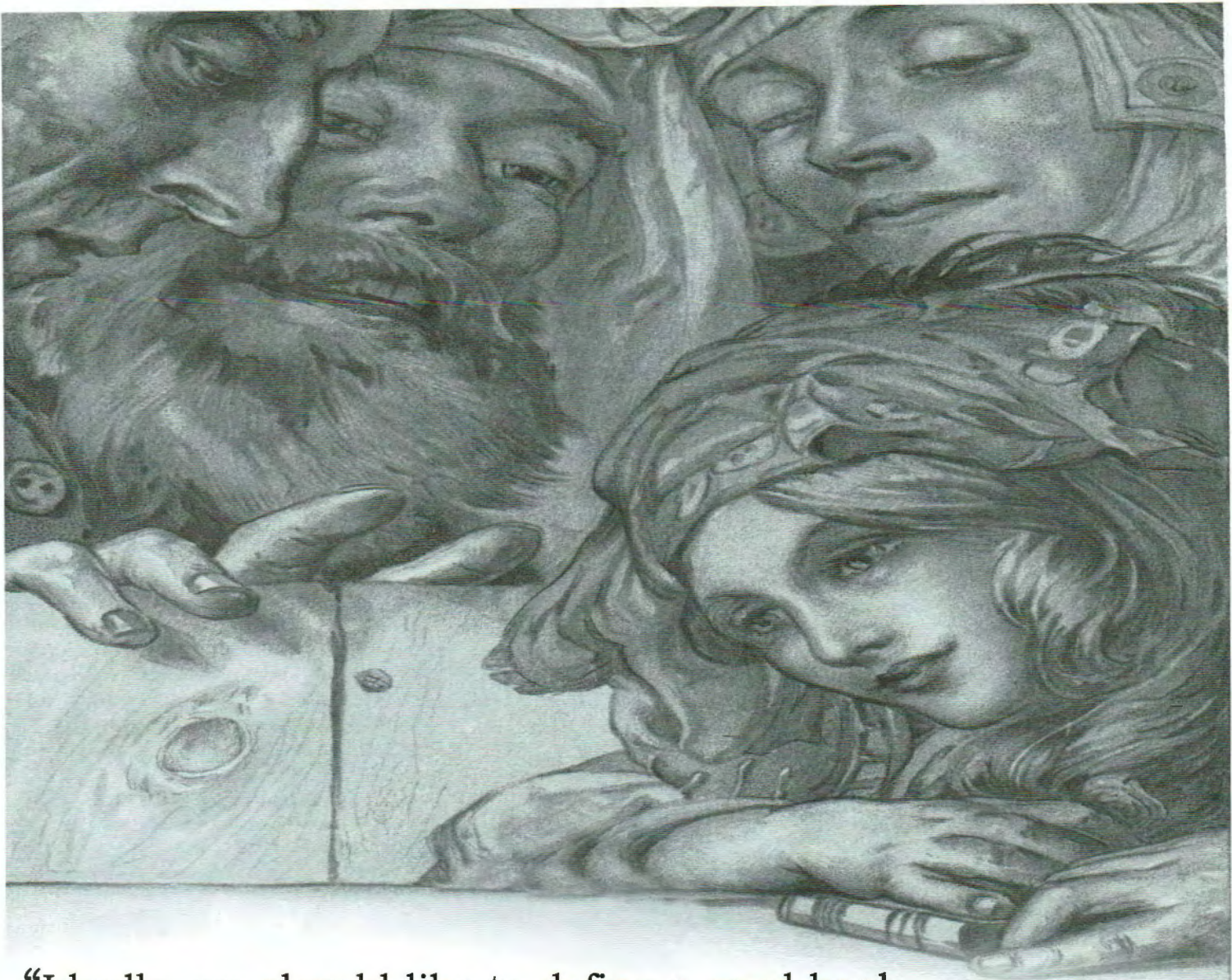


# THE LIVING CHURCH

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## THINKING POSITIVELY IN ANXIOUS TIMES





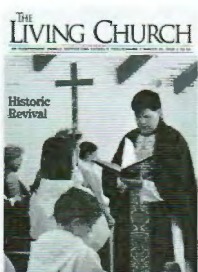
“Ideally, we should like to define a good book as one which ‘permits, invites, or compels’ good reading.”

— C.S. Lewis

## **LENT BOOK ISSUE      March 1, 2009**

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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202.

Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$42.50 for one year; \$62.00 for 18 months; \$90.00 for two years. Canadian postage an additional \$29.18 per year; Mexican rate \$55.42; all other foreign, \$44.27 per year. POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible. ©2009 The Living Church Foundation, Inc.

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Volume 238

Number 5

*THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.*

## THIS WEEK

### News

- 8 Analysis: California, New York  
Cases Watched Nationally

### Features

- 10 The Richness of Candlemas  
BY CHRISTOPHER L. WEBBER

### Opinion

- 12 Guest Column  
The Profound Meaning of Epiphany  
BY STEVEN NORCROSS

- 13 Editorials  
More to Come from California

- 14 Reader's Viewpoint  
Thinking Positively in Anxious Times  
BY GARY NICOLSI

- 16 Letters  
Lack of Understanding

### Other Departments

- 4 Sunday's Readings  
17 Short & Sharp  
18 People & Places

10



13



14



### On the Cover

See page 14

*Solid Oak*  
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**SUNDAY'S READINGS**

**Seeing Ourselves in the Story**

*'Be silent, and come out of him!'* (Mark 1:26)

**The Fourth Sunday after the Epiphany, Feb. 1, 2009**

**BCP:** Deut. 18:15-20; Psalm 111; 1 Cor. 8:1b-13; Mark 1:21-28

**RCL:** Deut. 18:15-20; Psalm 111; 1 Cor. 8:1-13; Mark 1:21-28

It's still very early in the public ministry of Jesus of Nazareth. He's been baptized by John and begun to gather his disciples. Now he walks into the village of Capernaum, finds the synagogue, and starts to teach. He teaches as one who has authority because he is speaking on behalf of the Author. Then he goes on to demonstrate the authority of his words by the power of his deeds. There's a man in the congregation who is possessed by a demon. Jesus commands the spirit to come out of the man, and in a rather dramatic fashion, it does. And everybody is amazed.

If you were to put yourself into this scene, who would you be? Most of us, out of appropriate humility, would not identify with Jesus. And most of us, out of pride, would be equally reluctant to see ourselves as the demon. The majority of us are going to opt for anonymous membership in the crowd of amazed onlookers. It's a pretty safe place to stand.

But there's a veritable treasury of spiritual and practical benefits that is ours for the taking if we're willing to step out and do something a little ... risky. What if we were to put ourselves in the place of the man with an

'unclean spirit'? We would be in touch with our own helplessness in the face of the power of sin and death and evil. We would know our need for a savior, someone on our side who is not only more powerful than any challenge we might confront. We would see a compassionate Jesus whose own heart is broken by the fact that we are "possessed" by a force that prevents us from being the person we were created to be. We would see a powerful Jesus who speaks and acts with an authority that instills terror in anyone or anything that stands on the side of tyranny and oppression, anyone or anything that would seek to "possess" the beloved children of God. We would know ourselves to have been set free from that which possessed us.

When we know ourselves to have been redeemed and made free, we become signs to the world of the in-breaking kingdom of God, and the world is amazed. The world can marvel at the power in which God has acted on our behalf, and people's hearts can be melted to the same liberating love that has set us free.

It all depends on where you see yourself in the story.

**Look It Up**

The gospels are full of stories about Jesus casting out "demons" or "unclean spirits." But in the Acts of the Apostles, Jesus' followers are entrusted with that ministry. See Acts 5:16, 8:7, 19:12.

**Think About It**

The modern mind has difficulty with the idea of demons. Yet, we can certainly be "possessed" by forces from which we need deliverance. What threatens to possess you?

**Next Sunday**

**The Fifth Sunday after the Epiphany, Feb. 8, 2009**

**BCP:** 2 Kings 4: (8-17) 18-21 (22-31) 32-37; Psalm 142; 1 Cor. 9:16-23; Mark 1:29-39

**RCL:** Isaiah 40:21-31; Psalm 147:1-12, 21c; 1 Cor. 9:16-23; Mark 1:29-39

## Saddleback Church Pastor Backs ACNA

The Rev. Rick Warren, pastor and best-selling author, has entered the conflict within The Episcopal Church over title to church property, offering his full support to the breakaway congregation of St. James in Newport Beach, Calif., and the third province movement known as the Anglican Church in North America (ACNA).

In a letter obtained by *Christianity Today* magazine, Pastor Warren offered the former congregation of the Diocese of Los Angeles shelter on the campus of Saddleback Community Church following the Jan. 5 California Supreme Court decision on church property disputes [TLC, Jan. 25]. The influential minister also pledged his congregation's support in planting new ACNA congregations in Orange County.

