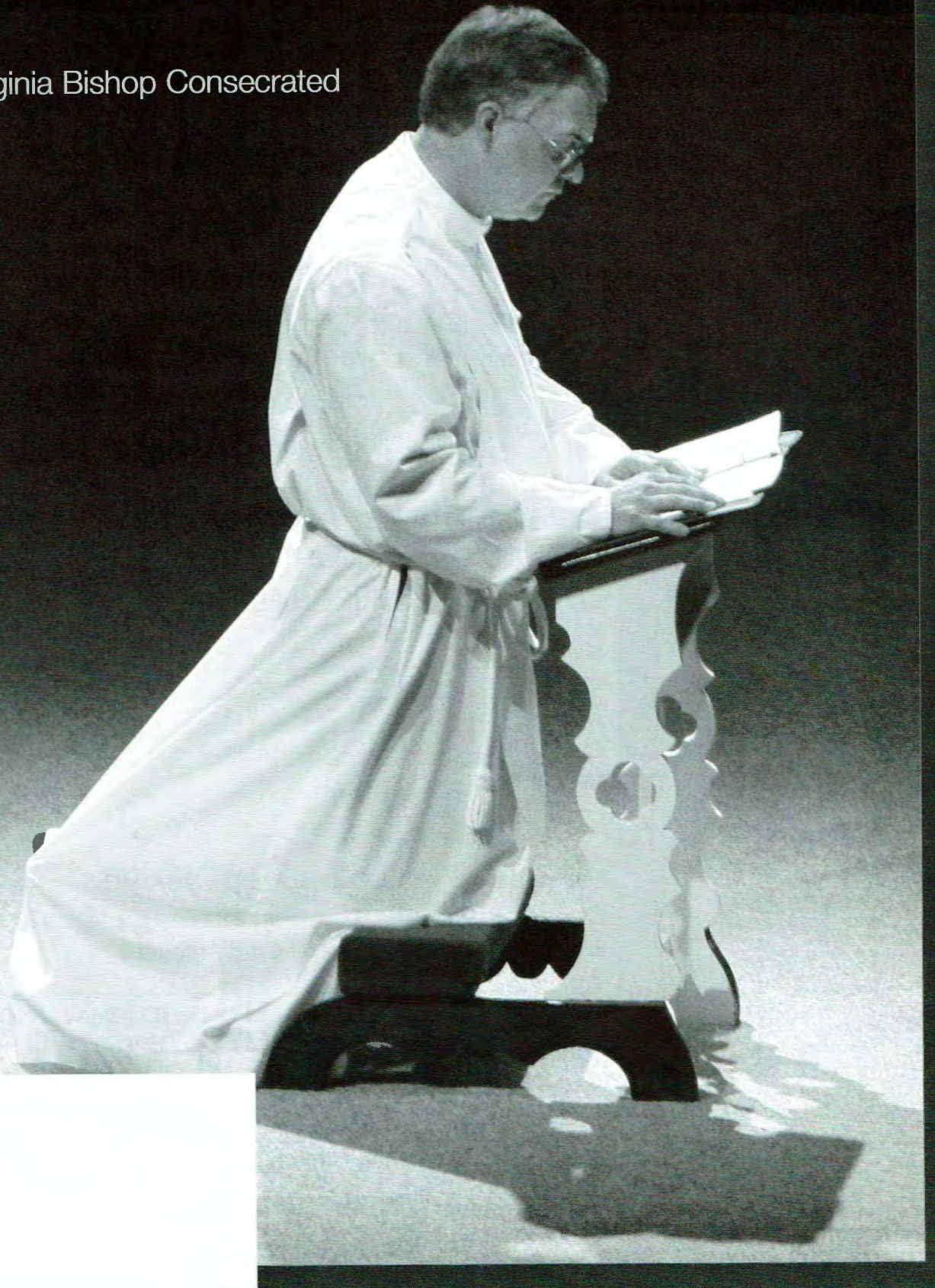


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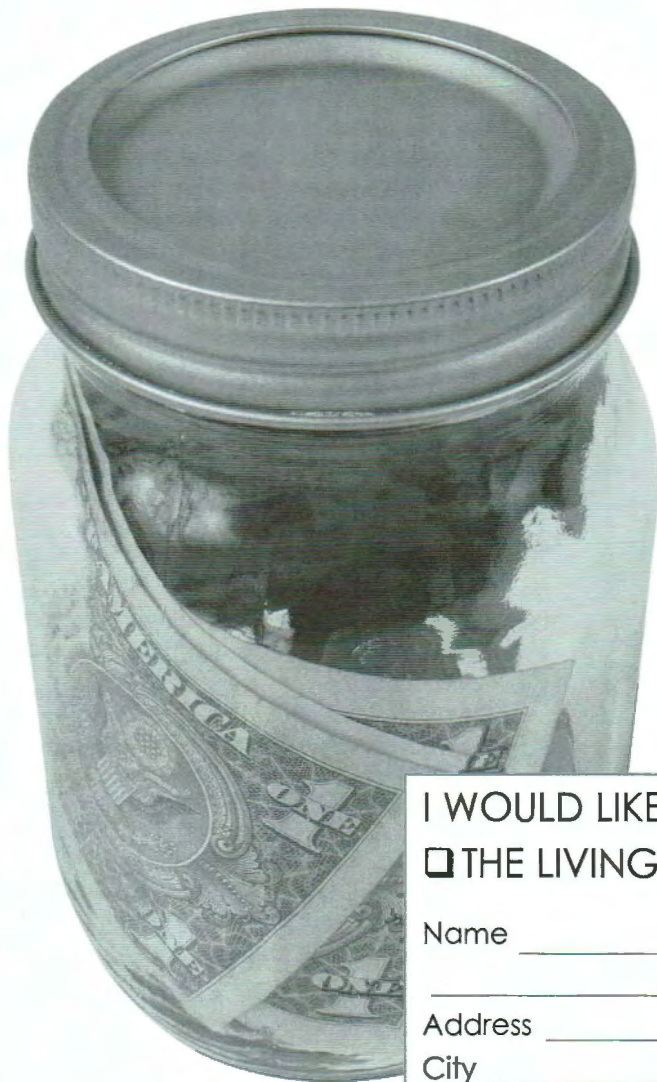
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Southern Virginia Bishop Consecrated



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## THIS WEEK

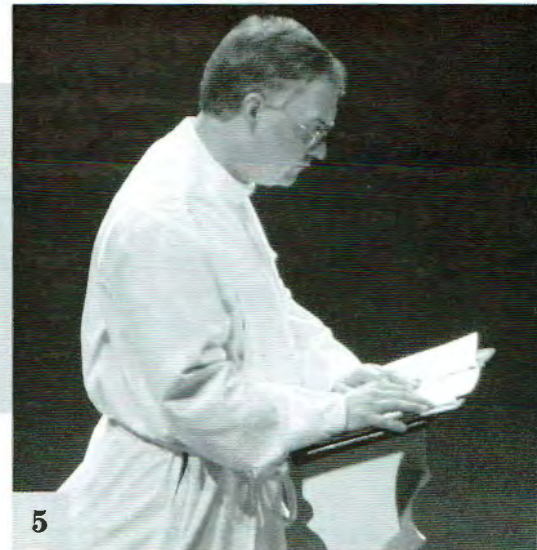
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Bishop-elect Herman "Holly" Hollerith IV during his consecration as Bishop of Southern Virginia Feb. 13 at William and Mary Hall on the College of William and Mary campus in Williamsburg.

