity of the

church's historical theological process of scripture, reason and tradition, nor does he, like so many of a conservative background, reject out of hand those voices calling for change. Ardent partisans on all sides of the issues will no doubt have problems with what he has to say.

*(The Rev.) Kenneth Aldrich
Huntingdon, Pa.*

What the Gospels Meant

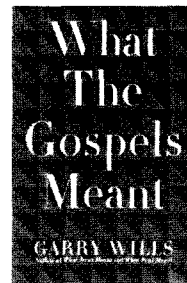
By **Garry Wills**. Viking. Pp. 209. \$24.95. ISBN 978-0-670-01871-0.

This is a short book that summarizes some of the best in modern New Testament scholarship. Wills himself is one of these renowned scholars, and he backs up his claims usually by quoting the works of Raymond Brown.

We are thankful for Wills' insistence that the foundation of the gospels is a "high Christology," the conviction of the first believers that Christ is divine. This is evident from the letters of the earliest New Testament writer, St. Paul. Wills then explains the viewpoints and background of each of the four gospels. The language is as simple and direct as anyone would want.

However, readers could get the feeling throughout the book that the author is really telling us what the gospels may mean to us, the modern-day believers, and not what they meant to the first believers. There are issues for which we would like more information. What did the early believers mean by the phrase, "the Son of Man"? What did they mean when they participated in their "Sacrifice of Thanksgiving," the Holy Eucharist? Most of all, what are the deeper meanings of that which Wills calls the "proto-creed": that the Messiah "died for our sins ... that he was buried ...and that he rose on the third day." What did that preposition "for" mean? Did it mean "instead of" or "to pay for" or "on account of?" To answer these questions more fully would bring us closer to an understanding of what the gospels meant.

*(The Rev. Canon) M. Fred Himmerich
Watertown, Wis.*



Bishop Consecrated in Idaho

The Rev. Brian Thom was consecrated Bishop of Idaho before an estimated congregation of 950 at the Methodist Cathedral of the Rockies in Boise on Oct. 11. The following day he was installed as diocesan bishop at a service at St. Michael's Cathedral.

Presiding Bishop Katharine Jefferts Schori was preacher and chief consecrator. The Rt. Rev. Harry Bainbridge, who resigned as Bishop of Idaho at the conclusion of the service, and the Rt. Rev. Jerry Lamb, provisional Bishop of the Episcopal Diocese of San Joaquin, were the co-consecrators. Others present included Bishops Barry Beisner, Northern California; Dan Edwards, Nevada; Robert Ladehoff, resigned, Oregon; James Mathes, San Diego; Mary Gray Reeves, El Camino Real; Gregory Rickel, Olympia; Kirk Stevan Smith, Arizona; John Thornton, resigned, Idaho, and James Waggoner, Spokane.

During her sermon, Bishop Jefferts Schori noted that the consecration service resembled a reunion of Canterbury House at Oregon State University. She and Bishop Thom belonged to Canterbury House while they were undergraduates. Noting the importance of campus ministry in vocational discernment, Bishop Jefferts Schori also listed by name several other former Canterbury House alumni present for the consecration.

A native of Portland, Bishop Thom was elected at a special convention in June. For the past 17 years, he has been rector of the Church of the Ascension, Twin Falls, Idaho. While at Ascension, Bishop Thom worked to cultivate ties with the Church of Jesus Christ of Latter Day Saints, and two representatives from the Mormon Church's Council of 70 were included in the interfaith delegation invited to process during the service.



Richard Schori photo

Bishop Thom presides at the Eucharist during the service of his consecration in Idaho.

Retired Arizona Bishop Heistand Remembered as 'Caring Pastor'

The Rt. Rev. Joseph T. Heistand, Bishop of Arizona from 1979 until 1992, died Oct. 14 at his home in Richmond, Va., after a long illness. He was 88.

Bishop Heistand was a graduate of Trinity College, Hartford, Conn., and Virginia Theological Seminary. He was ordained to the diaconate and priest-

hood in 1952 and served parishes in Pennsylvania and Virginia before becoming rector of St. Philip in the Hills, Tucson, Ariz., in 1969.

He was elected Bishop Coadjutor of Arizona in 1976 and consecrated later that year. He resigned in 1992 when his successor, the Rt. Rev. Robert Shahan,

was consecrated. Bishop Heistand ordained the first female priest in the diocese in 1977.

In a statement, the Rt. Rev. Kirk Stevan Smith, Bishop of Arizona, said Bishop Heistand will be remembered "as a caring pastor during a difficult time in the history of the diocese and an outspoken advocate of social justice in our community."

Bishop Heistand was part of a three-generation family of priests. His father, John, was Bishop of Central Pennsylvania from 1943 until 1966, and his brother, Hobart, of Springfield, Ill., was also a priest. Bishop Heistand married Roberta C. Lush in 1951, and they had three children. He ordained his daughter, the Rev. Virginia Heistand Jones, to the priesthood in 1992. She is rector of Westover Church, where the funeral was held Oct. 20. Bishop Smith said he would consult with the family about scheduling a memorial service at Trinity Cathedral in Phoenix in the future.

Bishop Beetge of South Africa Dies

The Rt. Rev. David Beetge, Bishop of the Highveld and the second most senior bishop in the Province of Southern Africa, died Oct. 4. He was 59 and contracted septicemia, according to a release from the diocese. He had been undergoing chemotherapy for non-Hodgkin's lymphoma.

The Rev. Canon John Peterson of Washington National Cathedral, who previously served as secretary general of the Anglican Communion, said Bishop Beetge played "a pivotal role"

in the Communion, particularly in his service as co-chair of the International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM).

"He was not only a committed ecumenist, but also a dedicated bishop to the poor and oppressed," Canon Peterson recalled. "David was passionate about HIV/AIDS in his diocese as well as in the Province of Southern Africa."

Bishop Beetge served for several years as dean of the province, a position he held until his death.

Pine Ridge Churches Fight Closings

The nine mission congregations on the Pine Ridge Indian Reservation slated for closure by the Diocese of South Dakota [TLC, Oct. 19] have jointly hired Marwin Smith, a lay legal advocate who is licensed to practice law in tribal court.

Citing declining attendance and finances, in August the Rt. Rev. Creighton Robertson, Bishop of South Dakota, informed the nine congregations in a letter that he had decided to close them by Nov. 30, and that his decision was "final." Diocesan officials refused to accept a six-page certified letter dated Sept. 10 sent to Bishop Robertson by members of Christ Church, Red Shirt Table, according to Episcopal News Service.

In the letter, members of Christ Church asked Bishop Robertson to meet with them, ENS reported. The letter said that the bishop could not know the full history of the congregation because he had not made a visitation to the mission in the 14 years since he was consecrated.

Meanwhile, Mr. Smith is preparing to file separate motions on behalf of each congregation in tribal court, which takes the place of state and federal courts on reservation lands for tribe members. He said they will seek temporary injunctions to stop the church closings and permanent injunctions to stop the diocese from selling or disposing of the land on which the churches, and in many cases, cemeteries, are situated.

In his letter to the congregations, Bishop Robertson stipulated that land would first be offered to the heirs of the original donor. If no heirs could be found, then the land would be offered to the local tribal council.

The group was to take its next step in its legal efforts at a meeting on Oct. 25, when legal filing fees and petitions were to be collected. Mr. Smith said that by choosing to do business on the reservation, The Episcopal Church was subject to the jurisdiction of the tribal court.

