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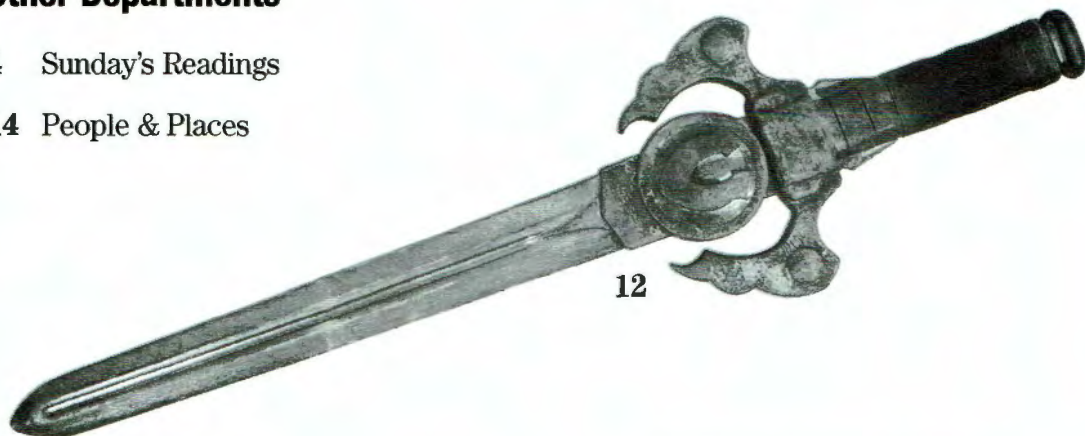
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### On the Cover

Statue of St. Patrick,  
County Mayo, Ireland



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# Around the Elephant

*'Destroy this temple, and in three days I will raise it up' (John 2:19)*

**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

Today's gospel confronts us with the proverbial elephant in the living room — an obvious problem that just gets bigger the more it's ignored.

It looks like the Son of God commits an act of impetuous vandalism. One spin on this story is that the people Jesus was harassing were doing bad things, and so deserved to be harassed. Yet the activities themselves were quite necessary to the purpose of the temple. People needed to be able to buy the appropriate animal to offer in sacrifice, so there was a need for livestock vendors. Jewish law prohibited the use of Roman coins in these transactions, so there was a need for money changers.

A passage like this could leave us a bit cynical and doubtful about the Christian claim that Jesus is himself the sinless, spotless, Passover lamb, offered in sacrifice for us. So maybe this is one time when to focus entirely on the literal elements of a biblical account will prevent us from understanding its true meaning. Let's not allow the presence of the "elephant" to keep us from looking carefully around the room and seeing what else is there. Our invitation is to get behind the literal details and see some profound symbolism.

What does the temple represent? It is the physical icon of the whole legal and social and religious infrastructure of the Jewish people. Indeed, it is a symbol of the entire economy under which all human beings transact their business with God. In a sense then, Jesus is now "taking possession" of the temple and declaring it to be obsolete.

The rules are about to change. There's a new regime taking office. Jesus' cleansing of the temple announces the inbreaking rule of grace — a God who is "with us," a God whose true temple is his own body. Jesus is saying, in effect, "Look at me. This temple is so 'yesterday.' I'm what's happening. Keep your eyes on me."

There is no entirely clean and satisfying explanation for the scandal of Jesus' anger. The elephant, apparently, isn't going anywhere. Yet, we can decorate around it. We can look past the bare facts of this gospel narrative and see that in his action, Jesus announces the demise of a system under which God's default mood is anger and our default attitude toward him is fear — and the replacement of that system with a one under which God's default mood is compassion, and our default attitude in one of gratitude.

Elephant? What elephant?

## Look It Up

This is only one of several gospel passages that say, in effect, "Jesus replaces the temple." See also Luke 2:21-38, Luke 2:41:51, Mark 13:1-2, Mark 13:37-38.

## Think About It

The feeling of anger is morally neutral (and unavoidable!). Yet, anger is listed as one of the "seven deadly sins." What conditions turn simple anger into anger that is spiritually deadly?

## Next Sunday

**The Fourth Sunday in Lent (Year B), March 22, 2009**

**BCP:** 2 Chron. 36:14-23; Psalm 122; Eph. 2:4-10; John 6:4-15

**RCL:** Num. 21:4-9; Psalm 107:1-3, 17-22; Eph. 2:1-10; John 3:14-21

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Carol Barnwell photo

Bishop Wimberly (left) receives The Bishop's Award for four decades of service to the church, from Bishop Doyle during the council of the Diocese of Texas in Houston.

## Bishop Doyle Takes Reins in Texas

The Rt. Rev. Don Wimberly, Bishop of Texas, unexpectedly announced that he is handing over the day-to-day operation of the diocese to his successor, the Rt. Rev. Andy Doyle, bishop coadjutor. Bishop Wimberly's announcement came during his address to the annual council meeting Feb. 13-14 in Houston. The changes became effective immediately following the adjournment of council.

Previously, Bishop Wimberly had intended to transfer most day-to-day responsibilities to Bishop Doyle as part of his official retirement date, which remains June 6. The earlier-than-expected transition was

prompted by Bishop Wimberly's hospitalization in January. During the time he was hospitalized, his visitation schedule was changed and Bishop Doyle assumed many of the day-to-day episcopal responsibilities for the diocese. After his return, Bishop Wimberly felt it did not make sense to change the visitation schedule again or to transfer the responsibilities back for just a few months.

"This time has proven to me that [Andy] is ready and we as a diocese are ready to move forward," Bishop Wimberly said. "I will work with him as he takes on these new roles; such a partnership is natural for us."

Bishop Wimberly will continue to chair the diocesan foundations, St. Luke's Health System, the seminary board, and executive council until June 6. He also will remain as the ecclesiastical authority, according to diocesan press reports.

### Town Hall Meetings

In his remarks to council, Bishop Doyle announced a series of town hall meetings this spring to help prioritize goals for his episcopacy in consultation with members of the diocese. In speaking of the General

## 'Christian-Buddhist' Elected Bishop of Northern Michigan

The Diocese of Northern Michigan elected the Rev. Kevin Thew Forrester as bishop Feb. 21 at a special diocesan convention.