Carlyle Gravely photo



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SUNDAY'S READINGS

## Looking at the Right Map

*'Get behind me, Satan! For you are setting your mind not on divine things but on human things' (Mark 8:33)*

**The Second Sunday in Lent (Year B), 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

The Christian faith makes the audacious claim that it provides a map by which we can find our way through our life in this world. With this map, we make the astonishing discovery that victory is found in surrender, healing flows from suffering, true leadership is expressed in service, and life cannot be secured except through death. The inescapable implication in this is that if we're not looking at the world by means of this map, we're not seeing reality. We're not seeing the way God sees.

The good news is that God has made it possible for us to see the way he sees. He has made himself accessible to us in the person of Jesus, who is at the same time completely divine and completely human. Through Jesus, God enables us to participate in his very life.

There are many ways by which we might relate to Jesus in the hope of receiving this gift. During the time he walked this earth, there were people who followed Jesus around, but at a safe distance, and with no commitment or accountability. Then there are those who take the position of scholars who analyze and compare various scriptural manuscripts and related

materials, and come up with learned opinions about what Jesus really said or did. And then, of course, there are those who are just plain skeptical, and they relate to Jesus from a position of indifference or unbelief.

If we really want to see what God sees, then the most important thing we can do is to place ourselves in relation to Jesus as disciples to a master. Jesus resorts to some drastic language to make precisely this point. When Peter has a fit over Jesus' prediction of his own suffering and death, he responds, "Get behind me, Satan!" The cross was so central to his mission that he could have no patience with anyone who questioned that destiny. Jesus wasn't turning his back on Peter. Rather he was telling Peter to get back where he belonged — behind him, as a disciple.

Peter's challenge is also our challenge. In Christ, God offers us an accurate map of the spiritual and moral universe we inhabit. But this gift is not available to us if we relate to Jesus merely as interested observers or disinterested scholars or scornful skeptics. It is ours when we get behind Jesus, in the position of disciples. It's not an easy road. But it's a road that will lead us to our true destination.

### Look It Up

Today's Old Testament reading and epistle have to do with the patriarch Abraham. Re-familiarize yourself with his full story in chapters 12 through 24 of Genesis.

### Think About It

The cross of a disciple is different for each one. What particular cross are you called to "take up" at this moment in your life?

### Next Sunday

**The Third Sunday in Lent (Year B), March 15, 2009**

**BCP:** Exod. 20:1-17; Psalm 19:7-14; Rom. 7:13-25; John 2:13-22

**RCL:** Exod. 20:1-17; Psalm 19; 1 Cor. 1:18-25; John 2:13-22

## Southern Virginia Bishop Consecrated

The consecration and ordination of the Rev. Herman "Holly" Hollerith IV as Bishop of Southern Virginia included a link to the beginning of The Episcopal Church's succession of bishops with the Most Rev. Bruce Cameron, Bishop of Aberdeen and Orkney, and the retired Primus of the Scottish Episcopal Church, as one of the consecrating bishops. He also delivered the sermon.

Samuel Seabury, the first Bishop of the American line, was consecrated Bishop of Connecticut by Bishop Cameron's predecessor in 1784. The Diocese of Southern Virginia includes the Jamestown Colony, the location of the first Anglican church in the Western Hemisphere.

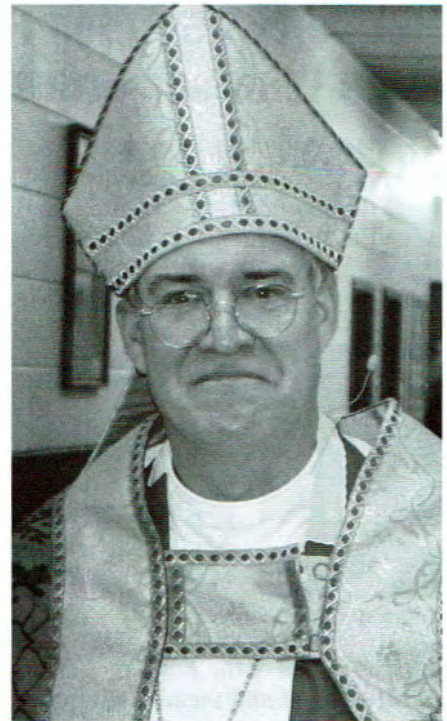
The excitement and enthusiasm in William and Mary Hall on the campus of the College of William and Mary in Williamsburg was palpable. Approximately 2,000 people gathered Feb. 13 to witness the long-awaited consecration. The Most Rev. Katharine Jefferts Schori, Presiding Bishop and Primate of The Episcopal Church, led the service.

Co-consecrating bishops included

diocesan bishops from the other two Virginia dioceses as well as many retired and assisting Virginia bishops. The list of co-consecrators also included two of Bishop Hollerith's predecessors in Southern Virginia: the Rt. Rev. David C. Bane, Jr., and the Rt. Rev. C. Charles Vaché.

In a recent interview, Bishop Hollerith discussed his plans to concentrate on the development of diocesan leadership and helping parishes to connect and work together. He said his top priority will be to build working relationships between the 115 parishes and the diocese. "Vision grows out of relationships and community," he said. His concerns about outreach include the smaller, less-resourced parishes in the diocese as well as people across the country and overseas.

The Diocese of Southern Virginia has been a diocese in transition. Following the controversial retirement of Bishop Bane in February 2006, the diocese has been engaged in a process of healing and discernment. Bishop Hollerith was one of six candidates for



Carlyle Gravely photo

Bishop Hollerith on his priorities: "Vision grows out of relationship and community."

