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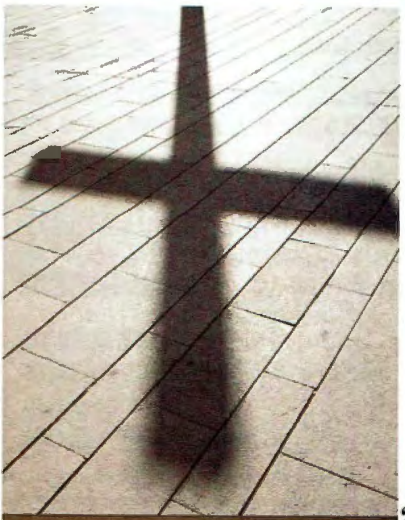
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SUNDAY'S READINGS

The Rainbow Covenant

'... and the waters shall never again become a flood to destroy all flesh' (Gen. 9:15)

The First Sunday in Lent, March 1, 2009

BCP: Gen. 9:8-17; Psalm 25 or 25:3-9; 1 Pet. 3:18-22; Mark 1:9-13

RCL: Gen. 9:8-17; Psalm 25:1-9; 1 Pet. 3:18-22; Mark 1:9-15

It's Lent — a season in which we are asked to recall and confess our sins.

Whoever we are, sin affects us profoundly. We are the victims of sin. People lie to us. People cheat us. People steal from us in numerous subtle and not-so-subtle ways. But we're not exactly innocent victims, because we're also all perpetrators of sin. We lie to other people routinely. We also cheat people and steal from them in a variety of subtle and not-so-subtle ways.

But sin also affects the fabric of creation. It's not part of God's plan that earthquakes wipe out entire populations. It's not part of God's plan that cells multiply in strange ways and grow into tumors. It's not part of God's plan that cats eat birds, and birds eat worms. We live and move and have our being under the power and curse of sin.

Sin even affects God. God is infinitely loving and abundantly compassionate. God is perfectly just and supremely holy. So sin creates a conflict for God, because it pits God's love against his justice, God's mercy against his holiness.

So how can God deal creatively and constructively with the problem of sin? Perhaps if God is patient enough

with us and our sinfulness, we'll eventually just get better under our own motivation. Of course, this is what we hope for with respect to our own sins. However, when we're the victim of sin, we have a slightly different attitude. In any case, this is not a route God chooses to follow.

Then again, God could decide to wipe the slate clean and give us a fresh start. This must have been what God had in mind when he told Noah to build an ark and then made it rain long enough to wipe out all human and animal life that wasn't on the ark. But when it was all over, God decided to swear off "do-overs." He put a rainbow in the sky as a sign — a reminder to himself — of this covenant not to destroy the world again.

Instead, God is committed to redemption as his strategy for responding to sin. Redemption doesn't make some new thing; it makes some thing new. God wants to take each of us as we are and remake us according to his own likeness and image. God wants to remake creation itself, not to bring back Eden, but to introduce something better, not to merely restore what we've lost, but to give us something we've never even thought to want.

Look It Up

Psalm 109 is one of the most uncomfortable passages of scripture for a "good Christian" to read. Yet it voices feelings we all have had when we've been the victim of others' sin.

Think About It

How is God's redemptive work like the TV show "This Old House" (or one of the other similar shows)?

Next Sunday

The Second Sunday in Lent, March 8, 2009

BCP: Gen. 22:1-14; Psalm 16 or 16:5-11; Rom. 8:31-39; Mark 8:31-38

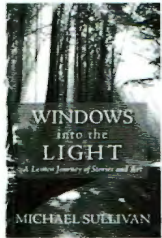
RCL: Gen. 17:1-7, 15-16; Psalm 22:22-30; Rom. 4:13-25; Mark 8:31-38

BOOKS

Windows into the Light

A Lenten Journey of Stories and Art

By Michael Sullivan. Morehouse. Pp. x and 133.
\$18, paper. ISBN 978-0819223227.



Reading about windows in Michael Sullivan's Lenten guide reminded me of a story about a nephew. While the boy's mother was seated at the dining room table one morning with several friends, the 3-year-old kept passing through the room in earnest play. The mother and her friends thought nothing of it until they realized that each time he had come from the same direction. The next time his mother followed him into an adjacent room and discovered that her son had been exiting the house by jumping out a window 10 feet down into the back yard, then running around to the front door to repeat the exercise.

Sullivan's intent is to take his readers on an adventure through windows, perhaps not in such perilous fashion, although he warns that looking into our pasts can be painful. But introspection alone is not the goal. Rather, Sullivan, the rector of St. John's Church, Lynchburg, Va., wants his readers to discover God's presence, love and faithfulness along the way.

He employs the metaphor of windows in titling each chapter — the Sundays and the other holy days of Lent. Scripture readings, stories and meditation are components, but Sullivan, a sculptor, aims to further engage both sides of the brain by including art exercises. These involve collages with old photographs, drawings, even writing one's own obituary. Further thoughtful questions end each chapter.

Easy, stimulating reading with greater rewards depending on the time one is willing to commit to the exercises.

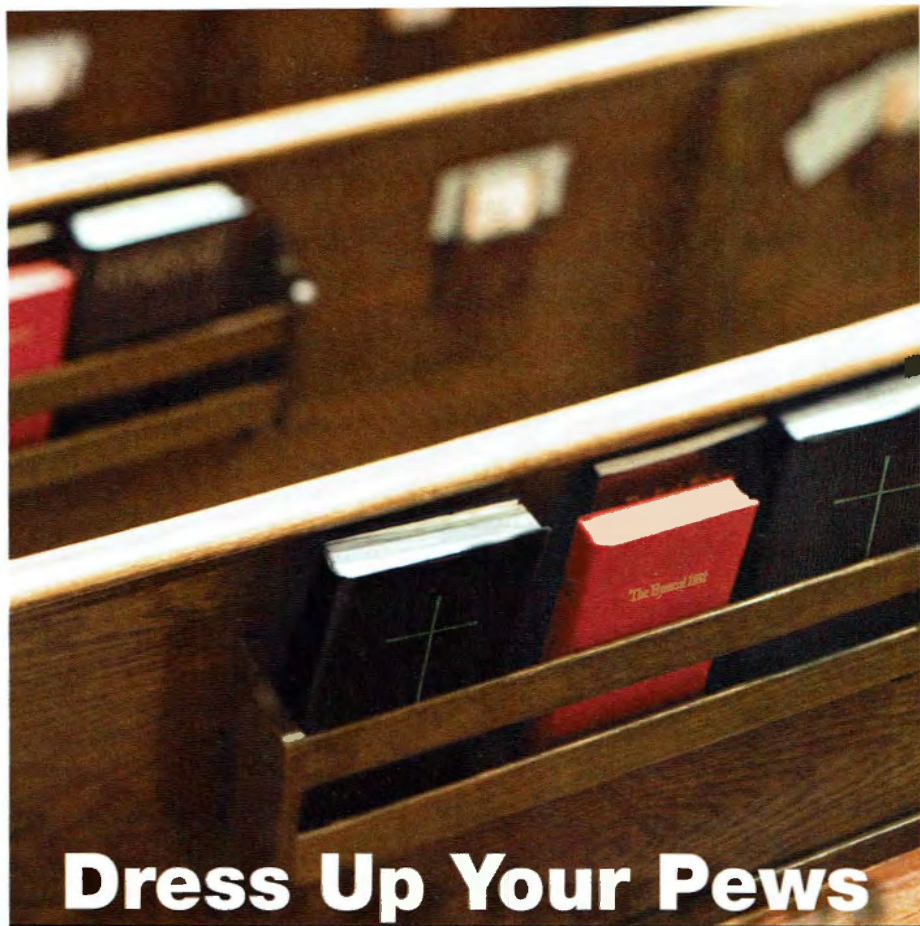
John Schuessler

Quenching Hell

The Mystical Theology of William Law

By Alan Gregory. Seabury Books. Pp. 199.
\$30. ISBN 978-1-59627-089-3.

Alan Gregory presents a thoughtful and in-depth examination of one of
(Continued on next page)



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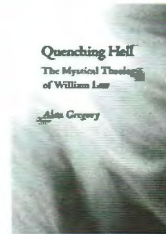
Anglicanism's foremost late 17th- and early 18th-century spiritual writers, William Law, and delivers him to us by way of Law's aesthetical theology.

The book is crafted so that while learning of Law's method for the Christian soul to be sanctified, we delve deeply into his theology of Creation, the Fall, the Atonement, the Trinity and the love of God. The writings for which William Law is best known, *A Practical Treatise upon Christian Perfection* and *A Serious Call to a Devout and Holy Life*, Alan Gregory uses extensively, and it is clear that he has a thorough knowledge of the rest of Law's writings and a helpful delivery of Law's mystical theology.

A spiritual principle in Anglicanism is the use of regular, programmed methods of receiving the grace of God. We have the regular public reading of holy scripture according to the daily and eucharis-

tic lectionaries in our Book of Common Prayer. By this regular reading and hearing of scripture, we learn of the saving doctrine, work and knowledge of Jesus Christ. The teachings and images of scripture are imparted to our souls by the public, or private, recitation of the scriptures. This is indeed a program or method of salvation, bearing fruit both at the end of our lives and even now while we are in the world. Having a regular program of sanctification is part of who we are as prayer book people. William Law's program of sanctification and its theological unpinning, firmly in this tradition, is presented to us in Gregory's "Quenching Hell."

It is edifying to learn how William Law uses a program in his method for the entire day. At one point in the book, Law's method or program to increase and deepen the sanctification of the soul, on the way to "per-



fection," is presented by the author so that we are able to appreciate how every moment of the daily life of the Christian is offered to

God to receive his grace. Gregory sets out, for example, how Law's program of daily prayer and action had thematic portions for the day grounded largely in the virtues of humility and universal love. The theological rationale for this is so well laid out by Gregory that the reader actually comes away with a deeper knowledge of the nature of God's love and therefore, God himself.

If we are to follow "A Serious Call to a Devout and Holy Life" that will lead us to "perfection," then we will certainly know how God is present and involved in that "call" after reading Alan Gregory's thorough account of William Law's theology.

(The Rev.) Jay C. James
Raleigh, N.C.

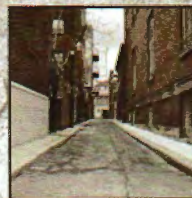
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The New Atheist Crusaders and Their Unholy Grail

The Misguided Quest to Destroy Your Faith

By **Becky Garrison**. Thomas Nelson. Pp. 242. \$14.99. ISBN 978-0-8499-1972-5.

This book could very easily have been titled "Christianity: It's Not as Bad as You Think." The author, a writer with the Christian satire magazine *The Wittenburg Door* (yes, the spelling error is intentional), a fact she reminds us of no less than six times in the first 21 pages, is just a smidge, let's say, defensive, of the faith once delivered. Which is not necessarily a bad thing to be, particularly if your audience is people who don't know dip about Christianity and may have read one of the recent atheist hatchet jobs by Sam Harris, Richard Dawkins, Daniel Dennett or Christopher Hitchens.