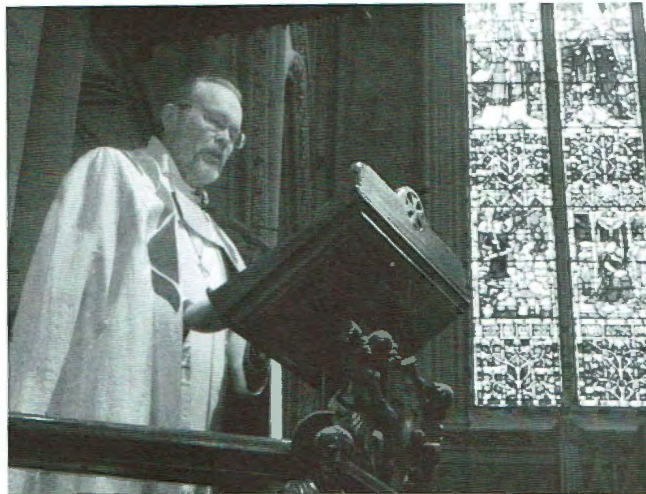
"We stand in solidarity with them, and with all orthodox, evangelical Anglicans," he wrote, and offered the "campus of Saddleback Church to any Anglican congregation who needs a place to meet, or if you want to plant a new congregation in south Orange County."

In the letter, Pastor Warren noted that The Episcopal Church has "already considered me an adversary after partnering on projects with [archbishops] Kolini, Orumbi, and Nzimbi, and writing the *Time* magazine bio on [Archbishop Peter] Akinola."

In November 2005, he shared a platform with the Anglican archbishops of the Global South movement at the "Hope and a Future" Conference in Pittsburgh, organized by Bishop Robert Duncan, and he backed conference leaders' call for The Episcopal Church to return to its doctrinal roots.

The Rev. Richard Crocker, rector of St. James', said he was "encouraged by this sign of support from the Christian community." He was "overwhelmed" that [Pastor] Warren had "graciously offered us space, should we need it," but said the congregation has no immediate plans to move out of its Newport Beach facility.

(The Rev.) George Conger



The Rt. Rev. Mark S. Sisk, Bishop of New York, preaches at Grace Church on Broadway during a service Jan. 11 commemorating the parish's bicentennial. The church has embarked on a \$7.5 million capital campaign to replace the organ and restore the church interior.

Nicole Braun photo

## Bishop Iker Urges P.B. to Cancel Visit

The Rt. Rev. Jack L. Iker, Bishop of the Episcopal Diocese of Fort Worth, and the diocesan standing committee have written to the Most Rev. Katharine Jefferts Schori, Presiding Bishop, urging her not to go through with a scheduled visit for the purpose of presiding at the creation of a rival diocese. The special convention is to include a Feb. 6 reception in Bishop Jefferts Schori's honor.

In November, an overwhelming majority of clergy and lay delegates to the annual diocesan convention in Fort Worth voted to disaffiliate from The Episcopal Church and to come under the temporary oversight of the Anglican Church of the Southern Cone.

"We write to urge you not to bring

### BRIEFLY...

Ending a policy of several years' duration, the Rt. Rev. Robert O'Neill, Bishop of Colorado, **ordained a partnered lesbian**, the Rev. Mary Volland, to the priesthood at Denver's St. John's Cathedral Jan. 10. Ms. Volland is a longtime resident of Colorado who had been a candidate for ordination in the Diocese of Minnesota, where she had been ordained to the transitional diaconate by Bishop James Jelinek. She is an assistant priest at St. Thomas' Church, Denver.

further discord into the Episcopal Diocese of Fort Worth," Bishop Iker wrote Jan. 8. "Visiting a special convention with the expressed purpose of creating a rival diocese is an unprecedented and unwarranted invasion of, and meddling in, the internal affairs of this diocese. You have no canonical authority to do what you propose to do. We ask you to reflect on how you responded to such a visit to your own province from a fellow primate last year."

The Episcopal Church and the Anglican Church of the Southern Cone have consistently maintained that they enjoy full sacramental communion and interchangeability of ministerial orders with each other.

Following the diocese's decision to disaffiliate, Bishop Jefferts Schori declared that she had accepted Bishop Iker's voluntary renunciation from the ordained ministry, a step Bishop Iker vigorously denies having taken. Bishop Jefferts Schori also notified the clergy and lay members of the standing committee that she no longer recognized them as officers of the diocese.

"The actions contemplated by some people in Fort Worth are profoundly uncanonical, and they also prevent needed reconciliation talks from proceeding within this diocese," Bishop Iker said.

"We urge you to focus your pastoral ministry within your own province."



Robert R. Chapman, Jr. photo

Bishop Gene Robinson of New Hampshire greets worshipers after a service of Holy Eucharist on Jan. 12 at St. Mark's Cathedral in Seattle. The icon in the foreground is of St. Aelred of Rievaulx, chosen as a patron saint by Integrity, one of the groups sponsoring Bishop Robinson's visit.

## Bishop Robinson Expects Full Inclusion

The Rt. Rev. Gene Robinson, Bishop of New Hampshire, led more than 300 worshipers at St. Mark's Cathedral, Seattle, in a late afternoon service Jan. 12, the feast of St. Aelred of Rievaulx. The appearance came the same day that news became public that Bishop Robinson would be delivering a prayer during Jan. 18 pre-inauguration festivities in honor of President-elect Barack Obama.

Clark Stevens, a spokesman for the inaugural committee, said Bishop Robinson was invited to present a prayer in Washington, D.C. because he had offered his advice to the Obama presidential campaign and because of his work on behalf of the church.

Bishop Robinson told the Associated Press that he had not yet composed the prayer he would offer at the Lincoln Memorial, but said he would not use the Bible. "While that is a holy and sacred text to me, it is not for many Americans. I will be careful not to be especially Christian in my prayer. This is a prayer for the whole nation."

In his sermon, Bishop Robinson pointed out that monks like St. Aelred are trained to avoid loving anyone or anything in particular. Instead, monk's training is to love everyone the same.

On the other hand, Bishop Robinson said, "God loves each of us particularly and knocks at the door of our hearts."

Later that evening, he spoke about issues of the church to a full house at Seattle's Town Hall. Discussing marriage, he said he would like "civil rights separated from church rites," and encourages priests under his authority to separate civil and religious actions in the Diocese of New Hampshire.

The Rev. Pete Strimer, rector of St. Andrew's Church, Seattle, asked Bishop Robinson if the General Convention in July is time for full inclusion. Bishop Robinson recommended that General Convention say that The Episcopal Church will not leave the Anglican Communion and hopes not to be thrown out of it. The church also should consecrate bishops in same-gender relationships and write blessings for same-gender unions, he said.

Bishop Robinson was also asked about using scientific research to change opinions on the rights of gay, lesbian, bisexual and transgendered people. He said he is not comfortable with the "you are born that way" argument, and that the discussion should be about "why does it matter?"

Robert R. Chapman, Jr.

## Seeking Assets, New Pittsburgh Leadership Files Court Plea

The new leadership of the Episcopal Diocese of Pittsburgh confirmed Jan. 8 that it had filed an amended plea in its existing case before the Court of Common Pleas in Allegheny County. The purpose is to recover assets it says rightfully belong to The Episcopal Church and which are currently held by those members of the Episcopal Diocese of Pittsburgh who are now under the auspices of the Anglican Church of the Southern Cone, based in Argentina.

At Pittsburgh's convention in October, a majority of clergy and lay deputies and most of the elected leaders voted to disaffiliate from The Episcopal Church and realign with the Anglican Church of the Southern Cone.

The Rev. Harold Lewis, rector of Calvary Church, Pittsburgh, told THE LIVING CHURCH that the leadership representing those members of the diocese who did not want to realign have joined a lawsuit that Fr. Lewis and the vestry of Calvary initiated four years ago. The Rev. James Simons, rector of St. Michael's, Rector, Pa., and president of the standing committee for the part of the diocese remaining with The Episcopal Church, confirmed the filing.

### Endowments and Bank Accounts

At issue in the latest filing is access to approximately \$20 million in diocesan endowments and bank accounts, as well as other resources, some not financial, used in conducting day-to-day church business, according to a release by the Episcopalians. The use of church buildings is not directly addressed in the Jan. 8 filing, but leaders of the group remaining with The Episcopal Church said that ownership issue will likely need to be resolved in the future. The group representing The Episcopal Church also accused the departing group of bargaining in bad faith, noting that "attempts to complete an orderly transition of assets to those who remain in The Episcopal Church have been ignored by those who left it."

## Access to Ministry

Clergy and lay delegates to the annual convention in the Diocese of **Missouri** called on General Convention to remove restrictions on the consecration of partnered homosexuals as bishops and to ensure that persons in "same-gender committed relationships" have full access to the discernment process for ministry. A third resolution calls General Convention to authorize the Standing Commission on Liturgy and Music to develop same-sex liturgical blessings for inclusion in the Book of Occasional Services.

Convention, which met Nov. 21-22 at Christ Church Cathedral in St. Louis, also reaffirmed its companion relationship with the Diocese of Lui in the Anglican Church of the Sudan "despite the sometimes painful differences with Archbishop Daniel of Sudan in our understandings of the gospel of Jesus Christ."

