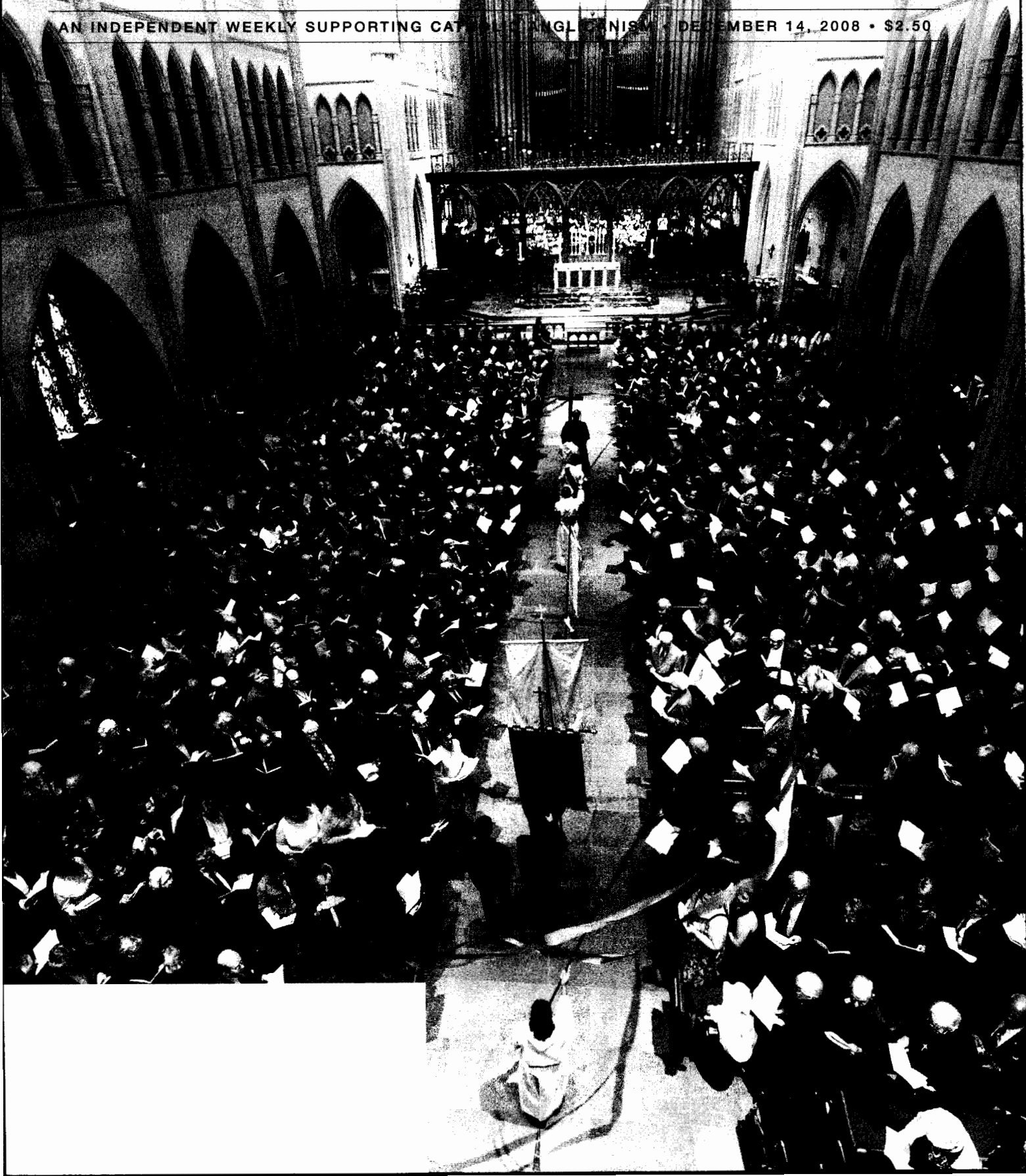


Texas Consecration

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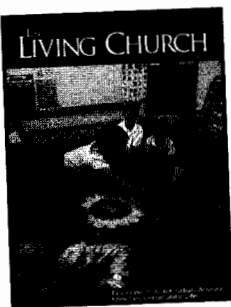




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### Opinion

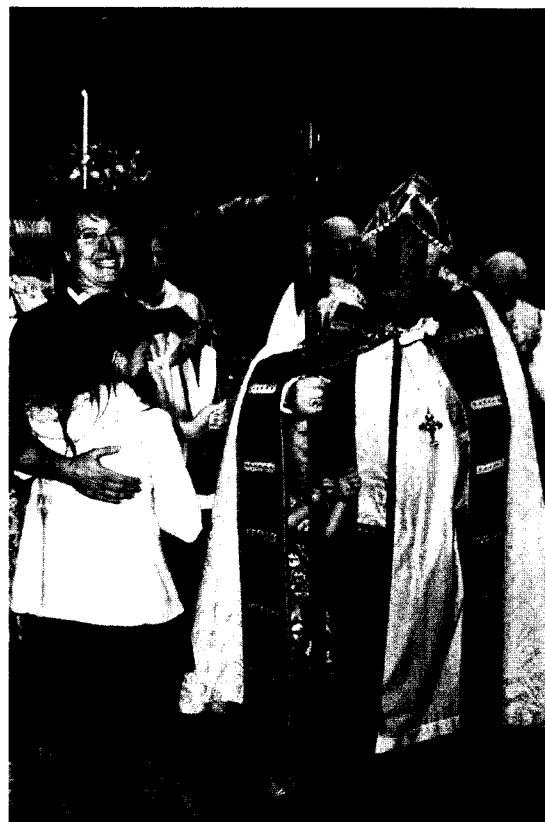
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St. Martin's Church, Houston, Texas, was the site Nov. 22 for the consecration of the Rev. Canon C. Andrew Doyle as Bishop Coadjutor of Texas [p. 6].



Carol Barnwell photo

The Rt. Rev. C. Andrew Doyle and his family at the service of his ordination and consecration as Bishop Coadjutor of Texas.