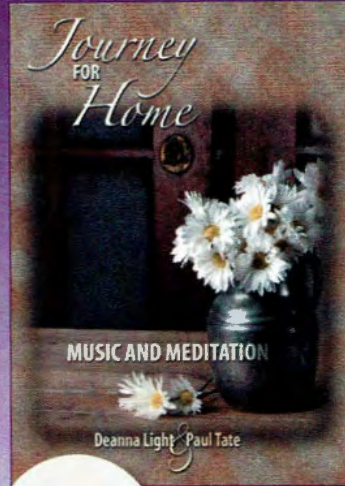
Garrison, recognizing that the presumed arguments of the atheist crusaders have been thoroughly debunked (no one could improve on Terry Eagleton's delicious slam of Dawkins' *The God Delusion* in the *London Review of Books*: "Imagine

The author addresses herself to those who ... are open to hearing a defense of Christianity from one without an obvious political axe to grind.

someone holding forth on biology whose only knowledge of the subject is the *Book of British Birds*, and you have a rough idea of what it feels like to read Richard Dawkins on theology."), wisely chooses not to engage them directly. As she would say, "Been there, done that." Rather she addresses herself to those who may have been inclined to believe them but

(Continued on next page)

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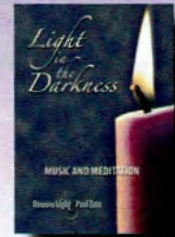
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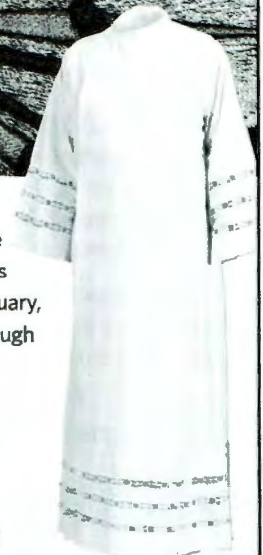
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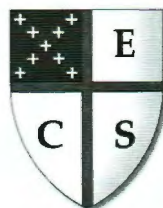
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BOOKS

(Continued from previous page)

are open to hearing a defense of Christianity from one without an obvious political axe to grind.

She offers rejoinders to most of the claims made by the new atheists, none of which will come as a surprise to anyone familiar with the ridiculously overblown claims of Christian stupidity, backwardness, self-righteousness, ignorance, credulity and viciousness made by such authors.

Alas, she also has her less helpful moments. One of the more tiresome attacks of the new atheists is on the metaphysics of the Scholastics, among others. Instead of providing an informed defense, she throws in the towel, claiming that modern theologians are somehow more advanced. Not helpful.

The daughter of an Episcopal priest, she seems sadly estranged from her native Anglicanism, shuttered off in the world of evangelicaldom. A little more connection with 2,000 years of the catholic faith would have helped this book not a little. Still in all, an engaging, informative and sprightly read.

*Daniel Muth
St. Leonard, Md.*

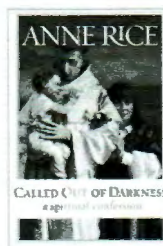
Called Out of Darkness

A Spiritual Confession

By **Anne Rice**. Knopf. Pp. 256. \$24.
ISBN 978-0307268273.

Anne Rice has written 28 novels, and all of them except the last two are about vampires. Those two are about Jesus. That's because near the end of her vampire phase she re-discovered the Roman Catholicism of her childhood and subsequently came to believe God was instructing her to give her writing wholly to him and to give up the rest of the supernatural world. She mentions that moment in this autobiography, *Called out of Darkness: A Spiritual Confession*.

In spite of the title, Rice walks us through the light for the greater part of the book. The first half is a mostly happy remembrance of everything she loved about her childhood, and



Roman Catholicism is a large part of that memory. The last quarter is a mostly happy declaration of her re-discovered faith. The third quarter of the book covers the 38 years in between when she threw off God completely, became fabulously successful, and suffered some significant personal sorrows.

This third quarter, the darkness part of the book's title, is a puzzle. Given all those years without God, given all that Rice achieved and endured, it's curious that she tosses out information about herself without much reflection

Anne Rice has written 28 novels, and all of them except the last two are about vampires. Those two are about Jesus.

about what it means in relation to her conversion. She writes, "When people refer to me as a 'prodigal daughter' because I have given up 'writing about vampires and witches,' I am confused. I feel no guilt whatsoever for anything I ever wrote. The sincerity of my writings removes them completely from what I hold to be sin. I also feel no contrition for my years as an atheist, because my departure from the church was not only painful, but also completely sincere."

This is confusing. Where is the confession to which the title refers? In the end, the dark part of Rice's life only feels that way because it remains largely un-illuminated, and the vampires and all their trappings remain hidden away in the twilight, unexamined with the rest of her past.

*Mari Chevako
Milwaukee, Wis.*

Life Is Mostly Edges

A Memoir

By Calvin Miller. Thomas Nelson. Pp. 381. \$22.99. ISBN 978-0-8499-2057-8.

Calvin Miller, a Southern Baptist minister, is best known as a storyteller. This book is the story of his life:

(Continued on page 11)



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The Rev. Dr. Arnold W. Klukas, Associate Professor of Liturgics and Ascetical Theology, Nashotah House Theological Seminary

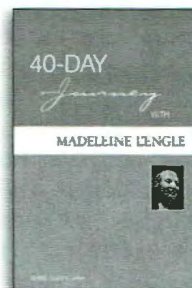
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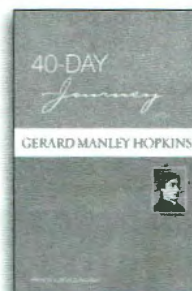


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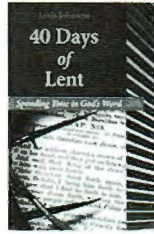
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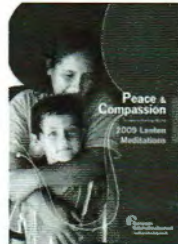
Lenten Devotion

40 DAYS OF LENT: Spending Time in God's Word. By Janis Johnson. Forward Movement. Pp. 64. \$3. ISBN 978-0-88028-318-2.



These daily meditations, composed by the rector of All Saints' Church, Heppner, Ore., are designed as idea-starters for those who wish to make contemplation of the psalms, lessons, and collects a focus for their Lenten practice. The meditations are brief, but meaty and varied enough to inspire some deep devotional reflection.

PEACE & COMPASSION TO HEAL A HURTING WORLD: 2009 Lenten Meditations. Episcopal Relief & Development. Pp. 56. Free. Item Cch09-1.



Episcopal Relief & Development has adapted meditations from the Rev. Barbara Crafton for this free Lenten resource. Weekday meditations focus on an inner prayer life and making time for God; weekend offerings target the Millennium Development Goals. Printed copies available at no charge to individuals (a nominal shipping fee applies); also available for download in English- or Spanish-language versions at www.er-d.org. Parishes wishing to provide copies to their congregation may call 1-800-903-5544 to arrange bulk orders.

Appealing for Kids

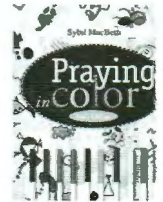
THE UNLIKELY CHOSEN. By Shirley Smith Graham, illustrated by Earnest Graham. Seabury. Pp. 136. \$15. ISBN 978-1-59627-078-7.

The Rev. Shirley Smith Graham's original translations of the books of Jonah, Esther, and Amos come alive in the Rev. Earnest Graham's graphic novel format. Pre-teens probably will find Jonah's story most appealing in its simplicity, while the more complex



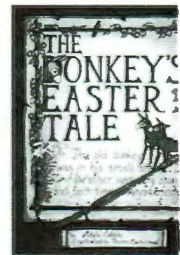
stories of Esther and Amos will require greater "unpacking" on the part of teen readers. Includes questions for individual reflection and group discussion.

PRAYING IN COLOR: Kids' Edition. By Sybil MacBeth. Paraclete. Pp. 40. \$16.99. ISBN 978-1-55725-595-2.



A math teacher from Memphis uses paper and crayons to help both left- and right-brain-learners to express their creativity and their spirituality in crafting prayers that stay with them throughout the day. Ms. MacBeth has led workshops for thousands of adults, and here adapts her approach for even the youngest children. A fun and inexpensive way to complement any Sunday school curriculum by helping kids "draw a new path to God."

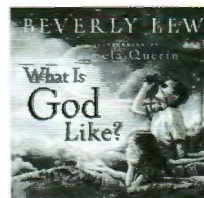
THE DONKEY'S EASTER TALE. By Adele Bibb Colvin, illustrated by Peyton Hamilton Carmichael. Pelican Publishing. Pp. 32. \$15.95. ISBN 978-1-58980-593-4.



This volume continues the narrative of *The Donkey's Tales*, which told the story of Jesus, from the perspective of donkeys, from the Nativity through Palm Sunday [TLC, Nov. 16, 2008]. The author, a member of St. Luke's Church, Birmingham, Ala., and illustrator combine with a clever and engaging way to present the events of Holy Week and Easter to young children.

WHAT IS GOD LIKE? By Beverly Lewis, illustrated by Pamela Querin. Bethany House. Pp. 32. \$14.99. ISBN 978-0-7642-0466-1.

A father's out-of-town trip prompts his two children to ask about God and his love for his creation. Through the rest of this beautifully illustrated volume, the children recount their dad's words and come to appreciate God's amazing nature as observed outdoors and in their family relationships. A splendid gift book for pre-teen children.



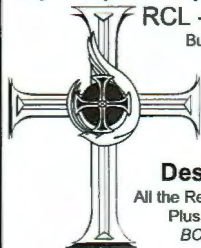
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BOOKS

(Continued from page 9)

conversion to Christianity, entry into the ministry, pain and reward in parish ministry, and seminary teaching. The reader very likely will be led into one's own memories and reflections on similar events in The Episcopal Church today.



The author sees life as a postage stamp, with safety in the middle but the most

important events on the edges where the risk is — hence the title. While the book might be considered lengthy, this reviewer found it flows well and is hard to put down.

There are three main parts to the story. Part One may especially resonate with readers who grew up in small-town America during the Depression and World War II. The author's descriptions of people and events are related through a child's eyes as best remembered. Miller's sense of humor in telling his story gives a sense of familiarity to the characters in it. Part Two ("Staying Human While Being a Pastor"), with the first chapter titled "Dearly Beloved, We are Gathered Here a Bit Confused," tells the ups and downs (mostly the downs) of working in and developing small congregations, some of which were the result of congregation splits over disagreements of various kinds.

Because the chapters are thematic as well as chronological, there are a few instances when the chronology was somewhat confusing. Part Three ("The Professor who liked Teaching but Loved Learning") reflects on the transition from parish ministry to seminary life and then retirement. It was a time when he could reflect on problems in today's Christianity: the tensions between the contemporary age with programmatic "relevance" and traditional emphasis on the deeper life. In these, his elder years, Calvin Miller moves on to thoughts and preparations for death. The last two chapters seemed the most thought-provoking, but they were so because of the experiences and people who made a difference in his life.