During the Lambeth Conference of bishops in Canterbury, England last summer, the Most Rev. Daniel Deng Bul, Archbishop of Sudan, read a letter to members of the media urging The Episcopal Church to find a way for the Rt. Rev. Gene Robinson, Bishop of New Hampshire, to resign. In his address to convention, the Rt. Rev. George Wayne Smith, Bishop of Missouri, said the letter and its aftermath "made for the three worst days of my time at Lambeth — and those days drew a sharp line to show the cultural distances between our two churches." He urged convention not to let cultural misunderstandings that arose undo the good work of the companion relationship.

### Demographic Trends

The bishop devoted much of his address to instilling a sense of urgency over long-term demographic trends which indicate that the diocese is declining, albeit at a slightly less alarming rate than other dioceses.

"The number-crunchers, in fact, tell us that the roots of this decline go back at least 50 years," Bishop Smith said. "In the Diocese of Missouri, our ten-year decline is 6 percent, and our



St. James' Church photo

A guest prepares a cot at the Homeless Hospitality Center located in the parish house at St. James' Church, New London, Conn. The city council recently told the church it would not be renewing the temporary residency permit required to operate the shelter, and the parish is seeking a long-term solution to the shortage of accommodations for the homeless.

five-year decline is 2 percent, and statistically stable in the past few years. These numbers are markedly better than those of the whole church, but they are hardly sustainable. The fact that these numbers in Missouri give us the fourth best of any diocese in the church is itself nothing less than sobering. A decline, and still fourth best — that's embarrassing."

Convention approved a budget of slightly more than \$2.3 million.

## Gaza Conflict Strains Diocese's Resources

The Rt. Rev. Suheil Dawani, Bishop of Jerusalem, recently reported on some of the difficulties that his diocese has endured during the long-running dispute between Israel and Hamas that escalated into full-scale military action in mid-December.

The diocese has 11 hospitals in the Palestinian territories, including the Al Ahli Arab (Anglican) Hospital, one of the few in the Gaza Strip.

"Every day since the beginning of military operations, the hospital has received 20 to 40 injured or wounded patients," Bishop Dawani said. "A large proportion of them require hospitalization or surgery. These patients are in addition to those with non-conflict-related illnesses."

*Episcopal News Service contributed to this report.*

## Milwaukee Bishop Plans Action to Secure Property

The Diocese of Milwaukee will sue the congregation of St. Edmund's Church, Elm Grove, in order to ensure that the church property remains available for worship by Episcopalians, said the Rt. Rev. Steven Miller, Bishop of Milwaukee.

In a letter dated Jan. 4, Bishop Miller wrote that he had been "discourteously rebuffed" when he sought to meet with the parish leadership on several recent occasions and that he was saddened by the decision made by some members of St. Edmund's to "disaffiliate from a diocese where their theological convictions are respected."

"This is particularly disheartening to me as the apostle clearly reminds us that God is not glorified when we go against one another in courts of law," Bishop Miller wrote.

In an article appearing Dec. 31 in the *Milwaukee Journal-Sentinel*, Marsha Ohlgart, senior warden, said the congregation controlled the deed to the rectory and the property, but she was not certain about the deed to the church. When contacted by TLC, Mrs. Ohlgart confirmed that the congregation would not vacate the property without a court order.

*Steve Waring*

## Retired Bishop of Quincy to Serve Anglican Diocese

The standing committee of the Anglican Diocese of Quincy announced that the Rt. Rev. Edward H. MacBurney, Bishop of Quincy from 1988 to 1994, had agreed to serve as an assisting bishop for the diocese on a temporary basis.

Last year, Presiding Bishop Katharine Jefferts Schori charged Bishop MacBurney with abandonment of communion and inhibited him for performing sacramental episcopal acts at an Anglican Church that formerly was part of The Episcopal Church in the Diocese of San Diego. Later the inhibition was lifted and the charges were dropped.

News Analysis:

## California, New York Cases Watched Nationally

By Walter Beaman

**The New York and California decisions fall in line behind other states who have reached the same result.**

Recent opinions of the highest courts of California and New York could have national impact on parishes departing from The Episcopal Church. Both cases held that disaffiliating parishes cannot take their properties with them.

In *Episcopal Court Cases*, filed Jan. 5, the California Supreme Court said that even though St. James' Church, Newport Beach, the departing parish, held legal title to its property, it was subject to a trust for the Diocese of Los Angeles and The Episcopal Church. Thus, on disaffiliation, the properties "reverted to the general church."

The court upheld the so-called "Dennis Canon," adopted by The Episcopal Church's General Convention in 1979 on motion of Bishop Walter Dennis of New York: "All real and personal property held by or for the benefit of any parish, mission or congregation is held in trust for this church and the diocese thereof in which such parish, mission or congregation is located..." (Title I, Canon 7, Section 4.)

Rejecting the parish's argument that a canon adopted in 1979 could not unilaterally impose a trust on property that it had owned since 1947, the court said that "St. James' Parish agreed from the beginning of its existence to be part of a greater denominational church and to be bound by that greater church's governing instruments. Those instruments make clear that a local parish owns local church property in trust for the greater church and may use that property only so long as the local church remains part of the greater church." In other words, when the Dennis Canon became part of The Episcopal Church's "governing instruments," it became binding on the whole church, including the Diocese of Los Angeles and St. James' Church.

The California opinion reinforces

the October 23, 2008, decision by New York's Court of Appeals concerning All Saints' Anglican Church, Irondequoit, which disaffiliated from the Diocese of Rochester. The New York Court held that the 1979 Dennis Canon was binding on All Saints' because although the parish had existed since 1927, it consented by becoming a parish of The Episcopal Church to abide by all canonical enactments of the church, including those enacted later. The court said "...it is unlikely that the parties intended that the local parish could reserve a veto over every future change in the canons."

The New York and California decisions fall in line behind other states who have reached the same result. The California court called the roll of those states as New Jersey (1980), Michigan (1983), Colorado (1986), Connecticut (1993), New York (1999), Massachusetts (2003), North Carolina (2003), and Pennsylvania (2005), and said that "these out-of-state decisions are not binding on this court, but we find them persuasive, especially in the aggregate."

The California opinion rejected the disaffiliates' strongest argument: that a trust cannot be created by a non-owner without the agreement of the legal owner, and that even if such a trust is established by consent, the legal owner can revoke it unless it is designated as irrevocable. Six justices to one, the court rebuffed this argument by saying that the trust was not one created by agreement between the legal owner (the parish) and the general church, but by the 100-odd dioceses of The Episcopal Church meeting in General Convention. Since all of the property was within those dioceses and their parishes, they were the parties that created the trust, and they are the only parties that can revoke it.

Both courts said that they were applying "neutral principles of law," i.e., principles that apply equally to all



entities, religious or secular. This approach was approved and defined in the most recent U.S. Supreme Court case on the subject, *Jones v. Wolf* (1979). Those “neutral” principles employed by the state courts here appear to be (a) that a parish, by contracting to be a part of an Episcopal diocese, may perpetually bind itself to observe the canons of the church, including those later adopted; and (b) that The Episcopal Church, being an unincorporated association of its dioceses, may by a vote of those constituent dioceses, assembled in General Convention, adopt a canon imposing a trust on properties held within all of the dioceses and their constituent parishes.

In reaching its decision, the California court relied on language of *Jones v. Wolf*, where the high court said that as an alternative to creating trusts for the national church by modifying the deeds under which parishes hold church property, “the constitution of the general church can be made to recite an express trust in favor of the denominational church ... [C]ivil courts will be bound to give effect to the result...” (443 U.S. 595, at 606). The Dennis Canon was adopted by The Episcopal Church within months afterward on the strength of the court’s statement.

Unless the California and New York courts have seriously misread *Jones v. Wolf*, the possibility of reversal in the U.S. Supreme Court appears remote. The California case has been returned to the trial court by reversal of its order dismissing the suit brought by the diocese and the national church. A trial is possible but not likely in view of the law as laid down by the California Supreme Court. The New York case is final, since the court affirmed the trial court’s judgment in favor of the Rochester diocese.

#### Implications for Dioceses

The California case targeted the disaffiliation of individual parishes. More recently, four dioceses of The Episcopal Church have voted in convention to switch their allegiance from The Episcopal Church to the Province of

the Southern Cone. Will their properties go with them, or remain in trust for The Episcopal Church under the Dennis Canon? One of the departing dioceses, San Joaquin, filed an *amicus curiae* brief on behalf of St. James’ Parish in the *Episcopal Church Cases*.

The contention of the departing dioceses seems to be that before they left, The Episcopal Church had 111 dioceses, and since their departure, that number has been reduced to 107. The Episcopal Church is engaged in reconstituting the four dioceses by giving assistance to the loyalists who refused to depart. The church’s stated position is that while some bishops, priests, and lay people in four of its 111 dioceses have left The Episcopal Church, all 111 dioceses are still in existence.

