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Photo Credit: Patrick Malloy/Grace Church

### On the Cover

Less than two months after the members of Grace Church, Allentown, Pa., in the Diocese of Bethlehem, completed a conversion to multi-purpose seating, a fire at a nearby apartment building on Feb. 21 displaced more than 45 neighbors. Church volunteers invited the Red Cross to use the buildings as a temporary shelter. The multi-purpose seats were removed and replaced with cots until more permanent shelter arrangements could be made.

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SUNDAY'S READINGS

## Counterintuitive Choice

*'As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up' (John 3:14)*

**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

A recent radio program included an item about a woman who accidentally stabbed herself in the chest with a knitting needle. Her friends wanted to immediately pull it out and then drive her to the ER. Seems like a pretty good instinct, right? But she made a very counterintuitive decision: Leave the needle right where it is and wait for the ambulance to transport her to the hospital. The physicians who eventually treated her said that counterintuitive decision saved her life.

We read in Numbers of the wandering Israelites encountering an infestation of poisonous snakes. They were being decimated. The Lord instructs Moses to fashion the image of a snake and lift it up in the midst of the people. Anyone who was bitten could look up at Moses' faux-snake and be delivered from the effects of the poison. It was a counterintuitive move all around. Why would they want to look at an image of the very thing that was killing them? But that snake statue turned out to be the means by which death was turned into life. The very sign of the affliction became the sign of its defeat.

In his nocturnal dialogue with Nicodemus, Jesus connects himself to this desert drama when he says,

"As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." He is anticipating his own death on the cross, which is both the instrument and the sign of shameful death. It is a counterintuitive assertion, and must have confused Nicodemus terribly. Yet from our post-Resurrection vantage point, we can see the cross as both the sign and the means of life.

This is a template that seems to be "hard-wired" into the mystery of our faith: The experience of redemption is counterintuitive. How do we find victory? Through surrender. How do we receive the riches of God's blessing? By pouring out our lives in service to others. In what alone may we boast? Our weakness. Where do we see wholeness most clearly? In the body of Christ, broken for us in the Eucharist. Where is healing sure to be found? In the consecration of our sickness to God's loving providence. Whose witness to the gospel do we celebrate with the greatest devotion? That of the martyrs. What is the path to eternal life? Death with and in Christ.

We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world.

### Look It Up

In John's gospel, the narrative of Jesus' passion and death has been referred to by scholars as "the Book of Glory." This begins at Chapter 13, with the washing of the disciples' feet, and continues until the end.

### Think About It

The Friday collect for Morning Prayer (BCP, p. 56 or 99) mentions the cross being "none other than the way of life and peace." What cross are you called to take up today?

### Next Sunday

**The Fifth Sunday in Lent (Year B), March 29, 2009**

**BCP:** Jer. 31:31-34; Psalm 51 or 51:11-16; Heb. 5(1-4)5-10; John 12:20-33

**RCL:** Jer. 31:31-34; Psalm 51:1-13 or Psalm 119:9-16; Heb. 5:5-10; John 12:20-33

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## BOOKS

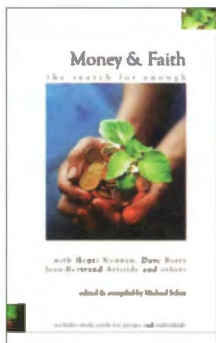
### Money and Faith

#### The Search for Enough

By Michael Schut. Morehouse. Pp. 250. \$20. ISBN 978-0819223272.

Michael Schut introduces and organizes an excellent anthology with a well-developed study guide for an extensive exploration of Christian stewardship. The Episcopal Church defined stewardship as the main work of the church in 1988. Mr. Schut recalled to my mind that definition with a quote from W.H. Greever: "Christian Stewardship is the practice of the Christian religion. It is neither a department of life nor a sphere of activity. It is the Christian conception of life as a whole, manifested in attitudes and actions."

As a stewardship book, *Money and Faith* presents us with a comprehensive and effective exploration of attitudes and actions regarding the



essential Christian pilgrimage in the way of an abundant life. Here the reader may discover what "enough" for them may be.

Mr. Schut creates categories in his anthology under three major sections: 1. The Personal:

Money's Place in Our Lives. 2. The Prophetic: Money, Sustainability and the Jubilee. 3. The Purposeful: How shall we live? These sections then subdivide into a variety of topics that give us opportunity to explore the writings of many excellent resource authors such as Henri Nouwen, Dave Berry, Jean-Bertrand Aristide, Doug Meeks and many others. He allows the authors to amplify the personal, biblical, theological, spiritual, economic, and social justice issues that of necessity must be addressed in a comprehensive view of Christian stewardship.