Worst of Crisis Is Over, Presiding Bishop Says

Presiding Bishop Katharine Jefferts Schori told a reporter for the Columbus, Ohio *Dispatch* Wednesday that she thinks the worst is over in the crisis affecting The Episcopal Church.

Bishop Jefferts Schori spoke of the departures from The Episcopal Church by the dioceses of San Joaquin and Pittsburgh, and noted two others are to vote on leaving, and added, "I think we're well past the worst of the crisis."

The Presiding Bishop said Pittsburgh's departure was "profoundly sad. Arguing about fine details of theology isn't the main reason for our

existence." Instead, she felt the focus should be on service and evangelism.

"Our job isn't to be vindictive about their departure," she said, "but to say, 'We bless your journey, we wish you all the best. And if you want to come back, the door's open and we'll keep the porch light on.'"

Bishop Jefferts Schori was in Columbus to receive an honorary degree from Bexley Hall Seminary.



Bishop Jefferts Schori

California Court Hears Church Affiliation Case

Justices for the California Supreme Court probed weaknesses in the legal arguments of lawyers from The Episcopal Church, the Diocese of Los Angeles, and the majority of members at a Los Angeles-area congregation formerly affiliated with the denomination during a one-day hearing on Oct. 8.

In questions to Eric Sohlgren, the lawyer for St. James' Church, Newport Beach, Associate Justice Carol Corrigan asked about language in St. James' articles of incorporation which "forever bound" the parish to the constitution and canons of The Episcopal Church. Mr. Sohlgren responded that the documents referred to a "spiritual promise" similar to a marriage contract and were never meant to convey ownership of real estate to the diocese.

The seven-member court also pressed James Shiner and Heather Anderson, the lawyers for the diocese and The Episcopal Church respectively, as to why the State of California should treat church property disputes differently than others. "Why should we hearken back to a different time when religion had a different place in society?" Justice Corrigan asked Ms. Anderson. "Why not treat everyone equally?"

Ms. Anderson responded that continuing a legal policy under which

courts defer to the bylaws of hierarchical church denominations provides courts with guidance in understanding the principles of church government and helps ensure that church bylaws are enforceable.

Unlike the majority of states, which defer to hierarchical church bylaws on property disputes, California employs a neutral principle of law approach, relying heavily on the wording of the property deed and essentially treating church disputes over property like any other. In 1871, the U.S. Supreme Court in the case of *Watson v. Jones* held that courts must defer to the decision of the highest church authority in doctrinal disputes. In 1979, the court created an exception for property disputes in *Jones v. Wolf*.

St. James' held title to its property in its name when a majority of the congregation voted to disaffiliate from The Episcopal Church. A lower court ruled in favor of the parish, which had refused a diocesan request to vacate the property.

The Los Angeles appellate court reversed the lower court, finding in favor of the diocese, a decision which ran counter to other recent California appellate court rulings. A ruling by the state Supreme Court is expected within 90 days.

Centennial Celebration

The Diocese of **Eastern Oregon** held its centennial convention in Baker City Oct. 10-12. More than 200 participants attended the opening Eucharist, based on the 1892 prayer book, which the diocese's first bishop, the Rt. Rev. Robert Paddock, used in Pendleton, Ore., in 1908. The Rev. Ted Rodrigues, outgoing president of the standing committee, was the celebrant.

The Eucharist was followed by a "readers' theatre" presentation about the life and ministry of the Rev. Reuben Denton Nevius — priest, missionary, church builder, and botanist. At age 81, Dr. Nevius attended the first convocation of the Missionary District of Eastern Oregon in 1908; this year's centennial convention was held in one of the churches he built in 1875.

The convention keynote address was delivered by the Rt. Rev. Edmond Lee Browning, former Presiding Bishop, who lives in Hood River, Ore. Bishop Browning drew upon his experiences as a blueberry farmer to talk about pruning, new growth, and a bountiful harvest awaiting the diocese as it seeks a bishop [see story below].

The 2009 diocesan budget of \$563,000 was passed without objec-



Matthew Welch photo

The Rt. Rev. John B. Chane, Bishop of Washington, censes a dedicatory plaque in the new glass-roofed atrium of St. Paul's K Street in Washington, D.C., on Oct. 5. In addition to the atrium, the \$6.5-million project includes the renovation of three adjacent 19th-century townhouses into administrative and music buildings, and construction of a new narthex along the lines of Philip Hubert Frohman's original design. Next to the bishop are the Rev. Nathan J.A. Humphrey (left), curate at St. Paul's, and the Rev. Randall L. McQuin (right), honorary assistant at St. Paul's.

tion; however a resolution to lower the congregational assessment from 25 percent to 22 percent failed unanimously. The standing committee announced its selection of president, the Rev. Nancy Sargent Green, pastor of All Saints' Church, Sunriver. She

will lead the diocese as it seeks episcopal oversight in the coming months.

At the closing Eucharist, the convention offering was designated to help each congregation obtain Skype technology to facilitate communication in the far-flung diocese. Plans were announced for another New Orleans rebuilding trip, and a resolution supporting the adoption of the First Sunday in Lent as Episcopal Relief and Development Sunday passed unanimously.

Diane Adams, secretary of convention, reported that for the first time in her memory, all 22 congregations were represented at this year's centennial convention.

Willis H.A. Moore

Eastern Oregon Will Seek Provisional Bishop

The standing committee of the Diocese of Eastern Oregon, which has been serving as the ecclesiastical authority since the resignation of Bishop William Gregg in 2007, has announced the diocese will seek a provisional bishop.

Financial concerns influenced the decision to call a provisional bishop as opposed to funding a search and election for a diocesan bishop, according to the Rev. Ted Rodrigues, whose term as president of the standing committee expired at the close of the diocesan convention.

"It became very clear that through 2009 we could operate as we have been, but in 2010 we will not have the funds to operate at even the present level," Fr. Rodrigues said in an interview with *The*

Oregon Trail Evangelist, the diocesan newspaper. Three years will give time for the diocese to determine, with the help of the provisional bishop, how it will move forward over the long term, Fr. Rodrigues added.

To support a provisional bishop the five-member standing committee voted to request a loan of up to \$400,000 from the Eastern Oregon Episcopal Foundation. The loan was approved by diocesan council.

Bishop Clay Matthews, executive director of the Presiding Bishop's Office of Pastoral Development, will submit the name of a provisional bishop to Presiding Bishop Katharine Jefferts Schori. She in turn will present the nominee to the standing committee for approval.

Clear Concern

The annual convention of the Diocese of **Western Louisiana** met Oct. 10-11 at a hotel in Alexandria with the theme "Holy Partners in a Heavenly Calling."