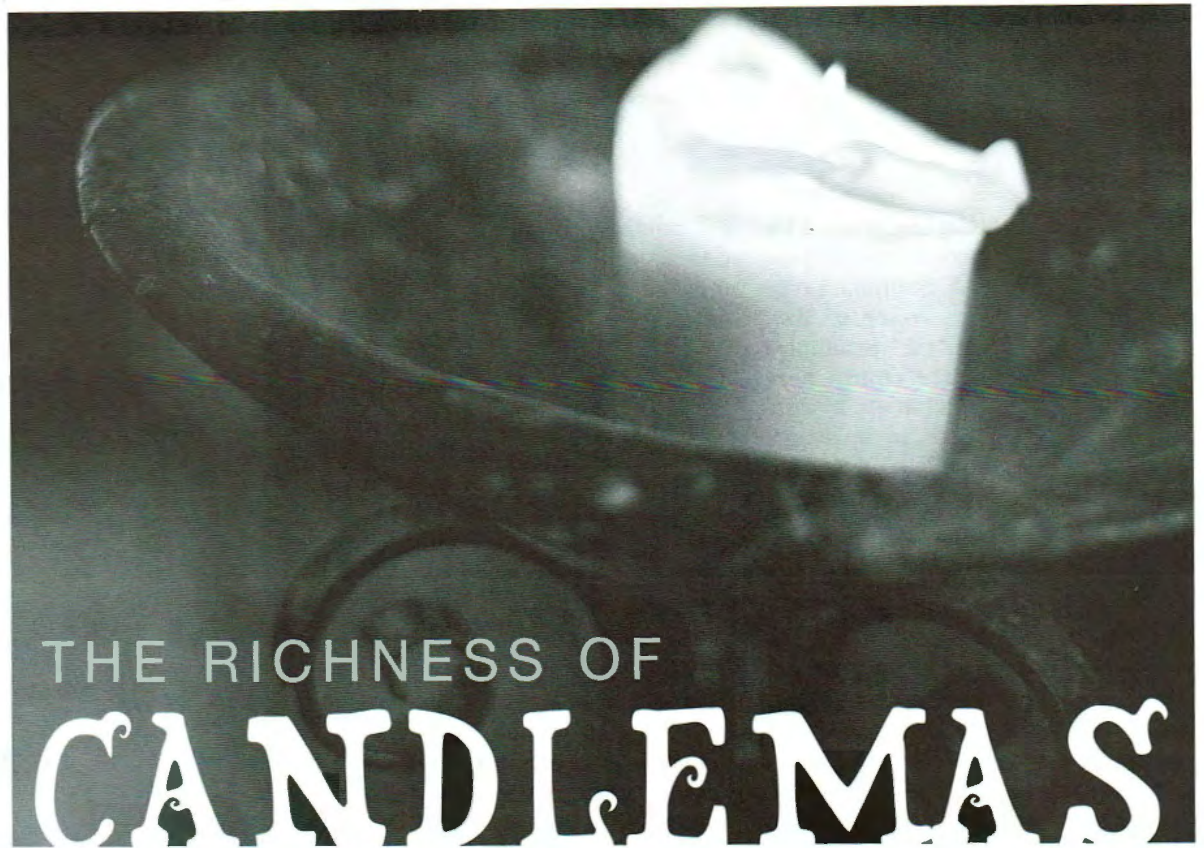
Will the four reconstituted dioceses one day resume work and worship in properties recovered from the departing members? Recently a new approach to this question emerged when an appellate court in California considered the disaffiliation of St. John’s Church, Fallbrook, to realign with the Ugandan Diocese of Luweero. The case (*New v. Kroeger*, California 4th District Court of Appeal) did not involve who owned St. John’s property (it was clear that the parish was the legal owner) or whether it was subject to a trust. Instead, the question was who had authority over the *use* of the property, the old vestry or the vestry newly elected by the remaining loyalists. In October, the court deferred to the conclusion of Bishop James Mathes of San Diego that once the old vestry left The Episcopal Church, its members were ineligible to be vestrymen. The new vestry was therefore given charge of the property. The Dennis Canon was deliberately not invoked or applied.

Could this new approach determine who is to be in charge of church properties in the departing diocese of San Joaquin? Could it also apply in Quincy, Fort Worth, and Pittsburgh? □

*Walter Beaman, a retired lawyer, is a parishioner at Good Shepherd Church, Tequesta, Fla.*



**Recently a new approach ... emerged when an appellate court in California considered the disaffiliation of St. John’s Church, Fallbrook.**



By Christopher L. Webber

**C**andlemas, Purification, Presentation. This is a day with at least three titles and at least three figures vying for attention. Well, “vying for attention” is an exaggeration; two of the three never say a word. What or who is this day about? Is it Simeon, or Mary, or — just possibly — Jesus?

If you ask the question that way, the answer seems pretty obvious. It’s got to be Jesus.

But then you miss the richness of the other central figures. And, after all, Jesus is still a very small baby and not yet preaching or healing or drawing the crowds.

**LIGHT** always shows up more than we really want to see and when the light of the glory of God appears, fear is a standard reaction.

'Presentation in the Temple.' Melchior Broederlam. Detail of the right-hand panel of an altar triptych in the Carthusian monastery at Dijon. 1394-99. Tempera on oil. 167 x 125 cm. Musée des Beaux-Arts, Dijon, France.



This time there are two others. There's Mary, of course. You can't have a baby without a mother. But this mother is always so quiet, so self-effacing. Her role here, as so often, is simply to bring Jesus with her. Motherhood is not just nine months. Ask any mother. The second nine months are probably more demanding than the first. And what does it take to live nine months with a teenager? Motherhood is a life-long role, and it's always other-centered. A mother who does it for her own fulfillment — and especially today there are those who do — is something less than a mother. Mother is the one who cares about you more than herself, even when you are long grown up and gone away. "Are you taking care of yourself?" "You look too thin." Motherhood continues. So Mary is there for Jesus. A role model for all of us. Do we bring a concern for Jesus with us daily? Are we centered on him or on ourselves? A good deal of contemporary religiosity is about us, about me, about my feelings, not the needs of Jesus in the world around me. Mary is always a better model.

Then there's Simeon: This is his one scene, his whole long life leads up to this one big moment: to take Jesus in his arms and make a prophecy. "Things," he prophecies, "will never be the same." So Simeon is also a useful role model. Have we really taken hold of Jesus, held him close? And do we really understand how our lives have to be changed when we do hold him close? So many churches today seem to be offering Jesus as a personal pacifier. But that's not it. It's about change, "the rise and fall of many," and a sword that pierces the heart.

It's also about light: light that reveals. Light always shows up more than we really want to see and when the light of the glory of God appears, fear is a standard reaction. The shepherds were "terrified," Isaiah said, "Woe is me!" Ezekiel fell on his face. Light reveals who we really are and we'd rather not know. There are high crimes and misdemeanors to be investigated in Wall Street and Washington, but the odds are against any full revelation. We have all played a part in giving permission for what happened. So we avoid the light. St. John tells us that we have "loved darkness rather than light" (3:19). But

Simeon embraces the light. Would we dare to do that?

Through all of this, the baby does what babies do. He lies there, not saying a word, and yet drawing all attention to himself. Simeon is there simply to have that moment with Jesus and to say what needs to be said.

Mary is there for Jesus: "to do for him what the law requires." It's all about him, but he says nothing, does nothing, let's others act and speak for him.

And this is still the point, isn't it? God respects our freedom too much to come charging in with an agenda: Do this, don't do that. Mary was there to fulfill the law, and someone needs to do that, but Simeon only wanted to hold the baby and praise God. The Eastern Church centers attention on that by calling the day *Hypapante* — the "meeting" of Jesus and Simeon.

The traditional Western titles of the day center on Mary and Jesus: The Purification of the Blessed Virgin Mary or the Presentation of Our Lord Jesus Christ in the Temple. I have no quarrel with either; neither Jesus nor Mary can ever be honored enough. But doesn't Simeon deserve a day as well? To live out a long life always focused forward, always waiting for the moment when you can hold this baby and be satisfied, when you can come to the light unafraid: that's a role model we can all hold up for ourselves and for others. It's about meeting Jesus and standing unafraid in that light.

Maybe, come to think of it, Candlemas is the right name for this day. Simeon would not have wanted his name on the day that was memorable for Jesus' coming, but Candlemas puts the emphasis in the right place. It was light that Simeon spoke of, and the true light that he saw: "a light to enlighten the nations," a light the whole world still needs to see.

*The Rev. Christopher L. Webber is the author of many books and articles. He lives in Sharon, Conn.*

# The Profound Meaning of Epiphany

When I was a kid, I would get up before everyone else on Christmas morning and go into the living room extremely excited. I could hardly wait to tear into the brightly wrapped presents under the tree. My parents had a rule. I could not touch the wrapped gifts until the whole family was awake and present. I could hardly wait!

To tide me over for the big stuff, I was allowed to look into the big red Christmas stocking that was hung from the mantel. It had the usual orange in the toe, and pencils and pens and erasers and other stuff for school. One year there was something different in that stocking. It was a magnet, shaped like a horseshoe, painted bright red on the big part and the two ends painted gray.