## Episcopal Church Joins Pittsburgh Lawsuit

The Episcopal Church has asked to join a lawsuit initially filed in 2003 against the leadership of the Diocese of Pittsburgh by the rector and senior warden of Calvary Church, Pittsburgh. Papers were filed in the Allegheny Court of Common Pleas Feb. 13 on behalf of the Rt. Rev. John C. Buchanan, retired Bishop of West Missouri and parliamentarian of the House of Bishops.

"The Episcopal Church has an interest in ensuring that any determination by this court regarding the ability of a diocese to disaffiliate from The Episcopal Church or the identity of the persons now comprising the leadership of the diocese ... does not contravene The Episcopal Church's constitution, canons or polity," the petition states in

part, "including the requirement that all church property may only be used for the mission of the church subject to the constitution and canons of the church."

A majority of the diocese voted in October to affiliate with the Church of the Southern Cone. About 40 percent of the congregations remain affiliated with The Episcopal Church. Both dioceses claim to be the Episcopal Diocese of Pittsburgh. In responding to a filing in January by the new leadership of the reorganizing diocese, the group now under the auspices of the Southern Cone said the congregations which have chosen to remain with The Episcopal Church represent an entity that is newly created and therefore not entitled to the property belonging to the continuing corporation.

the position, the only one from within the diocese. Previously the rector of historic Bruton Parish in Williamsburg, he served congregations in Roanoke and Lynchburg, Va., and Georgetown, S.C., before moving to Bruton nine years ago.

"We have come a very long way in Southern Virginia," he said during his address to the annual council the following day. "Not all wounds are healed. Not all of our brokenness is mended. Not all fears have been relieved. But, by the grace of God, we are blessed with some light at the end of this tunnel."

The bishop, 53, and his wife, Lizzie, a homemaker and artist, have three children.

In addition to hearing the new bishop's first episcopal address, the council passed a \$2.26-million budget and elected members of the standing committee, the ecclesiastical court and the provincial synod. The approved budget represents an increase of approximately 9 percent over the 2008 budget.

Carlyle Gravely

## House of Deputies President Calls Report from Windsor Group 'a Step Backward'

Bonnie Anderson, president of the House of Deputies of General Convention, commended the communiqué issued at the conclusion of the meeting of Anglican primates in Alexandria, Egypt [TLC, March 1], but was critical of a companion report by the Windsor Continuation Group.



Mrs. Anderson

"In their communiqué, the primates, who once issued deadlines, made veiled threats, and attempted unwelcome incursions

into the affairs of the Anglican Consultative Council and member churches, have adopted both a new tone and a broader set of theological concerns," Mrs. Anderson wrote on her website. "In both the communiqué and in their meeting processes, the primates seem to be yearning for a deeper sense of communion in God's mission through prayer, conversation, shared vulnerability and mutual understanding."

Mrs. Anderson described the primates' renewed focus on mission as an encouraging development. She said efforts to coordinate and enhance Anglican relief and development work are particularly promising.

The report by the Windsor Continuation Group was in stark contrast to

the new tone adopted by the primates, Mrs. Anderson said. She described the report as "a step backward" that "yearns for greater ecclesial centralization achieved by concentrating power in the hands of bishops and archbishops, further marginalizing the laity and diminishing the influence of member churches in the common life of our Communion."

Mrs. Anderson disputed the conclusion of the authors of the Windsor Continuation Group report, which found an "ecclesial deficit" within Anglicanism. She said their proposal to strengthen three of the four instruments of unity overlooked the only instrument that includes lay people, priests and deacons.

"The [Anglican Consultative Council's] meetings have proven much less susceptible to outside manipulation than those of the primates' meetings, as the machinations at Dromantine and Dar es Salaam made painfully clear," she said. "It is imperative that we hear the voices of lay Anglicans from around the Communion. We cannot determine where God is leading the church unless we are aware of how the Holy Spirit is at work at every level of ministry in every province of our Communion. Proposals to centralize authority in the hands of primates and bishops are potentially impoverishing to our faith."

## AAC Bishop Welcomes Primates' Mediation Proposal

The Common Cause Partnership, seeking official recognition as a North American province of the Anglican Communion, welcomes the primates' proposal for professionally mediated conversation [TLC, March 1], said Bishop David Anderson of the American Anglican Council.

"Since the orthodox Anglicans who left [The Episcopal Church] have been talked about at length by the Lambeth powers but not talked to officially or 'on the record,' it would

be nice to sit down and tell it like it is," Bishop Anderson wrote in February. "The meeting should not be planned for an hour over tea, for there is very much that needs to be said, and it should not take forever to arrange as was the case with the Panel of Reference.

"That ... was one of the low points of Lambeth's *caritas*, designed as it was to fail from the moment of birth. We pray that Lambeth has moved forward from that."

## Feeding the Hungry

Young people and delegates from the Diocese of **Southwestern Virginia** packed more than 73,000 meals for the hungry one night after dinner during the annual council meeting Jan. 23-25 at a hotel and convention center in Roanoke.

The event, complete with a gong that was banged after every 1,000 meals were boxed, gave youth and adults a chance to share in active ministry during a weekend full of business sessions, educational workshops and worship. Participants stood side-by-side around tables measuring, pouring and sealing dry ingredients such as rice and soy into individual packets that were boxed for shipping around the world.

During the business portion, council adopted all seven resolutions presented, including ones calling for appointment of a diocesan task force on racism, prejudice, inclusion, and diversity which will "work jointly with the Education Consortium to develop and/or identify programs that would assist local congregations and convocations to begin or continue dialogue about racism, prejudice and inclusion issues." Among other resolutions approved were ones calling for the addition of the feast of the Martyrs of Sudan to the liturgical calendar, and another calling on the Commonwealth of Virginia to approve a constitutional amendment that would restore civil rights such as the right to vote to non-violent felons.

In his address to council, the Rt. Rev. Neff Powell, Bishop of Southwestern Virginia, lamented the state of the regional economy and its effect on diocesan finances. The news was not all bleak, however. Bishop Powell commended the diocese's youth programs, which include youth representation and involvement in mission, ministry and governance.

Among other business, council approved a 2009 budget of slightly more than \$1.1 million. The amount represents a decrease of \$53,861 compared to income budgeted for 2008.



Diocese of Arizona photo

Priests from the Diocese of Arizona stand on the Mexican side of the border fence that demarcates the border with the U.S. The diocese held its annual clergy conference in the U.S. border town of Douglas to highlight the poverty and increasing drug violence along the border.

## Christian Educators Convene in San Antonio

Nearly 100 Christian educators from across the country gathered Feb. 4-6 at St. Mark's Church, San Antonio, for the annual Tapestry Conference and business meeting of the National Association for Episcopal Christian Education Directors (NAECED).