I was delighted to explore the writings and passions of the anthology's fine writers in stewardship, including

Michael Schut himself, whose own introductions and essays were of a quality matching those of his contributing authors.

(The Rev.) Ronald L. Reed  
St. Paul's Church  
Kansas City, Kan.

### Signature Sins

#### Taming Our Wayward Hearts

By Michael Mangis. InterVarsity Press. Pp. 244. \$16. ISBN 978-0-8308-3515-7.

The author, a practicing psychologist and professor of psychology at Wheaton College, generally achieves his self-proclaimed goal of instilling excitement in his fellow Christians. This is particularly impressive given that the topic is Lenten-style self-examination and the development of correcting disciplines and a rule of life.

Early on, Mangis turns to *Saint Augustine's Prayer Book* for guidance

(Continued on next page)



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(Continued from previous page)

in sub-categorizing the seven deadly sins (raised as a evangelical, the author is currently Episcopalian). From these, he invites the reader to examine his own conscience and identify his "signature sins," those to which the reader is most painfully prone. Social, cultural, gender, and biological influences on and consequences of sin are discussed, along with various typologies, including, in general form, the Enneagram, as well as Richard Foster's several streams of Christian tradition, as aids in self-understanding.

There is the odd remark with which theologians may well take issue, but the author does not hold forth as a theologian, but as a psychologist, and if the evidence of this book is indicative, a very good one. Good self-examination questions are asked at the end of each chapter, and group discussion questions

end the volume. The lack of a bibliography is cause for slight disappointment as the reader may wish for more than is given in the end notes, but the lack of an index is not really problematic.

This is not intended as a scholarly work, but as an engaging challenge to all Christians to do one of the more important things we are supposed to do: examine our consciences and hold ourselves and one another accountable for the faith that is in us. This the author does well. His impressive book is warmly recommended.

*Daniel Muth  
Prince Frederick, Md.*

### That All May Believe

#### A Theology of the Gospel and the Mission of the Church

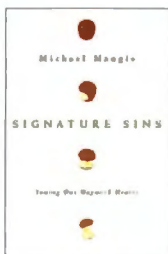
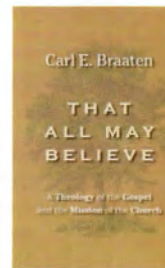
By **Carl E. Braaten**. Eerdmans. Pp. x + 188. \$20. ISBN 080286239X.

Professor emeritus of systematic theology at the Lutheran School of Theology in Chicago and co-founder of the

Center for Catholic and Evangelical Theology, Carl E. Braaten has long been a leader in the ecumenical dialogue. Here he elaborates a position that is evangelical but not simply protestant, catholic but not just Roman, orthodox but not only Eastern.

Once a teaching assistant to Paul Tillich, Braaten finds the thought of his mentor highly relevant to our current church life. Tillich had sought to combine "Catholic substance" (priestly symbolism and sacraments) with "Protestant principle" (grace alone through faith). Braaten notes that today's Roman Catholicism has accepted the evangelical doctrine of justification, as evidenced by the Augsburg joint Lutheran-Roman Catholic declaration of 1999. Now he claims protestants must rediscover the sacramental character of the church as the mystical body of Christ.

This task is not made easier, Braaten claims, by certain contemporary theo-



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logical trends. For example, he finds the Jesus Seminar a pseudoscientific attack on basic Christian propositions revealed in liturgy, hymns, and confessions. This latest search for "the historical Jesus" does not reveal the living Christ but one's own favorite psychological and sociological theories.

At the same time, Bratten indicts both protestant fundamentalism and Roman Catholic scholasticism for claiming infallibility respectively for Bible and church. Current television evangelists, he goes on, offer a reductionist, manipulative message, engaging only superficially the deeper issues of our culture. He does respect the type of evangelism represented by Anglican theologian John Stott, who sees the great commission as including social as well as personal responsibility.

To regain a theology of the gospel, Bratten stresses the crucial role of the resurrection, seen in Pauline terms as "radically new life in a new body." He is particularly critical of those contemporary theologians, some of them quite prominent, who reduce the Easter event to an inner psychological experience.

Admittedly, argues Bratten, no person is to be judged as eternally separated from the communion of God's love, for any such judgment belongs to the Lord alone. Yet the Christian has the obligation to tell the good news to everyone, irrespective of the religion or ideology.

This volume deserves a wide circulation. It is thoughtful enough to be respected by pastors and sufficiently readable to be appreciated by laity.