Fr. Thew Forrester, the only candidate on the slate [TLC, Feb. 15], was elected on the first ballot, receiving 88 percent of delegate votes and 91 percent of congregational votes, according to a diocesan news release.



Fr. Thew Forrester

The bishop-elect has served the diocese since 2001 as its ministry development coordinator and more recently as rector of St. Paul's Church, Marquette, and St. John's, Negaunee.

The announcement of his nomination sparked controversy because he is also a practicing Buddhist and said he had received Buddhist "lay ordination" and was "walking the path of Christianity and Zen Buddhism together" [TLC, March 1].

Assuming sufficient consents are received from a majority of standing committees and bishops with jurisdiction, the bishop-elect will be consecrated Oct. 17 in Marquette.

Convention of The Episcopal Church in July, Bishop Doyle reaffirmed his leadership will be in "harmony with the Windsor Report." He called securing an Anglican Covenant a "vital element in strengthening the life of the Communion," and challenged church members to focus on "missionary leadership" and to "seek unity over division."

Two congregations were admitted as parishes: San Mateo, Houston, and St. Francis', College Station, one of the congregations served by Bishop Doyle. Council approved a \$9.3-million diocesan budget, which includes \$4.3 million in health insurance, and a \$3-million missionary budget.

### BRIEFLY...

The Most Rev. **Rowan Williams**, Archbishop of Canterbury, will attend General Convention for the first time when it meets July 8-17 in Anaheim, Calif. Archbishop Williams, who is scheduled to attend the first two days of convention, will participate in Bible study and deliver a keynote address at a global economic forum in the evening on July 8.

## Diocese of Milwaukee Awaits Response from Breakaway Congregation

The Diocese of Milwaukee filed suit Feb. 16 against the leadership and congregation of St. Edmund's Anglican Church in Elm Grove, Wis. Among the requests in the seven-count complaint is a permanent injunction ordering defendants to relinquish control of the real and personal parish property to the diocese as well as fees and costs.

The Rt. Rev. Steven A. Miller, Bishop of Milwaukee, was on sabbatical leave, but he provided a written statement.

"We are saddened to take this action, and it has not been taken lightly," he said. "It's an unfortunate situation for all involved. But under our canon law, all parish property ultimately belongs to the diocese, and we have to enforce that law for the unity and well-being of the Church."

By letter dated Dec. 29, the named defendants who claim to be the vestry of the Anglican congregation informed Bishop Miller that the parish had transferred its membership to another branch of the Anglican Communion [TLC, Feb. 1]. Accompanying the letter was a declaration dated Dec. 16 signed by 73 of 84 communicant members in which doctrinal differences with the diocese and The Episcopal Church were listed. The congregation now claims affiliation with the Convocation of Anglicans in North America.

Bishop Miller has consistently said that traditionalist theological views are welcome and respected within the diocese, a point he repeated again in his latest statement.

The lawsuit was filed by the diocese after the leadership of the congregation refused a written request on Feb. 10 to "surrender their use, custody, control, possession and supervision of the property of St. Edmund's Episcopal."

The 28-page complaint alleges numerous irregularities of parish bylaws and lists a number of instances in which the diocese provided financial assistance to the congregation.

## Reorganizing Synod Planned for Quincy

The Rt. Rev. Keith Whitmore has agreed to serve as consulting bishop to the reorganizing Episcopal Diocese of Quincy in the period prior to a special synod at the Cathedral Church of St. Paul in Peoria, Ill., on April 4.

The reorganizing synod became necessary after a majority of clergy and lay delegates voted last November to disaffiliate from The Episcopal Church. The Rt. Rev. Keith L. Ackerman, Bishop of Quincy, resigned Nov. 1, six days before the synod convened.



Bishop Whitmore

Plans call for Bishop Whitmore to be in the diocese on a number of occasions during the next month to provide pastoral attention.

Representatives of the reorganizing diocese met recently for two days with senior leadership of The Episcopal Church in New York City to plan the synod agenda. Presiding Bishop Katharine Jefferts Schori will convene the synod, at which time diocesan officers will be elected and representatives will consent to a provisional bishop nominated by Bishop Jefferts Schori.

Bishop Whitmore resigned as Bishop of Eau Claire in 2008 to accept a call to be an assistant bishop of Atlanta.

## Elect Our Bishop, Central Ecuador Tells HOB

During its convention Feb. 14 in Quito, the Diocese of Central Ecuador authorized the House of Bishops of The Episcopal Church to elect its diocesan bishop. The deciding vote was cast by the provisional bishop, the Rt. Rev. Wilfrido Ramos-Orench.

"It was a movement toward health and wholeness in the diocese," Bishop Ramos said. "Most people were pleased with the final outcome because it was the fruit of their decision-making in a democratic fashion that they were not used to."

The House of Bishops is scheduled to meet March 13-18 at the Kanuga Camp and Conference Center in Hendersonville, N.C. It is expected that a slate of four candidates will be interviewed and one chosen during that

meeting, according to the Rt. Rev. Clayton Matthews, executive director of the Presiding Bishop's Office of Pastoral Development.

"It will be a simple majority vote and all bishops entitled to vote will vote, not just bishops with jurisdiction," Bishop Matthews said.

In October, the diocesan standing committee announced a slate of five candidates for an election of a diocesan bishop that was to be held Dec. 20. The election process stalled, according to Bishop Ramos, and he cancelled the election after some members of the diocese objected to the fact that the slate of nominees did not contain any native Ecuadorians.

*Episcopal News Service contributed to this report.*

## Virginia Theological Seminary to Trim \$1 Million

Faced with significant losses to its investments, the board of trustees of Virginia Theological Seminary has ordered the largest Episcopal seminary to cut \$1 million from its budget.

For the past four months, the seminary, which draws 67 percent of its operating income from its endowment, has had the value of its portfolio decline 36 percent, from \$144 million to \$97 million. The Very Rev. Ian S.