5



6

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## SUNDAY'S READINGS

# Pointing to the Lord

*'He came as a witness to testify to the light...' (John 1:7)*

### The Third Sunday of Advent (Year B), Dec. 14, 2008

**BCP:** Isaiah 65:17-25; Psalm 126 or Canticle 3 or 15; 1 Thess. 5:(12-15)16-28; John 1:6-8, 19-28 or John 3:23-30

**RCL:** Isaiah 61:1-4, 8-11; Psalm 126 or Canticle 3 or 15; 1 Thess. 5:16-24; John 1:6-8, 19-28

Leafing through either a daily newspaper or the phone company's Yellow Pages, one invariably encounters ads with little fish symbols or even crosses included with the copy. It's almost as though the placers of these ads are trying to cash in on their association with Jesus — and, of course, some of them are. Even more blatantly, an outfit called Christian Mortgage, located in a major city, recently touted on so-called Christian radio a product it referred to as a "smart loan" — a variable rate, negatively amortizing, property-backed obligation. The company's owner, moreover, a self-styled "pastor," had the gall to identify what he was doing as a "ministry!"

One need not look far in the modern world to see people using their Christian faith to gain some sort of personal advantage over others. For the past 30 or so years politicians have been pandering to the religious far-right, often with electoral success. Bookstores and TV outlets proclaim institutional faith, unlicensed psychotherapists practice in the name of Jesus, and salespeople regularly abuse their church membership by reducing it to a means for finding business leads. Is nothing sacred?

In today's gospel, John the baptizer models a relationship with Jesus which is totally at odds with what we're used to. There's no hint here

that through it John seeks any advantage at all — and this is one who is a blood relative of the Savior. Denying that he's holy by association, claiming not to be a worker of miracles, and refuting any claim to religious authority, John's humility is overwhelming. "Who are you? Let us have an answer for those who sent us," demand the Levites. "He said, 'I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said.'" "Among you stands one whom you do not know, the one who is coming after me; I am not worthy to untie the thong of his sandal." John identifies himself simply as one who calls attention to the Lord.

For all of us who try to use Jesus as a means of glorifying ourselves, today's gospel suggests a better way of living in relationship with the Savior. Instead of his bringing attention to us, we're called to live our lives in such a way that we call attention to him. We do that when, in his name, we feed the hungry and clothe the ragged and comfort the sick. We do it as we love others with his own love — when others see in our actions not us, but him into whose body we have been grafted through the water of baptism.

This gospel calls us to emulate John in constantly calling attention to Christ.

### Look It Up

How does Paul's sermon in Acts 17:22-31 point beyond himself and give glory to the Lord?

### Think About It

What have I done today to steer others toward the glory of God?

### Next Sunday

#### The Fourth Sunday of Advent (Year B), Dec. 21, 2008

**BCP:** 2 Sam. 7:4,8-16; Psalm 132 or 132:8-15; Rom. 16:25-27; Luke 1:26-38

**RCL:** 2 Sam. 7:1-11, 16; Canticle 3 or 15 or Psalm 89:1-4, 19-26; Rom. 16:25-27; Luke 1:26-38

# Abilene Rector Elected Bishop of Northwest Texas

A special electing convention Nov. 22 in Lubbock chose a local rector to be the next Bishop of Northwest Texas. The Rev. James S. Mayer, rector of Church of the Heavenly Rest in Abilene, Texas, since 1995, was elected on the second ballot from a field of four nominees.



Fr. Mayer

Fr. Mayer was just six votes shy in the lay order of being elected on the first ballot. Needing 71 votes, he received 65. In the clergy order, he needed 24 votes and received 34. On the second ballot he received 90 votes in the lay order and 38 clergy votes.

The Rev. Ronald D. Pogue, rector of Trinity Church, Galveston, Texas, was second on the first ballot with 33 lay votes and eight clergy. The Rev. J.

Christopher Roberts, rector of St. Martha's, Papillion, Neb., came in third with 26 lay votes and four in the clergy order. The Rev. Stephen F. Zimmerman, rector of the Chapel of St. Andrew in Boca Raton, Fla., received 17 lay votes and one clergy vote in the first ballot. A fifth nominee, the Rev. C. Christopher Thompson, rector of Eastern Shore Chapel, Virginia Beach, Va., withdrew from the election about 10 days ago.

Fr. Mayer is a graduate of Texas Tech University and the Episcopal Theological Seminary of the Southwest. He was ordained priest by the Bishop of Dallas in 1993 and served as assistant at St. James, Texarkana, 1992-1994. He was associate rector at Heavenly Rest for about a year before accepting a call to be rector. He and his wife, Katharine, have two grown children and one grandchild.

In one of his last official appear-

Northwest Texas				
Ballot	1		2	
C = Clergy; L = Laity	C	L	C	L
Needed to Elect	24		71	
Mayer	34	65	38	90
Pogue	8	33	7	38
Roberts	4	26	2	12
Zimmerman	1	17	0	1

ances before the entire diocese as bishop, the Rt. Rev. Wallis Ohl presided over the election. He previously announced his intention to resign effective Jan. 1. Assuming that a majority of standing committees and bishops with jurisdiction consent to his election, Fr. Mayer will be consecrated March 21 in Lubbock.

# Bishop Iker Describes Action by P.B. as 'Irrelevant'

A letter inhibiting the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, and documents supporting her reasons were issued by Presiding Bishop Katharine Jefferts Schori on Nov. 21. Bishop Iker, whose diocesan convention voted overwhelmingly to leave The Episcopal Church and affiliate with the Anglican Church of the Southern Cone on Nov. 15, issued the following response to the Presiding Bishop's announcement:

"Katharine Jefferts Schori has no authority over me or my ministry as a Bishop in the Church of God. She never has and she never will," he said. "Since Nov. 15, both the Episcopal Diocese of Fort Worth and I as the diocesan Bishop have been members of the Anglican Province of the Southern Cone. As a result, canonical declarations of the Presiding Bishop of The Episcopal Church pertaining to us are irrelevant and of no consequence."

The inhibition, which required the consent of the Title IV [disciplinary] Review Committee, is actually the third

submission that Bishop Jefferts Schori made to inhibit Bishop Iker. On two separate occasions the Presiding Bishop's chancellor, David Booth Beers, wrote the committee on behalf of the Presiding Bishop, seeking to have him removed along with Bishop Robert Duncan of Pittsburgh during the fall House of Bishops' meeting.



Bishop Iker

"The Presiding Bishop finds the attached materials problematic because they reveal concrete steps taken by Bishop Iker that demonstrate his persistent position that the diocese may choose whether or not to remain a constituent part of The Episcopal Church, a choice that it does not have the authority to make under the church's constitution; his conviction that the diocese has no choice other than to depart from The Episcopal Church; and his intention to lead the diocese out of the church and into

affiliation with the Province of the Southern Cone," wrote Mr. Beers in a 64-page document sent Aug. 26 to the Rt. Rev. Dorsey Henderson, Bishop of Upper South Carolina and chair of the review committee. This document was appended on Sept. 12, with additional statements of an allegedly incriminating nature against Bishop Iker.