The Rev. Canon Gregory Cameron, deputy secretary general of the Angli-

(Continued on page 20)

The Living

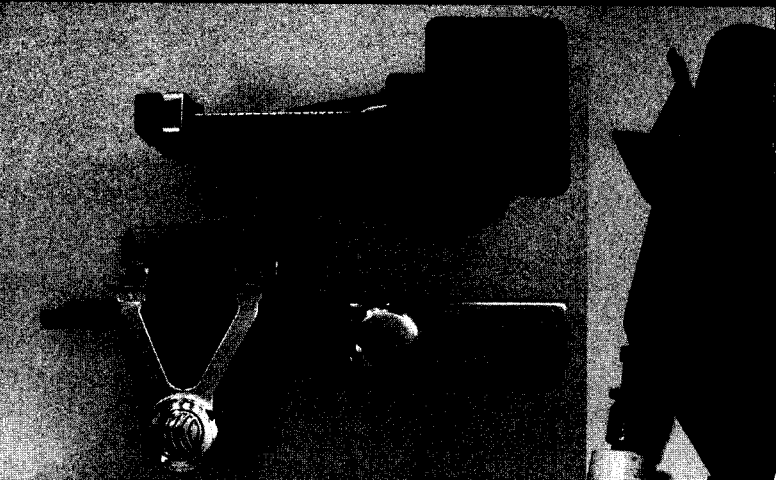
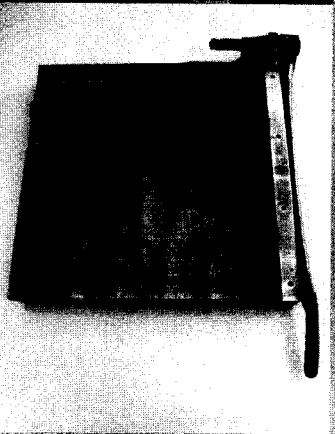
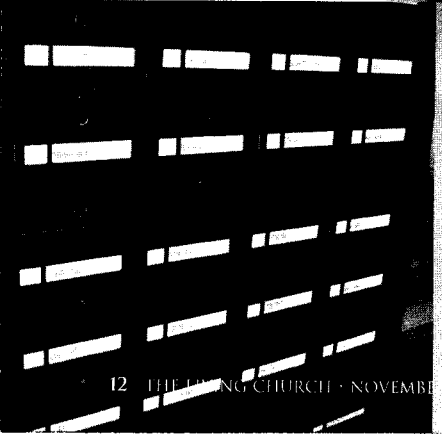
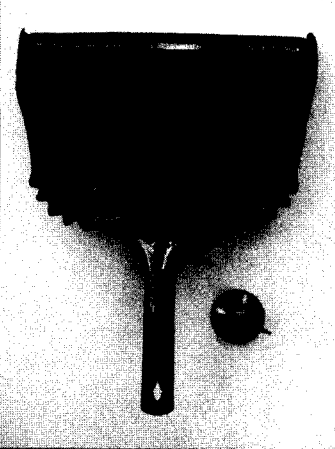
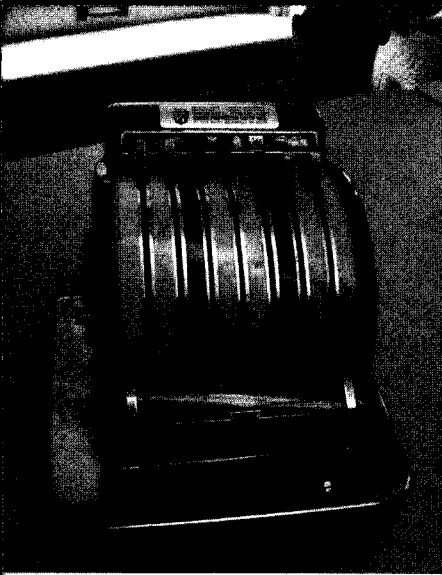
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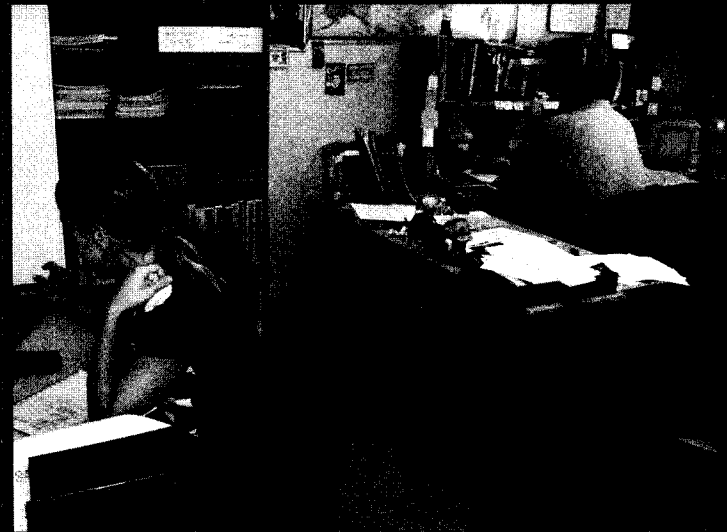


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Church. 130 Years

2008.



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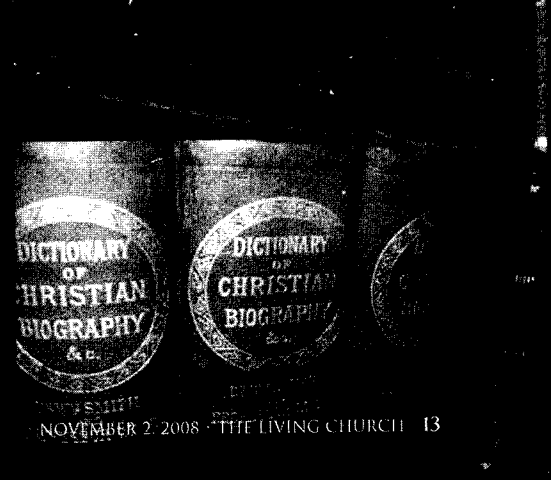
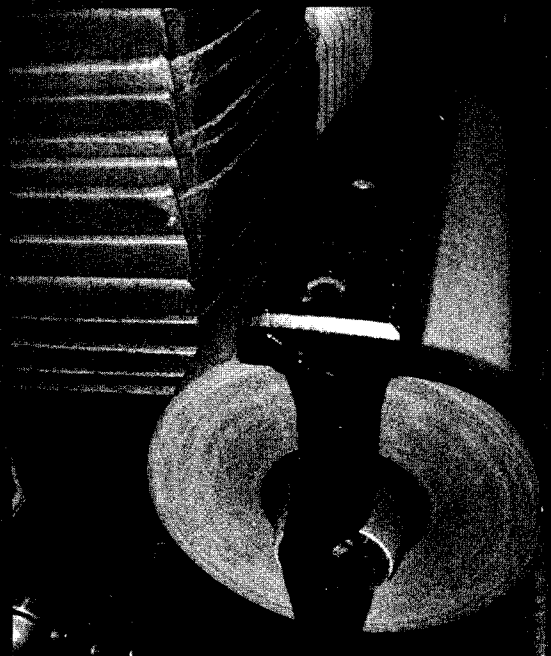
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If it Ain't Broke ...

Some of it we use daily, some of it we didn't know we had, and some of it we don't know what to do with. Although the TLC office has always seemed to adjust to the changing times throughout its ~~130~~ years, some things will never change — and many may be worth keeping as is.

Amy Grau photos



And That's Not All, Folks



In this issue that marks the 130th anniversary of this magazine, I decided to do something different. Considering the current state of The Episcopal Church and Anglican Communion, I set out to list 130 outrageous events that have been reported by this magazine during my 18 years here. Given the limited space, here are 40 of them, in no particular order:

A priest in Seattle says she is a follower of Islam.

A clergy couple in the Diocese of Pennsylvania are found to be practicing druids.

The House of Bishops fails to discipline Bishop John S. Spong of Newark for his heretical views.