*Mariana Keene
Milwaukee, Wis.*

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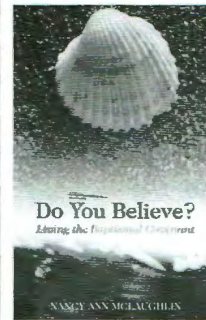
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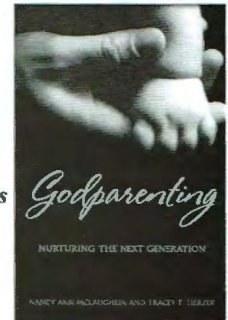
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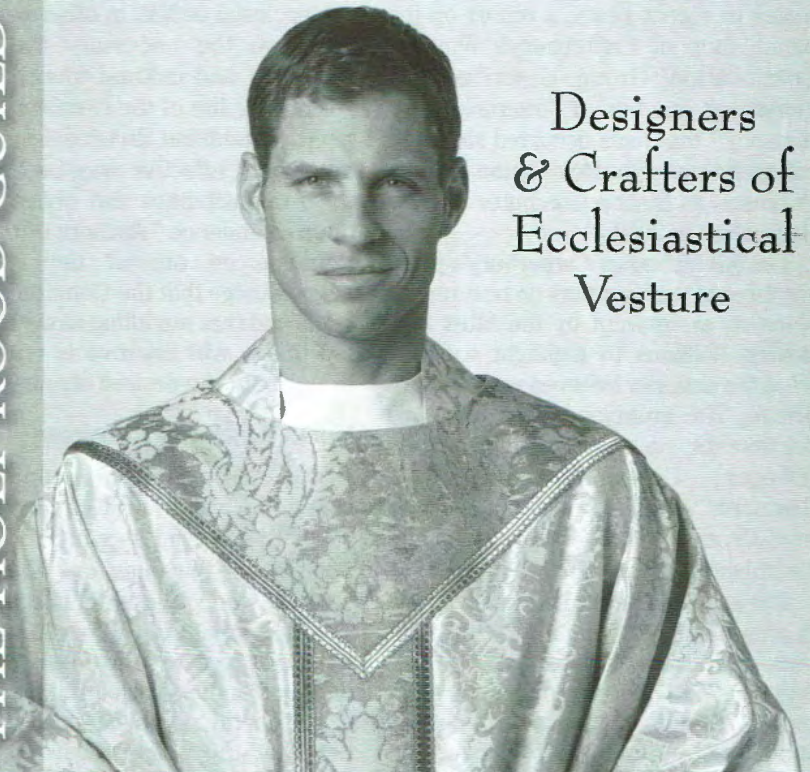


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Analysis

Primates Offer Support, Warnings to Both Sides

In addition to a six-page communiqué and closing press conference by the Archbishop of Canterbury, the primates of 35 of the Anglican Communion's 38 autonomous provinces made available a wealth of reports and other written communication at the conclusion of their meeting Feb. 1-5 in Alexandria, Egypt.

As was anticipated, the meeting produced no decisive resolution, but it would be inaccurate to state that the primates have given up trying to bring about reconciliation. The reasoned and well-documented statements they produced provide significant insight into the additional incremental steps toward a global understanding of what constitutes an appropriate level of mutual accountability among an autonomous Communion of churches.

In perhaps the most thorough and impartial communication from the primates in recent years, a report by the Archbishop of Canterbury's Windsor Continuation Group described the increasing number of "fractured relationships" that have occurred since the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire in 2003.

The Archbishop of Canterbury's press conference perhaps may be best understood as an attempt by the Most Rev. Rowan Williams to highlight some of what the majority believed were the priorities. The archbishop released two documents: a communiqué titled "Deeper Communion: Gracious Restraint," and the Windsor Continuation Group's (WCG) "Report to the Archbishop of Canterbury."

The primates' letter had received the unanimous endorsement of the primates, Archbishop Williams said. However, the WCG's communication was a report prepared by a committee appointed by Archbishop Williams and presented to the primates as a resource document. It was not submitted to a vote. Many parts of the communiqué refer to passages from the 17-page WCG report. Other sections of the com-

munique make clear the need to maintain "gracious restraint" with respect to the three moratoria identified in 2004 by the Windsor Report. The sections mentioned in the communiqué indicate broader support among the primates, but the additional reports on the moratoria, as well as three others on the humanitarian crisis in Zimbabwe, the Sudan and Gaza, offer much more detail into the concerns addressed in the communiqué.

Perhaps to a more significant degree than others in recent years, this communiqué attempts to look to doctrinal rather than legislative or political solutions. The primates pick up a theme from the Windsor Report questioning whether the Communion suffered from an "ecclesial deficit, in other words, do we have the necessary theological structural and cultural foundations to sustain the life of the Communion? We need to address divisive issues in a timely and effective way, and to learn the responsibilities and obligations of interdependence." Authors of the communiqué go out of their way to acknowledge that the Communion is in crisis and that muddling along and hoping things will improve is unlikely to bring about the desired changes.

North American Concerns

The Episcopal Church and the proposed Anglican Church of North America both received support, as well as pointed but fair questions about their conduct and objectives. For instance, The Episcopal Church was praised for its efforts to date to exercise "gracious restraint" in not consecrating any additional openly gay bishops. The proponents of the proposed new parallel province in North America were reassured that they were Anglican, and that they were deserving of some measure of protection from legal attacks, at least in the short term.



George Conger photo

The primates from North America while in Alexandria: the Most Rev. Frederick J. Hiltz (left) of the Anglican Church of Canada; the Most Rev. Katharine Jefferts Schori of The Episcopal Church in the U.S., and the Most Rev. Carlos Touche-Porter of the Anglican Church of Mexico.

The WCG report found The Episcopal Church's response to moratoria on same-sex blessings incomplete. There was an attempt to hold one's words accountable to one's deeds, and the idea that some dioceses could continue to perform blessings without censure from the provincial leadership was rejected. The report also contains a pointed warning of the likely consequences to the fragile state of the Communion if the General Convention were to change The Episcopal Church's current commitment to "gracious restraint" to the moratoria.

The Episcopal Church was not alone in facing difficult questions. The proposal by the Anglican Church of North America for a new parallel jurisdiction based on theological ideology was likewise viewed with skepticism. The group was also cautioned against seeking official recognition outside the proper existing channels.

Those expecting a comprehensive plan to address the loss of trust in recent years may be disappointed with the non-binding arbitration proposed in the primates' communiqué and explained in greater detail in the WCG report. On the other hand, these documents signal a renewed determination to keep working within the existing framework of the Communion until something is devised which can begin to restore trust.

Steve Waring

Archbishop Williams: Communion 'Deeply Divided' But No Schism

There is no "schism" in the Anglican Communion, Archbishop of Canterbury Rowan Williams declared Feb. 5 at the close of the meeting of primates of the Anglican Communion in Alexandria, Egypt. He acknowledged there was "deep division" within the Communion, but "what that will mean, we don't know."

Speaking as "presider of the primates' meeting," Archbishop Williams said the way forward for the Communion was to adhere to the Windsor process and work toward an Anglican Covenant. "Unless the covenant is robust and accepted," he said, "the federal model is on the horizon" for the Anglican Communion.

While the Sudan, Zimbabwe, global warming, Gaza, and international finance were addressed by the primates during their four-day meeting, the principal topic was "ecclesiology," Archbishop Williams said.

At the close of the meeting, the archbishop released two documents: "Deeper Communion: Gracious Restraint," the communiqué from the meeting, and the Windsor Continuation Group (WCG) "Report to the Archbishop of Canterbury."

Archbishop Williams outlined three points he thought salient to the week's discussions. The WCG report urged a change in the ecclesiological structures of the Communion that he said called for a "shift of focus" from a church perceiving itself to be "autonomous with accountability added on" to one where a church saw itself as "autonomous and accountable" to the wider mind of the Communion.

The WCG also urged reevaluation of the relationship among the four instruments of Communion: the Archbishop of Canterbury, the Lambeth Conference, the primates' meeting and the Anglican Consultative Council.

Archbishop Williams said at the "very end" of the WCG report there was a discussion of the Anglican Church in North America (ACNA). The report, he said, "recognizes the desire of people" leaving

The Episcopal Church and the Anglican Church of Canada for the ACNA "to be Anglican." The WCG recommended a "professional mediation process" which had begun with some small success between the Diocese of Recife and the Anglican Episcopal Church of Brazil.

However, Bishop Robinson Cavalcanti of Recife denied that mediation talks had occurred. He and clergy from 44 parishes were received by Presiding Bishop Gregory Venables in 2007 as an extra-territorial diocese of the Church of the Province of the Southern Cone.

The primates' communiqué reiterated the call for a moratorium on cross-border violations of provincial sovereignty, rites for the blessing of same-gender unions, and the consecration to the episcopate of non-celibate gay clergy, and reaffirmed the 1998 Lambeth Resolution 1.10 as the standard statement on human sexuality for the Anglican Communion.

The Anglican Covenant Design Group, not the primates, has been given the responsibility of crafting the final draft of the proposed Anglican Covenant that will be submitted to the meeting of the Anglican Consultative Council in May, according to the Most Rev. Philip Aspinall, Primate of Australia. Archbishop Aspinall spoke about the discussions held by the primates on the St. Andrew's Draft of the Anglican Covenant. He said that in the minds of a number of primates, following upon the views of the bishops at the 2008 Lambeth Conference, there was a desire for a "pulling back from the language of sanctions and teeth" [TLC, Feb. 22].

"Something like the freshness of the Holy Spirit" descended upon the meeting, said the Presiding Bishop of the Southern Cone, the Most Rev. Gregory Venables. "There was something different here, something special. Without a doubt there was a lot of anger and tension," but the "orthodox had a calmness and peace" that Bishop Venables attributed to divine intervention.

(The Rev.) George Conger



Robert Franken photo

A Sudanese boy pumps water from the well on the cathedral grounds in the Diocese of Lui, one of six deep-water wells provided by the Diocese of Missouri. The water is available free of charge to the entire village. The two dioceses have a companion relationship.

Bishop Bennison Loses Appeal of Sentence

The Court for the Trial of a Bishop has denied a request for modification of his sentence of deposition by the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania. The decision was made public Feb. 2.

Bishop Bennison was accused of failing to report allegations of sexual misconduct by his brother, John, who was working as a youth minister at the California parish where Bishop Bennison was rector in the 1970s, and then attempting to cover up the scandal. John Bennison has admitted to the misconduct and was deposed from the ordained ministry of The Episcopal Church in 2006.

The court found Bishop Bennison guilty in June and, after a sentencing hearing in September, recommended that he be stripped of his jurisdiction as bishop and deposed from the ordained ministry. Under the ecclesiastical disciplinary canons of The Episcopal Church, Bishop Bennison can and did request a hearing to have his sentence modified. The hearing was held in November, at which time argument and witness statements from both sides were considered. The Feb. 2 decision by the court was its response.

Bishop Bennison had said previously that he will avail himself of his right to appeal the decision and sentence to the Court of Review for the Trial of Bishop. The decision of that court is final.



Suzanne Gill photo

Fort Worth-area Episcopalians present gifts to Presiding Bishop Katharine Jefferts Schori while ballots are counted during the reorganizing convention of the diocese Feb. 7 at Trinity Church, Fort Worth.

Reorganized Fort Worth Diocese Chooses Provisional Bishop

More than 400 worshippers in the Fort Worth area who remain loyal to The Episcopal Church selected a provisional bishop and reorganized as a diocese during Presiding Bishop Katharine Jefferts Schori's first visit to the area on Feb. 7.