In previous actions against Bishop Duncan and Bishop John-David Schofield of the Anglican Diocese of San Joaquin, Bishop Jefferts Schori moved to de-recognize the elected standing committees of those dioceses and replace them with loyalists who voted against disaffiliation from The Episcopal Church at the diocesan conventions. In the case of Fort Worth, the standing committee had received no communication as of midday on Nov. 23, nor has it announced Bishop Iker's inhibition. In both Pittsburgh and San Joaquin, at least one member of the original standing committee refused to transfer out of The Episcopal Church.

*Steve Waring*

# Joy Abounds at Texas Service

"I'm as giddy as I can be," said Maggie Vaughn, a member of Trinity Church, Houston, at the ordination and consecration of the Rev. Canon C. Andrew Doyle as Bishop Coadjutor of Texas. Her excitement and joy at the event were echoed by representatives of the 154 congregations in the Diocese of Texas who were among the 1,700-plus participants at St. Martin's, Houston, Nov. 22.

Bishop Doyle, who was previously canon to the ordinary of the diocese, was elected by clergy and delegates during a special electing convention in May, and will become the diocesan bishop June 6, 2009, upon the mandatory retirement of Bishop Don A. Wimberly at age 72.

Presiding Bishop Katharine Jefferts Schori served as chief consecrator. Consecrators included Bishop Wim-

berly, along with bishops suffragan Rayford High and Dena Harrison, and retired diocesan bishops Claude E. Payne and Ben Benitez. Nearly two dozen fellow bishops attended and laid hands on Bishop Doyle at the consecration. Bishops Greg Rickel of Olympia, Ed Konieczny of Oklahoma, and Todd Ousley of Eastern Michigan, former priests of the Diocese of Texas, were among them.

"*Es una buen día*," said the Rev. Alejandro Montes, vicar of San Mateo, Houston, one of the presenters at the ordination. "It's amazing. I was very grateful when Bishop Andy asked me to be part [of the service]," he said. "I feel I have a friend who is bishop."

Chester Jones, a board member of St. Luke's Episcopal Health System, of which the Bishop of Texas is chair, said: "It's a great day for the diocese,



Gus Salinas photo

Bishop Doyle was canon to the ordinary in Texas.

for the church and for the people. It begins the passing of the torch from a bishop who is well loved to a young man with great potential."

The service was appropriately "over the top" with bagpipes, banners, brass quartets, jazz groups and a choir representing youth and many congregations, adding to the swells of 80 ranks of St. Martin's Gloria Dei organ.

Through laughter and a few tears, Bishop Wimberly told the new bishop in the sermon that he would continue to deepen in his faith as a bishop and would come to "understand the words of Jesus personally.

"You did not choose this role," he said. "This role was chosen for you ... the story of Jesus is born in you and it will be recognized in your life ... so that when people look at [you] they may look through [you] and see Christ." He said the church had recognized the call to ministry in Andy Doyle on many occasions through his discernment and his ministry.

Bishop Doyle's wife JoAnne, daughters Caisa, 11, and Zoë, 6, joined him as he was vested and presented with the gifts of his new ministry. When Bishop Jefferts Schori presented the new bishop and his family to the congregation, the church erupted in an extended standing ovation. His voice broke with emotion as he offered his thanks to Bishop Wimberly and after a brief moment, he continued, "I have loved serving with you and look forward to every precious moment I will have with you before you retire."

Steve Waring

Carol E. Barnwell

## Bishop Bennison: 'Charges Are Not True'

The Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, has expressed remorse for the emotional trauma inflicted on a teenage girl who was sexually abused by his brother at a California parish where Bishop Bennison served as the rector in the 1970s. But he maintains the charges against him "are not fair and are not true."

A nine-member church court ruled unanimously in October that Bishop Bennison should be deposed from ministry in The Episcopal Church for failure to report his brother and to protect the girl.

"This was a terrible, monstrous sin," Bishop Bennison told THE LIVING CHURCH. "I have always expressed remorse for my direct responsibility in this tragedy, especially hiring my brother as the youth director, inadequately supervising him, and not thoroughly investigating the situation when it was first brought to my attention in 1976."

On Nov. 12, Bishop Bennison's defense counsel argued before an

ecclesiastical court in Philadelphia that its verdict and sentencing were flawed, and that its recommendation that the bishop be deposed was too severe.

Bishop Bennison was frustrated with the ecclesiastical court process, which he said made it virtually impossible for him to reach out to the victim's family during the trial.

The court may modify the deposition sentence to admonishment or temporary suspension.

Bishop Bennison said new evidence has come to light since the trial, and he intends to appeal the verdict once the final sentence is handed down.

"I love the church and I don't want it to be unjust," he said. "The Presiding Bishop repeatedly urged me to resign and make this all go away. That is the way that the church worked too often in the past. This is not just about me. It is about the integrity of the church.

"The charges are not fair and they are not true," he said.

## Mixed on Use of RCL

The convention of the Diocese of **New York** adopted a resolution to petition General Convention to grant continued use of either the lectionary found in the 1979 Book of Common Prayer or the Revised Common Lectionary indefinitely. Convention met Nov. 15-16 at a hotel and convention center in Mahwah, N.J.

In 2006, the 75th General Convention directed that the Revised Common Lectionary (RCL) become the official lectionary of the church effective on the First Sunday of Advent, 2007. General Convention also made a provision that year for continued use

of the prayer book lectionary “for purposes of orderly transition, with the permission of the ecclesiastical authority until the first Sunday of Advent, 2010.”

However, the explanation approved by convention notes that “there is not a broadly based consensus in the Diocese of New York that favors the Revised Common Lectionary over the lectionary found in the 1979 Book of Common Prayer. Rather, since the adoption of the Revised Common Lectionary in 2007, it has become clear that well-reasoned preferences for both lectionaries are found among the church and clergy of the diocese.”

While recognizing the action of

General Convention, and the new place of the RCL in The Episcopal Church, the Rt. Rev. Mark Sisk, Bishop of New York, has asked that the 1979 BCP lectionary be used at all occasions in which he makes an episcopal visitation to a congregation of the diocese, and he has given blanket permission for any and all churches to continue using the prayer book lectionary through the First Sunday of Advent 2010.

Convention adopted several other resolutions including one that calls on “the governor and the legislature of the State of New York to ensure civil marriage equality in this state by enacting the necessary legislation to permit same-sex couples to marry.”