Markham, dean and president, has been asked by the board to produce a restructuring plan in time for the next meeting of the board's executive committee on March 11.

While some immediate steps to cut personnel costs already were taken, additional steps are likely to include plans to revive focus on the school's annual fund and other legacy gifts, the seminary said in a news release.

## 'Fair Share' Concept

Clergy and lay delegates to convention in the Diocese of **North Carolina** approved the first reading of a series of canonical and constitutional amendments designed to create a single formula for calculating congregational contributions to diocesan operations. Convention met Jan. 23-24 at a hotel convention center in Winston-Salem.

"Our current system involves four tiers of funding, an average asking of 16 percent of parish income, and yet a minimum that permits as little as 5 percent. We also permit a local option of eliminating some expenses from the figure used to determine the asking," states an explanation accompanying the resolution. "We believe that a move toward the principle of the tithe — where all give a certain percentage of the same total amount of operating budget — will result in a more fair and effective system of supporting our shared ministry as a diocese."

Adoption of what was called the "Fair Share" concept will require changes to both the constitution and canons of the diocese. Constitutional changes require approval by two successive conventions.

Convention approved an amended resolution that calls on the Rt. Rev. Michael Curry, Bishop of North Carolina, to appoint a task force to "study the church's theology of marriage; and study the relationship of the church with civil authority"; and to report

## Central Florida Board Dissociates from Abortion Rights Group

The diocesan board of Central Florida unanimously adopted a resolution to dissociate itself from The Episcopal Church's affiliation with the Religious Coalition for Reproductive Choice [RCRC] on Feb. 19. According to the wording of the resolution, notice of the dissociation is to be forwarded to the next meeting of the diocesan convention with a recommendation that convention endorse formal dissociation from the RCRC for the diocese.

The Executive Council of The Episcopal Church approved membership in the RCRC on behalf of The Episco-

back on their findings to convention next year. Convention adopted seven other resolutions including one encouraging congregations "to celebrate a liturgical creation cycle of at least four weeks in length at an appropriate time during the liturgical year." Among the purposes are to affirm "the sacredness of God's Creation" and promote environmental stewardship.

Two of the resolutions were memorialized to General Convention. One calls for the inclusion of the Rev. Pauli Murray on the liturgical calendar. The other asks General Convention to commemorate the baptisms of the first two persons to be baptized using an Anglican liturgy in the Western Hemisphere.

Convention approved a \$5.3-million budget for 2009, an increase of more than \$318,000 from 2008.

## Membership Goal

The Rt. Rev. James R. Mathes, Bishop of **San Diego**, called for a doubling of membership within five years and the acquisition of a diocesan center during his address to the annual convention which met Feb. 6-7 at the Church of the Good Samaritan, San Diego.

The diocesan offices are currently located in the basement of St. Paul's Cathedral, which he described as wonderful, but "we do not have what I have called a center point of our diocese, a place of gathering and gravitas

pal Church in 2006. Other dioceses already have taken steps to dissociate from the RCRC.

An explanation accompanying the approved resolution states that the "Episcopalians hold varying political positions on the morality, legality and necessity of abortion and it is therefore improper that this diocese, by virtue of an action of The Executive Council of The Episcopal Church, be deemed a member of a political lobbying group whose goal is to promote abortion upon demand, for any reason and at any time."



Diocese of San Diego photo  
Young participants at San Diego's convention.

that is worthy of our shared mission and ministry and our vision." He described his vision of a diocesan center as something much bigger than simply a place where the bishop has an office. It would be "our diocesan living room, the place we come to be together," he said.

The diocese has scheduled a number of evangelism conferences and seminars, and Bishop Mathes challenged clergy in charge of congregations to choose at least two members to serve as evangelists. The congregational leaders will be commissioned during convention next year, Bishop Mathes said.

Convention adopted all six resolutions, including one which calls for the diocese to encourage General Convention to affirm the impact of climate change and recommend that The Episcopal Church become a signatory to the Genesis Covenant, which calls for a "public commitment to work to reduce the greenhouse gas emissions from every facility that it maintains by a minimum of 50 percent in 10 years." Another resolution calls on all Episcopalians "to honor and support, through their prayers and actions, the men and women who conscientiously serve their country ... and "that the Diocese express its particular concern and support for all personnel serving in the military in Iraq and Afghanistan and other areas of conflict..."

A budget of \$3.1 million — an increase of almost \$400,000 over the 2008 budget — was approved.



THE MURDERER AND THE HARLOT: A Lenten Series

## A HUSBAND FOR RAHAB

By Daniel Muth

God has led his people out of bondage in Egypt, and they have repaid him time and again with ought but faithlessness. For this they have wandered in the wilderness until a generational change could take place. It has, and now they are to take possession of the Promised Land.

Before they cross the Jordan, Joshua sends two spies to Jericho, who there meet Rahab the Harlot, whose profession is in scripture so often tied to her name as to seem almost a part of it. This is no doubt not without reason, for she is of a pagan people, and idolatrous worship is throughout scripture associated with prostitution.

Near the end of the second creation story, Eve is told by God that her desire will be for a husband. This is not so much a curse in itself, as a statement of fact. "Your desire shall be for your husband"; a husband, not a seeing-eye man, certainly not a tyrant. That last, after all, is the curse: He shall rule over you. And he does — often as much by his absence as by his sinful presence.

Thwarted desire for a husband does not explain all or perhaps even a large part of what bedevils the daughters of Eve in this sin-soaked world. And yet it has explanatory



power. Frustrated desire for a husband (again, as in a helpmate rather than one who exercises domination or tyranny) leads many a woman to fornication, to “shacking-up” — this despite its obvious personal and social ills — and in its more pathological state, to worse, soul-destroying things, the so-called “sex industry,” where the baring of flesh is ought but prostitution by other means.

As Eve longs for her husband and will settle for painful and soul-destroying substitutes if denied him, so does the soul desire God and settle for painful and soul-destroying substitutes if denied him. Such is the wisdom of holy scripture and of the church. And such is the wisdom pointed to by the epithet “Rahab the Harlot,” whose recourse to prostitution for lack of an earthly husband is an outward sign of her soul’s stooping to idolatry as a substitute for the God who is her true spiritual husband.