*Justus D. Doenecke  
Sarasota, Fla.*

## First Corinthians

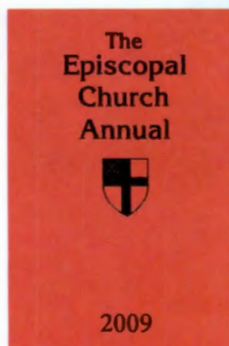
**A New Translation with Introduction and Commentary**  
By Joseph A. Fitzmyer. Yale University Press. Pp. xxv + 660. \$50. ISBN 978-0-300-14044-6.

When I entered seminary 25 years ago, a prominent professor in the university faculty of theology predicted the imminent demise of the traditional, single-volume commentaries on specific biblical books. They were to give way, we were assured, to

(Continued on next page)

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## BOOKS

(Continued from previous page)

rather different ways of examining the biblical texts. And indeed there have been exciting and important explorations of biblical material that have sought to approach the text in such new ways, from which both preacher and scholar have benefited.

But, in spite of predictions to the contrary, the commentary remains. The genre is as strong as ever, and new commentaries are published every year. Indeed, since my professor made his prediction, a number of new

Parish priests and preachers could not do without the traditional commentary, and *First Corinthians* is no exception.

series of commentaries have been initiated. Even the internet, probably the chief "threat" to the traditional published commentaries, has not stemmed the flow.

Thank goodness. Whatever the problems that the traditional commentary raises, we who are parish priests and preachers could not do without them, for the best of them summarize recent research and provoke the imagination in a format that is well-tryed and accessible.

Fr. Fitzmyer's new commentary on Paul's First Letter to the Corinthians is no exception. Those who have used his Anchor commentaries on Luke and Romans for years with profit will recognize here a familiar and reliable guide. If, as Fitzmyer concedes, Romans is Paul's most important letter, *First Corinthians* finds Paul coping with practical problems. We can learn from him.

*First Corinthians*, for all of the familiarity of some of its passages, remains a complex book that, precisely because of our superficial familiarity with it, requires a guide that forces us below the surface to wrestle with the text. And the letter more than repays the effort. Not all the volumes in the Anchor Bible

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*(The Very Rev.) Peter Eaton  
Denver, Colo.*

## Recovering Paul's Mother Tongue

### Language and Theology in Galatians

By **Susan Eastman**. Eerdmans. Pp. 206. \$25.  
ISBN 978-0-8028-3165-1.

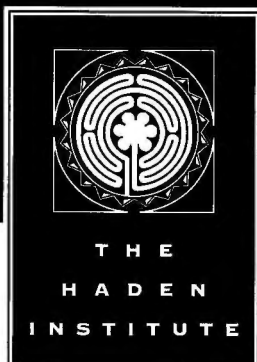
The title of this book may be misleading. "Mother Tongue" does not refer to the language and assumptions

Paul may have absorbed at his mother's knee. The phrase refers to the maternal and feminine images one finds in Galatians and other places in the Bible. The word studied most deeply is the one which means "to be in labor pains."

This is a book for scholars. It is the rewriting of a thesis. There are long and intricate discussions of Greek words and phrases and their grammatical forms. The text is buttressed by copious footnotes which refer to numerous modern scholars and to ancient Church Fathers. No doubt there are many moments of insight and deeper appreciation of Paul's ideas about the gospel of Christ.

However, one should remember that Paul had no idea that his little letters would become "Bible." He dealt with specific problems, and each letter may be only a partial view of the glorious gospel of Christ. The average reader must fit the problems in Galatians into the larger picture. The incarnation, for example, involves the taking of the whole of humanity — and the cosmos — into the loving action of the deity. The sacrifice of Christ involves not merely his death, but the whole of his earthly life: his conception, birth, baptism, teaching, miracles, crucifixion, resurrection, and ascension to the Father. The average Christian is drawn into all of this every time he or she celebrates the Eucharist.

*(The Rev. Canon) M. Fred Himmerich  
Watertown, Wis.*



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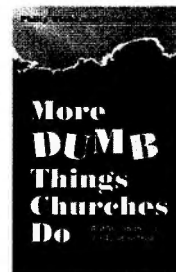
## SHORT & SHARP

### HUMOR AND GRACE

A quick look at some recently published books with Episcopal or Anglican authors:

**MORE DUMB THINGS CHURCHES DO: And New Strategies for Avoiding Them.** By Philip Wiehe and Linda McFadden. Morehouse. Pp. vii+151. \$16. ISBN 978-0-8192-2258-9.