I don't remember what was in the big packages, but I sure remember that magnet. I went around the house all day, seeing what it stuck to, and what it didn't stick to. I was warned not to put it near my wristwatch or the magnet would ruin the watch. Most fun of all was to hold it one way and it would clench another magnet, but hold it the other way and it would repel the other magnet. Such fun for a 7-year-old kid!

That toy magnet came to mind as I was pondering the Epiphany. The gospel for that feast, the story of the magi, wise men from the East, who being attracted to visit the child Jesus by the leading of a star, were overwhelmed with joy, and left gifts. What's amazing about this story is that these men from a distant land, modern-day Iran or Iraq — astrologers, pagans, men of strange faith — followed the attraction of their hearts.

The season of Epiphany has as its theme the manifestation of Jesus Christ to the gentiles. That is, while Christmas has as its meaning the coming of Christ to his own people, his own nation, his own religion, Epiphany teaches us that the saving work of Jesus is not just a Jewish thing, but is for the whole world and everyone in it. Once in a while we see a bumper sticker that is really Epiphany in its meaning:

"God bless the whole world. No exceptions."

What we know about the magi is that they were probably astrologers; that is, they believed that the arrangement of the planets and the stars could be studied to describe the future of those who sought their wisdom. Most important is that they were men of standing in their families and in their communities. They were guided by an especially bright and unusual object in the sky to the west. Once arriving, they were filled with joy, and left precious gifts, gold, frankincense, and myrrh.

Returning home, we can assume that their spiritual lives were changed. They had seen Jesus, and now he was Lord.

God bless the whole world. No exceptions. A startling and profound truth about who we are as men and women of faith, and about our future as people of God. As we put behind us the struggles and difficulties of 2008, we look forward to the promise of an entirely different and historically remarkable chief executive. Of course, we look to the economy of this new year to be an improvement over that of 2008.

The profound meaning of Epiphany is one that enchanted the magi, and continues to enchant us as

we worship the God made flesh, the Son of God and son of man, Jesus Christ, who was born for us in the City of David, the very one who is Christ the Lord. The people who walked in darkness have seen a great light. That light is still with us, dispelling the darkness of our lives, and turning us toward hope: Jesus Christ, the light of the world.

A little boy began to learn about the laws of attraction and magnetism thanks to a toy in his Christmas stocking long ago. May men and women of faith be attracted to the Lord of all creation and to his Son, Jesus Christ. God bless the whole world. No exceptions.

*The Rev. Steven Norcross is a priest of the Diocese of Oregon. He lives in Portland.*



**What's amazing about this story [of Epiphany] is that these men from a distant land ... followed the attraction of their hearts.**

## *Did You Know...*

**Charles Inglis, onetime rector of Trinity, Wall Street, who became the first Church of England bishop in North America, is commemorated in the calendar of the Church of Ireland.**

## *Quote of the Week*

**Author and humorist Garrison Keillor on the existence of God: "I don't doubt God's existence — there he is — but I doubt his interest in us right now and I haven't the faintest idea what he wants from me."**

## More to Come from California

The decision by the California Supreme Court regarding the three departing congregations in the Diocese of Los Angeles [TLC, Jan. 25] fell short of resolving matters once and for all. The ruling by a 6-0 vote means that the three churches did not have the right to take their properties with them when they left The Episcopal Church. But no sooner had the decision been announced than it was learned that the matter is likely to return to a circuit court where the parishes are expected to present additional legal arguments. For now, the diocese has prevailed in its bid to regain the properties, but there is a likelihood that final outcome may not be determined for many months.

The proceedings in this case are being watched closely by other congregations in California that find themselves in similar circumstances. The churches of the Diocese of San Joaquin that left following the diocesan convention in 2007 have been paying close attention, along with several churches in the Diocese of San Diego which have bolted in recent years. The dissident congregations in California are basing their hopes on "neutral principles of law" being applicable in rendering decisions.

Also watching the proceedings have been the dioceses of Pittsburgh, Quincy and Fort Worth, whose conventions voted to leave The Episcopal Church. Determining the effect of the California ruling on those dioceses may be difficult, for state laws and diocesan constitutions and canons in those places are likely to be considerably different. In addition, the 11 congregations in the Diocese of Virginia that have been embroiled in litigation for months, so far to the advantage of the churches, surely will be interested in what has transpired in California.

Bishop J. Jon Bruno of Los Angeles deserves to be commended for his attempt to meet with leaders of the three congregations in hopes of possibly bringing them back to the fold. While it's likely that the differences between the two sides now have reached a point of no return, the bishop's effort at reconciliation is nonetheless a noble effort.

The idea that churches are involved in court cases, litigation, suspicion and disagreements is heartbreaking to anyone who cares about the church. The fact that some of our leaders are spending as much time addressing lawsuits as engaging in ministry is deplorable. The ongoing skirmishes have resulted in many losers. The only winners are the lawyers.

## Value of Parish Audits

It was observed in a parish newsletter recently that an annual audit of the parish funds would not be held this year for economic reasons. No doubt by now someone has reminded the rector or wardens of that parish that an annual audit of a church's finances is a matter of canon law. "All accounts of the diocese shall be audited annually by an independent certified public accountant," the national canon reads. "All accounts of parishes, missions or other institutions shall be audited annually by an independent certified public accountant or such audit committee..." as authorized by the diocesan authority.

Having an annual audit in a church does not signify mistrust or suspicion. It is rather an assessment of accounting principles used and an evaluation of financial statements. It is simply good business practice.



**The idea that churches are involved in court cases, litigation, suspicion and disagreements is heartbreaking to anyone who cares about the church.**

# THINKING POSITIVELY

A FRESH  
LOOK AT  
POVERTY  
AND  
ABUNDANT  
LIVING



## IN ANXIOUS TIMES

**READER'S VIEWPOINT** By Gary Nicolosi

**W**e are living in anxious times, aren't we? The economy is in recession. The stock market has plummeted. The once mighty North American auto industry is on the verge of bankruptcy. The most powerful investment banking firms on Wall Street have either gone bankrupt or are dependent on government bailouts. Home prices are falling and unemployment is

## HOW THEN DOES THE CHURCH RESPOND TO THESE ANXIOUS TIMES?

rising. Everywhere you turn, there is a foreboding sense that the next several years are going to be tough.

Parish clergy need to be profoundly pastoral amidst the anxiety caused by this economic crisis. Many of our members may be experiencing fear — fear of losing their jobs, their homes, and even their retirement savings. Fear is inimical to the spiritual life, because it is the direct opposite of faith.

How then does the church respond to these anxious times? Let me offer a story that may shed light on the matter.

David Yonggi Cho is senior pastor of the world's largest church — the 700,000-member Yoido Full Gospel Church in Seoul, South Korea. His goal before he dies is to see his church grow to 1 million members. David Yonggi Cho thinks big, because he believes God can do the impossible with just a little faith on our part.

Several years ago I heard David speak at a gathering of pastors in Lancaster County, Pennsylvania. Lancaster County is the "Bible Belt" of Pennsylvania. Some of the largest churches in the state are located there. Yet many of the pastors complained that their churches were falling flat, stagnant and just coasting without any significant membership growth. Others complained they had to reduce budgets, curtail ministries, lay off staff, and retrench their outreach.

After listening to these pastors for some time, David Yonggi Cho finally exclaimed, "I know why your churches are not growing! You think too small! You think too poor! You think scarcity rather than abundance! You have a poverty complex! Unless you change your attitude about God's provision, you will never grow your churches!"

He had a point. Too often the word most of us absorb is scarcity. We are constantly taught to think within the anxious categories of limitation. We never seem to have enough. We always seem to need more. Why is it that some people with few resources can live so abundantly while others who seemingly have it all can become so anxious, constrained and pessimistic? This is not an economic but a spiritual issue that was brought home to me in a conversation I had with a dear lady.

After conducting a stewardship workshop last year, this woman approached me and said, "I'm just a poor widow and I can't give very much to the church."

"Well," I responded, "you live in one of the richest parts of the world in one of the richest countries in the world. You own your house, you drive a nice car, you just returned from a cruise, and you go to shows and eat in restaurants. You are blessed to have free medical care in addition to a monthly pension. Do you realize that very few people in the history of the world have ever had as much as you?"

"I never thought about it that way before," she responded.

"I understand," I replied, "but my point is that you are not poor. In fact, compared to at least 98 percent of the people in the world today, you are rich — very rich."

Even in these anxious economic times we are rich, espe-



cially when compared to most of the people living on the planet today or who have ever lived in the history of the world. That is especially true of most Episcopalians living in the United States and most Anglicans living in Canada. Frankly, even with a weakened economy and falling stock market, there is no excuse why we cannot continue to give generously, live abundantly and act courageously to support God's mission through the church.

Individually we are rich — and so are our churches. We have enough members with enough money to support every aspect of ministry that God is calling us to do. Remember, God never gives the church a mission without giving the church the resources to carry out that mission. The issue is never whether our churches have enough money. The issue is whether the members of our churches are willing to give it.

David Yonggi Cho had a point. Our poverty complex holds us back from taking risks and stretching the boundaries of ministry. We need to live as if the gospel is really true, and Jesus really did rise from the dead, and the Holy Spirit really does empower the church, and the victory of our God against all the forces of darkness is a done deal.