For the spies, Rahab’s house would be the logical place to hide as strange men there would be unlikely to attract attention. Not occupying a prominent place among her people, she lives on the city wall, more vulnerable to attack, but for the spies, a place that affords a quick escape.

What the two men do not see is themselves, at least as Rahab sees them. In their eyes, they’re just a couple of regular guys. To her, they are representatives of her soul’s true husband, the one true God. As his people, they bring with them the very presence of the One for whom she has been fruitlessly and painfully seeking. It is as if her true husband has been announced by their mere presence, and even the thought of lying with another, as she so often has in her pitiable search, is utterly banished from her mind.

In the world Rahab occupies, to be a member of a people is to worship that people’s gods. Or God. Having beheld two actual Israelites, two of the Bridegroom’s representatives, she has seen the first sign of him. And no opposing loyalty can ever again have any hold on her. She embraces her soul’s true husband, as she will soon embrace her life’s true husband, begetting, according to Matthew, the grandfather of King David (Matthew surely fudges the history a smidge).

Battle is about to consume the city wherein she dwells. She offers the men escape on condition that, in

the heat of battle, amidst the adrenaline and confusion and massive bloodshed and bloodlust, they and their fellow countrymen will spare her household based on a scarlet cord she has attached to the window. In the world’s list of all-time great bargains, this one cannot seem to place particularly high. Its desperation surely bespeaks Rahab’s great faith, as the author of Hebrews notes. It would seem also to be indicative of the strength of her hope of escaping the conjoined agonies of idolatry and harlotry. No risk, however great can deter her from union with the True Husband.

Her vindication is not lessened because it is set in the somber midst of the wholesale slaughter of her former people. There is a mystery in the gracious Lord of the Universe’s ordering the hit, as it were, that cannot be simply ignored or evaded. To say, as many do, that the Israelites slaughtered their enemies and then blamed God is to take the story less than seriously, to shun the oddness of the living God, to cop out. It may well be the Canaanite people were guilty and their slaughter was just punishment. So scripture and the Church have always agreed and we have a duty not to gainsay either. But we do well to feel uncomfortable just the same. The mystery of the God of Israel is not always a comfortable one.

Rahab the Harlot, Rahab the Idolater, Rahab the consummate outsider finds vindication. She marries into the people of God and bears an ancestor of King David, and of course, of our Lord. Our world seems filled with Rahabs, of both sexes, vainly pursuing, through painful, false, and usually soul-destroying means, their souls’ true Bridegroom. And we have a duty to them to go to them in the name of that Bridegroom.

When our Lord charges the 70, he tells them, “Whenever you enter a town . . . tell them, ‘The Kingdom of God has come near to you.’” Wherever we go as Christians, we bring the kingdom near to those we meet. They may see it, as Rahab did, even if we don’t. This is an honor and a challenge and brings with it a duty — to the Rahabs of the world, that we do nothing that would cause them to continue to suf-

fer along in their soul-destroying ways. We are the Church and we must be who we are for the sake of the world.

**NEXT WEEK:** Ruth joins the fellowship.

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



**RAHAB**

the Harlot,

**RAHAB**

the Idolater,

**RAHAB**

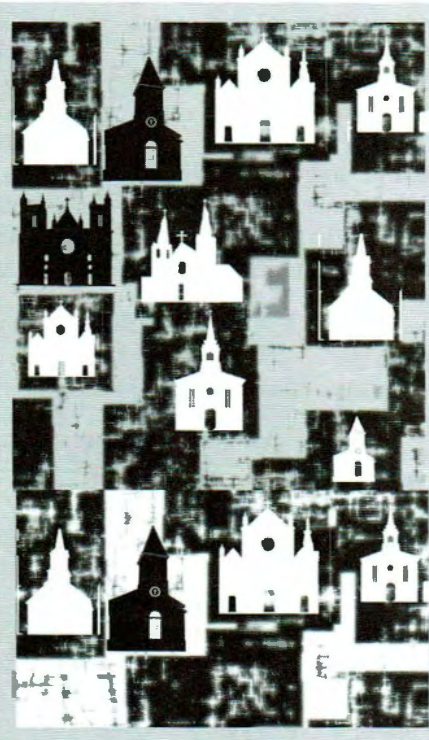
the consummate  
outsider finds  
vindication.

# Contrast of Churches

While reading about what took place in the recent General Synod of the Church of England [TLC, March 8], it occurred to me how very different the C of E is from The Episcopal Church. It goes beyond it being the established church and having a different form of governance. Our liturgies and music may be identical, but in other matters the two churches seem to be headed in opposite directions. For example, consider the following developments:

**Affirmation of the uniqueness of Christ.** A resolution adopted by the synod overwhelmingly calls on bishops to report on their “understanding of the uniqueness of Christ in Britain’s multifaith society.” In other words, the bishops, as evangelists of the dioceses, will need to be able to explain to others who Jesus is. Seems to me it might be effective if they could explain to the people in their dioceses who Jesus is, but that’s off the topic. Compare this with what has taken place in The Episcopal Church. In an interview with *Time* magazine, Presiding Bishop Katherine Jefferts Schori described Jesus as “a vehicle to the divine.” So are thousands of others. Can you imagine what we might hear from some of our bishops if they were asked to go through this exercise? During the past 20 years or so, several dioceses have been asked to adopt resolutions that proclaim Jesus is Lord. They have not done so.

**The need for Anglican bishops to evangelize non-Christians.** This is part of the same resolution mentioned above, and seems to refute what we’ve been taught in recent decades. Anglicans in Britain have been diligent about establishing relationships with Muslims and other groups. So it is surprising to see something this bold in a multicultural society like Britain. Anglicans and other Christians in some parts of the world — Sudan and Nigeria come to mind — have militant Muslims to deal with on a daily basis. Now Anglicans are supposed to convert them, with bishops taking the lead. This will be a difficult assignment for



many in England and elsewhere. I cannot fathom Episcopalians ever agreeing to take something like this seriously. Most likely, they will not be asked to do so.