The conference opened with a baptismal-themed liturgy which highlighted the conference theme: "Marked as Christ's Own." The Rev. Ellen Linderman of the Diocese of California presided. The Rev. Ruth Anne Garcia of the Diocese of New York and the Rev. Lisa Flores of Christ Church, Grosse Pointe, Mich., assisted with Kate Gillooly, minister of Christian formation at St. Paul's, Cleveland Heights, Ohio, delivering the homily.

Workshops addressed a variety of issues, including the needs of youth, worship for autistic children, how to choose curriculum, pastoral care, financial management and vocation.

In addition to electing officers and board members, participants heard a presentation from Linda Puckett of the Church Pension Group on forthcoming resolutions to General Convention regarding health care and pension.

NAECED seeks to provide members and The Episcopal Church with professional support, networking, resources and leadership development, according to information obtained from the organization's website.

### **BRIEFLY...**

The Church of England announced Feb. 9 that it had withdrawn an investment worth about \$3.3 million from Peoria, Ill.-based **Caterpillar**, Inc. The company has been the target of boycotts by activists because the Israeli government sometimes uses construction equipment manufactured by the company to destroy houses of suspected Palestinian militants. A church spokesman said the withdrawal of shares was "for purely investment reasons."

## Preach the Gospel Despite Tensions, English General Synod Declares

At its mid-February meeting, the General Synod of the Church of England adopted a motion on the uniqueness of Christ which compels bishops to report on their "understanding of the uniqueness of Christ in Britain's multi-faith society." They also are instructed to provide guidance on sharing the gospel with people of other faiths, or no faith.

Paul Eddy, a lay member from the Diocese of Winchester, introduced the motion, which some members of synod feared could jeopardize inter-faith relations.

"We need to recover our nerve," said the Rev. Andrew Dow, rector of St. Mary's Church, Cheltenham, in support of the measure. "We need to refute the lie that to be evangelistic is to be a religious bigot or fundamentalist fanatic."

Several other speakers gave their own testimonies and spoke of how others can be transformed by hearing the gospel of Christ, according to the

Church Society, which reported that the final motion was adopted 283-8.

During the meeting Feb. 9-13, synod also debated the proposed Anglican Covenant and took further steps to remove legal barriers to the consecration and ordination of women as bishops. In debate on the covenant, the Church Society reported that it was noted that the covenant could not take precedence over the present legally defined doctrinal and organizational bylaws of the Church of England.

Consideration of the draft measure to consecrate women as bishops was taken in two parts. The first to commit the legislation to a revision committee was approved, 281-114, according to Church Society. A vote by orders was not taken, but it is likely that if a final vote had been taken at this synod, it would still fail to achieve a two-thirds majority in the House of Laity. The vote to commit the canonical changes to the revision committee was approved, 309-79.



*Judah and Tamar* (Residenz Gallery, Salzburg).

THE MURDERER AND THE HARLOT: A Lenten Series

# TAMAR DOUBLY A WIDOW

By Daniel Muth

The first ancestress of our Lord mentioned in Matthew's genealogy is Tamar, whose story begins with Judah's departure from his brothers to be near his friend Hirah, from Adullam, near present-day Hebron. He marries a daughter of the Canaanite Shur and has three sons, Er, Onan, and Shelah. Like his grandfather Abraham, he goes to find a wife for his son and chooses Tamar. This woman will hold an important place in the family, for her son – regardless of her husband's fate – will be heir of Judah. Her husband's fate is not a happy one. So wicked is Er that God strikes him dead (we can presume that the people of the time could discern the difference between an untimely death and divine judgment).

It must be remembered at this point, as well as others, that this story takes place before the giving of the Torah. Its principals have painfully limited access to God's self-revelation and so are in the sad state of having to make due with the expectations of their surrounding culture. Since the giving of the Torah, and more so its fulfillment in



our Lord, his people have been free to heed him in ways that were not available to the principals in this story.

Onan does his duty and marries his brother's widow, and he does his duty and lies with her. He then fails spectacularly in his duty by refusing to sire offspring for his brother. One can readily sympathize: Onan may well have other wives and other children, and besides, Er was so awful that even God couldn't stand him. But a sin against a villain is just as blameworthy as against a hero, for both bear the divine image, and it is God not man who rules the fate of both. And so Onan's end is like unto his brother's and Tamar is doubly a widow.

Tamar is innocent. This must also be distinctly understood. Through marriage to Er, she has come into the household of God in one of the only ways that a foreigner could at the time. She has become one of God's people and has been given rank within that people: designated matriarch of the tribe of Judah, mother of his heir. It is this, both membership and pride of place within the household of God, that Judah attempts to deny Tamar, for he holds her guilty of his sons' deaths, although he knows as well as we that each was responsible for his own demise.

The Bible is many things. One of these is that it is a long, multi-faceted, and unrelenting assault on superstition, that whichever seeks to give man power that belongs properly to God alone (science gives understanding of how God's creation works, which is not the same thing). Judah, suffering from the superstitions of his age, attempts to remove Tamar from the family, sending her to her father's house with a false pledge of marriage to his underage remaining son. He seems to have forgotten that Tamar can count.

Once the boy comes of age, and seeing that her father-in-law does not intend to do his duty to her and restore her place and position among God's people by marriage to his remaining son, Tamar resorts to trickery. Donning a veil that both conceals her identity and marks her as a pagan priestess (one reigning superstition of the time being that to lie with a *qedesa* or "consecrated woman" will positively affect one's crops – note again that the Torah has been neither given nor fulfilled and so no condemnation apart from its painfulness and futility can attach to Tamar's act or the one which will follow), she sits by the road Judah will take to shear his sheep.

Judah happens by and, reviewing his springtime checklist, realizes that he has not yet lain with a temple prostitute this season, and so asks what sacrifice to offer as part of the ritual (to the Bible nerds out there: yes, the word *zona*, for normal prostitute, appears here, but as in Deuteronomy 23 and Hosea 4, it is used interchangeably

with *qedesa*. The setting seems to these eyes to justify the current interpretation). She demands a goat. He slaps all of his pockets. Not a goat to be found. What will she take in earnest?

She requires of him symbols of precisely that which he has denied her: his signet, representing his membership as one of God's people, and his staff, representing his office therein. They carry out the ritual, as it were, and Judah goes on his way. When he sends his friend with the promised offering, the "consecrated woman" is nowhere to be found. He satisfies himself with the loss of the items so as not to be laughed at for being taken in by a false priestess. Whether he is concerned about any supposed deity's displeasure is left unsaid.