The day began with the Eucharist at All Saints' Church that included a show of support by bishops from nearby dioceses, including the Rt. Rev. Larry Benfield, Bishop of Arkansas; the Rt. Rev. Rayford High, Bishop Suffragan of Texas; the Rt. Rev. Paul E. Lambert, Bishop Suffragan of Dallas; and the Rt. Rev. Sam Hulsey, retired Bishop of Northwest Texas.

After Bishop Jefferts Schori convened the special convention at nearby Trinity Church, she installed and seated the Rt. Rev. Edwin "Ted" Gulick, Jr., Bishop of Kentucky, as the provisional bishop of Fort Worth.

"I cannot tell you how moved I am by your trust and how awed I am by this responsibility," Bishop Gulick told the gathering. He offered thanks to the Presiding Bishop as well as to the people of the Diocese of Kentucky.

In addition to approving Bishop Gulick as provisional bishop, about 19 clergy and 62 lay delegates adopted a \$632,466 budget, which included

\$200,000 from the General Convention budget of The Episcopal Church. In the interest of transparency, Bishop Gulick said The Episcopal Church will pay about half of his salary and benefit package with the Diocese of Kentucky for the period of time that he serves both dioceses. All Saints' and Trinity, Fort Worth, are contributing about half of the total Fort Worth diocesan budget.

In November, the reorganizing convention became necessary when approximately 80 percent of the diocese's clergy and lay delegates voted to disaffiliate from The Episcopal Church and realign on a temporary basis with the Anglican Church of the Southern Cone. After the convention, Bishop Jefferts Schori released the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, from the ordained ministry of The Episcopal Church and refused to recognize the elected standing committee leadership.

When asked about possible litigation to determine who owns title to the remaining 52 congregations now under the auspices of the Southern Cone, Bishop Jefferts Schori said the matter would have to be worked out between the new diocesan leadership and her office.

Marriage Equality

The Rt. Rev. Mark M. Beckwith, Bishop of **Newark**, pledged an all-out effort to work for homosexual marriage equality in the state of New Jersey and at General Convention during remarks to the diocesan convention Jan. 31 at a hotel convention center in Parsippany.

Convention adopted a total of nine resolutions, including four that affirm Bishop Beckwith's pledge on marriage equality. One resolution sought to substitute the words "two persons" for "man and woman" in the prayer book's marriage canon. Another called on the diocese to make public its objections to attempts to link state recognition of homosexual marriage with a diminishment of the institution of heterosexual marriage. A third resolution encouraged standing committees and bishops with jurisdiction to disregard B033 when considering consent to the consecration of candidates to the episcopate. The fourth called on all parishes to begin recording marriages and civil unions in an identical manner in the parish register.

Bishop Beckwith also called for a review of the voluntary diocesan giving program. He faulted the current system for not being well understood or mutually accountable. A stewardship task force will provide recommendations to next year's convention. Bishop Beckwith also appointed another task force to assess the prospects of a diocesan capital campaign.

Convention approved a \$2.7-million budget for 2009, a decrease of more than \$228,000 from 2008. According to budget figures from the convention, the diocese incurred a deficit of about \$250,000 last year.

Pay Reductions

Financial challenges have had an impact on the life of the Diocese of **Tennessee**, which approved an amended budget at its convention Jan. 23-24 at Christ Church Cathedral, Nashville.

During the stock market decline, the value of the Episcopal Endowment Corporation's investments in the

short term has diminished, and this has reduced the income available to the diocese from these funds, said the Rt. Rev. John C. Bauerschmidt, Bishop of Tennessee. The general state of the economy has had an impact on parishioners and on congregational budgets, and this will have an impact as well on the budget of the diocese, he noted.

"The Diocese of Tennessee is the co-borrower or guarantor of a number of significant bank loans made to parishes, intended to help them grow and expand the ministry of the diocese as a whole. This is appropriate work for the diocese, but it has had some consequences," Bishop Bauerschmidt said. "Our indebtedness now is significant and serious in relation to our ability through unrestricted assets to meet those commitments. The same economic challenges that have had an impact on our annual budget have also had an impact here."

Funding for the full-time diocesan youth coordinator position was restored for the full year after amendments were proposed to reduce travel expenses for the bishop and canon to the ordinary and also to reduce cost of living increases to all staff paid directly by the diocese from 4 percent to 1 percent. Convention approved a budget of \$1.5 million for 2009, \$150,000 less than the 2008 budget.

Meeting Online

Meeting in special convention on Feb. 7, nearly 140 delegates in the Diocese of **Fond du Lac** ventured into the arena of online meetings in order to complete work on the budget left unfinished during the annual convention last fall.

"Trying something new is always a challenge," said the Rt. Rev. Russell Jacobus, Bishop of Fond du Lac, "but using new technology can be downright scary for some people. Even so, we've had mostly positive response to the online meeting."

The purpose of the special convention was to consider approval of a 2009 budget since the annual convention failed to approve it because of

concerns about mission strategy and youth ministry. After receiving reports from task forces appointed to address those concerns, a line-by-line review of the budget was made by the finance committee. Delegates registered online, participated in practice sessions, and discussed issues during pre-convention meetings, held both in-person and online.

One of the most significant concerns of the online meeting had to do with voting. After much discussion among Bishop Jacobus, the diocesan chancellor, parliamentarian and the diocesan administrator of the online program, it was determined that the software could keep track of specific individuals with a built-in polling function which allowed for accurate voting tallies. If results could not be clearly established, then an arduous, but necessary, roll call vote would have to be held.

After a 90-minute meeting which did include a roll call vote on a proposed amendment, a budget of \$600,000 was approved, virtually unchanged over the \$597,000 amount approved in 2008.

Overall, the meeting saved more than 500 gallons of gas and its consequent carbon emissions, more than 600 hours in travel time, and more than \$1,000 that would have been spent on meals and a meeting facility. As convention delegate Bick Bidwell said, "The convention was pretty slick and went very well."

What does the future hold for this method of meeting? "It worked for this special convention because our focus was narrow and considered only one question," said Canon Matthew Payne, the diocesan administrator, who ran the technical side of the online meeting.

Substantial Debt

In the wake of the economic collapse which began to hit strongly in the fourth quarter of 2008, the Rt. Rev. Duncan M. Gray III's opening address to the annual council of the Diocese of **Mississippi** Feb. 6-7 in Hattiesburg



Jim Carrington/The Mississippi Episcopalian photo

The Rt. Rev. Duncan M. Gray III, Bishop of Mississippi, introduces the Rt. Rev. Ezekiel Diing Ajang Malang of the Diocese of Bor in the Episcopal Church of the Sudan during Mississippi's council meeting Feb. 6.

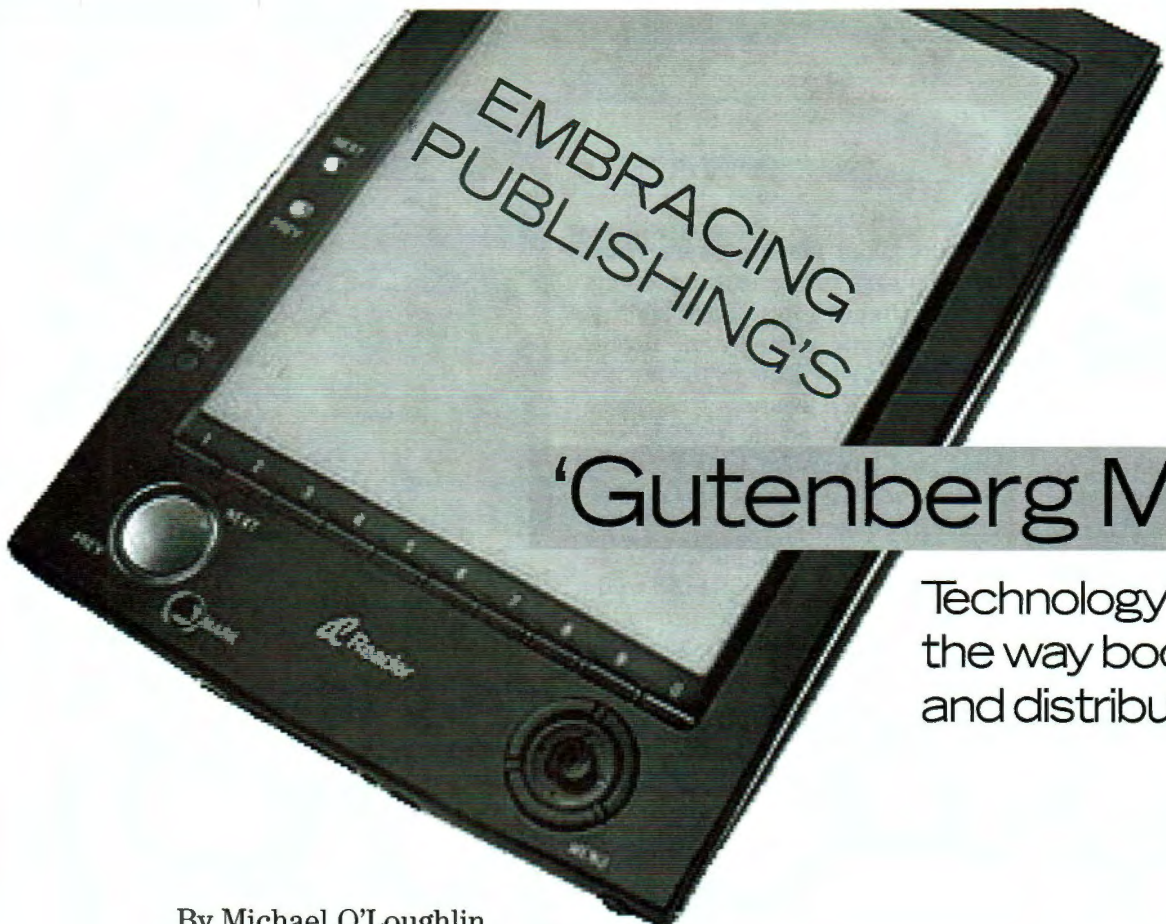
detailed the painful losses suffered financially by the diocese. Mississippi began the budget process with a \$500,000 deficit.

About 30 percent of diocesan income is derived from endowments. The investments fueling endowment income have dropped significantly during the market downturn, forcing a re-evaluation of revenue projections. The finance committee eventually slashed the budget down to an \$8,000 deficit. The \$2.4-million budget approved for 2009 is \$100,000 less than actual expenses in 2008.

Not all of the financial news was bleak, however. Bishop Gray reported that he had signed a lease with the federal government to use the closed All Saints' Episcopal School in Vicksburg as an Americorps training center. Occupancy, which is expected by summer, will help pay down the substantial debt, Bishop Gray said.

Council welcomed the Rt. Rev. Ezekiel Diing Ajang Malang of Sudan as a guest of honor. Bishop Ezekiel was consecrated assistant bishop of the Diocese of Bor in 2004. Because of the rapid growth of that diocese, the Archbishop of Sudan asked Bishop Ezekiel to lead an effort to establish a new diocese in the neighboring region of Twic. The new Diocese of Twic East will need considerable infrastructure, and Bishop Gray is interested in establishing a companion relationship.

Among resolutions approved by council was a statement of outrage in response to the recent attacks by the so-called Lord's Resistance Army on Christians in southern Sudan.