The convention of the Diocese of San Joaquin votes to leave The Episcopal Church and align with the Anglican Province of the Southern Cone.

A priest in the Diocese of Long Island is arrested for drug possession while writing a sermon.

Presiding Bishop Katharine Jefferts Schori refers to "Mother Jesus" in a sermon at General Convention shortly after her election.

An Episcopal bishop "marries" his homosexual partner in Pasadena, Calif.

During the liturgy at the General Convention in Indianapolis, a person attacks a uniformed military chaplain walking in procession.

The General Convention rejects a resolution that affirms the authority of scripture.

A "Gaia Mass" is held in Grace Cathedral, San Francisco.

A non-celibate homosexual person is consecrated Bishop Coadjutor of New Hampshire.

An astrology workshop is offered by a parish in Seattle.

Eleven congregations in the Diocese of Virginia leave the diocese and The Episcopal Church and are soon joined by eight others.

A birthday bash for singer Elton John is held in the nave of the Cathedral of St. John the Divine, New York City.

A well-publicized "Clown Eucharist" takes place at the principal Sunday service at Trinity, Wall Street.

Penthouse magazine publishes an illustrated article that reveals considerable homosexual activities among some clergy of the Diocese of Long Island.

A diocesan bishop and two newly retired bishops leave The Episcopal Church to become Roman Catholics.

During a Eucharist at the New York cathedral, the gods Yermanja, Ra, Ausar, and Obatala are invoked at the Offertory.

The treasurer of The Episcopal Church is indicted and imprisoned after about \$2.2 million is discovered missing from church accounts.

The disgraced governor of New Jersey, William McGready, resigns and announces he's going to seminary to become an Episcopal priest.

Buddhist mandalas are constructed in cathedrals in Philadelphia and Sacramento.

Despite having no official approval from The Episcopal Church, same-gender blessings continue to take place.

The Episcopal Church brings litigation against congregations that vote to affiliate with other Anglican provinces.

Participating bishops put on "clown noses" during the consecration of the Bishop Suffragan of North Carolina.

The "Divine Rhythm Society's" all-night rave gatherings at a San Francisco church end when a participant overdoses on drugs.

Presiding Bishop Frank Griswold espouses a concept of "pluriform truths" — your truth is as valid as my truth.

A Court for the Trial of a Bishop rules there is no core doctrine in The Episcopal Church that prevents the ordination of a homosexual person.

The Diocese of Pittsburgh leaves The Episcopal Church for the Southern Cone.

The Diocese of New Westminster (Canada) becomes the first diocese to approve same-sex blessings.

Locks on doors are changed so priests-in-charge are kept out of their churches in two dioceses.

The Diocese of Sydney (and a few Americans) advocate celebration of the Eucharist by lay persons.

A major TV network's "magazine" program shows the blessing of a same-gender couple at an Episcopal church.

A Canadian diocese declares bankruptcy.

A "Hindu Mass" is celebrated at St. John's Cathedral, Denver.

The Diocese of Northern Michigan publishes two "theological statements" that question basic elements of Christianity.

An "MDG Stations of the Cross" service is developed in response to the United Nations' Millennium Development Goals.

Bishop John S. Spong publishes his "12 Theses."

Presiding Bishop Frank Griswold is observed receiving communion at a Roman Catholic church.

Ubuntu is selected as the theme for the 76th General Convention.

The Bishop of Pittsburgh is deposed before leading his diocese out of TEC.

David Kalvelage, executive editor

Did You Know...
More than 500 Episcopal priests served as military chaplains during World War II.

Quote of the Week
The Rt. Rev. Keith Sinclair, Bishop of Birkenhead (England) in *Church of England Newspaper*, on the deposition of Bishop Robert Duncan of Pittsburgh: "The Episcopal Church asked for diversity to be respected. Where is even elementary respect of the diversity of gospel orthodoxy represented by Bishop Bob and the Diocese of Pittsburgh?"

Thirteen Decades of Publishing

On Nov. 2, 1878, the first issue of *THE LIVING CHURCH* was published. The Rev. Samuel S. Harris, rector of St. James' Church, Chicago, and the Rev. John Fulton, of St. Paul's, Milwaukee, founded the magazine and intended to provide an honest and accurate treatment of church news and discussion of issues in a time of great controversy. Today, 130 years later, there is still plenty of church news to report and again there is a time of great controversy.

The magazine was published in Chicago for about 20 years. At the turn of the century it was acquired by Morehouse Publishing, and the offices were moved to Milwaukee, where they have been ever since. When Morehouse moved its offices to New York City in 1952, the magazine was given to the non-profit corporation then called the Church Literature Foundation but now known as the Living Church Foundation.

In serving The Episcopal Church for 130 years, *THE LIVING CHURCH* has been recognized as a unique record of the life and work of the church. From its inception, the magazine has attempted to promote and uphold the historic teachings and practices of the church in the fullness of Anglican catholicity, all the while attempting to be objective in the reporting of news and balanced in presenting opinions. From the beginning it has been free of control by any party, agency or organized group within the church.

Throughout its history, *THE LIVING CHURCH* has tried to put before its readers serious articles about important issues facing the church. This publication has been an advocate of such matters as the revival of the diaconate, the value of the laity, the emphasis on the Eucharist, the significance of religious orders, and the feasibility of ministry in small congregations, along with other distinctive forms of mission and ministry. Meanwhile, we continue to nourish what we believe to be Anglican faith, piety and practice.

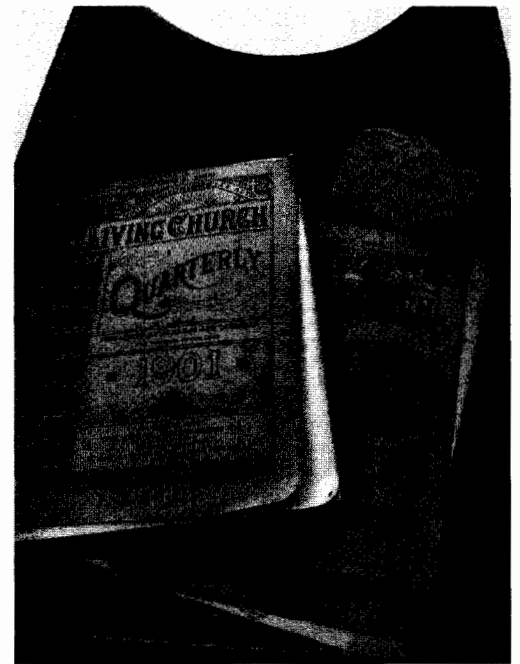
We are grateful that *THE LIVING CHURCH* has endured for 130 years through difficult periods, and we owe thanks to many — to the readers, writers, staff members and financial supporters who have made it possible; and to the members of the Living Church Foundation and its board of directors for their leadership.

Difficult Economy

While economic conditions are worsening around us, many of our churches are preparing to undergo their annual stewardship campaigns. Rectors, treasurers, and finance committees may well be perplexed as they strive to maintain their stewardship ministries amid a financial crisis. It will be far more difficult than usual to talk to parishioners about increasing their pledges, or even maintaining them, when so many people have suffered personal losses of jobs or savings in recent days.

Help may be available. Parishes in which responsible teaching about stewardship has taken place in the past may be able to help congregations that don't know where to turn. Many dioceses have stewardship officers or committees that could be resources to churches that are struggling to make ends meet. Scripture includes plenty of references to teaching about money which may prove helpful.