Tamar's timing is impeccable. Or perhaps God is already blessing her. When her condition becomes apparent, she is reported to Judah (interestingly not to Shelah, to whom she is supposedly promised), who, already convinced of her witchcraft, orders her to be burned. She sends his pledges to him, saying that by the

man who owns them is she with child. Recognizing his own, Judah makes the confession that is the key to the entire story: Tamar is more righteous than he. God blesses Tamar with twins, the younger, like his grandfather, supplanting the elder (not to mention the by-now disappeared Shelah) as heir of Judah.

Tamar means "date palm." And it is the date palm that is traditionally associated with the tree planted by the water to which the righteous man is compared in Psalm 1 and Jeremiah 17:8. Justin Martyr, in his Dialogue with Trypho, sees the palm as a prefiguration of the cross. Tamar then is the seeker after righteousness, one who would keep the law, who in this case

would be united with God in and through his people, as one of his people.

And what is the righteousness which we seek, but to be one of God's people as one of his people and among his people? And for us as Anglicans, this is most clearly felt, known, and expressed in our worship, particularly the Eucharist, wherein we feed on the bread of life that was denied Tamar and all mankind from the Fall until the death and resurrection of God the Son. He is our righteousness and it is he that Tamar ultimately sought and whose healing company she, along with we, will partake of in his eternity. □

Next week: A HUSBAND FOR RAHAB

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

JUDAH  
makes the  
confession that  
is the key  
to the entire story:  
TAMAR  
is more righteous  
than he.

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 church fund,  
 see page 2.

# The Last Time I Saw Anaheim

## *Did You Know...*

**The Rt. Rev. Franklin S. Spalding, third Bishop of Utah, was a Socialist.**

## *Quote of the Week*

**The Rt. Rev. V. Gene Robinson, during his visit to St. James' Church, Keene, N.H., on being a bishop: New Hampshire is "the only place on earth where I can be just a bishop. Everywhere else I'm 'the gay bishop'."**

While making plans for THE LIVING CHURCH to have a presence at the 76th General Convention of The Episcopal Church in July in Anaheim, Calif., I got off track a bit and started thinking about the 1985 convention.

That was the last time General Convention met at the Anaheim Convention Center. I was a first-time deputy from the Diocese of Albany, and I was bewildered by its size and its *modus operandi*. There was an air of excitement at that convention, for among its orders of business was to elect a Presiding Bishop. The Bishop of Hawaii, the Rt. Rev. Edmond L. Browning, was elected in Anaheim by the House of Bishops, which had gathered in nearby St. Michael's Church. Shortly afterward, an announcement was made in the House of Deputies that Bishop Browning was elected — the only real drama I found at that convention.

Bishop Browning made his well-known "no outcasts" remark at that convention. Two days after his election, he addressed the convention in what amounted to an acceptance speech. "I want to be very clear," he said. "This church of ours is open to all. There will be no outcasts. The convictions and the hopes of all will be honored." While the Presiding Bishop was sincere and meant well, one could argue validly that the church has wound up with tens of thousands of outcasts.

The size of the House of Deputies was a bit intimidating to a first-timer. I volunteered to fetch the paperwork which consisted mainly of copies of the resolutions that were to be acted upon and bring them back to the deputation. Because we were seated that year toward the back of the hall, I covered several miles walking back and forth during the 11 days. I remember also being appalled by the amount of paper that was needed, and even then felt there had to be a better way.

It's not always easy trying to recall events from 24 years ago, but the most vivid memory of my time as a deputy was the problem with the sound system. On many occasions deputies in various parts of the hall could not hear the presiding officer or the deputies who were lined up at microphones placed strategically around the hall. It was two or three days before the sound system worked.

I recall being confused by votes by orders, especially when the tellers were not able to count them accurately. I remember voting on

the same piece of legislation three separate times before a final count was announced.

I was flabbergasted by the amount of legislation deputies had to address. Resolutions on such topics as whether to move the U.S. embassy in Israel, cloning human genes, and responding to actions of the Soviet bloc seemed to take hours, and left me asking whether anyone will care.

One lasting memory of that convention was hearing the Archbishop of Canterbury speak. The Most Rev. Robert Runcie came to Anaheim and made several appearances, including an address to deputies. A few years later, I was able to interview the archbishop following his retirement when he came to Wisconsin.

Of the General Conventions I've experienced, the facilities there were the best simply because of the proximity of hotels to the convention cen-



Bishop Edmond Browning (with his wife, Patti) was elected Presiding Bishop in Anaheim, 1985.

ter. For some convention-goers it was (and still is) simply a matter of walking out the door of the hotel and crossing the street to the convention site.

The best thing I recall about Anaheim was that Major League Baseball was a short taxi ride away. I went to two California Angels' games during that convention and saw Reggie Jackson play right field. I don't remember anything else about those games or even the opponents, but the opportunity to get away for a few hours was wonderful.

I went to one more convention as a deputy, then attended six more as either a reporter or as a greeter at the TLC booth in the exhibit hall. The General Convention is the highlight of the year for some deputies. Others, like me, can't wait to get home.

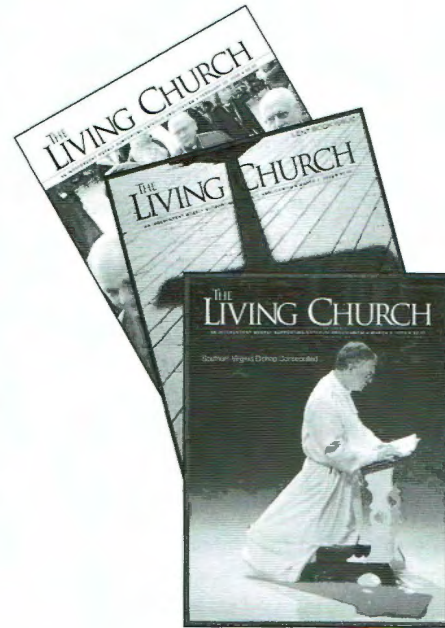
*David Kalvelage, executive editor*

## Faithful Contributors

It is always a happy occasion to be able to express our sincere gratitude to those people who participate in the annual campaign of the Living Church Fund. We thank all the individuals, families, churches, and other organizations that make financial contributions.

In this issue, we are pleased to list those who gave at least \$100 to the Living Church Fund during 2008, and to recognize those persons in whose memory a gift has been made. Those for whom memorial gifts have been made will be remembered at the Eucharist which is celebrated during the annual meeting of the Living Church Foundation. It is particularly gratifying to see the large number of participants in this campaign during a time when economic hardships were experienced by many. Even though the annual campaign fell short of its goal, the participation of so many subscribers and friends means a great deal to us.