J.B. Phillips once wrote a book titled *Your God Is Too Small!* Perhaps that is why so many churches are struggling to survive without any vision, passion or hope. We think small. We live small. We act small. Mind you, there is nothing wrong with small churches, but too often we settle for small churches and small budgets and small ways of operating because we don't want to budge out of our comfort zone, step out in faith, or change how we do ministry. We are settled, staid and set on the status quo.

But have we ever considered that God has richly blessed us so that we can bless others? God wants to do something great with us — like change the world, transform lives, and impact our communities with the life-saving gospel of Jesus Christ. Quite simply, despite all our follies and foibles, the church is the last best hope for humanity, because we have good news to share with a world so desperately in need of good news.

Yes, these are tough economic times, which is all the more reason to live by faith rather than fear by giving more rather than less. Jesus teaches that the only way to receive the gift of life is to share it with others. If we keep it to ourselves, we die. If we pass it on, we live. Abundant living comes to us on the way to someone else. So let's stretch ourselves, think abundantly, give joyfully, act courageously and live in the power, passion and presence of our great God. □

*The Rev. Gary Nicolosi is the congregational development officer for the Diocese of British Columbia, Vancouver, B.C., Canada.*

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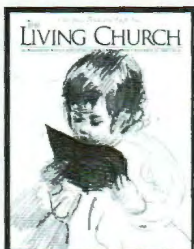
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## LETTERS TO THE EDITOR

# Lack of Understanding

Thanks for the editorial that pointed out that many church members do not know and understand the scriptures enough to tell truth from error [TLC, Dec. 28]. Indeed, "we only have ourselves to blame."

We have many people sitting in our churches today who are hearing the scriptures read and expounded upon in sermons, Bible studies, or classes, but the question is, are they understanding what they are hearing? This lack of understanding is the problem.

This topic was addressed by Jesus in his explanation of the parable of the sower to the disciples in Matthew 13:18-23. Each of the types of seed all heard (vss. 19, 20, 22, 23) the word, but not all understood it. Only the seed that fell on good soil understood — "But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop yielding a hundred, sixty or thirty times what was sown" (Matt. 13:23).

Luke tells us that Jesus appears to the disciples after the resurrection and recorded that "Then he opened their minds so they could understand the Scriptures" (Luke 24:45). Philip, in Acts 8, in speaking with the Ethiopian eunuch regarding the book of Isaiah asked, "Do you understand what you are reading?" To which the eunuch replied, "How can I, he said, unless someone explains it to me?" (Acts 8:30-31).

Until we each truly know God in the person of Jesus, we will not understand the scriptures. If we want to understand the Bible, then we need to get in touch with God himself. When we reach out to him in faith, he will help us understand what we read.

*Rob Kirschner  
Lakeville, Mass.*

## He Can Act, Too

The Editor's Column about the retirement of Charles M. Crump, a true living legend whom I was privileged to know and with whom I worked during my eight General Conventions [TLC, Jan. 4], omitted from his list of accomplishments what might be one of his most remarkable — that of movie star. He played the role of Supreme Court Justice Stevens in the 1996 movie, "The People vs. Larry Flynt" as well and with as much emphasis and skill as he has lived his whole life.

*Cynthia H. Schwab  
Joplin, Mo.*

## Worth Repeating

With all the problems in the Church today, a comment from Richard Rohr, Roman Catholic Franciscan, hit home with me. Maybe it will speak to others too: "Your great spiritual teachers always had to balance knowing with not knowing and knowing that you

don't know. This has been almost totally lost. Even the Christian churches largely define faith as knowing, when in fact, biblically it means exactly the opposite. Faith is being willing NOT to know, and still being content, because God knows. Now that's a gift from God — to be able to live with the freedom not to know." Thanks, Richard.

*(The Rev.) Marion J. Hammond  
Santa Fe, N.M.*

## Thanks to CPF!

God bless the Church Pension Fund! Not only did it send to me a bonus check in mid-December, but it increased my pension for 2009, in spite of the financial meltdown, by 5.8 percent.

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

letters to the editor  
tlic@livingchurch.org



## SHORT & SHARP

# Henri Nouwen and Others

**BELOVED: Henry Nouwen in Conversation.** Henri J.M. Nouwen in conversation with Philip Roderick. Eerdmans. Pp. 60 with audio CD. \$20. ISBN 978-0-8028-6286-0.

This book is a record of a conversation between Nouwen, author of more than 40 books on the spiritual life, and Philip Roderick, an Anglican priest, held at a retreat center in England in 1992. The accompanying CD of that conversation is effective, but reading the book may be more helpful in trying to grasp some of Nouwen's spirituality.

**TURNING THE WHEEL: Henri Nouwen and Our Search for God.** Edited by Jonathan Bengtson and Gabrielle Earnshaw. Orbis. Pp. 238. \$20. ISBN 978-1-57075-727-3.

Another book about Henri Nouwen, this one comprised of essays that were presented in Toronto in 2006 — the 10th anniversary of Nouwen's death. The essays present various themes Nouwen worked with and how they affect Christians today.

**CONFLICT, COMMUNITY, AND HONOR: 1 Peter in Social-Scientific Perspective.** By John H. Elliott. Cascade Books. Pp. 94. \$8.40. ISBN 1-55635-234-4.

John H. Elliott, professor of New Testament emeritus at the University of San Francisco, has written his second book on 1 Peter. He also has published various studies of this portion of scripture. This is a scholarly work, probably most helpful to those who preach.

**I'LL HAVE WHAT SHE'S HAVING.** By Bobbie Houston. Thomas Nelson. Pp. 176. \$14.99. ISBN 978-0-8499-1977-0.

The co-founder and pastor of what is today Australia's largest congregation challenges other women to find, in scripture and in Christian community, the strength they need to overcome every obstacle. Many stories of personal faith and transformation make this a source of encouragement for women feeling burned out in their ministries, or questioning their faith life.

**THE DECADES OF LIFE: A Guide to Human Development.** By Donald Capps. Westminster John Knox. Pp. xxvii+258. \$24.95. ISBN 0-664-23241-8.

Donald Capps, a professor of pastoral theology at Princeton, thinks in decades. "When I was in my 20s..." he writes. He comments on the stages of life not according to those presented by sociologist Erik Erikson, but counting by decades. It's a thoughtful look at the development of human beings.

**WHAT'S LOVE GOT TO DO WITH IT?** By William Aulenbach. Infinity. Pp. 188. \$13.95. ISBN 0-7414-4781-9.

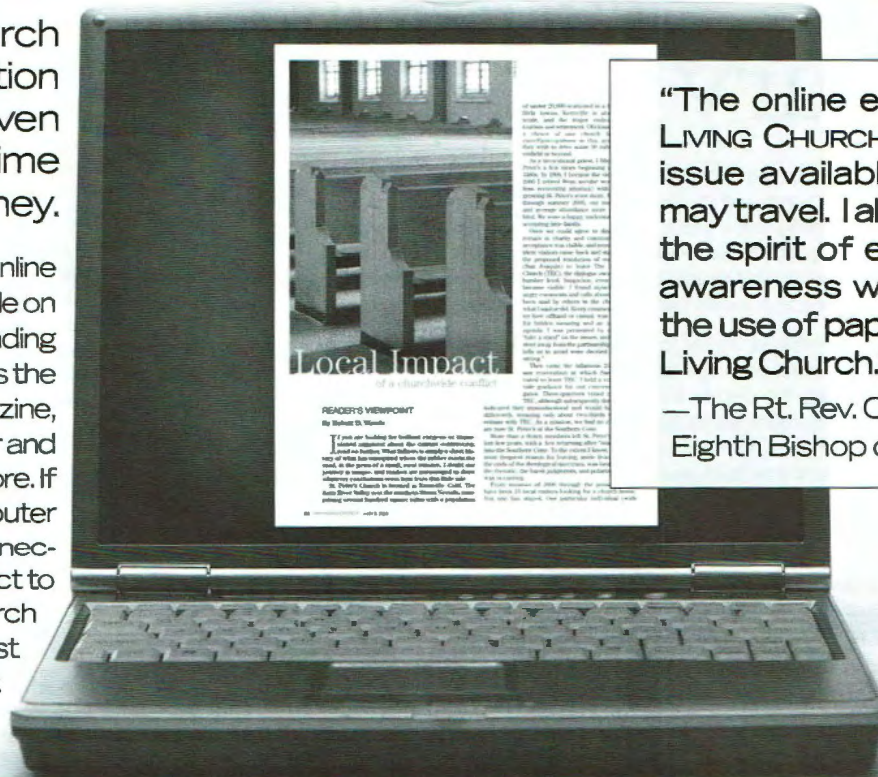
An Episcopal priest addresses what he considers to be the primary message of Jesus. Before he gets to that, he admits that about two thirds of the Nicene and Apostles' creeds "do not relate to me" in the 21st century. Most of the book is a "soapbox" castigation of many of the tenets of Christian belief.



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## Appointments

The Rev. **James Bocchino** is interim rector of St. John's, 191 County Rd., Barrington, RI 02806-4501.