**Agreeing to disagree over female bishops.** The argument over whether to ordain women as bishops has raged in the C of E for many years at a level of intensity far greater than The Episcopal Church experienced. In 2008, General Synod cleared the way for the consecration of female bishops to take place, and now some delegates seem willing to try to work out some sort of compromise that might keep the church from a

major split. The Archbishop of Canterbury even got into the discussion about a possible compromise: “Not all will agree, I know, but my own hope is that we may yet be able to offer the rest of the Communion some possibilities for coexistence if we could get this right.” Good for him. Most likely, if some sort of provision is made for those who cannot accept theologically the idea of female bishops, there will be unhappy Anglicans on both sides of the issue. Instead of trying to work this out, The Episcopal Church simply made it mandatory and alienated a segment of its membership. But at least Episcopalians know where they stand.

It’s a natural instinct when visiting and worshiping in England to proclaim that the Anglicans “are just like us.” But they’re not. Their bishops are appointed, not elected. The system of finding parish clergy is different. They have parish councils, not vestries. Their General Synod is unlike our General Convention. Their church calendar differs from ours, and many of their boards, commissions, and committees are unlike those of The Episcopal Church.

If the English church takes these resolutions from General Synod seriously, we’re likely to grow even farther apart.

*David Kalvelage, executive editor*

## *Did You Know...*

**The Rt. Rev. Edward J. Konieczny, Bishop of Oklahoma, was a police officer for 18 years.**

## *Quote of the Week*

**Roman Catholic Cardinal Cormac Murphy-O’Connor, addressing the Church of England’s General Synod, on Anglican quarrels: “We Roman Catholics cannot be indifferent to what is happening to our friends in the Anglican Communion and in particular in the Church of England.”**

## Simple Act, Depth of Meaning

Since the early days of the Church, many Christians have traced the sign of the cross as an act of piety. Crossing one's body from the forehead to the chest and from shoulder to shoulder is an act of devotion that proclaims that we belong to God. We are, in the words of the baptismal covenant, God's own forever. Once an act that was limited mainly to Roman Catholics and Orthodox Christians, the sign of the cross is commonplace in Episcopal and other Anglican churches these days. Our prayer book calls for the sign of the cross to be made at baptism (p. 308) and unction (p. 456), and the devotion is frequently used by worshipers at the Eucharist.

The symbolism of the gesture of "crossing oneself" can be powerful. The simple act of forming the shape of the cross in blessing or at the mention of the Trinity can be a meaningful gesture for Christians. When it is performed in public, it becomes a mark of one's identity. In private, it can be an offering of oneself to God.

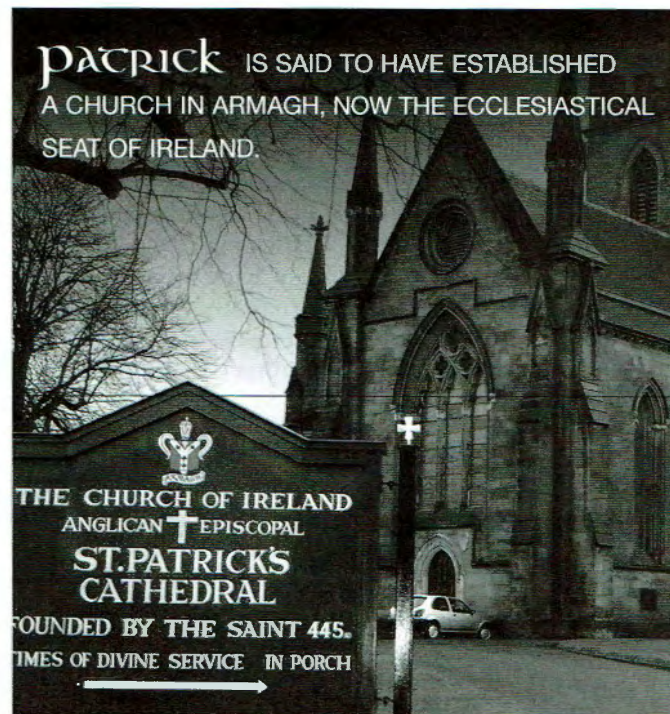
As Lent continues to unfold, may this simple gesture, this Christian custom, be helpful in bringing us closer to God.

## St. Patrick's Example

It is a tradition for Irish Roman Catholics to celebrate St. Patrick's Day, but it is also a day on which Anglicans should commemorate the saint. Patrick's feast day, widely observed on March 17, will be a time to celebrate in the midst of Lent for churches named for him. There are many Episcopal churches named Patrick and even more Anglican congregations around the world bear his name.

Patrick is best remembered for bringing Christianity to Ireland. Born in Britain, he was sold into slavery in Ireland, where he asked God for help. Eventually, he won his freedom and earned repute as a bishop and missionary. The hymn, "St. Patrick's Breastplate," is sung by Anglicans, especially at ordinations and on Trinity Sunday, and his *Confession* is an inspiring autobiography of his faith. Patrick is said to have established a church in Armagh, now the ecclesiastical seat of Ireland. Both Anglicans and Roman Catholics have cathedrals named St. Patrick's in that city.

In the words of the collect appointed for Patrick's feast day, let us "bring those ... wandering in darkness and error to the true light and knowledge" of God.



## Forum for Opinions

During its entire 130-year existence, THE LIVING CHURCH has provided a forum in which readers are able to exchange thoughts and ideas. Our letters to the editor offer a chance for Episcopalians and others to react to various articles they've read, or news developments they've experienced. In addition, the Reader's Viewpoint articles provide an opportunity for Episcopalians and other Anglicans to share their thoughts with our readers. We are grateful to those who have sent articles and letters, and welcome the thoughts and contributions of others.

STAR-CROSSED

COMBATANTS

By Jess Reeves

"All are punished!" shouted the prince, at the princely gathering. "All," shouted the prince over his cure, so ravaged and diminished by loss.