None of the approved resolutions produced extended debate, but approval of the \$13.3-million budget as presented was approved only after Bishop Sisk spoke in favor of it. The budget, which represented an increase of more than \$880,000 over the previous year, was prepared last summer, before the severe financial downturn affected Wall Street.

In other convention news, the Rt. Rev. E. Don Taylor, Vicar Bishop for New York City, announced his intention to resign during the coming year.

## First Impressions

At his first convention as Bishop of **Maine**, the Rt. Rev. Stephen Lane told delegates he will look at ways to make diocesan structures and administration as responsive as possible to the diocese’s health and needs. Convention met Oct. 24-25 in Bangor.

Bishop Lane said that while he finds great joy in meeting the people of the diocese on his visits to parishes, “everywhere I go, I encounter concerns about aging congregations and shrinking budgets. People are very concerned about the future of their churches, and so am I.” He noted that of the diocese’s 66 congregations, “we have a total of 29 full-time clergy positions.” He said 26 congregations

(Continued on next page)



Archbishop of Canterbury Rowan Williams (right) and Sir Jonathan Sacks, Chief Rabbi of the United Hebrew Congregations of the British Commonwealth, along with other religious leaders (above) pay respects to the victims of the Holocaust during a one-day visit to the former Nazi camps of Auschwitz-Birkenau in Poland on Nov. 14. The visit was in conjunction with The Holocaust Educational Trust and demonstrated the stand against the extremes of hostility and genocide which Auschwitz-Birkenau represents and which are represented in Cambodia, Bosnia, Rwanda and other locations more recently. The religious leaders also visited Oswiecim, the town where the Auschwitz death and concentration camps were located and where before the war, 58 percent of the population was Jewish.

David Brownlie-Marshall/ACNS photo



## Maine

(Continued from previous page)

receive diocesan grants-in-aid.

"It may be that the era of comfortable, stable churchgoing is over in America," he said.

He called the diocese to take part in "an extended conversation considering what God is calling us to do in the Diocese of Maine. It's a conversation that should engage all diocesan standing bodies and every congregation."

Bishop Lane also acknowledged the financial crisis and its impact on the state. "I know we all feel the financial strain," he said. "I want to reassure you that we already have in place the mechanisms we will need to respond to these hard times."

In spite of these challenges, Bishop Lane said he's been "very encouraged by what I've experienced since coming to the Diocese of Maine." In the midst of change, he said, "the people of the Diocese of Maine are remaining steadfast in their commitment to their church and to their neighbors."

Delegates adopted resolutions designating the first Sunday in Lent as Episcopal Relief and Development Sunday and called for the repeal of General Convention Resolution B033, urging rejection of "interference from outside the convention that would attempt to affect its parliamentary process or negate the polity of the Episcopal Church." Resolutions on clergy and lay compensation also passed.

The diocese approved a balanced budget of \$2.1 million in 2009, an increase of about 1.3 percent over the 2008 budget.

## 'On a Mission From God'

Drawing on a theme popularized by the Blues Brothers 30 years ago, Bishop Robert Fitzpatrick challenged delegates to convention in the Diocese of **Hawaii** to be "on a mission from God," a discipleship journey focused on action. Convention met Oct. 24-25 at St. Andrew's Cathedral, Honolulu.

"Every church is a missionary outpost in carrying the gospel of Jesus, and we need help from one another,"

Bishop Fitzpatrick said. "During economic hard times, the church giving continues. Don't worry. The diocese is focused on spreading the good news in Hawaii." Part of that focus is a commitment to make Kapolei, the fastest-growing area in the state, the site of the first Hawaii church plant in 40 years.

His mission-centered message was echoed by the Rt. Rev. John Gray, Bishop of the Maori Anglican Church of New Zealand. "We can't run away from the mess of the church, and we need to change it," Bishop Gray said.

## Philippine Relationship

The Rev. Lynette Schaefer, vicar of Grace Church, Hoolehua, and the Rev. Joseph Carr, rector of Calvary, Kaneohe, co-chairs of the diocese's "Home to Compassion" project to achieve the U.N. Millennium Development Goals, introduced a video presentation that showed, in part, clergy from the diocese meeting for the first time with children in the Philippines sponsored by the diocese.

In convention business sessions, the budget had been previewed and discussed at several pre-convention regional meetings around the diocese, so delegates were able to pass a balanced budget of \$2.5 million without discussion. The minimum clergy compensation and benefits policy for 2009 did generate significant discussion, however. The 5-percent increase adopted was smaller than the 7.5-percent increase planned.

Bishop Fitzpatrick noted that his office had streamlined its budget, and he asserted that the diocese has been in the black for years and "if the church is not spending all its money, then it is doing something wrong."

## Attendance Down

For the first time in eight years, the Diocese of **Dallas** was not able to report an increase in average Sunday attendance when clergy and lay delegates gathered for the annual convention, which met at Southfork Ranch in Parker, a suburb of Dallas, Oct. 17-18.

Still far more good news than bad is

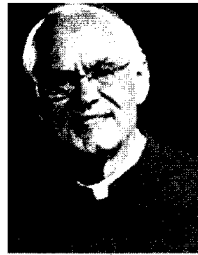
being heard and witnessed to as the diocese presses on, the Rt. Rev. James M. Stanton, Bishop of Dallas, told delegates, staff members, guests and exhibitors. It was the third time the diocese gathered for its annual convention at the green, sprawling, 300 acres of Southfork Ranch, the onetime barony of the fictitious Ewing Family made famous during the CBS-TV program *Dallas*.

In his address, Bishop Stanton called attention to the depositions within the last year of two bishops, the Rt. Rev. John-David Schofield, Bishop of the Anglican Diocese of San Joaquin, and the Rt. Rev. Robert Duncan, Bishop of the Episcopal Diocese of Pittsburgh. Bishop Stanton singled out the House of Bishops for special criticism and described the deposition votes as a worrisome undermining of The Episcopal Church's constitutional protections and rule of law.

Delegates adopted a number of resolutions related to the depositions and other actions mentioned by Bishop Stanton. These include affirming the ongoing episcopal ministry of Bishop Duncan, urging negotiation or mediation as alternatives to lawsuits between parishes and dioceses that withdraw from The Episcopal Church, and disassociating the diocese from The Episcopal Church's membership in the Religious Coalition for Reproductive Choice.

Among other approved resolutions was a canonical one clarifying the authority of the bishop suffragan in the event of the diocesan bishop's death or resignation, one urging that The Episcopal Church increase funding for the Society for the Increase of Ministry, and another "affirming the link between evangelism and corporal works of mercy."

Convention approved a \$3.8-million budget for the coming year which includes an increase of \$147,800 designated for new church plants.