The Rev. **Don Bowers** is a deacon at St. Paul's, 130 W Main St., Monongahela, PA 15063.

The Rev. **Susan Carpenter** is assistant at St. John's, 191 County Rd., Barrington, RI 02806-4501.

The Rev. **Matthew T.L. Corkern** is rector of Trinity, 1900 Dauphin St., Mobile, AL 36606-1498.

The Rev. **Jessica Hatch** is priest-in-charge of St. Mary's, PO Box 641, Provo, UT 84603-0641.

The Rev. **Carol J. Jablonski** is associate at St. Stephen's, 82 Kimberly Dr., Durham, NC 27707-5446.

The Rev. **Dennis Lloyd** is rector of Holy Apostles', 1020 Remington Rd., Wynnewood, PA 19096-2394.

The Rev. **Lindsay Lunnum** is assistant at St. Martin's, 50 Orchard Ave., Providence, RI 02906-5418.

**Chester J. Makowski** is lay vicar of St. Augustine's, 1410 41st St., Galveston, TX 77550.

The Rev. **Catherine Munz** is rector of St.

John's, 48 Elm St., Northhampton, MA 01060-2932.

The Ven. **Russ Oechsel** is archdeacon for the Diocese of Texas, 1225 Texas Ave., Houston, TX 77002.

The Rev. **Kristian Opat** is curate at St. Paul's, 1066 Washington Rd., Mt. Lebanon, PA 15228.

The Rev. **James L. Pahl** is rector of St. Stephen's, PO Box 2058, Oxford, NC 27565.

The Rev. **Christopher Pappas** is rector of Christ Church, 7 Elm St., Westerly, RI 02891-2198.

The Rev. **Keith Pozzuto** is rector of Christ Church, 305 Church St., Brownsville, PA 15417.

The Rev. **Beth Sherman** is priest-in-charge of St. David's, 200 Meshanticut Valley Pkwy., Cranston, RI 02920-3997.

The Rev. **Richard Shippee** is priest-in-charge of St. Mark's, 10 Turner Ave., Riverside, RI 02915-4498.

The Rev. **Vicki L. Smith** is rector of St. Thomas', PO Box 72, Reidsville, NC 27320.

The Rev. **Michael Tessman** is priest-in-charge of Holy Spirit, PO Box 241, Charlestown, RI 02813-0241.

The Rev. **Billy F. Tomlin** is chaplain at St. James' House, 5010 N Main St., Baytown, TX 77521-9606.

The Rev. **Anne Wichelns** is vicar of St. Andrew's, LeRay and Church Sts., Evans Mills, NY 13637.

## Ordinations

### Priests

**Georgia** — **Dee Shaffer, James Adams Welton, Jr.**

## Resignations

The Rev. **Sandra Haines-Murdocco**, as rector of Ascension, Wakefield, RI.

The Rev. **William E. Maddox III**, as rector of St. Titus', Durham, NC.

## Retirements

The Rev. **Frederick R. Nestrock**, as interim rector of Christ Church, Westerly, RI.

The Rev. **Nancy Willis**, from St. David's, Cranston, RI.

## Deaths

The Rev. **James L. Considine, Jr.**, 89, of Abilene, TX, died Nov. 7 at an Abilene nursing center. Fr. Considine had a long and active ministry in the Diocese of Northwest Texas, and contributed articles for *THE LIVING CHURCH* for many years.

He was born in Kansas City, KS, and served in the Army during World War II. He graduated from the University of Missouri at Kansas City and Philadelphia Divinity School. In 1956, he was ordained deacon and priest. Fr. Considine became an associate of the Society of St. Paul and took vows as a tertiary. He was vicar of St. Paul's Church, Waxahachie, TX, 1956-59; rector of St. Peter's, Brenham, 1959-63; curate at St. Christopher's, Houston, 1963-64; rector of St. Nicholas', Midland, 1964-79; and vicar of St. Stephen's, Sweetwater, 1979-84. He retired in 1984 and served several congregations on a supply basis. Fr. Considine was a five-time deputy to the General Convention, and served on the Prayer Book Committee that led to the adoption of the 1979 Book of Common Prayer. In Northwest Texas, he served on the communications commission, standing committee, and liturgical committee. He is survived by five children, Lynn Cobb, of Tallahassee, FL, Corby, of Midland, Jan Carrington, of Coleman, TX, Laird, of Terlingua, TX, and Charles, of Pflugerville, TX; nine grandchildren and 10 great-grandchildren.

The Rev. **Richard W. Engeseth**, 78, of Reno, NV, died Dec. 26 at his home of cancer.

Born in Minneapolis and raised in Nerstrand, MN, Fr. Engeseth graduated from San Francisco State College and the Church Divinity School of the Pacific. He was ordained deacon in 1956 and priest in 1957. He was vicar of St. Peter's by-the-Sea, Morro Bay, and St. Paul's, Cambria, CA, then moved



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Seabury, a faith-based, not-for-profit life care community, is seeking an ordained (M. Div.) priest with excellent interpersonal and communication skills to be our chaplain and direct our Center for Spirituality. Reporting to the CEO, and as a member of our management team, we look to the chaplain to be a pastoral presence for all, helping staff and residents to cope with a variety of life-changing events. Our candidate must have pastoral experience and also have provided care and counseling in a health care setting.

Our chaplain will have the intuitive ability to recognize unfulfilled spiritual needs and to respond accordingly on a personal and organizational level through counseling, education, and various programs run through the Center. Experience and comfort with issues around aging, death and dying are a must to relate comfortably on a one-to-one basis as well as with groups. Flexibility required in response to resident events and to sustain a regular presence on Sunday mornings to plan and lead interfaith worship services.

Seabury, located on 66 beautiful rural acres, is an active life care community located 20 minutes from the capital city of Hartford. Our 400 residents enjoy a host of cultural offerings including quality symphony, opera, and theatre. We are an affiliate of the Episcopal Diocese of Connecticut, with the bishop serving as the chairman of our board. We are dedicated to providing exceptional housing for older adults in Connecticut in combination with the highest quality of life, ongoing wellness and continuing health care.

Please email resume and cover letter to:

Karen Sprout, Vice President of Human Resources

[karensprout@seaburyretirement.com](mailto:karensprout@seaburyretirement.com)

Phone: (860) 243-6049 Fax: (860) 242-4552

For additional information about Seabury,

we invite you to visit our website at [www.seaburyretirement.com](http://www.seaburyretirement.com)

# CLASSIFIEDS

## BOOKS

**ANGLICAN BIBLIOPOLE:** theological booksellers. Saratoga Springs, NY. (518) 587-7470. AnglicanBk@aol.com/www.AnglicanBooks.klink.net

## CHURCH FURNISHINGS

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

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **OLDCRAFT WOODWORKERS**, Sewanee, TN 37375 Ph: (931) 598-0208. E-mail: oldcraft@charter.net

## FOR SALE

**CHOIR CHAIRS:** Excellent Condition. Made by R. Geissler. 45 available. Call All Saints Convent, Catonsville, MD at (410) 747-4104 or Fax: (410) 747-3321

## POSITIONS WANTED

**RECTOR/VICAR AVAILABLE** for small church having served two congregations. Later in life ordination, enjoying excellent health with a youthful outlook and energetic perspective. Offering full-time ministry for part-time stipend with housing allowance. Do not require medical insurance or pension participation. E-mail: fatherjoe@blomand.net or phone: (931) 668-4460.

## MUSIC POSITIONS OFFERED

**PART-TIME ORGANIST CHOIR DIRECTOR:** St. Stephen's Episcopal Church, Goldsboro, NC, seeks an organist/choir director 19-24 hours per week to lead, develop and support congregational singing, the parish choirs, and other musical offerings. We also want to re-establish our hand bell program. We have a tradition of musical excellence, a vibrant children's music program, and a small adult choir at present.

The position is available May 1, 2009. Salary and benefits are negotiable, depending on qualifications, and consistent with AGO guidelines. To learn more, please visit our website: [www.ststephenschurch.com](http://www.ststephenschurch.com), contact Ann Hine, Search Committee Chair, at [annmoorehine@nc.cc.com](mailto:annmoorehine@nc.cc.com), or write to P.O. Box 984, Goldsboro NC 27533.

TO PLACE A CLASSIFIED,  
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(414) 276-5420 ext. 12

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[www.livingchurch.org](http://www.livingchurch.org)

## POSITIONS OFFERED

**FULL-TIME RECTOR:** St. Luke's Episcopal Church, East Hampton, NY. St. Luke's Episcopal Church is in the process of seeking a full-time rector to serve a vibrant and diversified 450-member parish, located in East Hampton, New York, on the eastern end of Long Island, within the Diocese of Long Island. St. Luke's is in full accord with the policies and practices of the national Episcopal Church. This excellent and unique opportunity would be ideal for a candidate that has a minimum of 5+ years parish experience, who has the ability to engage, lead and motivate a broad yet diversified community.

We are seeking an energetic, passionate person with strong personal faith. The candidate should be a dynamic, inspirational and motivational preacher who has the ability to enhance the spiritual life for all members. It is important to have the ability to touch hearts through sermons by associating the scriptures to current affairs of daily life.