The result of their infighting has been the death of their best, those who embodied the love that would have united their hands in their love, but it was killed off. As the casualties of the warfare within the one state, as within the one body, it proved a kind of death to the whole. All are punished.

The uncivil disorder we face in The Episcopal Church is indeed frightening if it has, it seems, an allegorical dark shadow in *Romeo and Juliet*. Those two were star-crossed. Perhaps they could have made other choices, but the fact remains that the only effect of the partisan warfare in Verona was, on them, ruinous.

The want of charity on the part of some was a disastrous sore in the body. So are our present conflicts a disastrous effect not only on the spiritual health of all who take up arms, but all who are robbed of their peace by the partisanship. By fighting for control of the field, whether we call that Verona or the institutional church, true charity was banished, as was Romeo, as its preliminary victim, but finally, total victim.

The effects or accidents of our sort of Episcopal turf wars are on the one hand comparable to the prodigal son taking his portion of the estate prematurely or even the Hapiru slaves plundering the idols of Egypt as their booty as they left their bondage. Isn't the insistence on "own" by those who in the utmost sincere integrity think they must depart The Episcopal Church fold something like that son or, at least, ironically standing on their "rights"?

And those who would insist that no quarter, so to speak, be given to dissenters — aren't they the form of a jealous father, who stands on his dignity and so unlike the father in the parable who would have given coat and shirt off his back, and house, had it been

severable, to the son who had to go his own way?

And beyond the metaphors, who can possibly see "the Way" as Jesus taught it in a posture of un-giving, taking one's own, demanding one's rights, securing the property? Jesus did not even prize the property of his

CHARITY IS SUCH A FRAGILE THING, BUT STRONG ENOUGH TO BEAR ALL THINGS.

own sacred body as do some people real estate, no matter how consecrated the ground. He gave all. Should not both sides be charitably seeking to bend to the conscience of the other more than entering legal squabbles over word-smithing to justify what for all the world to see is no more than spatting?

We Montagues and Capulets, using our long swords of scripture or flourishing blades of canon law in spite, are we not enemies to peace? Are we not uncivil brawlers that all the world sees in horror or hilarity? If we fuss and fume over place and power, will not the cynics of this world say, "See, their piety was all a rash which they have salved with scratching?"

Let go and outdo each other with civility, generosity, and make real those prayers which we claim to inhabit our lips as home. Charity is such a fragile thing, but strong enough to bear all things, believe all things, hope all things, endure all things. It does not, in honest self-righteousness or true pastoral care, insist on its own way. And it is a true Way we are to model. When we fail, all, but most of all ourselves, have lost a brace of kinsmen. □

*The Rev. Jess Reeves is interim priest at St. Peter's Church, Columbia, Tenn.*

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

# Nominee Questioned

I must admit that I am bothered by the direction being taken in the Diocese of Northern Michigan as it prepares to elect a bishop [TLC, Feb. 15]. The first half of the article made me wonder about the validity of an election in which there is only one candidate on the ballot. Is it really an "election" if there is only one choice?

But one had to read into the fifth paragraph of the article before learning that the one candidate — the Rev. Kevin Thew Forrester — is a practicing Buddhist. Is this fact not worthy of a headline? Should not a better headline have been "Northern Michigan to Nominate Zen Buddhist?" Or is the nomination of a person with dual citizenship in Christianity and Buddhism so common that it is not worthy of significant note?

If Fr. Thew Forrester is "walking the path of Christianity and Zen Buddhism together," does that not raise the question of his theology of baptism? How do you "put your whole trust in Christ's grace and love" if you are also walking the path of Buddhism? How will Fr. Thew Forrester ascribe to "The Examination" portion of the Ordination of a Bishop which describes the role of a bishop "to testify to Christ's sovereignty as Lord of lords and King of kings?" Will Fr. Thew Forrester be able to recite the Nicene Creed without crossing his fingers?

Will the bishops and standing committees allow the addition of another person to the House of Bishops whose manner of life presents a challenge to the wider church? Please show some restraint. Perhaps the "search committee charged with developing a slate of candidates for the election of a bishop" for Northern Michigan should start over again.

I am amazed at the speed with which things are going from bad to worse in our poor, old church. We seem to be racing toward the predictable results of permissiveness, with the Bishop of New Hampshire seeming innocuous at this point.

Here comes a Buddhist/Episcopal nominee to lead the flock in Northern Michigan, Virginia proposes rites for same-sex blessings (carefully avoiding, it seems, the dreaded word "marriage"), and our Presiding Bishop stays her course courageously.

It would appear that the fairness doctrine flourishing in our church would next be approving Wiccan pentacles as well as Buddhist shrines alongside the cross of Christ in our churches.

O, brave new church, that has such doctrine in it! (Sorry, Mr. Shakespeare — I couldn't help it!)

(The Rev.) Lewis R. Gwyn III, deacon  
Trinity Church  
Vero Beach, Fla.

## Is it really an "election" if there is only one choice?

(The Rev.) David G. Read  
St. Helena's Church  
Boerne, Texas

## He'll be Missed

This letter is late as we receive TLC second hand, forwarded by a relative in the States. The Editor's Column about Charles Crump [TLC, Jan. 4] brought many memories.

I was a deputy to General Convention from 1973 until Mexico became an autonomous province in 1995. Charles was known not only by his brown coat, but by the high stack of journals of previous conventions and books of Constitution and Canons on his table. His knowledge of the workings of the church was enviable, but more than that, his kindness and sense of humor in discussions.

During the debate on adding the word "primate" to the title of Presiding Bishop, our deputations were seated across the aisle. Charles sent me a note: "What can a primate do that a presiding bishop can't?" I thought a moment and replied "don't know." His answer: "Swing by his tail!" I wrote back the word used in the Spanish-

speaking churches was *primado* not primate. Our note-passing ended with Charles voting in favor.

Charles and I served together on the Nominations Committee that presented the slate that ended in the election of Edmond Browning. Starting with the 101 eligible bishops, getting down to four was a tedious, heart-rending challenge. When Charles would notice that I looked particularly tired or confused, he would take my arm and say, "Let's go for a walk."