Bishop Stanton

• **More conventions, page 14** •



# Stop Living in the Past

The gospel of salvation would have little meaning were it not for the forgiveness of sins, which is the very reason that Jesus Christ came into the world. The Church teaches that when we are truly repentant of a sin and ask God's forgiveness, it will be granted — and once forgiveness is granted, it is a sin to dwell on that sin or to confess it again unless we commit it again.

A sin forgiven by God is a sin that no longer exists, and our only response to it thereafter should be to move on, rebuild any damaged relationships that it caused, and make a conscientious effort to avoid ever committing it

**If we are only  
now getting  
around to  
repentance  
for that sin,  
then anything  
we do is  
pathetically  
too little  
and too  
late.**

again. To continue to dwell on it and to wallow in guilt is a sin in itself, because it is a denial of God's willingness or ability to forgive. If God has forgiven us, who are we to refuse that forgiveness?

The greatest single sin ever committed by the American people was that of slavery and racial segregation, and we have paid a bitter price for it. That price began with the blood of 600,000 men and boys soaking into the battlefields of the Civil War, and it continued for 150 years of anger, bitterness, cruelty, pain and oppression. With the grace of God, by the 1960s we recognized our guilt and the need to atone and seek forgiveness, and the struggle to rise above our sin began. Since that time countless honorable people have offered everything they have, in some cases even their lives, to heal our society and open it up to

accept God's forgiveness for the sins of the past.

Our society has undergone a transformation in those 50 years — one that in the history of societies has been nothing less than miraculous. Despite the inevitable handful of ignoramuses who will never change, today's America is arguably the least racist society on earth. The fear, distrust, and hatred of those who differ from us is less than that in any other culture. Sad to say, however, our society is also more race-conscious than any other on earth. The search to root out racism has become such a fetish in modern America that

our fervor to find it is not unlike a dog's fervor to find a stinking mess just so he can roll in it. There are those who glory in guilt over the sins of the past, and even worse, there are those who seek to profit from it.

The Episcopal Church, which should understand and teach the doctrine of the forgiveness of sins, is every bit as guilty of this as the rest. We are once again dwelling on apologies for the sin of slavery and oppression, and this raises a serious question. If we are only now getting around to repentance for that sin, then anything we do is pathetically too little and too late. If we have truly repented for it in the past, then by what arrogance do we approach God as if he has not already heard

our plea and forgiven us? Do we or do we not believe in the forgiveness of sins?

"Though your sins be as scarlet, they shall be as white as snow ... but if ye refuse and rebel, ye shall be devoured with the sword" (Isaiah 1:18ff.).

Living in the past does nothing to make our sins go away, and stirring up the pain of the past accomplishes nothing but to muddy the future. If God has forgiven us, we must forgive ourselves. If he has not, then we are truly lost. Pray that we can learn to accept God's grace, and move on and rebuild, instead of obsessing about the past and thus tearing apart the future.

*Our guest columnist is the Rev. Richard R. Losch, a retired priest who lives in Livingston, Ala.*

*Did You Know...*

**The website for St. Luke's Anglican Church, Aburi, Ghana, lists "Daily Morning Mass, 5:00 a.m. Monday-Friday."**

*Quote of the Week*

**The Rt. Rev. Gladstone B. Adams, Bishop of Central New York, in his convention address, on faith: "If this faith of ours is going to be a living one, we have to let go of the idea of Christianity as religion, which I understand to be a system of rules and regulations to get people to believe a certain way that we have deemed acceptable."**

## Richness of Ember Days

Often overlooked in the preparations for Christmas are the Ember Days, which occur this week. On Wednesday, Friday and Saturday, the church observes these historic days now listed in the 1979 prayer book as “days of optional observance.” Ember Days occur four times a year in the church calendar, on the Wednesday, Friday and Saturday that follow the First Sunday in Lent, the Feast of Pentecost, Holy Cross Day (Sept. 14), and the Feast of St. Lucy (Dec. 13).

These days are observed as days of prayer for those who are to be admitted to holy orders, and that the church may choose suitable persons for the ordained ministry. When these days are observed (they may be transferred to a time related to local or diocesan ordinations), they are designated as days of fasting.

Originally, in pre-Christian times, these days were associated with the land, with prayers offered for planting and harvest. Later, Christians made them times for ordinations, with prayer and fasting for those being ordained. In many places, candidates and postulants for holy orders correspond with their bishops during the Ember Weeks in order that the bishop can be apprised of their spiritual development.

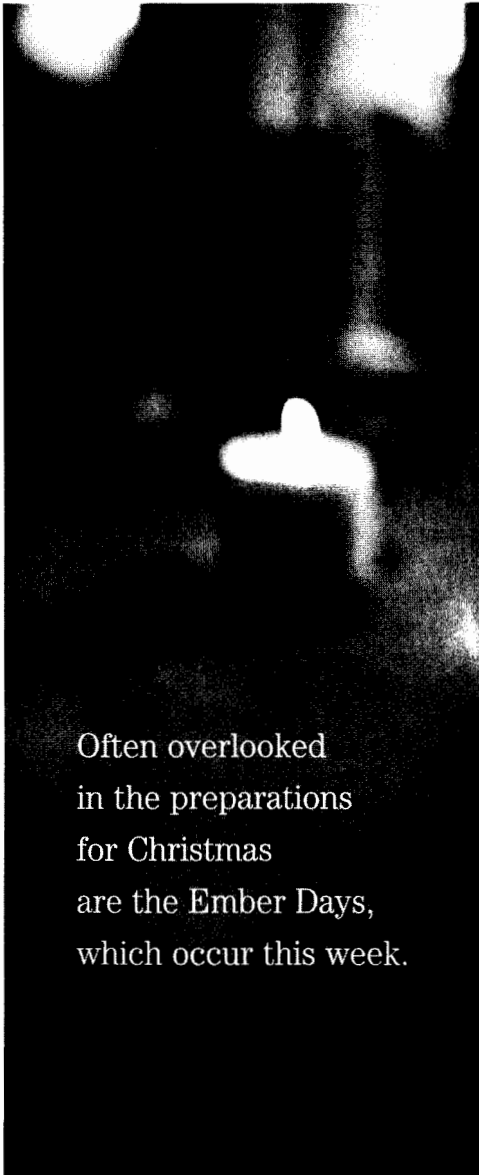
At a time when much of the church is losing much of its rootedness, the Ember Days are an element that presents the faith. If we truly live the church year, we have not only an intellectual experience of the faith, but an experiential one as well. The Ember Days add a richness to our catholic faith.