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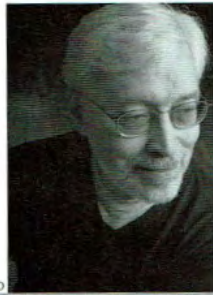
Like almost every other industry, the economic downturn has hit book publishing hard recently. Just before Christmas — a time when a quarter of all book purchases take place — some of the biggest names in book publishing announced restructuring, layoffs, and a freeze on new acquisitions. Publishing is going through a time of what Ken Arnold calls “seismic changes,” and is facing a “Gutenberg moment.”

Prior to founding the independent, Portland, Ore.-based KenArnoldBooks with his wife Connie Kirk, Mr. Arnold served as publisher at Church Publishing. A retired deacon, he also has worked as a publisher and editor for university presses. All told, he has more than four decades of experience in the industry.

“Bookstores are going out of business, publishers are laying off staff, and we are selling fewer books,” he says. But just as Gutenberg’s moveable type changed everything in the 16th century, “the digital book is our modern revolution.

“I see a trend away from costly printed book warehousing and distribution toward books printed as they’re ordered, and electronic books bought over the web for reading on devices like iPhone and Amazon’s Kindle,” he said.

KenArnoldBooks is embracing many of these innovations, and Mr. Arnold is confident that “those of us trying new models are ahead of the curve.” His key concern



Kimberli Ransom photo



Dave Cross photo

Ken Arnold, publisher, and Connie Kirk, marketing director, launched Buzzaroonie.com as a social networking website for authors, publishers, and book lovers.

is finding ways to bridge the gap between the old publishing model, which he says “depends on the inefficient distribution of books through stores, and the new model, which we are still creating. Antiquated publishing models are driving the industry toward ruin.”

A New Model

KenArnoldBooks has focused on digital and on-demand printing of its books as a way to combat this inefficiency.

“From my 40 years of publishing experience, I know that inventory is one of the biggest problems for publishers,” Mr. Arnold says. “Guessing how many books to print and then having to [scrap] what does not sell is not only economically perilous, but environmentally irresponsible.

“We decided to print on demand — and now electronically — to save our capital to promote books,” he said. “By thinking of a book first as a digital object, we can then go in any direction we like with it: print, e-book, web product. And we can do it quicker.”

Does this new approach make a difference to book buyers? Mr. Arnold contends it does not.

“People can order our books online on Amazon.com or Barnes & Noble, and from any bookstore,” he explains. “Our books are available through Ingram, the major wholesaler to bookstores and libraries, so anyone who wants our books can find them.

“The challenge is to educate bookstore owners and some book reviewers about what print-on-demand really means,” he says. “It is a manufacturing technique that has nothing to do with the quality of a book’s content. We won three Indie Book Awards this year, including the top prize for fiction, *Zublinka Among Women*. Our printed books are of high physical quality, designed by professional book designers.”

This year, the company plans to publish fewer printed books but will expand its publication of e-books and experiment with electronic platforms.

“Interest in electronic books, the Kindle and the Sony Reader in particular, is growing dramatically,” Mr. Arnold says. He estimates that between them, about a million of the wireless, tablet-sized reading devices have been sold. Late last fall, his company released a Kindle edition of a modern translation of the Book of Psalms.

Mr. Arnold calls publishing on Kindle “shockingly easy.

“I can put a book up in an afternoon, beginning with a manuscript in digital form, and as a rule it will be ready for sale within a week,” he explains. “It costs nothing to design the book because, at least in the current version, everything on Kindle looks the same. Indeed, it costs nothing to publish a book on Kindle. And book prices on Kindle tend to be low: We price our books below \$10.”

The advantage to book lovers, he explains, is that “it is possible to carry around a library of books in one small device for a fraction of the printed book price.”

KenArnoldBooks also plans to aggressively promote its existing titles on the internet.

“In the web world, engagement is key, and we have launched Buzzaroonie.com for that reason,” he explained. “It is a new social network site where book lovers, authors, and publishers can engage with one another directly. Publishers can advertise. Authors can promote their books. Book lovers can review books they love and buy what they need. I call it a ‘lit lounge for the people and by the people.’”

Mr. Arnold points out that this is a significant change from the old method of book marketing.

“Traditionally, publishers have tried to control the marketing of a book from the top down,” he says. “In the web world, loyal customers are the best marketers and promoters of our books. The internet is the perfect medium for expanding their word-of-mouth influence — and that’s what viral marketing is. Viral marketing helps build brand identity.” He added that “it is also the most effective form of marketing for the church, although few know how to do it.”

Mr. Arnold says that as people tighten their belts and cut back on luxury items, “I hope they don’t see books as luxuries.” If book publishers and authors don’t get support in tough times, “we risk losing one of the defining characteristics of our modern culture: learning conveyed through the word. I hope that out of this turmoil comes a stronger and more literate society. We can easily forget how critical the arts and books are to our well being, even our spiritual health.” □

To read more about KenArnoldBooks and the company’s new internet initiative, visit the “Web Exclusives” section at www.livingchurch.org.



The Murderer and the Harlot

By Daniel Muth

Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of She-alti-el, and She-alti-el the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

Matthew 1:2-16

INTRODUCTION to a Lenten Series

(FIRST OF SIX PARTS)

All of holy scripture surely is “God breathed” — and we have the apostle’s certain word on that — but there can be few selections of divinely inspired writ that manage to be so unerringly boring to the modern reader as those long lists of generally unpronounceable names that comprise the biblical genealogy. That of Matthew’s gospel is no exception. Yet, as is so often the case, a more careful reading can yield astonishingly fruitful results.

This writer grew up ignoring biblical genealogies as little more than lists of funny names. No doubt the biblical authors would see my family’s names the same way. Later in life, however, I heard a speaker who had been a Bible translator working with a remote tribe. He recounted how the tribe had been less resistant than utterly uninterested in his translations of the gospels of Mark and John into their tongue, until he translated the beginning of Matthew, at which point the entire tribe converted. It turns out that, in their culture, a man with no family history cannot be considered to have any real existence. Everybody has a family, after all, and the family makes one who one is. Once the Lord Jesus had a family history, he became in their eyes a real person, and thence a real savior, and, facing the glorious reality of a divine-human savior, these people made the normal human response to the coming of their hearts’ desire.

My initial thought at the time was that this part of the scriptures was not written for me. As large an ego as I suffer with, it is not so swollen as to assume that every little thing given by God was solely for my benefit. Perhaps the only reason that the Holy Spirit saw fit to include it in the scriptures, I thought then and ponder now, was so that the folk of that tribe could come home to him.

But then, as is so often the case with sacred scripture, there’s more to it than that. Unlike most biblical genealogies, this one lists four women, three by name. Why would the evangelist break his obvious continuity with what has gone before and insert women into the list? And why these specific women?

The evangelist surely has his reasons and reasonable guesses are not hard to come by. The fact of their femininity relates to the divinely revealed femininity of the Church *vis-à-vis* her Lord and Bridegroom, and so these women say something of the Church. The fact that each of them is in some way an outsider (the three mentioned by name are gentiles, while the fourth is described based on her marriage to a gentile)

is an indicator to the reader of the sort of people who will be drawn to the Lord during his earthly ministry and to the Church thereafter.

Christians are Jews. The apostle is adamant about that. Although we remain gentiles after the flesh and the New Covenant is for Jew and gentile alike, we wild nations have been grafted by faith onto the cultured vine of Judaism. Our Lord understood this. He came to the lost sheep of Israel knowing that they were called to be a light to the nations and to call the gentiles as gentiles into the household of the Father. It is this as much as anything that later distinguishes the two competing branches of Judaism — Rabbinic and Christian.

His mission to the gentiles is his mission to us and what he says about the gentile women who gave him birth should tell us something of who we are as his Church. This series will focus on his ancestresses as icons of his Church. Tamar represents the seekers after that righteousness which is found in proper worship of him. Rahab reminds us of our need to reach out to the lost of this world, who will see in his people the promise of the fulfillment of their hearts’ desire. Ruth is the outsider in our midst who, by her self-sacrificing faithfulness, draws together in tender fellowship the whole faithful of God. The unnamed Bathsheba, along with David, serves as a reminder of our tendency to forget ourselves and that we need the Church to teach us by reminding us of who we are and of our first love.

The title of this series is taken from an image in Dostoevsky’s *Crime and Punishment*, which will serve as a focus of the final meditation, reminding us of the Church as a place where we, murderers and harlots all, can come to be cleansed of our unrighteousness and made worthy to serve him in hope. □

Daniel Muth is a nuclear engineer who lives in St. Leonard, Md. He is a member of Christ Church, Port Republic, Md.



WEEK 2: Tamar



WEEK 3: Rahab



WEEK 4: Ruth



WEEK 5:
Bathsheba

By Willy Thorn

The Rev. Michael Gemignani's core message of healing seems timely during Lent, and in light of larger challenges facing the church globally. Fr. Gemignani, associate at St. Michael's Church, Lamarque, Texas, explains this message in his new book, *Making Your Church a House of Healing* (Judson Press).

"Everything flows from healing," he said in an interview prior to the beginning of Lent. "Healing is change. Healing is transformation. Healing is becoming whole in Christ. Healing is conforming to God — body, mind and soul — and becoming love — to ourselves and to the world. God sent his Son for healing. He sent the Holy Spirit as sanctifier. He gave us the Church as a house of healing."

Fr. Gemignani continued, "Repentance during Lent is a reorientation — away from false gods, to the one, true God. Do we really want God? Do we recognize his infinite worth? If God is really the only thing worth having, are we accepting that call? If not, why not? What's standing in the way? What will make us the disciples we were meant to be?"

Once we accept repentance, he said, "we open ourselves to God's transforming power. That's very difficult. It is not something easy to do. It takes a great deal of prayer and introspection. But that is spiritual healing at its very core, and it is very much oriented toward Lent."



Fr. Gemignani: "... away from false gods, to the one, true God."

Bear in mind though, he said, "that repentance and healing are the beginning of journey, not the end of it. But, thankfully, there is nothing to be compared with seeking the one, true God."

Fr. Gemignani is a Baltimore native, raised in Rochester, N.Y., who has "lived in so many places, I can't list them all." These days, he works from home in Texas.

Eclectic Background

"Minister" and "author" are his most recent titles, but, as he says "I've worn a number of different hats, to say the least. I'm a 'perpetual student'-type; short attention span, with one of the more unusual



REPENTANCE AND HEALING

Beginning the Journey

An interview with the Rev. Michael Gemignani

backgrounds you'll find."

That background includes several decades in academia, at too many institutions to list. He was an administrator, instructor, assistant professor, associate professor, ("regular") professor and department head, dean, provost and senior vice president. Mathematics and law are his specialties.

"I guess I got fed up," he said. "Could've gone on to presidency, I suppose. But I felt I ought to be working full-time in ministry. You know if I had had more faith, I would've left earlier. But I wanted all my kids to graduate debt free..."

"I've always been interested in spiritual things," he said. "I've been an Episcopal priest for 33 years. And I served as a rector for 16 years after leaving higher education."

Meanwhile, he's also a chaplain for the Order of the Daughters of the King, and for the Order of St. Luke. He has served on ecumenical boards, as diocesan spiritual formation head, and is involved with spiritual formation, retreat direction, work-

shops and campus ministry.