Mr. Crump will be greatly missed by present and former colleagues in the "senior house," as he frequently referred to the House of Deputies. Many will agree that retirement will not suit him.

Catherine Saucedo  
San Juan Cosala, Mexico

## Basic Tenets

If, according to the review of the book, *What's Love Got To Do With It?*, by William Aulenbach [TLC, Feb. 1], the author admits that two-thirds of the basic creeds of the Christian faith do not relate to him, then why has his bishop not defrocked him? I was taught early in my youth that the Apostles and Nicene creeds embodied the basic tenets of the Christian faith. If he cannot [accept] the creeds as true, what does this say about seminary training and how can he call himself a practicing Christian let alone a priest? Has The Episcopal Church traveled so far down the slippery slope to hell that it does not matter what one believes?

Elisabeth Langford  
Springfield, Ill.

## Helpful Resource

As the interim rector of a historic church, I read with great interest the Church Architecture & Restoration Issue [TLC, Feb. 15]. Unless I missed it, I found no reference to Richard Giles' work, *Re-Pitching the Tent*, published by The Liturgical Press, revised 1999. This inspiring book with its marginal references and appendices is a great study and a must read for any congregation or diocese contemplating church or building restoration.

(The Rev.) John J. Negrotto  
St. Paul's Church  
Jersey City, N.J.

# PEOPLE & PLACES

## Deaths

The Rev. **James Pernette DeWolfe, Jr.**, rector of All Saints' Church, Fort Worth, for 35 years, died Jan. 28 at Trinity Terrace, Fort Worth. Fr. DeWolfe was a regional correspondent for THE LIVING CHURCH for many years. He was 90.

A native of Mount Vernon, OH, he was a graduate of the University of the South and the General Theological Seminary. He was ordained deacon in 1942 and priest in 1943, by his father, the Rt. Rev. James P. DeWolfe, who was then the Bishop of Long Island. He assisted at Trinity Parish, New York City, then was rector of Grace Church, Carthage, MO, 1944-49, as well as priest-in-charge of two other churches. In 1949, he moved to the Fort Worth church, where he remained until 1984, when he retired. He was the founder of All Saints' School, and was instrumental in the founding of four churches in the Fort Worth area. A building at Fort Worth's diocesan camp is named in his honor. He was a former trustee and regent of the School of Theology of the University of the South, and was active in many ministries of the Diocese of Fort Worth. Fr. DeWolfe is survived by his wife, Mary; two daughters, Caroline Gant of Fort Worth, and Elizabeth, who lives on a

Navajo reservation in Arizona; a son, James III of Dallas; seven grandchildren and many great-grandchildren.

The Rev. **Bonnie Shullenberger**, 60, priest, writer and teacher, died Feb. 9 in Kindred Hospital, New Orleans, of complications of liver disease. She had gone to New Orleans to teach for a term at Dillard University in its recovery from the floods of Hurricane Katrina.

A native of Dayton, OH, she was a graduate of the University of Massachusetts, Goddard College (VT), and the General Theological Seminary. Mrs. Shullenberger was ordained a deacon in the Diocese of East Ankole in the Church of Uganda in 1994, and a priest in 1995. From 1996 to 2006 she was priest associate at Trinity Church, Ossining, NY, and since then had served the Diocese of New York as an interim or supply priest. She taught for a time at Goddard, University of Massachusetts, and University of Bridgeport (CT). From 1992 to 1994 she taught at Makerere University in Kampala, Uganda, and was an assistant chaplain at Mulago Hospital there. Mrs. Shullenberger wrote frequently for THE LIVING CHURCH and was a member of the Living Church Foundation for a time. She was the author of two books and also published

poetry, short fiction, and literary essays. She is survived by her husband, William, of Ossining; three children, David Riegel, of Springboro, OH, Shannon Mihalakos, of Richardson, TX, and Geoffrey Shullenberger, of Providence, RI; five grandchildren; and her mother, Doris Lowry, of Dayton, OH.

**Epsie Wilson**, 110, the first female deputy to General Convention from the Diocese of Southwestern Virginia, died Feb. 7 in Radford, VA. Before her death, she was the oldest person in Virginia.

Mrs. Wilson was a native of North Carolina. Following her marriage, she moved to Radford, where she was a member of Grace Church. She became the first female member of the vestry at that church, and in 1968, she was elected a deputy to General Convention. She is survived by a daughter, Betty Thompson, of Covington, VA, and two grandsons.

*Other clergy deaths reported by Church Pension Fund:*

**James R. Copeland, Jr.** 77 **Dallas, TX**  
**Wilbur K. Hedrick** 68 **Sarasota, FL**

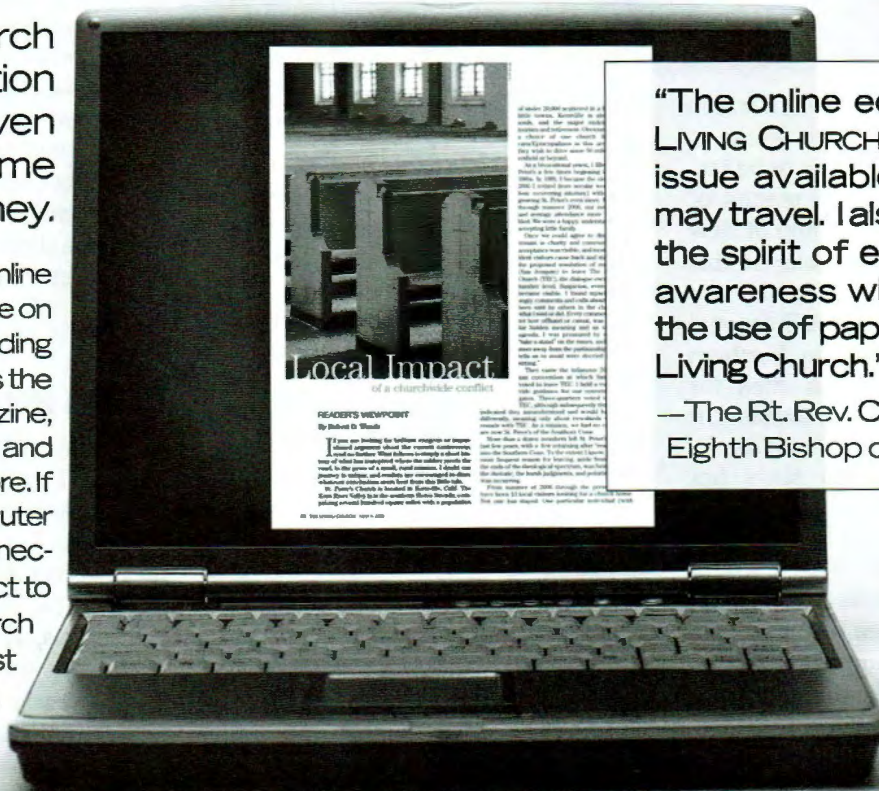
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## POSITIONS OFFERED