## Turning Back to God

Even though it is not one of the principal themes of Advent, it is difficult to avoid the word “forgiveness” this week. It appears prominently on the pages of this issue. In the Reader’s Viewpoint article, a priest from the Diocese of Pennsylvania makes a strong case for the need to forgive. And in a Guest Column, a recently retired priest explores the doctrine of the forgiveness of sins in respect to the sin of slavery.

During Advent, we not only prepare ourselves for Christmas, we also prepare for our final encounter with Jesus. John the Baptist warns of the need to repent — to change and start over again. We may do this by becoming aware that through sin, we have failed to become the persons God wants us to become. We may recognize the need for our sins to be forgiven, and for us to forgive the sins of others. The collect for the Third Sunday of Advent recognizes this: “... we are sorely hindered by our sins.”

Advent is a wonderful time to extend forgiveness to others. While we wait for the coming of our Savior in his nativity and for his coming again in great glory, we can reflect on how we are hindered by our sins and take steps toward turning back to God. Let us forgive others as we have been forgiven.



Often overlooked  
in the preparations  
for Christmas  
are the Ember Days,  
which occur this week.

# Practicing Forgiveness



**Why is it so  
hard for us  
as Christians  
to practice  
what we  
preach?**

## READER'S VIEWPOINT

By William O. Hesse

**S**erving in the Marine Corps for many years taught me many things. One important thing I learned is when there was a conflict and a resolution, one needed to show peace right away. Don't show guns in the streets if you are trying to promote peace. Otherwise there is still a fear.

God does the same thing. When Jesus came back to the 11 disciples after he had risen from the dead, he came not with fists clenched because they had abandoned him, but rather with open hands that showed forgiveness. This allowed the disciples to save face, and to see forgiveness lived out.

This lesson can be applied to the problems we are seeing in The Episcopal Church. If a parish wants to leave because of theological or ideological differences, let it go! As a matter of fact, sell the church to the dissenters for \$1 if money is a worry. If a diocese wants to leave, sell it for \$10. What is there to lose? When we finish this ebb and flow of our growth as a denomination, that parish or diocese may want to return after reason comes back into play. Let them pay the \$1 or \$10 and they are back in. Instead of wasting so many saints' investments in Christ's Church, use the money to feed the homeless or pay heating bills for poor parishes. Start showing the wounds of Christ as a denomination rather than the clenched fists of those who drove those rusty nails into our Lord's hands.

I know this isn't in the lectionary, but perhaps we need to read more of Jesus' words in the sermon on the mount when he states, "In everything, do to others as you would have them do to you; for this is the law and the prophets" (Matt. 7:12).

The hierarchy of The Episcopal Church should be ashamed for coming to parishes and asking for donations to further the church, and then using that money to sue each other. My parishioners and I send our offering to spread the gospel, not to have someone miss out on learning more about Christ because someone in authority has used that money to sue a church or diocese for their properties — suing over property, suing over what George Carlin called "stuff." To me, this is a sign of where our priorities are. God must be angry at us for

(Continued on next page)



**What is  
more  
important,  
vengeance  
or God's  
blessing?**

(Continued from previous page)

this. He is so angry that we are drying up as a church. He is drying up the vineyard so that those we go to aren't going to take us seriously.

As a church, we need to take scripture seriously. For example: "But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile (Matt. 5:39-41).

Why is it so hard for us as Christians to practice what we preach? Or is it that this is not what we preach? Give them the building and pray for them. What is the big deal? Could it

be that we have a lawyer on the council of every diocese but not an evangelist? I may be a simple old Marine now serving as a parish priest, but I think I get it. I get it that we are not doing what we are told to do in scripture.

In addition, there is the matter of forgiveness. I'm not referring to a discussion group or a dialogue so that we waste more time, but really getting down on your knees and praying the Lord's Prayer and meaning it. Listen to the words! Forgive others as you want to be forgiven. As a Marine, I lived a life of violence and tribulation, but to all who had hurt me or disliked me, I took Gandhi's words to heart: "Forgiveness is a virtue of the brave." I have forgiven all, and every day I make an active choice to forgive just as I made a choice to love someone and a choice to believe that Christ Jesus came to save me from my sinfulness. We must forgive those who do not think like us or pray like us. We must forgive them without reservation.

In the sermon on the mount, Jesus states plainly after he taught the disciples, "For if you forgive others their trespasses, your heavenly Father also will forgive you; but if you do not forgive others, neither will your Father forgive your trespasses" (Matt. 6:14-15).

So I pose this final question to all who are in any kind of litigation within our church, or to those who are holding a grudge against another brother or sister in Christ: What is more important, vengeance or God's blessing? Either drop your guns or feel God's wrath upon everything in your life. □

*The Rev. William O. Hesse, Sr., is the rector of St. James' Church, Prospect Park, Pa.*

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

**An 'Honest Label'**

Understanding the deposition without trial of Bishop Robert Duncan by the House of Bishops [TLC, Oct. 5] is easier when that process is given an honest label. It was, in procedure and substance, an ecclesiastical bill of attainder.

A bill of attainder was, in English legal history, a legislative procedure to convict, and usually condemn, a subject. The usual penalty was death and forfeiture of property. The process was popular with the Tudor monarchs who used it to deal with political enemies. It avoided the problems created by defense evidence because the only relevant evidence was that supporting conviction. Some bills were passed without any evidence.

The last bill of attainder was to condemn Lord Edward Fitzgerald, a leader of the 1798 Irish rebellion, and by that time there was no question of the procedure being used in this country. The U.S. constitution provided that "No bill of attainder or *ex post facto* law shall be passed" (Article I, Section 9, Subdivision 3). Our state constitutions contain identical language even though, by this date, not one person in 1,000 could define the thing. The process is so odious and repugnant to American consciences that there is no question of its reintroduction – except by the House of Bishops, which has done just that. Deposition is, as noted by Bishop Edward Little II of Northern Indiana, "ecclesiastical death," and the object of the exercise is forfeiture of property.

It is an ironic feature of the modern, "progressive" TEC leadership that it will embrace any procedure, however outdated and however doubtful in law or logic, to advance its agenda. It is well that they have not thought of reintroducing the stake. Fortunately, aside from it being criminal homicide, the stake doesn't seem probable because burning recalcitrant clerics would increase global warming and flood another island in the South Seas.