An Episcopal priest and his wife, a United Church of Christ pastor, team up to address challenges churches face. Chances are, you'll recognize your church in at least one of the examples cited.



**GRACE'S WINDOW: Entering the Seasons of Prayer.** By Suzanne Guthrie. Morehouse. Pp. viii+147. \$18. ISBN 978-0-8192-2325-8.

Suzanne Guthrie, an Episcopal priest, presents meditations on prayer based on the seasons of the church year. Her comments about prayer during the hours before sunrise are particularly moving.



**WAR IN THE GARDEN OF EDEN: A Military Chaplain's Memoir from Baghdad.** By Frank E. Wismer III. Seabury. Pp. 192. \$22. ISBN 978-1-59627-103-6.

A priest who served in the Army Reserve for 26 years, Chaplain Wismer kept a journal of his year in Iraq. The combination of his detailed, day-to-day accounts and his thoughts and opinions are lively reading.



**OPENING TO GOD: Childlike Prayers for Adults.** By Marilyn McCord Adams. Westminster John Knox. Pp. xv + 135. \$16.95. ISBN 0-664-23305-1.

This book consists of 258 prayers grouped in three categories. Some of the best are found in "Opening the Self to God." In general, the prayers are longer than the standard collects so familiar to us. From No. 182: "O God, keep us from jumping to conclusions."



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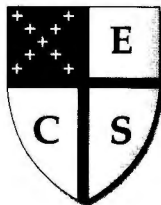
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# CHURCH AS HOME

Episcopalians describe their experiences

By Carolyn S. Ellis

"Do you remember me?" he asked as he approached. "I'm Kirk." Only half his face showed below the wool cap. I remembered the smile and marveled that he would recognize me, both of us with parkas zipped over our chins on a cold, February day. It was early Sunday afternoon, and I was with 20 men and women standing around a boxy, wooden altar on Boston Common.

I had met Kirk two months earlier in the second-floor hallway at my church in a Boston suburb. The 10 a.m. service was about to begin, and Kirk, having entered through the parish hall, didn't know where to go. We struck up a conversation, and I learned that he was from Common Cathedral, a church without walls that gathers for worship on Boston Common. Kirk was visiting with the Rev. Kathy McAdams, minister to Common Cathedral, who would preach that Sunday.

We talked about our churches and what they meant to us. "Common Cathedral is the first church I've belonged to," he volunteered. "I'm involved in a lot of things. It's a community; it's home." At St. Peter's, we were in the midst of a stewardship campaign with the theme, "St. Peter's Is My Home," and I had been thinking that, indeed, this church was home to me. Kirk had echoed my thoughts. My conversation with Kirk led me to wonder how my experience compares to that of others, so I decided to talk to Episcopalians from a variety of places.

Kirk and I came from families who

did not attend church regularly, but many Episcopalians I spoke with were raised in families where church attendance was part of life. Pat Haug, of Christ Church Cathedral, Cincinnati, Ohio, was the first baby welcomed by a small Disciples of Christ congregation, where her parents are still members. She became an Episcopalian and joined Christ Church in 1975 when she married. "I don't think you go to hell if



St. James' Church photo

Among his many ministries, the Rev. John Templeton arranges flowers for a funeral at St. James' Church, Clayton Ga.

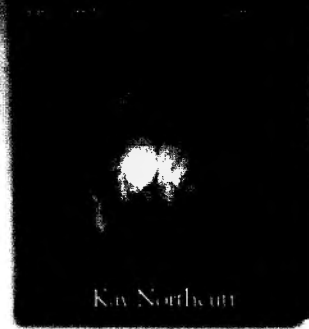
you're not there every Sunday," Mrs. Haug said, "but something is missing from my life if I don't go to church."

She values her long-time relationships with parishioners who have watched her four children and two grandchildren grow. "Clergy come and go over the years," Mrs. Haug said, "but people stay (mostly). They are the ones

(Continued on next page)

## Preaching

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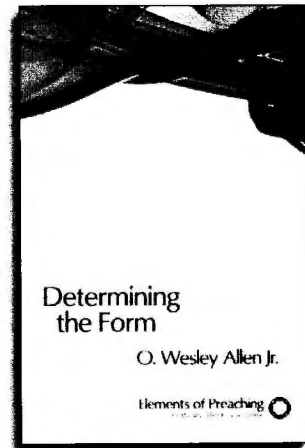
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# CHURCH AS HOME

(Continued from previous page)

who get the work done. You know their trials and tribulations, and they know yours.”