THE LIVING CHURCH is a non-profit, independent magazine. We are proud of our independent status, but independence requires funding. For this reason, the Living Church Fund was begun in order to supplement revenue from subscriptions and advertising. Contributors are important to the existence of this magazine, for without them, THE LIVING CHURCH could not be published. We are thankful for the continued generosity of the Living Church family.



## Extend Your Subscriptions

Like most other publications, THE LIVING CHURCH depends on subscriptions and advertising for most of its revenue. Because this magazine, like other publications, has not been able to show growth in those areas during the current difficult economic times, we find ourselves in a bind. Our board of directors has discussed the current situation and has decided not to suspend publication or to publish fewer issues as some magazines have done. Instead, we have decided to increase subscription prices.

Beginning on April 1, 2009, the one-year subscription price for THE LIVING CHURCH will be \$45. That's an increase of \$2.50 over our current price of \$42.50. Our new two-year rate will be \$85 — an increase from \$80.

We realize this will be an unpopular decision, one that we hope will not deter our readers from renewing their subscriptions. Unfortunately, the costs of paper and printing already have increased, and we can expect another postal-rate increase in May. Therefore, subscribers are urged to consider extending their subscriptions to this unique magazine before the price increases. By responding prior to April 1, subscriptions can be held at the current price for up to two years.

Magazines and newspapers throughout this country are going through difficult times in the current recession. Independent, religious publications are among them. We hope our readers will understand, and will bear with us during these difficult days.

Magazines and newspapers throughout this country are going through difficult times in the current recession.

Independent, religious publications are among them.

## CHRISTIAN

ANTTI-  
SEMITISM

By Brian Cox

In 2005, I visited Damascus, Syria, to meet with Syrian officials and religious leaders to explore the possibility of a faith-based reconciliation seminar in the Middle East that would address the need for an alternative to religious extremism and also build bridges between Middle East Islamic leaders and American Christian and Jewish leaders.

One evening I was meeting with a senior member of the Syrian parliament in his home. At one point the discussion shifted to our hopes for peace in the Middle East. This nationally respected scholar and political leader posited that from his vantage point the key to peace in the Middle East was for Britain and the other "great powers" to repent of the Balfour Declaration. In other words, he was not suggesting a modification of the contours of "land for peace" or the "Oslo Accords" or the "Roadmap." He was questioning the very existence of Israel. Like Iranian President Mahmoud Ahmadinejad, he dared to say openly and boldly what is believed throughout many parts of the Islamic community — that Israel has no right to exist.

In a post-Holocaust world, we in The Episcopal Church need to be aware that our longstanding advocacy of justice for Palestinians without a corresponding concern for the need of a safe and secure Jewish homeland is viewed by many Jewish leaders as a continuation of 2,000 years of Christian anti-semitism. Behind our concern for the suffering of our Palestinian brothers and sisters and our absence of concern for our Jewish cousins in the family of Abraham, we are continuing a context that says "Israel has no right to exist."

The Episcopal Church cannot be an effective, prophetic voice in the present or a constructive part of the future in the Middle East until it deals in an honest way with the past. Hence there is a need for a process of healing between Israel (the Jewish people) and The Episcopal Church.

This healing process must begin by confronting the painful history of Christian anti-semitism. Although the term "semitic" applies more broadly to both Jews and Arabs, "anti-semitism" has come to mean any attempts to consciously or unconsciously demean, diminish or destroy the Jewish people. Anti-semitism is the longest sustained hatred in human history. Its aim is to transform pre-modern religious and economic hostility against the Jews into an irrational social rejection of Jews and their alleged sinister influences. It connotes a deep suspicion of an imaginary Jewish force that is hidden, organized, and seeks world dominion.

Christian identity began with the life, death and resurrection of Jesus of Nazareth. It represented Jewish life in Jesus. The disciples came to understand that their mission was to universalize the Abrahamic blessing for all the nations. Jesus was viewed as a divine messianic healer and reconciler. Initially this new movement was



## The Need for Healing

viewed as one of many sects within Judaism. The disciples continued to live a Jewish life but began to meet in small home groups to share their common life in the Messiah, Jesus.

As the gospel began to be shared with the gentiles and they responded, it created pressure in two directions. First, it created tension between the Jewish and gentile believers over the issue of identity. The profound question being addressed in Acts 15 was whether or not gentiles needed to take on Jewish identity to become followers of the Jewish messiah. Second, a growing rift was created between the Messianic Jews and the mainline rabbinical Jews over the boundaries of an inclusive Jewish community. Ultimately, these two tensions led to complete ruptures.

The Bar Kochba revolt in 135 A.D. marked the final rupture of the Messianic Jews from the rabbinical Jewish community over Rabbi Akiva's proclamation that Bar Kochba was the messiah. The second rupture between Jewish and gentile believers in Jesus as the Messiah was far more gradual, taking place over seven centuries as gentiles began to redefine the Abrahamic tradition and detach it from its Jewish roots. This detachment of the Christian community from its Jewish roots led to a growing hostility toward the Jewish community.

As Christianity flourished in Europe, so too did antagonism toward the Jews and the treatment of the Jewish



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

minorities which included social exclusion, ghettos, distinctive clothing, economic oppression, forced conversions, expulsions and genocide. The *Shoah* in Europe would not have been possible without the foundation of centuries of Christian anti-semitism.

As a church with distinct European roots, The Episcopal Church carries within its DNA the virus of Christian anti-semitism. It forms part of our complex Anglican identity. Within The Episcopal Church, we need to revisit our history going back to apostolic times and come to a deep, heartfelt repentance for our sins against the Jewish people. We need to make official recognition of these sins and to humbly apologize to the Jewish community.

I have discovered from my own experience over the past 18 years that the Jewish community is receptive to heartfelt expressions of remorse and apology from the Christian community. This softening of our own hearts will enable us to develop the necessary sensitivity to historical context. Hence, in order to become a credible prophetic voice or moral conscience regarding injustices toward our Palestinian brothers and sisters, we need to come to terms with a 2,000-year-old context that says to the Jewish community, "You have no right to exist." It will enable us to understand better how our prophetic pronouncements are heard in the present Middle East context where Israel is surrounded by a growing militant Islamic presence that seeks its destruction.