*(The Rev.) Douglas Buchanan  
Trinity Memorial Church  
Lone Pine, Calif.*

**Similar Tactics**

Of course, the proponents of female priests and homosexual practices are alike in their advocacy of gender interchangeability, but have you noticed how similar their tactics are? Both have gone out on their own without waiting for an Anglican (much less a generally catholic Christian) consensus and are apt to treat these issues as much (or even more) as civil rights than as theological ones.

It is their "schism is worse than heresy" line with respect to those departing The Episcopal Church over either one or both of these issues that really ties them in knots. Assuming that they have a knowledge of church history, they are thereby ask-

ing for reunion with Rome (a strange position for an Anglican liberal). But, of course, Rome maintains a traditionalist position on both these issues.

*Wallace Spaulding  
Arlington, Va.*

## Universal Primacy

The Rev. Bjorn Marcussen [TLC, Oct. 19] takes issue with the teaching of Vatican II that "the Church of Christ subsists in the Catholic Church, which is governed by the Successor of Peter and the bishops in communion with that successor, although many elements of sanctification and truth can be found outside of her visible structure" (Constitution on the Church, No. 8).

He contrasts this, in his view, faulty ecclesiology with the theological position of Greek Orthodox theologian John Zizioulas, that "the fullness of the Catholic Church exists in the local church (diocese or province) and the catholicity of the one Church expresses itself in the communion of local

churches with one another."

Several ecclesiological studies show that there is no basic conflict between the two positions. Vatican II teaches (On the Church, No. 23): "In and from such individual (local) churches (with their bishops) there comes into being the one and only Catholic Church (universal)." Both Vatican II and Dr. Zizioulas acknowledge the Church as local, regional and universal. The various Orthodox primacies testify to this truth.

The difference emerges in evaluating the basis of these primacies and how they work in practice. The universal primacy of Rome, freely admitted by the ancient Church Fathers, means, in catholic teaching, that one local church (Rome) with its bishop, among all the local churches with their bishops, has a God-given leadership (not merely honorary) role. The full understanding of what this primacy involves in terms of responsibilities and authority comes, the Catholic Church believes, with the

living Spirit-guided growth of the Church in history.

As the Church grows geographically universal, can the Roman bishop by virtue of the office given to Peter exercise a universal authoritative role? Can he in specific circumstances be an instrument of that infallibility in believing and teaching with which the whole Church is endowed?

*(The Rev. Msgr.) Daniel S. Hamilton  
Lindenhurst, N.Y.*

## 'Phantom Pregnancy'

The Very Rev. Kevin E. Martin, in his helpful article, "Denying Our Anglican DNA" [TLC, Nov. 23], states that Queen Mary I "died in childbirth." Although she desperately wanted to be pregnant, to the point of exhibiting some of the signs of pregnancy, this proved to be either a "phantom pregnancy" or a miscarriage. She died some time later, most probably of cancer.

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

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## Transformed by Mission

Nearly all of the 100-plus parishes in the Diocese of **Minnesota** participated in a drive to collect shoes for the needy during 2008. The success of that effort, which yielded more than 35,000 pairs of shoes, was a sign of the Holy Spirit at work in the diocese, according to the Rt. Rev. James Jelinek, Bishop of Minnesota. Convention met Oct. 24-25 at the Mayo Civic Center, Rochester.

Writing on the diocesan website following the convention, Bishop Jelinek noted that many people told him before convention that they feared long and difficult debates during business sessions. Thanks to two dynamics, he said, that didn't take place.

"Those who were in disagreement about certain matters came together beforehand and it was clear that we wanted the same things but differed on the way to get there," he said. The other factor was that the diocese's 150

Days of Mission program, especially collecting the shoes, "transformed" the people of the diocese, he said.

A resolution that the compensation for all stipendiary clergy in the diocese be submitted with parochial reports and included in the annual diocesan journal and directory failed.

A resolution that 2009 budgeted expenses be at least 15 percent lower than actual expenses for 2008 was withdrawn. The resolution also would have required an equivalent reduction in revenues derived from the diocesan apportionment. The balanced budget of \$2.4 million that was approved represents a 7.4-percent decrease in expenses and revenue compared to 2008. The budget includes a one-time net reduction of 12 percent in the diocesan apportionment for all organizations. The canon to the ordinary position has been eliminated from next year's budget, and Bishop Jelinek took an 8-percent salary cut. The diocese budgeted to pay its full \$506,400

apportionment to the program budget of General Convention.

A proposed canonical amendment on diocesan staffing was withdrawn and was replaced by a resolution calling for formation of a working group that would create a diocesan council personnel committee as well as personnel policies and guidelines. The replacement resolution on good governance was approved.

There was a scary moment at the convention Eucharist when Bishop Jelinek fell from the stage and landed on his back. Though he was sore for the remainder of convention, x-rays taken at Mayo Clinic after convention adjourned showed no broken bones, and he expects to make a full recovery.

## Brief Convention

The Diocese of **Northwest Texas** held a reception for its bishop, the Rt. Rev. C. Wallis Ohl, Jr., during an abbreviated annual convention Oct. 31-Nov. 1 at the Church of the Heavenly Rest, Abilene.


Bishop Ohl returned from a terminal sabbatical leave to preside at the convention, an action he would repeat about two weeks later to preside at the election of his successor as Bishop of Northwest Texas [see related article on p. 5]. Bishop Ohl had previously announced his intention to resign effective Jan. 1.

The only resolutions considered by convention were courtesy ones. Along with electing officers whose terms were expiring, convention approved a budget of \$1.1 million, about the same amount as last year.

In an interview with the Abilene *Reporter-News*, Bishop Ohl, who was consecrated Bishop of Northwest Texas in 1997, said his successor would be challenged by the local economy, which is declining due in part to the shrinking population in much of West Texas.

"Will we be able to keep [the diocese] working forward in the years and decades to come with smaller towns just drying up?" he said. "That's probably the biggest issue."

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## PEOPLE & PLACES

### Appointments

The Rev. **Michael Blewett** is rector of Christ Church, 1215 State St., Bowling Green, KY 42101.

The Rev. **Mitch Bojarski** is associate at Christ Church, 1215 State St., Bowling Green, KY 42101.

The Rev. **Nigel Bousfield** is rector of St. Mark's, 415 S Main St., Waupaca, WI 54981.

The Rev. **Robert Cristobal** is priest-in-charge of St. Bride's, 1000 Rt. 64 W, Oregon, IL 61061.

The Rev. **Dallas Decker** is vicar of St. Jude's, Paradise Circle, Ocean View, HI 96737.

The Rev. **Aimee Delevett** is rector of Holy Nativity, 275 S Richmond Ave., Clarendon Hills, IL 60514.