The woes of the economy have caused considerable angst for nearly everyone. Churches should be prepared to adjust their stewardship campaigns as needed, and to offer guidance to those who may not know where to turn.



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DEPARTURES AT A HIGH COST

By Jim Stickney

Many of us have seen the cautionary street signs: *DUI: You Can't Afford It*. These signs represent a sad but realistic shifting of motivation. Rather than cautioning motorists not to drive under the influence of alcohol (or drugs) in order to preserve human life, drivers are admonished to consider their bank accounts before they get behind the wheel in an impaired state. In fact, it is much less expensive to check into a costly hotel suite and "sleep it off" rather than deal with DUI fines, insurance increases, and legal fees.

For the last few months I've been serving

as an interim pastor at what had been a large church located in California's Central Valley — dead center in the Diocese of San Joaquin. The former Episcopal bishop here, the Rt. Rev. John-David Schofield, along with several of his clergy, assured parishioners over the last few years that when the churches of San Joaquin became officially "Anglican" and disassociated from The Episcopal Church, their pews would be filled with new members who would be eager to join a more conservative church.

Many people have articulated, urgently and eloquently, their positions on all sides of the disagreements facing our church at the beginning of this new century. Not too many people are speaking about pledging members. The sad reality is that most parishes in this conflicted diocese, whether the sign out front now reads "Episcopal" or "Anglican," have lost members during the turmoil following the alignment of several parishes and many missions with the Province of the Southern Cone.

The church I serve in Hanford (30 miles south of Fresno) voted to stay with The Episcopal Church, but we lost a number of parishioners who now drive to other towns with "Anglican" parishes. A couple of "new" members from those towns now drive here to an "Episcopal" church.

Meanwhile, our neighbors in Visalia (20 miles to the east) have changed the signs outside the church to identify themselves as Anglican. Nearly 50 people (many of whom grew up in the Visalia church) decided to remain Episcopalian, and began looking for space to meet elsewhere in town. The fact that the synagogue in Visalia has welcomed these wandering Episcopalians to use their worship space on Sundays is a welcome ray of hope in the tangled web we now have in the San Joaquin valley.

If your church suddenly lost 50 people, it's not hard to imagine the financial setback that would follow. How could the vestry of the church in Visalia have budgeted for such a loss of pledging members? And, of course, the brand new "synagogue church" is starting its life with strained financial resources.

So where, one might ask, is the flood of new members eager to join a conservative Episcopal church, now labeled as Anglican? Well, such people already found church homes a long time ago. If you're a religious conservative and you've just moved to the Central Valley of California, you join a church you already know — and the sign out in front of that church doesn't say "Anglican."

The Diocese of Pittsburgh has now voted to leave The Episcopal Church [TLC, Oct. 26], and the dioceses of Fort Worth and Quincy are about to discern whether to follow the lead of the new Anglican Diocese of San Joaquin and link themselves to the Southern Cone. They will discuss polity and theology, appeal to scripture passages and church history, and pray as they reach a decision. But will financial sustainability be part of that discernment?

We hear it proclaimed that "all politics is local." While I am unsure if that is a truth universally acknowledged, decisions in the Episcopal (or Anglican) church originate from,

The melancholy reality is that each of the beloved parishes of departing dioceses will split and lose members if they leave The Episcopal Church.

and go back to, the local parish. Each one of the delegates to those three aforementioned diocesan conventions is a member of a well-loved parish church.

But no parish is completely uniform in belief or practice. In our pews we will find people of both traditional and progressive views singing the hymns and receiving communion side by side. This is not news to anyone. Our parishes thrive as a spectrum, a range of attitudes and understandings. Something in our church's ethos, our DNA, makes us seek out people with whom we differ, and we choose to worship with them side by side.

I believe it goes deep in each of us, this rarely articulated feeling that no single one of us can contain the whole truth of what God is doing. And so we hunger for a connection to "the other," and thrive in a church that can handle ambiguity. How many other denominations can embrace a eucharistic rubric "directing" that *the people kneel or stand* (Rite One) or *the people stand or kneel* (Rite Two)? Viewed from the outside, this looks like chaos. And yet we're at home with diversity, and we encourage it.

But what happens when we squeeze the ambiguity and insist on well-defined positions? Our fragile unity is compromised, and people begin to depart. The melancholy reality is that each of the beloved parishes of departing dioceses will split and lose members if they leave The Episcopal Church. When the theological dust settles, the departing diocese will be left, as we are here, with "parent" churches coping with severely diminished resources, along with satellite missions looking for space to rent and wondering how to pay for it. And it won't matter whether the signs out front say "Episcopal" or "Anglican."

Perhaps worst of all, many former members will simply depart the scene in varying stages of dismay at what happened to the church they came to love, and will join neither "parent" nor "satellite" church. Having savored the fruits of a hard-won "middle way," our *via media*, they are not likely to find a denomination quite like ours has been.

Can your diocese afford this? □

The Rev. Jim Stickney is interim pastor at the Church of the Saviour, Hanford, Calif.

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



Another Approach

I appreciate Fr. Scott-Hamblen's candor and humor regarding a subject that bedevils many clergy — non-member weddings [TLC, Oct. 5]. While his parish's gracious hospitality is to be commended, we have taken, dare I say, a middle way.

When a couple asks us to celebrate their nuptials at St. Stephen's, we answer with an enthusiastic "yes," but request the couple to meet some modest requirements:

1. If they live in the area, we ask they first attend our eight-session Foundations class that we require of all newcomers in the parish. The class, which takes place on Sunday mornings, is a comprehensive, discussion-based program that introduces the main tenets of the Christian faith and Episcopal worship. More importantly, it builds a small, supportive community for the participants. Following successful completion of Foundations, we agree to put the wedding on the parish calendar and begin the couple's marriage counseling.

2. On the other hand, if the couple does not live in the area, let's say the bride is a child or grandchild of a member, we offer another route. The couple must attend membership classes of any parish of their choosing in the region where they reside and complete marriage counseling there as well. In that way, we celebrate the marriage on behalf of the parish where we hope the couple will become active. Furthermore, they will have a supportive community once they arrive home.

On the subject of decorations, we do not allow anything other than the flowers behind the altar. The Book of Common Prayer levels the playing field by making royalty of us all.

If the couple agrees to these reasonable terms, they have gained some friends. If not, they were never headed that way.

*(The Rev.) Patrick Gahan
St. Stephen's Church
Wimberley, Texas*

A Good Time

I just had to respond to David Kalvelage's comments about a Sunday morning wedding [TLC, Sept. 14].

My husband Scott and I were married 27 years ago at St. Stephen's, downtown Portland, Ore., at the regular 10 a.m. Sunday Eucharist. We chose that time because there were so many elderly people we wanted to attend that coming out another time would be terribly difficult or impossible for them. We had five clergy present, including me. It was the biggest service for the year. I met a man 10 or so years later who happened to visit St. Stephen's that Sunday. He said at first he thought it was strange, but then really enjoyed it. It was a great, festive, family church event.

For the last nearly 20 years I've

been at St. Luke's, Vancouver, Wash. For the last 10 I've also been priest-in-charge of San Lucas congregation. Again, it is hard for our people to be present any other time other than Sunday. We've done several memorial services at 1 p.m. because they needed to be done when the church family was together.