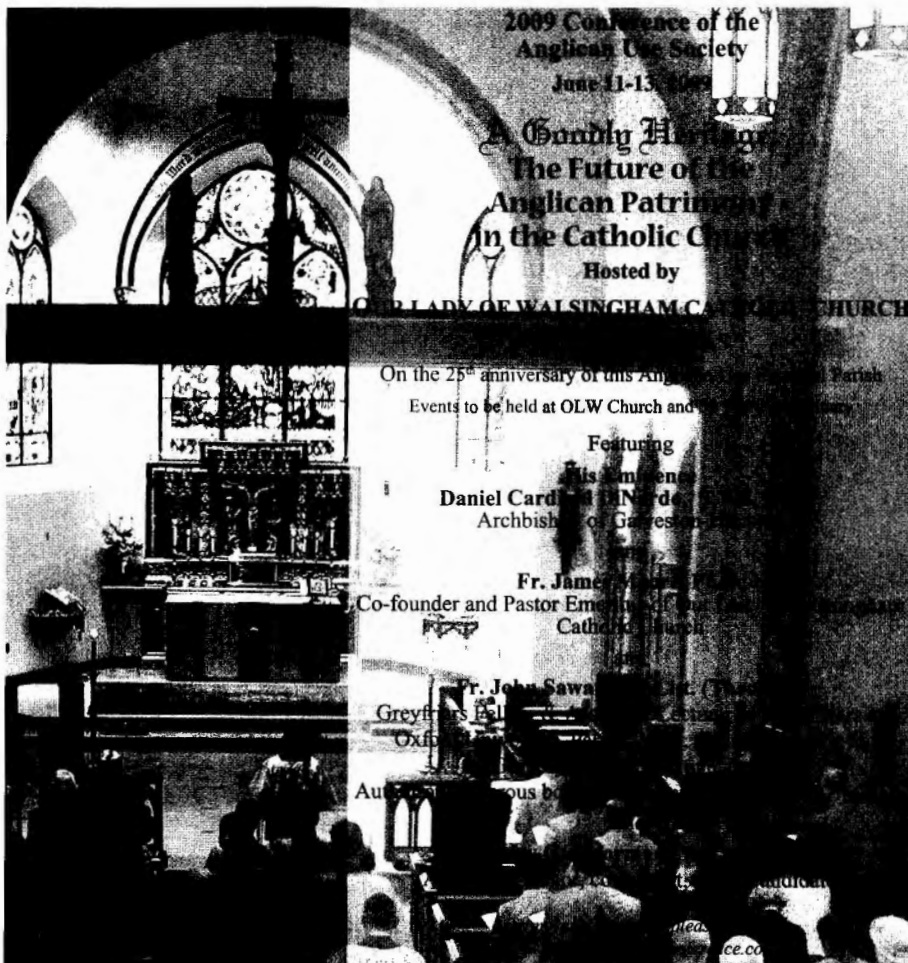
When I arrived at St. Peter’s in 1987, I had no idea what I might be getting into. I came so that my children, then ages 5 and 8, could be introduced to church-going and Christian education. Suddenly I was a junior choir parent, sitting in front of the congregation with fidgeting choristers under the age of 12. I was learning the service right along with them. I quickly discovered St. Peter’s was a place where I could make a difference. Once I jumped in, church wasn’t about what I could get, but what I could give.

“What you give, you get back double-fold,” said a New England clergyman’s widow, who asked to remain anonymous. Like this octogenarian, those who consider church their home serve in many ways, simultaneously and over the years.

“We’re very mission-driven,” said the Rev. John Templeton of the 100-member St. James’ Church, Clayton, Ga., “We’re about doing worthwhile projects. Sure, they could be done by the Chamber of Commerce or the local bank, but we do them together in the name of Christ.” Fr. Templeton was a Methodist and became an Episcopalian in college. He is a retired Episcopal priest who left parish ministry in the late 1980s and joined St. James’ five years ago.

What to him and others makes a church a home? Not the walls and roof, not even stainless-steel appliances or granite countertops, but the people who fill its rooms with devotion and energy. “St. James’ is more than bricks and mortar,” Fr. Templeton said. “It’s about the spirit that fills this place.” For Fr. Templeton, who left the church and came back, it’s a rediscovery of what church is all about.

At St. Peter’s, I like being with three or more generations, and I have learned to love and work with parishioners through good times and bad. Mrs. Haug described the importance of understanding others in the body of Christ. Someone may be gruff, she said, but as you get to know that person, you may learn that she is taking care of an eld-





St. Peter's Church photo

Teresa Swanson (center) of St. Peter's Church, Weston, Mass., with her family and other teachers, at an appreciation breakfast for church school teachers.

erly aunt or teaching vacation Bible school. "We learn to trust each other," Mrs. Haug said, "and we are able to say, 'I need your prayers.'"