Without such a courageous and painful journey, I fear that our collective prophetic voice will have no moral authority. I am cut to the heart by the suffering of our Palestinian brothers and sisters, having witnessed it with my own eyes. I am equally cut to the heart by The Episcopal Church's collective hostility toward God's people, Israel. It is time for the healing to begin! □

*The Rev. Canon Brian Cox is the rector of Christ the King Church, Santa Barbara, Calif. He is active in ministries of reconciliation.*

## LETTERS TO THE EDITOR

# Trust Needed

Concerning the editorial, "Value of Parish Audits" [TLC, Feb. 1], it is consistent with the national canon, but I think it is wrong when applied to discretionary accounts. When applied, the accounts lose their identity as discretionary accounts. They become parish accounts.

When this occurs, two critical features of discretionary accounts disappear — trust and confidentiality. The parish is saying to the priest, under the euphemism of "sound business practices," that it does not trust the priest. By auditing, we will keep you honest. I believe most priests are honest and do not need this, but they do need to be trusted. An audit will motivate both honest and dishonest priests to avoid an audit in order to preserve confidentiality.

This is done very simply. Open a second discretionary account, unknown to anyone but the priest and bank, in which all monies except those received from the parish are deposited. No funds would be transferred from the discretionary account to the unknown discretionary account. Confidentiality would be preserved and audit evaded. Under the present system, the priest is trusted to raise the money, but not trusted to spend it. The parish discretionary account could be used openly to write checks to community charities in which confidentiality is not an issue.

But when the senior warden's unmarried, teenage daughter gets pregnant, her father has been laid off, and funds are essential for appropriate counseling, confidentiality is essential. So both honest and dishonest priest alike will go to their second and unknown discretionary account in order to assure confidentiality. In effect, auditing not only destroys confidentiality, but in order to preserve it, promotes evasion.

Will there be abuses? Probably. But they are the exception, not the rule. Hold the priest accountable by all means. But why not begin by trusting the priest and preserving confidentiality?

*(The Rev.) W.P. Clancey  
San Marcos, Calif.*

## On Target

My esteemed colleague, Fr. Tony Noble, hit the theological nail on the head when he identified Bishop Jack Leo Iker's rejection of our Presiding Bishop's authority with: "She is a woman; for Catholics she is not an ordained bishop."

Fr. Noble made the mistake of identifying Catholic with Roman Catholic. Not all Catholics believe that John Paul II had the authority to determine that women can't be ordained to the three-fold orders, as he did in his letter *Ordinatio Sacerdotalis*.

The other Catholics — Orthodox and Old Catholics, for example — reject the authority of *Ordinatio Sacerdotalis* because John Paul II did not follow in the steps of conciliarity and

Under the present system, the priest is trusted to raise the money, but not trusted to spend it.

synodality. *Ordinatio Sacerdotalis* presumes to know the end result (or dictate the outcome) of the conciliar and synodal process that Catholics must follow to answer the question of ordination of women.

*(The Rev.) Bjorn Marcussen  
St. Philip's Church  
Lemon Grove, Calif.*

## It's All About...

Kudos on your February 15 issue. You managed to capture the essence of what The Episcopal Church is all about: posturing prelates, behemoth buildings and internecine intercourse from cover to cover. Well done!

*(The Rev.) John W. Conrad  
All Saints' Church  
Riverside, Calif.*

# CLASSIFIEDS

## BOOKS

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

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## POSITIONS OFFERED

**FULL-TIME RECTOR:** *St. John's Episcopal Church, Charlotte, NC*, is seeking an inspirational leader who can recognize the strengths of our parish and engage our membership to more fully reach our potential as members of the body of Christ. The candidate who is selected will also be a dynamic preacher whose sermons are biblically based, and who is a spiritual role model led and empowered by the Holy Spirit. We seek an individual who will continue our long-standing focus on outreach and who will also continue to place a priority on our youth and children, as well as Christian education programs for all ages. Our rector's concern and compassion for parishioners will motivate his or her oversight of our pastoral needs.

St. John's is a corporate-sized parish of over 3,000 members, located in suburban Charlotte. With a full staff and numerous programs and activities, our new rector will also possess strong administrative and leadership skills to effectively oversee the operations of a large and active parish.

Resumes should be submitted to: **William Sigmon, Chair, St. John's Episcopal Church Rector Search Committee, 2900 High Ridge, Charlotte, NC 28270.** E-mail: [sjec\\_rectorsearch@yahoo.com](mailto:sjec_rectorsearch@yahoo.com).

We also invite interested candidates to view our parish profile containing extensive information about our church at our website: [www.saintjohns-charlotte.org](http://www.saintjohns-charlotte.org).

**FULL-TIME RECTOR:** *St. Paul's Episcopal Church, Montrose, PA.* St. Paul's, in the Diocese of Bethlehem, is located in the county seat of a small rural town in northeast Pennsylvania. Our parish has an active and varied spiritual life, and a wide local outreach ministry. It seeks an energetic, caring, and empowering leader who demonstrates a sound grounding in scripture. We seek a rector who relates easily to youth, encourages lay leadership, is enthusiastic about our mission, and will work with us to grow our church and strengthen our community. If interested contact: [jteter@diobeth.org](mailto:jteter@diobeth.org) or **Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015.**

Please visit <http://www.stpaulschurchmontrose.org> for more information about St. Paul's, including our parish profile.

**FULL-TIME RECTOR:** *All Saints' Episcopal Church, River Ridge, LA.* We are a welcoming, spiritually grounded, and Eucharistically centered parish located in a suburb of New Orleans. We are seeking a full-time rector to help us expand our outreach ministries, deepen our spiritual fellowship, develop educational programs for all ages, and collaborate with us in growing our church. View our brochure on our website at [www.allsaintsneworleans.org](http://www.allsaintsneworleans.org) and contact **Pete Bohnsack, Search Committee Chair, at [bhohn8591@bellsouth.net](mailto:bhohn8591@bellsouth.net) or (504) 232-3173.**

## POSITIONS OFFERED

**PART-TIME VICAR:** *St. Francis of the Tetons Episcopal Church, Ada, WY*, seeks energetic part-time vicar to serve as spiritual and theological leader for small, historic church located in the foothills of the Grand Teton Mountains. Ideal priest will help grow children's program and cultivate the exclusivity of different beliefs and spiritual practices within the welcoming tradition of the Episcopal liturgy. A gift of the vicar would be to feed, enlighten and strengthen the congregation in outreach and pastoral care service as well as stewardship of God's creation. Contact **The Rev. Rand Fagg, Diocese of Idaho Deployment Officer, at [rfagg@pmt.org](mailto:rfagg@pmt.org).**

**ASSISTANT CHAPLAIN INTERNSHIP:** *Washington University Episcopal Campus Ministry, St. Louis, MO.* Are you looking for a way to develop your skills for ministry after graduation? Do you like working with college students as they work to live out their faith? Then we're looking for you! The ECM at Washington University in St. Louis has an opening for a full-time assistant chaplain for the 2008-2009 academic year. This 40-hour a week, yearlong internship carries with it housing, a \$1,000 a month stipend, and full medical benefits.