*(The Rev.) Annette Arnold-Boyd
St. Luke's Church
Vancouver, Wash.*

More About Healing

I write to express my appreciation, and that of my wife, for the Health and Wellness Issue [TLC, Sept. 28], especially for the articles on the practice and efficacy of healing prayer.

The first person I ever prayed for healing was healed instantly and



If the couple agrees to these reasonable terms, they have gained some friends.

totally of terminal leukemia. That got my attention! Her healing as a result of prayer was attested to by her physician, who collected the results of her tests and sent the findings to the American Medical Association as an evidence of the efficacy of healing prayer. Her agnostic specialist in Washington, D.C., was converted to Christ as a result of this young woman's physical healing.

The above incident happened in 1970 in Baltimore, Md., when I was a young Roman Catholic deacon in my last year of seminary. It changed my life. Ever since then, I have prayed with countless people over the years for physical, emotional, spiritual, and generational healing, and as an Episcopal priest, and as a chaplain in the Order of St. Luke, along with my main ministry as a parish priest, I have had a teaching and healing ministry. Along with my wife, Sandi, also an Episcopal priest with a healing and teaching ministry of her own, I have seen many dramatic, and many more gradual, healings as a result of prayer and prayer combined with counseling and spiritual direction, and of course, through the healing professions.

For those who would like to learn more, I recommend the ministry of Francis and Judith MacNutt. Francis is a pioneer in the rediscovery of healing

THE LIVING CHURCH



I have seen many dramatic, and many more gradual, healings as a result of prayer

ministry and is the author of many books on the subject. Judith, a licensed psychologist, is an especially anointed and gifted speaker and teacher. More information is available at their website,

www.christianhealingmin.org.

*(The Rev.) Bob Kerner
St. Andrew's Church
Lawrenceville, Va.*

Mass Paranoia

Another diocese votes to leave The Episcopal Church [TLC, Oct. 26]. It seems like mass paranoia is infecting some parts of our church. "They" (derisively called TEC) have abandoned the true faith and without a hearing we must "come out of them."

Schism is a far graver sin than heresy.

Have we forgotten the commands of our Lord Jesus, to judge not lest we be judged, and to love one another as he has loved us so that the world may know the Father has sent him? Schism is a far graver sin than heresy. How many people who profess and call themselves Christians understand the creeds as they recite them? Because of our finite minds, we cannot comprehend the fullness of our faith. We choose what we do understand. That makes us all heretics!

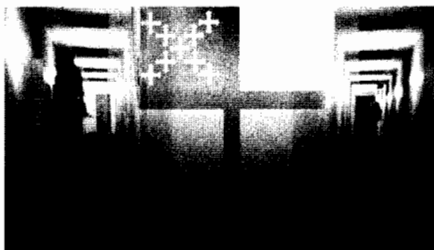
But schism is another matter. It is a deliberate, judgmental, loveless rending of the body of Christ. Shouldn't we stay together and let the Holy Spirit lead us into Christ, the truth?

*(The Rev.) Donald A. Stivers
Santa Barbara, Calif.*

Broader Challenge

The Rev. Gerald Krumenacker, Jr.'s contribution, "Should I Stay or Leave" [TLC, Sept. 28] left me in quandary. I was heartened by his assertion that the traditionalists should not leave the church in their protest against "secularist-progressive innovators." Truly, if one experiences two such camps in the church, a proper response is to deepen our implied obligation of mutual love and prayer, a response surely not helped by secession.

Nevertheless, the article also complains that the "innovators" are "too enlightened" to believe the creeds, and as evidence he offers the example of a Methodist church bulletin whose asterisk-bound version of the creed offered members the option of believing or not. The example of the Methodist church in Dallas begs an important question. If such "innovators" are not confined to The Episco-



Are Episcopalians as guilty as he implies?

pal Church, perhaps the author's problem is a much broader challenge than what has happened in The Episcopal Church or at Lambeth. Conversely, if he must look to a protestant church as evidence of creedal violence, are Episcopalians as guilty as he implies?

Somehow I feel that many dioceses are no different than my own, one where belief in the creeds is as universal as support for our Presiding Bishop and sympathy for all involved in the church's present anguish.

Upon my ordination, I recall receiving a book by Bishop Browning, *No Outcasts*, and, as I reflect on its message, I wonder whether the "traditionalists" would be as comfortable as Jesus with the dinner guests he might call from our midst today.

*(The Rev.) Zach Irwin, deacon
St. Mary's Church
Erie, Pa.*

Two cheers for Fr. Krumenacker. Thirty years ago it would have been three. He has clearly and accurately described the battle lines between traditional Episcopalians and the new revisionists. What he fails to realize is that we have been fighting this battle for at least the last 30 years and have lost. We are in the same boat as those traditional Germans who lost the battle against fascism in the 1930s. Many of us now believe that we dare not remain affiliated with an institution whose leaders depose a fellow bishop by twisting the canons to suit their own vendettas.

The present Episcopal Church is no longer The Episcopal Church we once knew. We have no choice but to disaffiliate from it in order to remain truly Episcopal. We are not leaving The Episcopal Church. The Episcopal Church has left us.

*(The Rev. Canon) John Heidt
Diocese of Fort Worth
Fort Worth, Texas*



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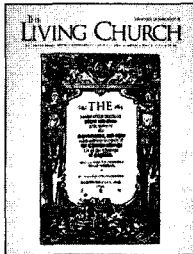
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(Continued from page 11)

can Consultative Council, was a guest speaker. He spoke to the convention about the Anglican Covenant process, and praised the diocese for its mission work and for going the extra mile with the national Episcopal Church, the Windsor Report, and in seeking richer fellowship within the Anglican Communion through Communion Partners.

Canon Cameron said he hopes the covenant will be adopted by the Anglican Consultative Council in May 2009, which would then place the covenant before the provinces. He stated that by March 9, 2009, the provinces of the Anglican Communion were expected to report on three aspects of the covenant, including:

- whether a province is willing to give an in-principle commitment to a covenant;
- what changes are needed to the St. Andrew's Draft to get a reasonable chance for a province to sign it; and
- what a province needs to do to commit to the covenant.

Canon Cameron also said that individual dioceses would be given the opportunity to commit to the covenant if their province fails to do so.

The convention adopted a resolution agreeing in principle to the covenant by a vote of 106-16 in the lay order and 36-13 in the clergy order.

In his convention address, Bishop Bruce MacPherson of Western Louisiana recounted what he called violations of the Constitution and Canons of The Episcopal Church in recent depositions of three bishops. He further noted that the continuation of the House of Bishops' Property Task Force without authorization of Presiding Bishop Katharine Jefferts Schori is an example of the church being "out of control." The convention passed a resolution rejecting the depositions of Bishops John-David Schofield, William Cox, and Robert Duncan as uncanonical.

In an interview after the convention, Canon Cameron said he noted Bishop MacPherson's "clear concern" in his convention address.

"[Bishop MacPherson] believes and the diocesan convention agreed with

him that the canons and constitution of The Episcopal Church have not been followed faithfully in the deposition — the recent deposition — of the three bishops," Canon Cameron noted. "Now that's a serious appraisal to offer and it's one that clearly the people of Western Louisiana accept as an accurate reading. So I think there must be first of all concern amongst the leadership of The Episcopal Church to demonstrate that they are abiding by their canons and constitution. If their legitimacy has been called into question, they have to be ready to answer those charges and make the case."