Clergy, too, are only human and bring their foibles and gifts to church. The clergyman's widow recalled a friend whose husband wouldn't come to church because of a slight stroke he suffered 40 years earlier, and another who said, "I didn't get anything out of the service." I wonder, "What's the matter with them?" she asks.

## Sacred Places

I treasure our church building and gardens. That's where I can take the overwhelming gratitude and the fear I sometimes feel, the wonder in God's creation, and the old aches of losing one parent early and another after a long illness. I love the soft gray-blue walls and the tall Palladian windows that let you bask in sunlight or watch the snow fall. I love being in the garden when the setting sun highlights the steeple and cross, or the moon appears when the weeding is done.

A middle-aged Episcopalian in suburban Chicago finds these moments at her church, where she has been for 15 years. She sings in the choir and serves on the Altar Guild, and her husband is junior warden and "chief snow-shoveler." With 40 member households, everyone pitches in, she said. But she finds this small church a sanctuary and she values it as a "place apart" for worship.

To the person who might say, "I'm a very spiritual person; I don't need to go to church," our octogenarian widow responds, "God is everywhere, but he is

also somewhere. You go to church to worship the Lord." As for the mountaintop experience, Alan Dann, minister of music at St. Mary's, Wilmington, Vt., pointed out that in corporate communion his own faith is reinforced by the presence of others, their faith and action. "And the preaching, poetry, and music – you don't get those on the mountaintop."

St. Andrew's, Fort Worth, Texas, is home to Harry W. Bulbrook, who was baptized and confirmed in the downtown church decades ago. Mr. Bulbrook stressed that belief matters in making a church a home. He agreed with the decision by the Diocese of Fort Worth to leave The Episcopal Church, and he supported the establishment of a new province of The Anglican Communion. "The tenets of my faith are the most important thing to me," Mr. Bulbrook said, more important than the beautiful stained glass windows and his long history in the parish.

In her stewardship talk, "St. Peter's Is Home to Me," our stewardship chairman, Marty Rodgers, spoke about all the people, each a member of the body of Christ, who do their part, often silent and invisible, to keep St. Peter's alive. Teresa Swanson, mother of children ages 2 and 5, heard that talk and thought, "I'm a piece of that pie." She and her husband, Erik, arrived at St. Peter's following the birth of their first child and were overwhelmed by the friendly welcome. "Although we aren't originally from this area, when we became parents we decided this is where we would sink our roots. How would we do that? By joining a church and taking an active role."

Churches need to grow to stay healthy. Being friendly to visitors and open to change are key. With more people, we can do more good. At Common Cathedral, as I can attest, the circle always opens to let you in. "You can pray alone, but it's different when everyone is praying together," Kirk said. He speaks for us both. □

*Carolyn S. Ellis is a member of St. Peter's Church, Weston, Mass.*

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## Bishop Michel Assists in Pennsylvania

The Rt. Rev. Rodney R. Michel, retired Bishop Suffragan of Long Island, has agreed to serve as an assisting bishop in the Diocese of Pennsylvania. According to a Feb. 23 announcement by the diocesan standing committee, Bishop Michel will begin full-time April 1.

During March, Bishop Michel, 66, is working part-time alongside the Rt. Rev. Allen Bartlett who was Bishop of Pennsylvania from 1987 to 1998, and who has been assisting bishop for the past year during the inhibition of the Rt. Rev. Charles E. Bennison, Jr.

In the absence of a diocesan bishop, the standing committee is the ecclesiastical authority by church law.

In a related development, the standing committee announced that Presiding Bishop Katharine Jefferts Schori will visit Pennsylvania, to include two special meetings for clergy and lay members March 29-30.

The appointment of Bishop Michel is expected to be for three years. His duties will be both administrative and pastoral, according to the announcement, which noted that he will work from the diocesan office four days a week, do Sunday parish visitations, be present for meetings of committees and commissions that his predecessor traditionally attended, and be a pastoral resource for clergy, their families and congregations.

Bishop Michel was suffragan in Long Island from 1997 until his resignation in 2007. Since retirement, he has assisted in the dioceses of Georgia and Maryland.

### Briefly...

The Rt. Rev. **Paul V. Marshall**, Bishop of Bethlehem, has been advised by doctors to discontinue episcopal activities until May 1. Bishop Marshall, 61, underwent open-heart surgery on Jan. 22 and was hospitalized afterward for four days in the coronary intensive care unit. He was discharged on Feb. 2 to continue his recuperation at home.