"And for full disclosure," he added, "I'm also an attorney-at-law."

"You know, 'seeker' is overused and easily misunderstood," he said. "But my primary purpose as an academic, priest and attorney is to seek truth. God is Truth with a capital T. He is also the Great Mystery; so beautiful and so mysterious. It's overwhelming. At 25, I knew all the answers, then later I found that I don't even know the questions."

"I'm a seeker," he concluded, "and also someone trying his best to have God do with me as he will."

Fr. Gemignani has been an author "on and off, for some time," he said. Penning a book "takes about a year, typically; digesting ideas. I start writing when they grow and continue on in reflection. I have 14 books in print now. Three on small-group spiritual formation, one on pastoral formation, and before that many on math, computer science and law. I've got two in the works — on

(Continued on page 27)

Too Much Northern Air?

Can someone please help me figure out what's happening in the Diocese of Northern Michigan? Strange events continue to take place there, and I must admit to being more than puzzled.

I've been pretty hard on the Diocese of Northern Michigan in recent months, and for that I apologize. I have nothing against the Yoopers. I know people who spend their vacations in that part of Michigan, and my in-laws own a summer home there. The people I've met from that diocese seem like nice folks.

But...yet... First the diocese released those bizarre theological statements that to me didn't even seem Christian let alone Episcopalian [TLC, May 11, 2008; Nov. 4, 2007]. Someone needed to point that out. And now we have the matter of the Rev. Kevin Thew Forrester, who was the only nominee for the Feb. 21 election of the diocese's next bishop [TLC, Feb. 15]. Having a single nominee is troubling enough, but when that nominee has received "ordination" as a lay Buddhist, it gets a bit snarky.

As usual, an explanation is in order. The Diocese of Northern Michigan has been well known for a concept it calls "Mutual Ministry." The idea behind it is that the responsibility for mission and ministry in any particular place belongs primarily to the people of God in that place. That's lay people and clergy. Each person and each community in the diocese is to be honored and supported by the rest of the diocese. That has led to what the diocese calls a unique ministry development strategy designed and pursued by the members of the congregation themselves. This idea has been carried out also in the Diocese of Nevada, and people from as far away as New Zealand have gone to Northern Michigan to learn about the concept. Perhaps the people of Northern Michigan have taken it a bit too far.

Northern Michigan's popular bishop, the Rt. Rev. Jim Kelsey, was killed tragically in an automobile accident in 2007. Since then, the diocese has been without its own bishop, although in recent months, its retired bishop, the Rt. Rev. Tom Ray, has been helping out. Without a bishop, the standing committee is the ecclesiastical authority. This committee, along with the diocesan council and others, has issued two statements during the past 18 months or so that have created a minor contro-

STRANGE EVENTS

continue to take place in the Diocese of Northern Michigan.

versy around the church. I assumed it would be simply a matter of calling a bishop and sanity would return to the U.P.

Not so fast, Bucko. Northern Michigan came up with an unusual strategy to identify candidates. In fact, after reading it several months ago, I was convinced the diocese would try to elect a lay person. Thankfully, it did not. Instead, it identified only one candidate (shades of Eastern European republics in the '60s!). Now we find out that candidate is for all practical purposes a Buddhist.

On paper, it would seem the Rev. Kevin Thew Forrester might be a good choice for Northern Michigan. He has been the ministry development coordinator of the diocese for about seven years, and he knows this unique place and its people as well as anyone. But lay ordination as a Buddhist? "I now walk the path of Christianity and Buddhism together," Fr. Forrester explained in 2004. Haven't we heard this before from a priest of the Diocese of Rhode Island, who said in Seattle she was an Episcopalian and a Muslim? She wound up being suspended. Isn't anyone in Northern Michigan concerned about this?

I find the matter of having only one candidate less troubling, but I admit it looks bad. Yes, there was one candidate in the South Carolina election, but that turned out to be a re-vote after an original election with several nominees had some irregularities. Some other dioceses have delayed their elections when they had only one potential nominee. In this case, we have a process which the church uses to elect its bishops. Northern Michigan has decided to do its own thing and winds up with what looks like an appointment.

Perhaps someone from Northern Michigan will explain all of this to me. It can't be as strange as it seems, can it?

David Kalvelage, executive editor



Did You Know...

Ninety percent of respondents to a Living Church News Service website poll disagreed with Executive Council's recommendation that General Convention wait until 2015 to vote on the proposed Anglican Covenant.

Quote of the Week

The Rev. Wylie Miller, vicar of Our Savior Church, Dallas, in a *Dallas Morning News* blog on the separation in the Diocese of Fort Worth: "There are priests in Texas who claim to be Anglican, but not part of The Episcopal Church. I guess I could pretend to be Roman Catholic but it would not make it so."

Hopeful Words from Primates

When the primates of the Anglican Communion gathered last month in Alexandria, Egypt [TLC, Feb. 22], most members of the Communion were not expecting anything significant to take place. While those observers were essentially correct in their forecast, the archbishops, presiding bishops, and moderators who met in Alexandria, Egypt, did accomplish some matters of note.

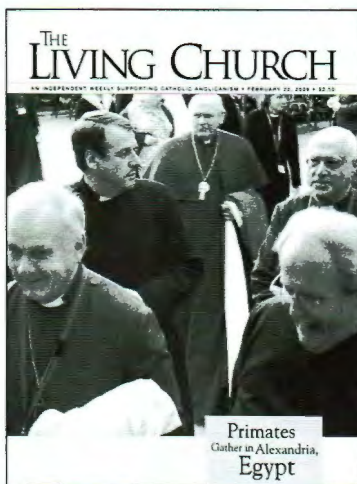
For one thing, the primates admitted that the Communion is divided, and that they intend to address it. In their communiqué, the primates mentioned the “continuing deep differences” that exist, and they acknowledged the “depth of conscientious conviction involved” among Anglicans who disagree with each other. The two sides seem willing to discuss their theological differences, although they have not determined how to go about that.

Another hopeful accomplishment was the reaffirmation by the primates that Lambeth Conference Resolution 1.10 from 1998 remains the agreed statement on human sexuality within the Communion. In addition, they continued the moratoria on blessings of same-gender relationships, consecrations of non-celibate homosexual bishops, and cross-province visits by bishops.

On another positive note, Archbishop of Canterbury Rowan Williams was praised by conservative and liberal participants for the way he convened the meeting. The archbishop was said to be impartial and sensitive as he led discussions.

It was also encouraging to read the Windsor Continuation Group Report to the Archbishop of Canterbury. The group, which met in Texas last fall, presents a clear assessment of the Communion at present, and offers some thoughtful recommendations.

For a group that has no legislative or canonical clout, the primates were able to communicate clearly on a number of important matters. Unfortunately, some Anglicans are likely to be left wondering what happens now.



The primates were able to communicate clearly on a number of important matters.

ERD Sunday


Our executive editor fielded a phone call recently from someone who wanted to know how to contact the Presiding Bishop's Fund for World Relief. The caller said he had been to The Episcopal Church's website and some other web pages but had no success. The reason our caller couldn't find that organization is because it no longer exists. For several years the Presiding Bishop's Fund for World Relief has been known as Episcopal Relief and Development (ERD).

The fund continues to help people in need in all parts of the world. It remains one of the most effective ministries at the church's national headquarters, responding quickly when such catastrophic events as earthquakes, fires and floods occur. More than 20 dioceses have adopted resolutions at their conventions that designate the First Sunday in Lent as Episcopal Relief and Development Sunday. Participating congregations are urged to have a special offering on that Sunday (March 1) to benefit ERD in hopes of raising \$3 million by the end of the year. We hope Episcopalians will respond positively to this worthwhile ministry.

Lenten Reading

Traditionally, Lent has been a time when people have done more reading than usual. This season is an appropriate time to learn more about the Bible, Christian spirituality, church history, or the doctrine of the church. Books of prayers or sermons also may be helpful during this time.

With this in mind, we present this special Lent Book Issue, which ought to be of value in helping subscribers find some meaningful reading for Lent. We hope the books that are reviewed or advertised here will deepen and inform your Lenten observance.



Discipline and Order Lacking

By James M. Adams

A great problem in The Episcopal Church is people seem to be unable to understand that we do not have a “national church,” but a missionary society. In a *Los Angeles Times* article, we read, “The national church and its dioceses...” The problem is that there is no such thing.

The Episcopal Church [TEC] is comprised of dioceses that created an office in New York City for its Presiding Bishop. It was created to serve the dioceses, to coordinate the things we can do together, and to provide services that are more efficiently done together. The Church Pension Fund and the Medical Trust are not owned by TEC. A missionary society should own nothing, but this is sometimes ignored.

TEC is a province of the worldwide Anglican Communion, and is comprised of distinct dioceses joined for mission. The New York office was never envisioned to be a national church, directing the dioceses. Forests are made up of trees, but the trees are separate and live independently, leading similar lives and sharing resources. But no tree is the head tree that can direct the life of any other tree and the forest identities

a group, not one being. Each tree would be a tree without the forest.

The only difference is as a society, we need to check in with each other and to coordinate the work of the mission of God. One bishop is chosen to call meetings and speak for the whole, but never as an individual. And unlike some provinces, The Episcopal Church never said that one bishop was the “head” bishop, nor had any authority over another diocesan bishop or in his/her absence, the ecclesiastical authority, i.e., the standing committee.

What this thinking is doing is re-identifying why the Domestic and Foreign Mission Society (DFMS) was brought into being. DFMS was never intended to be run by one person, or even an elected body such as Executive Council: appointed and elected by General Convention, to carry out the wishes of the whole. The Executive Council has no authority to select its own course, but is directed by General Convention to take care of the fiscal business and carry out the plan as decided by General Convention. Ignoring this has led the council and some individuals into being involved with more than they should.

For example, a diocese petitions to join TEC. Later, if it chooses to leave, no individual has the right to displace it, or

(Continued on next page)

Each tree
would be
a tree
without
the forest.

Why has
the expression
“Haste makes
waste” been
around so long?

Because
it's true.
And lately
there has been
too much waste.

(Continued from previous page)

to ignore the ecclesiastical authority and call a diocesan convention. The canons of TEC do not include anything about a Presiding Bishop calling a diocesan convention. The matter should have been taken to General Convention. The only place a new diocese should have come from is from the ones who want another diocese. It is up to them to build one, just like any new diocese emerges. Dioceses come from the people and clergy, and not from an individual or commission.

Disputed canons should not be decided by the House of Bishops. Canons are made by General Convention. While a bishop may have discernment privileges in his/her diocese, the interpretation, or reinterpretation, of how to apply canons, belongs to General Convention. Some say, “That’s too hard and takes too much time.” But it is supposed to be hard — to protect the church as well as the individual. It’s discipline and order.

In that same *L. A. Times* article, the Presiding Bishop said, “Those who were formerly bishops in The Episcopal Church are no longer understood to be bishops in The Episcopal Church; they are free to associate with whom they wish.” But theologically they will always be bishops in the Church of Jesus Christ. They can be inhibited from practicing their office in TEC, but not in the Anglican Communion. If they are recognized by any Anglican province, then they are still in communion with TEC, unless TEC has broken communion with that province. I do not believe General Convention has done so.