The resolution regarding the depositions of the bishops passed by a vote of 91-29 in the lay order, and 27-18 in the clergy order.

The convention heard from Edwina Thomas, national director of Sharing Ministries Abroad, USA, Inc., (SOMA USA) about how the diocese could become involved in more missions outside of the United States, as a dove-tail into the Communion Partners movement being led by Bishop MacPherson.

The diocese approved a proposed surplus budget for 2009 of more than \$1.425 million.

Bradley L. Drell

BRIEFLY...

The Archdeacon of Cardigan, the Ven. Andrew John, has been chosen **Bishop of Bangor** in the Church in Wales. Archdeacon John, 44, succeeds Bishop Anthony Crockett, who died in June. The election was being followed closely throughout the Anglican Communion because one of the clergy considered to be a leading contender for the position was the openly gay dean of St. Albans, the Very Rev. Jeffrey John.

The Rev. **Ellen Sloan**, chaplain and dean of community life at the General Theological Seminary, has been named chaplain of the 46th Triennial Meeting of Episcopal Church Women (ECW), July 8-18 in Anaheim, Calif. The theme for the meeting is "Grow in Grace."

Protestors in Sydney Push for Ordination of Women as Priests

Supporters of ordination of women used projectors to display images of female priests on the outer walls of St. Andrew's Cathedral in Sydney, Australia, Oct. 4 after they were not permitted to meet in the cathedral's square.

The Sydney Movement for the Ordination of Women wanted to mark its 25th anniversary by meeting in the square of Australia's oldest cathedral, but organizers said they were banned by Dean Phillip Jensen and the cathedral chapter. The Diocese of Sydney is one of four dioceses of the Anglican Church of Australia that do not ordain women as priests.

Organizer Patricia Brennan estimated that 50 women have left Sydney to be ordained in other Australian dioceses since ordination of women was approved by the Church of Australia in 1992.

In Wales, No New Flying Bishops

The Bench of Bishops in the Anglican Church in Wales has decided not to nominate a new "flying bishop" for members who remain opposed to the ordination of women.

Archbishop Barry Morgan made the announcement to the Governing Body of the Church in Wales at the University of Wales, Lampeter, on Sept. 16.

After the church removed legal barriers to ordination of women in 1996, the Rt. Rev. David Thomas was appointed provincial bishop. He retired in June.

In April, in a vote by orders at the church's General Synod, a resolution removing legal barriers to the consecration of women as bishops failed to gain the necessary two-thirds support among the clergy.

PEOPLE & PLACES

Appointments

The Rev. **Virginia Army** is priest-in-charge of St. John's, 523 Hartford Turnpike, Rt. 30, Vernon, CT 06066.

The Rev. **Randall Balmer** is rector of St. John's, 78 Green Hill Rd, Washington, CT 06793.

The Rev. **Bill Barfield** is rector of St. Mark's, 405 B St., St. Albans, WV 25177.

The Rev. **Les Carpenter** is assistant at St. Paul's, 6050 N Meridian Rd., Indianapolis, IN 46208.

The Rev. **Rex Chambers** is rector of St. Alban's, 311 Sixth St., Windsor, CO 80550.

The Rev. **Mike Demmon** is associate at St. Luke's, 2000 Stover St., Fort Collins, CO 80525.

The Rev. **Julia Fritts** is associate at St. John's, 628 Main St., Stamford, CT 06901.

Ordinations

Priests

Atlanta — Nikki Panton.
Georgia — Loren Hague, Ellen Richardson, Helen White.
West Virginia — Adam Thomas, Susan McDonald.

Deacons

West Virgini — James Joseph Lanter, James Hanly Morgan.

Resignations

The Rev. **Richard Silbereis**, as rector of Good Shepherd, Hartford, CT.

The Rev. **Elizabeth Starbuck**, as vicar of St. Paul's, Bantam, CT.

The Rev. **David Henderson**, as rector of St. Paul's, Steamboat Springs, CO.

Correction

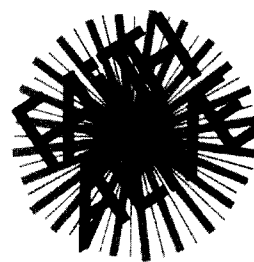
The retirement of the Very Rev. **William N. McKeachie** as dean of the Cathedral of St. Luke and St. Paul, Charleston, SC, will be effective as of May 1, 2009.

Deaths

The Rev. **Langford Baldwin**, retired priest of the Diocese of Western Massachusetts, died Aug. 23 at St. Mary Health Care Center, Worcester, MA, due to complications from Parkinson's Disease. He was 91.

Fr. Baldwin was born in Yonkers, NY. He served in World War II with the Counter Intelligence Corps in Tunisia and Italy. He was a graduate of Yale University and Virginia Theological Seminary. He was ordained deacon and priest in 1951 in the Diocese of New York. Fr. Baldwin served as vicar of St. Martha's Church, White Plains, and St. Barnabas', Ardsley, NY, 1951-54; rector of St.

(Continued on next page)



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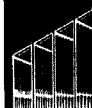
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FACULTY POSITION OFFERED

FACULTY POSITION IN ETHICS: *The School of Theology of the University of the South in Sewanee, TN*, an accredited seminary of the Episcopal Church, invites applications for a full-time, tenure-track, junior faculty position in Christian Ethics, to begin in July 2009. A specialization in Christian social ethics, including environmental ethics, is desired.

Responsibilities will include teaching required and elective courses in Christian ethics for the M.Div. and M.A. degrees, with participation in other degree and lifetime education programs, as well as scholarly publication. The position also brings with it a range of engagement in the worship, work, and witness of the seminary community. Courses in ethics at Sewanee seek to give an account of Christian faith and the ethos and mission of the church in thoughtful interaction with Scripture and tradition on one hand and, on the other hand, with the cultural situations and ethical challenges of the modern world. The successful candidate will demonstrate commitment to preparation of students for parish ministry.

Qualifications for the position include demonstrated professional competence in teaching ethics and active commitment to the mission of the church. A knowledge of and appreciation for the Anglican tradition is expected. The strongest candidates will have a Ph.D. or Th.D. (or equivalent) in hand by the time of appointment, although advanced ABD candidates nearing completion of the dissertation may be considered. Salary and rank will depend on experience and qualifications. Episcopal clergy, women, and minorities are particularly encouraged to apply.

The University of the South, an institution of the Episcopal Church, comprises a selective liberal arts college in addition to the School of Theology. The University is situated on a 13,000-acre expanse of forested campus.

The University provides equal employment opportunity to all employees and applicants for employment. No person shall be discriminated against in employment because of race, color, sex, age, national origin, sexual orientation, disability, veteran's status, or religion (except for those positions in the School of Theology and the chaplain's office where religious affiliation is a necessary qualification). Eligibility for employment at the University is contingent upon satisfactory completion of a background investigation.

A letter of application, a full curriculum vitae, a writing sample, and three letters of reference should be sent directly to: **The Rev. Dr. James F. Turrell**, Associate Dean for Academic Affairs, School of Theology, University of the South, 335 Tennessee Avenue, Sewanee, TN 37383-0001. The position will remain open until it is filled, but applications received by October 24 will be assured of full consideration.

POSITIONS OFFERED

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.tep.net/execdirector.cfm for further details and information on how to apply.