The person must be a leader that is able to motivate, be compassionate and possess excellent interpersonal skills with a sense of humor. This person must be able to delegate and will be responsible for effective parish performance in planning, program design and implementation, communications, organization, general administration with management oversight abilities of parish fiscal/administrative operations. The ideal candidate should have ministry specialty strengths in stewardship, youth program development, and new membership initiatives. He/she should encourage worship, offer spiritual guidance, pastoral care, counseling, and nurturing the youth of our community through children's education and youth formation. It is important for this leader, who will integrate and foster the diversity of our parish and community (which includes St. Peter's Chapel, a summer chapel open from Memorial Day through Labor Day, is an integral part of St. Luke's parish), to love and reach out in service to the community.

Located 100 miles east of New York City, St. Luke's Church sits in the center of picturesque East Hampton village, facing Town Pond and is in the National Historic District. A safe and peaceful environment, a true gem situated by the sea, established in 1648, is a curious blend of cosmopolitan urbanity and rural charm. It is a village proud of its heritage. We are enriched by cultural, religious and linguistic diversity and enjoy a wealth of talents. We are proud of our strong choir, the giving nature of our parishioners, and strong sense of community.

For copies of parish profile and position description, please e-mail the Transition Committee Member, Deb Gillikin at [stlukesearch@optonline.net](mailto:stlukesearch@optonline.net).

Please send resumes to [stlukesearch@optonline.net](mailto:stlukesearch@optonline.net).

For more information about St. Luke's and photographs, please visit us at [www.stlukeseasthampton.org](http://www.stlukeseasthampton.org).

## SCHOLARSHIPS

**SCHOLARSHIP OFFER:** Individuals, lay or ordained, studying for vocations in the ministry of the Episcopal Church or Anglican Communion, may apply for the Holy Trinity Centennial Scholarship. For application forms go to [htrparish.com](http://htrparish.com) and click on the "Forms" button. You may download the application from there. E-mail: [lrpickens9@bellsouth.net](mailto:lrpickens9@bellsouth.net). Completed applications must be received by March 31, 2009.

## SERVICES

**DISPUTE CONFLICT RESOLUTION / MEDIATION OR GROUP FACILITATION.** Bishop Theodore A. Daniels, AA/AAS/BS, MDiv, DD. Independent and private consultant. E-mail: [theodore.daniels@shcglobal.net](mailto:theodore.daniels@shcglobal.net).

## TRAVEL / PILGRIMAGES

**CLERGY OR LAY LEADERS**, interested in seeing the world for FREE? England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact Journeys Unlimited. E-mail [journeys@groupist.com](mailto:journeys@groupist.com) or call 800-486-8359 ext 205, 206, or 208. Visit [www.groupist.com](http://www.groupist.com).

to the Diocese of Nevada, where he spent the rest of his ordained ministry. Fr. Engeseth was assistant at Trinity, Reno, 1960-61; vicar of St. Paul's, Sparks, 1961-66; chaplain at Reno Veterans Administration Center, 1963-70; priest-in-charge of Grace-St. Francis, Lovelock, 1970-82. He went on to serve other congregations in that diocese before retiring in 1995. He also served as director of pastoral care at Washoe Medical Center in Reno for 30 years. He is survived by his wife, Helen; four children, Randall, Cheryl, Helen and Ruth, and eight granddaughters.

The Rev. **Edward French**, rector of the Church of the Ascension, Ipswich, MA, for 29 years, died Dec. 5 of colon cancer. He was 78.

Fr. French was a native of Westfield, NJ, and a graduate of Harvard University and the General Theological Seminary. He was ordained as deacon and priest in 1958 in the Diocese of Massachusetts, then became curate at St. Michael's, Naugatuck, MA, 1958-60. He spent five years in South Africa in the Diocese of Zululand. He returned to Massachusetts in 1967 and led the Ipswich congregation until 1996. He returned to South Africa in 1996 and was priest-in-charge of two congregations in the Diocese of Cape Town. Upon his return to the United States, he became priest-in-charge of St. Peter's, Bloomfield, NY, where he ministered until shortly before his death. Fr. French is survived by his wife, Jean, of Pittsford, NY; a daughter, Sarah, of Brooklyn, NY; two sons, Adam, of San Francisco, and Benjamin, of Pittsford; and a brother, William, of Berkeley, CA.

The Rev. Canon **Thomas Henry Whitcroft, Jr.**, 78, of Salem, Va., died Dec. 2 at Richfield Recovery and Care Center, Salem, VA.

Canon Whitcroft was born in Upper Darby, PA. He served in the Anglican Church of Canada before transferring to the Diocese of Minnesota in The Episcopal Church. He is survived by his sisters, Eleanor Borland, of Sarver, PA, and Jane Leake, of Roanoke, VA.

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

Ernest E. Batchelor	78	Brooklyn, NY
James M. Brown	71	Ashland, OH
Charles A. Bryan III	77	Weaverville, NC
Harry E. Burris	87	Loudon, TN
David R. Covell	84	New York, NY
Esther H. Davis	92	Pacific Grove, CA
James B. Edwards, Jr.	89	Cranberry Twp. PA
Darrell L. Ford	76	Palm Springs, CA
Arthur W. Kerr	81	Howes Cave, NY
Edward F. Mason, Jr.	88	Rocky River, OH
Dorothea M. Montney	76	Columbus, NM

Next week...  
Lincoln and God

# Church Directory



## SAN DIEGO, CA

**ALL SAINTS'** Sixth & Pennsylvania Ave.  
Website: [www.allsaintschurch.org](http://www.allsaintschurch.org) (619) 298-7729  
Fr. Tony Noble, SSC  
Sun 8 (Low), 10 (High); Daily Mass: Tues 12; Wed 9:30;  
Thurs 7 & 6; Fri 9:30; Sat 9

## FORT MYERS BEACH, FL

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

## STUART, FL

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

## SAVANNAH, GA

**ST. THOMAS - ISLE OF HOPE** (912) 355-3110  
2 St. Thomas Ave. [www.stthomasioh.org](http://www.stthomasioh.org)  
Sun 8 & 10 H Eu, 9. Chr Ed; Wed HS 10

## HONOLULU, HI

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

## CHICAGO, IL

**ASCENSION** 1133 N. LaSalle Blvd. at Elm  
Website: [www.ascensionchicago.org](http://www.ascensionchicago.org) (312) 664-1271  
Sisters of St. Anne (312) 642-3638  
The Rev. Gary P. Fertig, r; the Rev. Kurt Olson  
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

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
Website: [www.stpaulsparish.org](http://www.stpaulsparish.org) (708) 447-1604  
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst. Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung) Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt., Rosary 4th Tues 8:45, A/C

## SPRINGFIELD, IL

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

## NEW ORLEANS, LA

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

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
Website: [www.gracechurchinnewark.org](http://www.gracechurchinnewark.org)  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## PASSAIC, NJ

**ST. JOHN'S** Lafayette and Passaic Avenues  
Website: [www.stjohnschurchpassaicnj.org](http://www.stjohnschurchpassaicnj.org) (973) 779-0966  
The Rev. William C. Thiele, p-i-c [frthiele@gmail.com](mailto:frthiele@gmail.com)  
Sun Low Mass 8, Sung Mass 10:30, HD anno.

## NEW YORK, NY

**CHURCH OF THE EPIPHANY** (212) 737-2720  
1393 York Ave @ E. 74th [www.epiphanynyc.org](http://www.epiphanynyc.org)  
Sun 8:30, 10, 6

## PARISH OF TRINITY CHURCH

The Rev. Canon James H. Cooper, D. Min., r  
The Rev. Canon Anne Mallonee, v  
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## TRINITY

Broadway at Wall Street  
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

## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771  
Website: [www.stpaulswellsboro.org](http://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](http://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)

## CHARLESTON, SC

**GRACE CHURCH** 98 Wentworth Street (843) 723-4575  
Website: [www.gracechurchcharleston.org](http://www.gracechurchcharleston.org)  
The Rev. Canon J. Michael A. Wright, r; the Rev. Dr. Kirtley Yearwood, v; the Rev. Alastair Votaw, assoc; the Rev. Paul Gilbert, assoc; Dr. Scott Bennett, organist & choirmaster; Jodi Bennett, children's choirs; Julie Walters, children's ministries; Mac Brown, youth & young adults  
Sun H Eu 8 (Said), 9 (Sung), 10:10 (Christian Formation), 11 (Choral); Wed H Eu & LOH 5:30; Mon-Fri MP 8:45

## DALLAS, TX

**CHURCH OF THE HOLY CROSS** 4052 Herschel Ave.  
The Rev. Will Brown, r  
Best little choir in Texas!  
Sun Mass 8:30 & 10:30 (Sung)  
Call (214) 528-3855 for daily masses.

## MILWAUKEE, WI

**ALL SAINTS' CATHEDRAL** (414) 271-7719  
818 E. Juneau Ave. [www.ascathedral.org](http://www.ascathedral.org)  
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## 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](mailto: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.