**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.

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 bohns891@bellsouth.net** or (504) 232-3173.

## POSITIONS OFFERED

**FULL-TIME RECTOR:** *All Saints' Episcopal Church, Hershey, PA*, a pleasant, professional area parish with abundant growth potential, is seeking a dynamic, thoughtful and compassionate priest to seize this opportunity for growth while advancing mission, outreach and youth programs. Our new rector will foster diversity and parishioner involvement, leading us to become a beacon of Christian purpose and service in the community. Our outstanding All Saints' Child Care Center is a Jubilee Center. A planned renovation will improve accessibility and comfort for our parishioners. All Saints' is a congenial, inviting congregation, evolving into a program parish, in an historic chocolate-scented community. We offer a competitive compensation and benefits package. Please send your letter of interest, resume and CDO profile to **Janet Hoffman, Discernment Committee Chair, All Saints' Episcopal Church, 310 Elm Ave., Hershey, PA 17033**, or email us at [discernment.asec@gmail.com](mailto:discernment.asec@gmail.com). For more information visit: [www.allsaintshershey.org](http://www.allsaintshershey.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).

**SEEKING FULL- AND PART-TIME CLERGY:** *The Episcopal Diocese of the Rio Grande (DRG)* is a welcoming community of faith, richly diverse in geography, culture, and theological expression within the Episcopal Church and the Anglican Communion. Spread from the majestic mountains of Northern New Mexico to the desert beauty of Southern New Mexico and Southwest Texas, we are committed to ministering together in the mission and ministry of Christ Jesus and his Church.

We are actively seeking prayerful clergy who can lead, teach, and guide the Body of Christ in this diocese. We are seeking clergy who have a love for the gospel and want to work in a collegial style. We have both full-time and part-time positions ranging from urban parishes in El Paso, TX, Farmington and Carlsbad, NM, to rural and cluster churches around the diocese. We are looking for women and men who are called to serve Christ, preach the gospel, and lift up the Church and people to the glory of God. Website: [www.dioceserg.org/deployment](http://www.dioceserg.org/deployment) E-mail: [deployment@dioceserg.org](mailto:deployment@dioceserg.org) Phone: (505) 881-0636

**FULL-TIME RECTOR:** *Epiphany Episcopal Church, Sedan, KS:* We are a warm, loving community of people who feel deeply about our parish family and our church. We are blessed with a beautiful church building and recently celebrated our 100th year in the church. We are comprised of approximately 60 communicants and are economically stable. We seek a rector who is interested in an opportunity to grow the church and is focused on youth and family. For more information about Epiphany, Sedan, please visit [www.epiphanysedan.org](http://www.epiphanysedan.org). Please submit cover letter, resume and CDO to **Mary Simpson, Search Committee Chair, P.O. Box 367, Sedan, KS 67361** or [epiphanysedan@att.net](mailto:epiphanysedan@att.net).

## POSITIONS OFFERED

**FULL-TIME DIRECTOR OF YOUTH MINISTRIES:** *Saint Luke's Parish, Darien, CT*, is seeking an experienced, energetic and fun individual for this full-time lay position whose focus is to develop relationships with the youth of our parish so that they grow personally in faith, build an accepting community and work alongside our neighbors to serve the world. Lead weekly youth group meetings, organize outreach projects including summer mission trips, and most importantly, develop relationships with 200+ potential youth and their families. Organizational and leadership qualities needed. Competitive salary. Please send resumes to [andrew.walter@saintlukesdarien.org](mailto:andrew.walter@saintlukesdarien.org).

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 Fr. Tony Noble, SSC  
 Sun 8 (Low), 10 (High); Daily Mass: Tues 12; Wed 9:30;  
 Thurs 7 & 6; Fri 9:30; Sat 9

## FORT MYERS BEACH, FL

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

## STUART, FL

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

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

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## CHICAGO, IL

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 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 (1920), 10 (Choral H Eu), 6 (Rite II). Daily Mass: M-F 12:15, Sat 9:30

## NEWARK, NJ

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

## PASSAIC, NJ

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

## NEW YORK, NY

**PARISH OF TRINITY CHURCH**  
 The Rev. Canon James H. Cooper, D. Min., r  
 The Rev. Canon Anne Mallonee, v  
 (212) 602-0800

Watch & hear our services and concerts on the Web  
[www.trinitywallstreet.org](http://www.trinitywallstreet.org)

## TRINITY

Broadway at Wall Street  
 Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.  
 Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

Broadway at Fulton  
 The Rev. Canon James H. Cooper, D. Min., r  
 Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
 Open Sun 7-4; Mon-Sat 10-6

## WELLSBORO, PA

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

## CHARLESTON, SC

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

## CHARLESTON, SC

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

## DALLAS, TX

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

## MILWAUKEE, WI

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

## LUTHERAN

### BORON, CA

**RESURRECTION** Sr. Citizens Ctr. 20 Mule Team Rd.  
 Sun Eu 8

### MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
 The Rev. William R. Hampton, STS  
 Sun Eu 10

To place a church directory listing,  
 contact Amber Muma at  
[amber@livingchurch.org](mailto:amber@livingchurch.org)

## CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; CP, Contemplative/Centering Prayer; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.