POSITIONS OFFERED

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ASSOCIATE RECTOR FOR PASTORAL CARE: *St. David's Episcopal Church in Wayne, PA*, is a growing, 3,200-member church on a mission to know God in Jesus Christ and to make Christ known to others. We are seeking a priest associate for pastoral care to share in this mission and to work collegially with the lay leaders of the pastoral care, team the clergy and the staff. Please send your resume and two sermons to **The Rev. W. Frank Allen, Rector, St. David's Episcopal Church, 763 S. Valley Forge Rd., Wayne, PA 19087** or e-mail your packet to fallen@stdavidchurch.org.

FULL-TIME RECTOR: *St. Anne's, Tifton, GA*, seeks a priest with skills in lay leadership development, Christian education (especially youth) and pastoral care. St. Anne's is a committed, well-educated, diverse, caring, pastoral-sized parish striving to grow in the areas of worship, study and outreach. We are financially sound and enjoy a four-acre, modern campus. Tifton is a friendly, sunny, small town in south Georgia along I-75. Higher education, agriculture and healthcare are major industries, and there is a strong arts culture. Visit us on our website at www.stannestifton.com or contact **Mr. Gene Jenkins, Search Committee Chair, at St. Anne's Episcopal Church, P.O. Box 889, Tifton, GA 31793**, or gene1997@bellsouth.net.

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PEOPLE & PLACES

(Continued from previous page)

Andrew's, New Bedford, MA, 1955-63; in the Church of South India, 1963-64; rector of St. Barnabas' and All Saints', Springfield, MA, 1964-68, and 1971-73 and priest-in-charge there, 1968-71; and associate at Grace Church, Amherst, MA, 1973-77. He retired in 1977. Fr. Baldwin is survived by his wife, Vera; two sons, John, of Virginia Beach, VA, and David, of Framingham, MA; two granddaughters; and two sisters, Elizabeth, of Honolulu, and Eleanor Forest, of Springfield.

Sr. Mary Helen Bradley, C.S.M., 90, died Sept. 30 at the Community of St. Mary Eastern Province convent in Greenwich, NY. She was in the 58th year of her profession.

Sr. Mary Helen trained as a "baby nurse" at St. Mary's Free Hospital for Children, New York City, and care for children there for more than five years before entering the novitiate. After profession she was sent to the Sisters' Mission and Orphanage in Sagada, Philippines for four years. Most of the rest of her life in the community was as infirmarian, caring for more than two generations of sisters in their old age.

The Rev. **Sheldon M. Smith**, 82, retired rector of Washington Memorial Chapel, Valley Forge, PA, died Aug. 31 at Kindred Hospital, Havertown, PA, of an infection.

Born in Chicago and raised in Tulsa, OK, Fr. Smith served in the Navy during World War II. He went on to graduate from Northwestern University and Seabury-Western Theological Seminary. Following his ordinations in 1956 in the Diocese of Chicago as deacon and priest, he was curate of Trinity, Highland Park, IL, 1956-58; curate of St. Mark's, Evanston, IL, 1958-59; vicar of St. Anselm's, Park Ridge, IL, 1959-65; and rector of Washington Memorial Chapel, 1965-91. He retired in 1991. He was a member of several committees in the Diocese of Pennsylvania and was a former member of the Living Church Foundation. Fr. Smith is survived by his wife, Mary; two daughters, Mary Bluder and Margaret Schmidt; and two grandchildren.

Other clergy deaths as recorded by the Church Pension Fund:

William A. Boardman	86	Sewanee, TN
Arthur Goodwin	76	Hartford, CT
Earl D. Heverly, Jr.	82	Anaheim, CA
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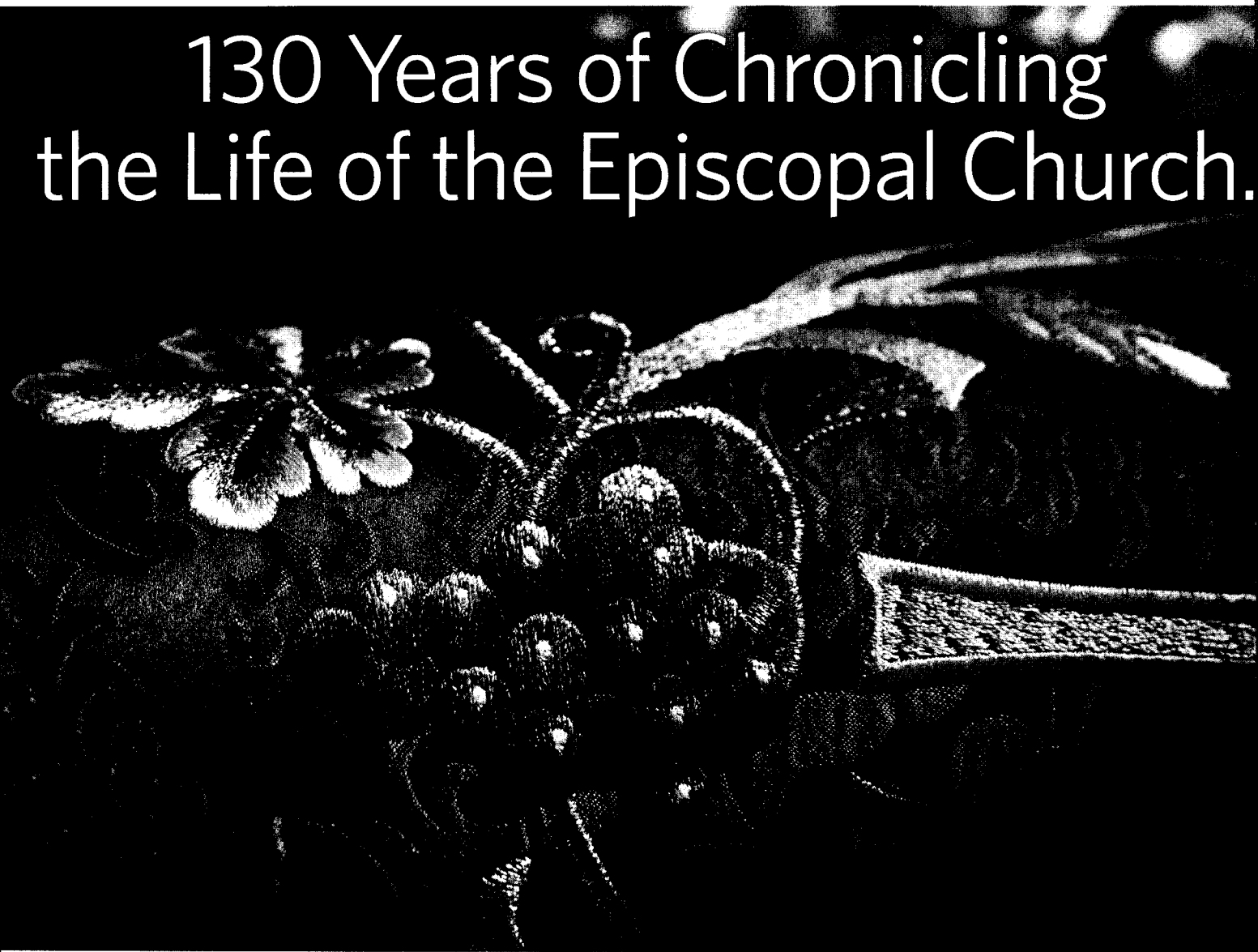
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