Bill Monk photo

A light moment at the annual ministry fair, Feb. 28, at the Cathedral Church St. Philip, Atlanta. More than 500 people participated in more than 50 workshops during the day-long event.

## Pastoral Visitors Hold Inaugural Meeting

A team of pastoral visitors appointed by Archbishop of Canterbury Rowan Williams held its first meeting Feb. 25-28 at Virginia Theological Seminary. The briefing was facilitated by the Rt. Rev. Peter Price, Bishop of Bath and Wells in the Church of England.

Created in response to the recommendations of the Windsor Continuation Group's report to the primates' meeting in Egypt last month, Archbishop Williams said the pastoral visitors will "act as consultants in situations of stress and conflict" across the Anglican Communion.

Participants received reports on the Anglican Covenant design process from the Rev. Ephraim Radner, professor of historical theology at Wycliffe Theological Seminary in Toronto, and from the Rt. Rev. Gary Lillibridge, Bishop of West Texas, on the work of the Windsor Continuation Group.

The Rev. Canon Charles Robertson, canon to the Presiding Bishop, and the Rt. Rev. Herbert Donovan, deputy to the Presiding Bishop for Anglican Communion relations, gave the pastoral visitors an overview of the situation in The Episcopal Church, while the Ven. Paul Fehely, principal secretary to the primate, summed up the situation in the Anglican Church of Canada.

Appointed by Archbishop Williams to the pastoral visitor team were:

- The Rt. Rev. Santosh Marray, who

retired in 2008 as Bishop of the Seychelles in the Church of the Province of the Indian Ocean. Bishop Marray served in the Diocese of Florida at the time of his election in 2005, and is presently a member of the Anglican Covenant Design Group.

- The Rt. Rev. Colin Bennetts, retired Bishop of Coventry in the Church of England. He also serves as chairman of the International Centre for Reconciliation (ICR) based at Coventry Cathedral.

- The Very Rev. Justin Welby, dean of Liverpool Cathedral (England). Dean Welby was formerly sub dean and canon for reconciliation ministry at Coventry Cathedral.

- The Rt. Rev. Simon Chiwanga, retired Bishop of Mwapwa, Anglican Church of Tanzania. He served 18 years on the Anglican Consultative Council.

- The Rev. Canon Chad Gandiya, former dean of Bishop Gaul Theological College in Harare, Zimbabwe. He now serves as the United Society for the Propagation of the Gospel's regional desk officer for Africa.

- Maj. General Tim Cross, former chief logistics officer in the British Army. Gen. Cross was deputy head of the Office of Reconstruction and Humanitarian Assistance in Iraq. He is also a visiting professor at Nottingham and Cranfield universities.

*(The Rev.) George Conger*

## Unauthorized Texts Used at Northern Michigan Bishop-Elect's Church

The congregation led by the Diocese of Northern Michigan's bishop-elect [TLC, Feb. 15] often uses locally written eucharistic rites rather than those of the Book of Common Prayer or the supplemental liturgical texts authorized by General Convention.

St. Paul's Church, Marquette, also regularly uses *The Inclusive Hebrew Scriptures* and *The Inclusive New Testament*, which are published by a lib-

eral Roman Catholic organization, Priests for Equality.

Those lectionary texts are not among the several Bibles authorized by Title II, Canon 2, including the gender-inclusive New Revised Standard Version. That canon allows for "other versions of the Bible, including those in languages other than English, which shall be authorized by diocesan bishops for specific use in congregations

or ministries within their dioceses."

The Rev. Kevin Thew Forrester, interim ministry developer and rector of St. Paul's, was the sole candidate on the ballot for the special electing convention on Feb. 21. He received 88 percent of delegate votes.

Fr. Thew Forrester's parish draws some of its prayers from *Enriching Our Worship*, which is authorized by General Convention. Many of the eucharistic texts gathered from the congregation's website were composed or adapted by the bishop-elect or by his wife, the Rev. Rise Thew Forrester.

"No one need go hungry if they eat this bread. No child, no adult, no elder. This bread, broken, is bread for all people," read a eucharistic prayer for a youth service during Lent 2008. "Jesus broke this bread to remind us that God comes to us in those places where we are broken inside. Where we are lonely, frightened, sick and in sorrow. And God also comes to us in those places where we are joyful, playful and free."

The same service omitted the Nicene Creed, instead using "An Affirmation of Faith" from *A New Zealand Prayer Book*.