The Rev. **Ann Dieterle** is associate at Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043.

The Rev. **David Gibbons** is rector of St. Mark's, 337 Ridge Rd., Barrington, IL 60010.

The Rev. **Steven Godfrey** is rector of St. Martin's, 1095 E Thacker St., Des Plaines, IL 60016.

The Rev. **John Hardman** is associate at Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043.

The Rev. **Heidi Haverkamp** is vicar of St. Benedict's, 909 Lily Cache La., Bolingbrook, IL 60440.

The Rev. **Christopher Heying** is rector of St. Peter's, PO Box 3751, Amarillo, TX 79106.

The Rev. **Paul Jeanes III** is rector of Trinity, 33 Mercer St., Princeton, NJ 08540.

The Rev. **Mike Kyle** is rector of All Saints', PO Box 1012, West Plains, MO 65775.

The Rev. **Emily Mellott** is rector of Calvary, 105 W Maple St., Lombard, IL 60148.

### Resignations

The Rev. **Mark Starr**, as priest-in-charge of St. Matthew's, Mobile, Ala.

### Deaths

The Rev. **John D. Chamblin**, priest of the Diocese of Delaware, died Sept. 13 at his home in Seaford, DE. He was 81.

Fr. Chamblin was born in Herndon, VA. He served in World War II, then graduated from the Episcopal Theological Seminary in Kentucky. He was ordained in the Diocese of Southern Virginia, as deacon in 1961 and as priest in 1962. He was curate at Trinity Church, Portsmouth, VA, 1961-63; associate at Good Shepherd, Norfolk, 1963-68; rector of St. Christopher's, Norfolk, 1968-72; and rector of Good Shepherd, Silver Spring, MD, 1972-90. He retired in 1990. Fr. Chamblin was a continuing education fellow at Virginia Theological Seminary, secretary of the standing committee and chair of the commission on ministry in the Diocese of Washington. In retirement, he formed St. Simon's-by-the-Sea, Sandbridge Beach, VA, and in recent years

was a weekday celebrant at St. Philip's, Laurel, DE. Surviving are his wife, Anne; four children, Virginia Grochowski, of Rocky Mount, NC, John, of Manassas, VA, the Rev. Anne Byrne, of Oakland, MD, and Randolph, of Sterling, VA; six grandchildren; a brother, Ralph, of Albuquerque, NM; and a sister, Ann Izlar, of Durham, NC.

The Rev. **Eugene Van Ness Goetchius**, 87, professor emeritus of biblical languages at Episcopal Divinity School (EDS), died Oct. 3.

Fr. Goetchius earned four degrees from the University of Virginia, and also graduated from EDS and Union Theological Seminary. In 1952, he was ordained to the diaconate and priesthood. He taught at the General Theological Seminary for a time, then joined the faculty at EDS in 1963. He was professor of biblical languages until 1989, when he was named professor emeritus. In recent years, he assisted at St. Peter's Church, Osterville, MA. He is survived by his wife, Ann; four sons, Charles, Kirk, Ned and John; and five grandchildren.

The Rev. **William McLaurine Hall**, 80, retired rector of St. James' Church, Lake City, FL, died Oct. 5.

Fr. Hall was born in Tampa and grew up in Plant City, FL. He was educated at Stetson University, Yale Divinity School, and the School of Theology of the University of the South. He was ordained deacon in 1957 and priest in 1958 in the Diocese of Florida. Fr. Hall was assistant at Holy Trinity, Gainesville, FL, 1956-58; vicar of St. Michael's, Gainesville, 1958-59; vicar of St. Bartholomew's, High Spring, FL, 1959-64; assistant at St. Mark's, Jacksonville, 1964-66; and rector in Lake City from 1966 until 1994, when he retired. He served on various diocesan committees, including the commission on ministry for 18 years, and the Committee on Continuing Education for the Clergy. Fr. Hall had been active in supply ministry since he retired. In recent years, he lived in a retirement community in Dowling Park, FL. He is survived by his daughter, Margaret Zentner, of Monroe, LA; a son, William, of Palatka, FL; two grandchildren; and a sister, Josephine Spears, of Palm Beach Gardens, FL.

*Other clergy deaths as reported by the Church Pension Fund:*

<b>Donald L. Elkins</b>	<b>73</b>	<b>Vacaville, CA</b>
<b>Howard S. Hane, Jr.</b>	<b>84</b>	<b>Chicago, IL</b>
<b>John L. Heckert</b>	<b>74</b>	<b>Ottawa, KS</b>
<b>George B. Lineker</b>	<b>82</b>	<b>Seabeck, WA</b>
<b>Jack S. Lowrey</b>	<b>84</b>	<b>Schulenberg, TX</b>
<b>Mark M. McCullough</b>	<b>83</b>	<b>Lewisburg, PA</b>
<b>William R. Robbins</b>	<b>96</b>	<b>Hamden, CT</b>
<b>Mary R. Stone</b>	<b>72</b>	<b>Highlands, NJ</b>
<b>Don R. Winfield</b>	<b>83</b>	<b>Mesquite, TX</b>

**Next week...**  
*'God with Us'*

## CLASSIFIEDS

### BOOKS

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

**ANNOUNCING:** *Understanding the Sunday Scriptures Year B: A Companion to the RCL.* Order now for Advent. Discounts available! Call Read Mark Press: 800-722-4124. Or e-mail: [Info@ReadMarkPress.com](mailto:Info@ReadMarkPress.com).

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The Rev. Alice Marcum, r  
Sun H Eu 9; Tues Taize 7; Thurs Rosary 4 (Chapel)

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**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
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www.ascensionchicago.org (312) 664-1271  
Sisters of St. Anne (312) 642-3638  
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Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, E&B 4 (1S, Oct-May) 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

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Website: www.TrinityRedBank.org  
The Rev. Christopher Rodriguez, r  
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

## 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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www.trinitywallstreet.org

## 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

Broadway at Fulton  
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.  
www.saintthomaschurch.org (212) 757-7013  
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

## WELLSBORO, PA

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

## CHARLESTON, SC

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

## DALLAS, TX

**CHURCH OF THE HOLY CROSS** 4052 Herschel Ave.  
The Rev. Will Brown, r  
Best little choir in Texas!  
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Call (214) 528-3855 for daily masses.

## MILWAUKEE, WI

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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**  
Anglican Church in America/FIFNA  
1928 BCP/Anglican Missal  
www.stdunstananglican.org (952) 920-9122  
Sun H Eu 8 & 10  
Traditional Worship/Eternal Truths

## LUTHERAN

### 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

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.