To find out more about WUECM, check out our website: [www.diocesemo.org/rockwellhouse](http://www.diocesemo.org/rockwellhouse). You may also e-mail: [brother.benko@gmail.com](mailto:brother.benko@gmail.com).

## POSITIONS WANTED

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# PEOPLE & PLACES

## Deaths

The Rev. Canon **Edward John Morgan**, retired vice president of the Church Pension Fund, died Dec. 9 at the Bishop Gadsden Retirement Community in Charleston, SC. He was 82.

Canon Morgan was a native of New York City. He graduated from Adams State (MA) College and Berkeley Divinity School, then was ordained deacon and priest in 1953. He served several congregations in the dioceses of Massachusetts and Connecticut, and was executive secretary of the Diocese of Connecticut from 1973 until 1980. He served the Church Pension Fund from 1980 until 1990, when he retired. Canon Morgan was an honorary canon of Christ Church Cathedral, Hartford, CT, a deputy to General Convention, a delegate to the Province 1 synod, and a lecturer and trustee at Berkeley Divinity School. He is survived by a daughter, Ann Peczenink, of New Fairfield, CT; a son, Peter, of Johns Island, SC; and three grandsons.

The Rev. **Mack M. Morris**, 83, retired priest of the Diocese of Texas, died Dec. 26 in Temple, TX, where he resided.

A native of Guthrie, OK, he was a graduate of the University of Texas and Episcopal Divinity School. In 1949, he was ordained to the diaconate and the priesthood. He was curate at St. Mark's Church, San Antonio, TX, 1949-51; rector of All Saints', San Benito, 1951-54; rector of St. Mark's, Plainview, TX, 1954-57; rector of St. Mark's, San Marcos, TX, 1957-64; rector of St. John's, Taylor, and vicar of Grace, Georgetown, TX, 1965-72; and rector of St. Luke's, Belton, TX, 1973-90. Fr. Morris retired in 1990. He is survived by a son, Chuck.

The Rev. **Homer H. Smith**, of Mt. Angel, OR, died Dec. 22. He was 86.

Fr. Smith was born in Clearlake, WA, and educated at Huston Theological Seminary and Vancouver Theological Seminary. He was ordained to the diaconate in 1968 and to the priesthood in 1972. He was associate at St. John's, Snohomish, WA, 1968-72; vicar of Our Savior, Monroe, WA, 1972-74; archdeacon of the North archdeaconry, 1977-78; and vicar, then rector, of St. Luke, Sequim, WA, 1978-87. He retired in 1987. In recent years Fr. Smith was associated with St. Alban's, Albany, OR. He and his wife, Iris, were the parents of four children.

*Other clergy deaths reported by Church Pension Fund:*

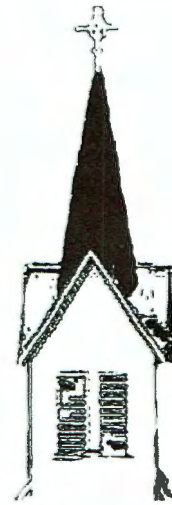
<b>Edwin C. Bowyer</b>	<b>93</b>	<b>Manitoba, Canada</b>
<b>Donald M. Bullock</b>	<b>85</b>	<b>Ketchikan, AK</b>
<b>George A. Burns</b>	<b>87</b>	<b>Fernandina Beach, FL</b>
<b>Thomas E. Chase</b>	<b>78</b>	<b>Westborough, MA</b>

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

## FORT MYERS BEACH, FL

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

## HONOLULU, HI

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

## CHICAGO, IL

**ASCENSION** 1133 N. LaSalle Blvd. at Elm (312) 664-1271  
 www.ascensionchicago.org (312) 642-3638  
 Sisters of St. Anne  
 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. (708) 447-1604  
 www.stpaulsparish.org  
 The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst.  
 Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung)  
 Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt., Rosary 4th Tues 8:45, A/C

## 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.cccnola.org](http://www.cccnola.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. (973) 779-0966  
 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 (973) 779-0966  
 Website: [www.stjohnschurchpassaicnj.org](http://www.stjohnschurchpassaicnj.org)  
 The Rev. William C. Thiele, p-i-c frthiele@gmail.com  
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

## RED BANK, NJ

**TRINITY CHURCH** 65 W. Front St. (856) 438-1111  
 Website: [www.TrinityRedBank.org](http://www.TrinityRedBank.org)  
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**ST. PAUL'S** Broadway at Fulton  
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 Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
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## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771  
 Website: [www.stpaulswellsboro.org](http://www.stpaulswellsboro.org)  
 The Rev. Canon 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.  
 Website: [www.holycom.org](http://www.holycom.org)  
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 Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## LUTHERAN

### BORON, CA

**RESURRECTION** Sr. Citizens Ctr. 20 Mule Team Rd. (909) 989-3317  
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**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
 The Rev. William R. Hampton, STS  
 Sun Eu 10

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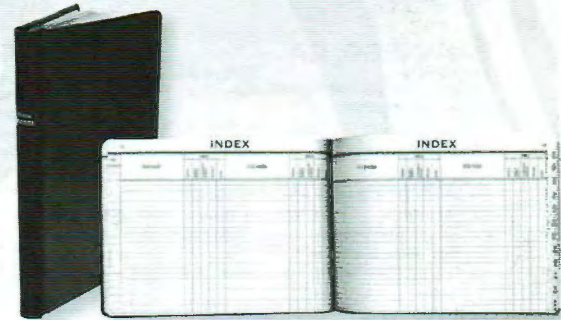
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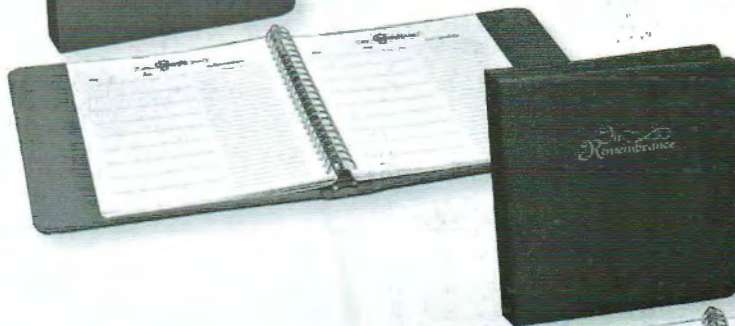
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