When the canons are not followed as written, and actions are taken without canonical authority, a mess results. There is a reason that changing something in the church takes time. It is to allow for prayer, study and discernment which cannot be done in reaction to events. Chaos does not happen because new things are done or situations change. Chaos ensues when

people try to “fix” things without proper prayer and discernment.

A diocese leaves. Is anyone’s soul in jeopardy if things progress canonically? Hardly. Could there be any more fear and anxiety than there already is by quick action and muddled facts? Why has the expression “Haste makes waste” been around so long? Because it’s true. And lately there has been too much waste.

Now a bishop in our church had his orders renounced for him. No one can say this for another person. One cannot infer a decision for anyone else. Every clergy person declared “out of communion” has distanced The Episcopal Church’s holy orders from the Anglican Communion. A priest who is declared out of communion and deposed by The Episcopal Church but who is accepted into another province must by definition be in communion with The Episcopal Church, unless TEC declares that it is out of communion with that province. Any TEC bishop can accept that priest into his/her diocese as a functioning priest. What was accomplished by the deposition? Someone felt powerful. There is no such thing as an “Episcopal communion,” but only the Anglican Communion.

Wait until General Convention in July, when we try to straighten out the mess and change canons to fit acts already done. How will General Convention deal with others who have broken canon law but have not been disciplined? The ones who give Holy Communion to anyone, even if knowingly unbaptized, and thus put the person’s soul in jeopardy? Or what about declaring “local option” for canons we do not agree upon? See you in Disneyland! □

The Rt. Rev. James M. Adams is the Bishop of Western Kansas.

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

All About Moderation

In reply to "Forgoing an Opportunity" [TLC, Feb. 8], the editorial suggesting that Bishop Robinson missed "an opportunity to witness for Christ," I disagree. I knocked on thousands of doors while starting a church, and helped my beloved Episcopal Church use award-winning ads.

This ministry took place in a country that declared in its first amendment to its newly adopted Constitution that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

TLC wonders why Bishop Robinson didn't use his platform on the eve of President Obama's inauguration to be an evangelist for Christ. Bishop Robinson may have thanked the man chosen to be the 44th president for asking him to offer this prayer, but his real gratitude should have been for the freedom we have in this country which declared that it would be wrong to restrict the free exercise of religion.

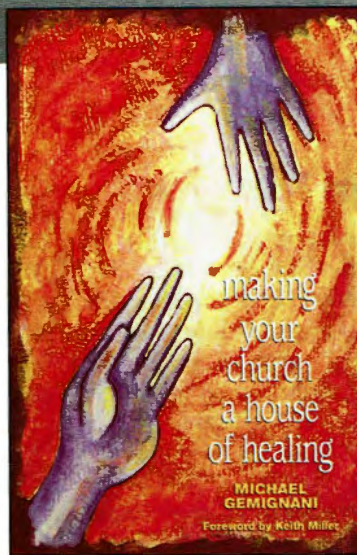
The issue at the heart of our Constitution isn't mere tolerance. It's all about moderation, and a need to recognize that others may hold a portion of the truth. Writing in the Federalist Papers, Alexander Hamilton said, "...we are not always sure that those who advocate the truth are influenced by purer principles than their antagonists."

Ambition, avarice, personal animosity, party opposition, and many other motives not more laudable than these, are apt to operate as well upon those who support as those who oppose the right side of a question."

In his prayer, Bishop Robinson didn't take anything away from Christianity, or his obvious devotion in his pastoral life to the faith that so many of us treasure with him. He simply and graciously offered a prayer that many could pray. His prayer might even open up a few church doors. Let's hope so.

*(The Rev.) George Martin
Rosemount, Minn.*

(Continued on next page)



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Michael Gemignani; Foreword by Keith Miller

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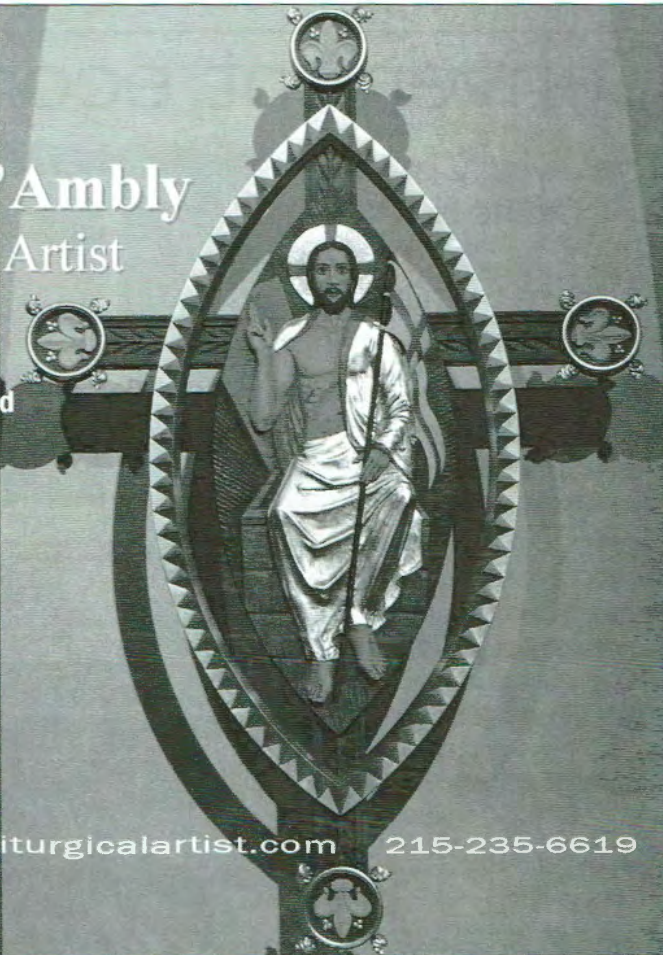
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LETTERS TO THE EDITOR

(Continued from previous page)

More About Lincoln

I was glad to see TLC acknowledge the 200th birthday of Abraham Lincoln [TLC, Feb. 8]. I thought, for a short article, Boyd Wright's piece was very informative, balanced and well written.

I would like to add two things to what he wrote. For any of your readers who may want to go deeper into the spiritual dimension of Lincoln's life, D. Elton Trueblood's book, *Abraham Lincoln: Theologian of American Anguish*, is very readable and quite relatable, in my opinion. Also, I frequently reference in sermons Lincoln's "Proclamation of a National Fast Day," March 30, 1863. It can be found on the internet at <http://showcase.netins.net/web/creative/lincoln/speeches/fast.htm>. I like this latter piece because its words are timely for our nation.

Thanks, Mr. Wright, and TLC for the continuing good work.

(The Rev.) John Wesley
Smethport, Pa.

Seeing More Clearly

Fr. Marcussen [TLC, Jan. 11] maintains that the Roman Catholic Church "has moved in a direction that has created a superstructure in the form of an ecclesial unit called the 'universal church' unknown in patristic theology." He cites a 1992 statement of the Congregation for the Doctrine of the Faith (CDF) as evidence.

Undoubtedly the ecclesiology affirmed by Metropolitan Zizioulas (which Fr. Marcussen favors) and that affirmed by the CDF do differ on this point, which the Catholic Church sees as highlighting a fundamental element in the mystery of the one Church of Jesus Christ.

Though a letter cannot expound and evaluate this difference adequately, it can be said that the ecclesiology of Dr. Zizioulas tends to make the Church a federation of local churches for which the universal (Roman) primacy becomes an external if needed service.

The CDF position holds that the uni-

versal church, both ontologically and temporally is, as Fr. Marcussen properly notes, prior to the particular churches in that: 1. the Body of Christ into which the baptized are baptized and into which those persons faultless regarding the absence of sacramental baptism are aggregated by direct action of the Holy Spirit is prior notionally and really and, 2. on the visible plane, the Church of Jerusalem, once the universal church, but through its missionaries the mother of particular churches, was prior to them.

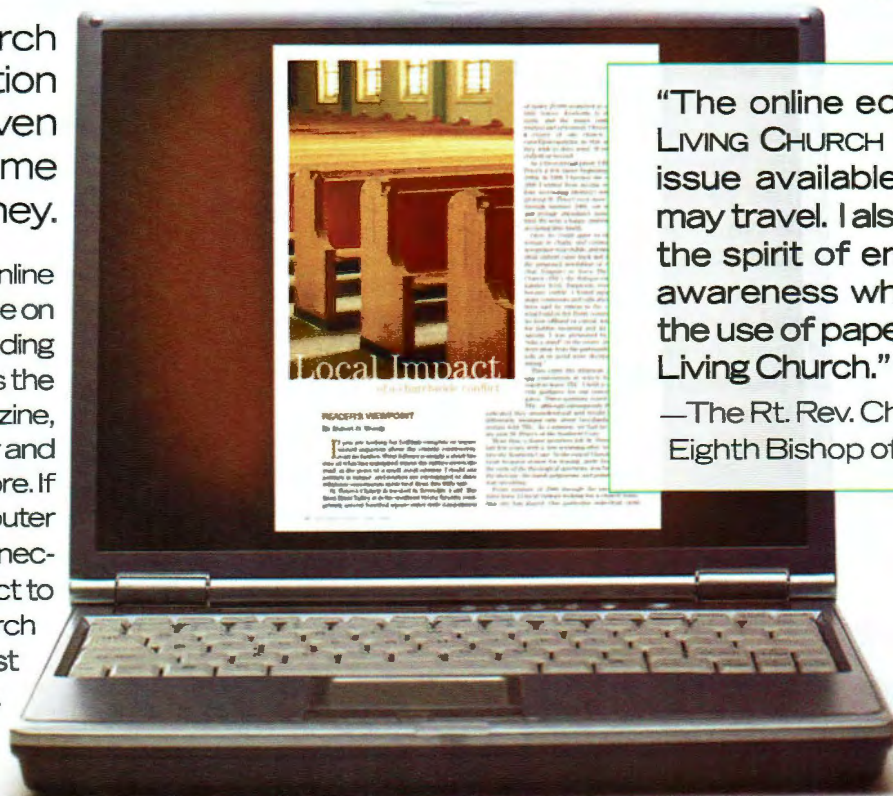
The living Spirit-guided Church is the same ontologically today as it was in the first Christian century, but it can see more clearly through the centuries by its prayer, reflection and theologizing into the faith-mystery once delivered to the saints. In this continuing living tradition, the testimony of the ancient Fathers is a precious heritage but not the end of our reflection on the revealed mystery of the Church.

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

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REPENTANCE AND HEALING

(Continued from page 20)

Christian community, and legal and ethical issues of aging. But my great love is spiritual development."

His current book "is really about — What is Church? Why is Church important? What can we gain from it? How should we seek it? What should Church be? With people drifting away from mainline denominations — and others, really all over — we need to look at this question.

"Church isn't where we go to please God," he said. "It is where we go to be healed." One chapter, not surprisingly, is titled: "The Church's Role in Dis-ease."

"Many things affect the Church's ability to be a house of healing," he said. "One is when it doesn't understand its primary mission — healing. When it doesn't provide what people need, Church becomes unnecessary and problematic. Remember Augustine: 'Our hearts are destined for God, and can't rest without him.' Another problem is when the Church becomes too inbred, and doesn't embrace those who come to it seeking healing. And on and on..."

"Don't get the wrong idea," he said. "While I'm not entirely pleased with The Episcopal Church and everything happening there, I don't want to be political. Everything I write is to help it grow. I portray the Church as impor-

tant. It is essential for finding what people intuitively, genuinely long for. My own point of view has been: The Church is a gift from God, to help us to grow into life with God, to allow God to transform us through Christ, by the power of the Holy Spirit. Which is true healing."

Strength in Numbers

"Remember: there is always more power in groups," he said. "Jesus made it pretty clear that Christianity is a social religion. He called a number of people to walk with him. He sent disciples out two-by-two, rather than one-by-one. If the Church is to be a house of healing, it's a group, not a single person, or pastor. A group of faithful, well-intentioned Christians is always a more powerful channel of grace.

"That is why God gave us the Church," he said. "It is an absolutely necessary spiritual gift. But to help us be made full, it must be the greatest house of healing." □

Willy Thorn is a freelance writer who resides in Milwaukee, Wis.

For further discussion of this article, visit the Web Exclusives section of www.livingchurch.org.



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Making Your Church a House of Healing

By Michael Gemignani. Judson Press. Pp. 147. \$14. ISBN 978-08170-1530-5.

With all due reverence, this book ought to be renamed *Healing for Dummies*, because in 147 well-written pages, the Rev. Michael Gemignani has put together the basics of theologically sound Christian healing. His thesis is, "The Church Universal was established by Christ first and foremost as an instrument of spiritual healing."

In 1932, the interdenominational Order of St. Luke the Physician reintroduced the sacrament of unction to the church. In the Roman Catholic Church, Vatican II liberated it from a death rite. The renewal movement made it an element of midweek praise services. Within the last 20 years it began to appear at the major Sunday Eucharists with prayer teams standing by at a side altar for the laying on of hands and anointing with holy oil as parishioners return from communion or before they leave the church.

Each chapter, such as "The Church's Role in Dis-ease" and "The Congregation's Role in Healing Itself and Others," could provide the basis for a vestry retreat, a clergy afternoon conversation, or a parish study group. More than worth the price is the chapter on dos and don'ts for healing prayer teams.

There are also a number of sample rites for spiritual and physical healing in the resource section at the end of the book. (The Rev.) Bob Libby, Key Biscayne, Fla.



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The Rev. **Jo Ann Barker** is rector of St. Anne's, 15 E Green St., Middletown, DE 19709.

The Rev. **James G. Benbrook** is rector of Redeemer, PO Box 251, Ruston, LA 71273.

The Rev. **Janet K. Brown** is priest at Grace Church, 215 Pleasant St., Sheldon, VT 05483.

The Rev. **Chuck Chapman** is rector of St. Mary's, 512 Champagnolle Rd., El Dorado, AR 71730.

The Rev. **Joseph E. Daly** is rector of Ascension, 1030 Johnson St., Lafayette, LA 70501.

The Rev. **Karen Johanns** is rector of All Saints', 171 West Pike St., Pontiac, MI 48343.

The Rev. **Bette Jo Kauffman** is deacon at St. Alban's, 2816 Deborah Dr., Monroe, LA 71201.

The Rev. **Barbara Kirk-Norris** is rector of St. Mary's, PO Box 2949, Big Spring, TX 79721.

The Rev. **James Lanter** is deacon at St. John's, Marlinton, and Chapel on the Mount, Snowshoe, WV; add: PO Box 358, Snowshoe, WV 26209.

The Rev. **William E. Maddox III** is chaplain at St. Augustine's College, 1315 Oakwood Ave., Raleigh, NC 27610-2298.

The Rev. **Thomas Mayers** is rector of All Saints', 3837 West Seven Mile Rd., Detroit, MI 48221.

The Rev. **Thomas T. Nsubuga** is vicar of St. Luke's, PO Box 365, Grambling, LA 71245.

The Very Rev. **Jacob W. Owensby** is dean of St. Mark's Cathedral, 908 Rutherford St., Shreveport, LA 71104.

The Rev. **Laura Queen** is rector of St. Alban's, 197 Bushy Hill Rd., Simsbury, CT 06070.

The Rev. **Charles J. Reischman** is rector of St. John's, 130 W Eldorado St., Decatur, IL 62522-2111.

The Rev. **Ollie V. Rencher** is associate for pastoral care and social outreach at Holy Communion, 4645 Walnut Grove Rd., Memphis, TN 38117.

The Rev. **Danny Schieffler** is rector of St. Mark's, 1000 N Mississippi Ave., Little Rock, AR 72207.

The Rev. **Victor Thomas** is rector of St. James', 3129 Southmore Blvd., Houston, TX 77004.

The Rev. **Polk Van Zandt** is rector of St. Paul's, 116 N Academy St., Murfreesboro, TN 37130.

Ordinations

Priests

Dallas — **Philip N. Mayer.**

New York — **Yejide Salama Peters.**

Michigan — **Beth Scriven**, associate, St. Clare's, 2309 Packard St., Ann Arbor, MI 48104-6321.

Springfield — **Sheryl Black.**

Deacons

Albany — **Nina George Hacker.**

Resignations

The Rev. **B. Candis Burgess**, as rector of St. Clement's, Clemmons, NC.

The Rev. **Christina Jillard**, as rector of St. Luke's, Altoona, PA.

The Rev. **Larry Minter**, as rector of St. Peter's, Louisville, KY. He is interim rector of Ascension, 311 Washington St., Frankfort, KY 40601.

Retirements

The Rev. **Larry Handwerk**, as executive director of All Saints' Episcopal Conference Center, Leitchfield, KY.

The Rev. **Beth Mollard**, as rector of St. Luke's, Mt. Joy, PA.

Corrections

The Rev. **R. Christopher Heying** remains rector of St. Stephen's, 1695 Perrowville Rd., Forest, VA 24551.

Deaths

The Rev. **Richard W. Engeseth**, retired priest of the Diocese of Nevada, died Dec. 26 in Reno of cancer. He was 78.

Fr. Engeseth was born in Nerstrand, MN, and raised in San Francisco. He was a graduate of San Francisco State College and Church Divinity School of the Pacific. In 1956, he was ordained deacon and in 1957, he was made priest. Fr. Engeseth was vicar of St. Peter's, Morro Bay, and vicar of St. Paul's, Cambria, CA, 1956-60; assistant at Trinity, Reno, 1960-61; vicar of St. Paul's, Sparks, NV, 1961-66; and priest-in-charge of Grace-St. Francis', Lovelock, 1970-82. Since then, he served a number of churches in Nevada and was involved with grief recovery and caregiver support groups. He is survived by his wife, Helen; three daughters, Cheryl, Helen and Ruth; a son, Randall; and eight granddaughters.

The Rev. **Craig P. Fickling, Sr.**, of Staunton, VA, died Dec. 19. He was 71.

Born in Boston, he was raised in Atlanta. Following service with the Navy, he graduated from North Georgia College, University of Georgia, and the School of Theology of the University of the South. In 1976, he was ordained to the diaconate and the following year to the priesthood. His ordained ministry took place at the following churches: vicar of Incarnation, West Point, MS, 1976-78; rector of Chapel of the Cross, Rolling Fork, MS, 1978-85; vicar of Epiphany, Enterprise, AL, 1985-90; and rector of Trinity and Grace, Nelson City, VA, 1990-2002. He retired in 2002. Survivors include his wife, Marianne; a son, Craig, of Cookeville, TN; a daughter, Karen Stinson, of Staunton; two grandsons; and a sister, Gail Selneck.

The Rev. **James Marshall Lilly**, of Mobile, AL, died Dec. 26 at the Somerby of Mobile

retirement community. He was 87.

Fr. Lilly was born in Baden, NC, and raised in Avondale Estates, GA. He graduated from the University of North Carolina, University of Alabama, and the School of Theology of the University of the South. He was a fighter pilot during World War II and served for a time in a POW camp in Germany. Following employment with Standard Oil in Aruba, he pursued holy orders, and in 1961 he was ordained deacon and the following year priest. Fr. Lilly was vicar of Grace Church, Cullman, AL, 1961-65; vicar of St. Matthias', Tuscaloosa, AL, 1965-75 and rector there, 1975-76; and rector of Trinity, Florence, AL, from 1976 until 1984 when he retired. During his retirement, Fr. Lilly assisted at St. Matthias', Whittier, CA, and Trinity, Bloomington, IN. In the Diocese of Alabama, he served on executive council, standing committee, finance committee, and was dean of a convocation. Surviving Fr. Lilly are three sons, Albert, of Mobile, Mark, of Flintridge, CA, and Bruce, of Bloomington; a daughter, Janice Buzzelli, of Bloomington; and four grandchildren.

The Rev. **Harold James Frank McGee**, 91, of Aiken, SC, died Dec. 5 in Aiken.

Born in Cleveland, OH, he was a graduate of Western Reserve University and Union Theological Seminary. Following service with the Navy during World War II, he was ordained deacon in 1946 and priest in 1947. Fr. McGee served Hanover Parish (VA); Trinity, Iowa City; St. Andrew's, College Park, MD; and St. Mary's, Pocomoke City, MD, where he was rector until 1985. He is survived by his wife, Marion.

The Ven. **Clarence Stacy**, former archdeacon of the Diocese of California, died Dec. 12 in Alhambra, CA, following a long illness. He was 91.

Born in Ogdensburg, NY, he was a graduate of Colgate University, Church Divinity School of the Pacific, and the General Theological Seminary. Following military service during World War II, he was ordained deacon in 1957 and priest in 1958 in the Diocese of California. Fr. Stacy served a number of congregations in that diocese, including St. Mark's, King City, where he was rector from 1962 to 1969, and St. John's, Clayton, where he was vicar, 1968-76. He was the founder of St. Aidan's, San Francisco, St. Anselm's, Lafayette, and St. John's, Morgan Hill, now in the Diocese of El Camino Real. In later years he was involved in interim ministry at several churches. Fr. Stacy was executive secretary of Province 8 for a number of years and was a former vice chairman of the Presiding Bishop's Fund for World Relief. Surviving are a daughter, Margaret Kinstle, of Oakland, and a son, the Rev. Charles, of Los Olivos, CA.

Next week...

Tamar: Doubly a Widow

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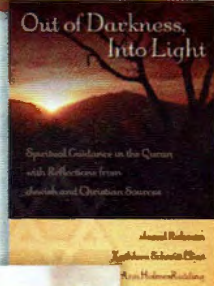
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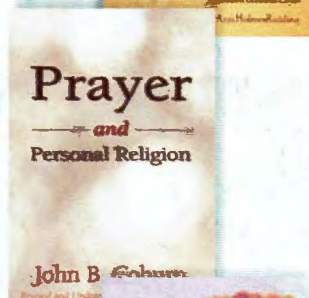
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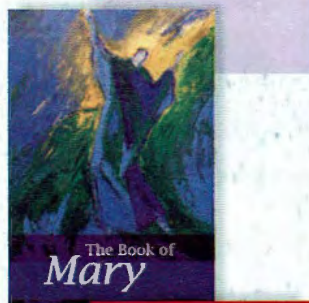


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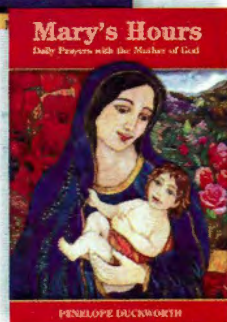


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