A eucharistic prayer that the bishop-elect wrote for Easter season 2008 says this: "In the ancient days, at the dawn of time, You leaned over creation[,] scooped it to your breast and breathed the moist breath of life. ... The fire of your Spirit kindled a love between Mary and Joseph; a fire that became the roaring flame of eternal compassion — the heart of Jesus."

The lectionary texts are notable for their exclusion of male pronouns, even when the subject of the sentence is a man. A reading from Genesis 2 refers to Adam as "the earth creature" and "it." Readings from the gospels of John and Mark refer to Jesus as "the Chosen One," "the Only Begotten One," "my Beloved, my Own" and "this One."

Neither the bishop-elect nor three of the diocese's media contacts granted interviews requested by TLC.

*Douglas LeBlanc*

## California Court Modifies Property Opinion

The California Supreme Court has clarified its prior opinion in *The Episcopal Church Cases* [TLC, Jan. 25].

The Diocese of Los Angeles sought recognition as the rightful owner of church property after a majority of members at three congregations disaffiliated from The Episcopal Church in 2004. The state supreme court decision concerned St. James' Church, Newport Beach, but is applicable to all three.

The correction was issued Feb. 25 in conjunction with a decision to deny a request for rehearing made by lawyers for St. James'. The court granted a request by St. James' for modification of its Jan. 5 opinion. It added several words along with changes in punctua-

tion. Those changes are meant to clarify that the case will have to be heard by a lower court before a final judgment is entered, according to A.S. Haley, a lawyer and Anglican blogger.

The corrected opinion does not affect the overall decision, but rather clarifies it to note that "if ECUSA proves at trial that everything it alleged is true, then it can use what the Supreme Court said on the merits 'on this record' to ask for judgment in its favor," Mr. Haley said.

The Diocese of Los Angeles contended in a press release, however, that the denial for rehearing means that "the matter is finally over," according to John Shiner, chancellor of the diocese.



Val Hymes photo

Bishop Eugene T. Sutton of Maryland (left, holding sign) walks through the streets of Annapolis with religious leaders and Gov. Martin O'Malley (second from right) and Lt. Gov. Anthony G. Brown (far right) to call for a repeal of the death penalty.



Diocese of the Central Gulf Coast

The Rev. Sandra Meyer carries a photo of inmates who are members of St. Dismas' Fellowship, which was welcomed into union as a mission congregation of the Diocese of the Central Gulf Coast during the annual convention at All Saints' Church, Mobile, Ala.

## Prison Congregation

The men of the Chapel of St. Dismas in Atmore, Ala., were welcomed as a mission congregation of the Diocese of the **Central Gulf Coast** at convention Feb. 5-7 at All Saints' Church, Mobile.

For more than 12 years, St. Dismas has been the Episcopal presence to a group of men serving time inside the Fountain Correctional Facility, one of four prisons in Atmore. With the exception of some supply clergy and the vicar, the Rev. Sandra Meyer, no one from St. Dismas was able to attend the convention.

A letter from the congregation noted that in the vicar's time, more than 20 men have been confirmed, a vestry was installed, and "we now have a senior and junior warden with eight other vestrymen."

Convention approved a \$1.6 million budget for 2009, a decrease of \$200,000 from 2008. Among other cuts, the youth coordinator position was not funded and the director of communications position was reduced. Even so, convention was forced to use approximately \$30,000 from a discretionary fund to balance the budget.

In his address, the Rt. Rev. Philip M. Duncan II, Bishop of the Central Gulf Coast, said he and the standing committee were wrong after convention in 2004 when they agreed to permit individuals to restrict stewardship gifts.

"When we decided to allow restricted giving to the congregations, the diocese and The Episcopal Church, we did so

## AROUND THE DIOCESES

for pastoral reasons," he said. "What we have modeled is not stewardship. In our corporate behavior we are now reflecting a form of giving (which has diminished over these last few years), not with gratitude, but to meet our own personal needs, wants and desires. I believe that should be discontinued as a policy of the diocese by 2010."

## Mission Becomes Parish

The convention of the Diocese of **Florida** began amid a procession of colorful banners representing the member congregations. The gathering at the Camp Weed and Cerveny Conference Center Jan. 30-31 was highlighted by the admission of Church of the Resurrection, Jacksonville, as a parish in union with convention.

The resolution seeking approval to admit Resurrection as a parish brought a standing ovation. Members of Resurrection and its clergy, many sporting red attire, processed into the pavilion behind their parish banner amid red balloons floating above the celebration.

Resurrection was declared a mission in 1994 after a majority of former members at St. David's, the Jacksonville congregation which previously met in the church building where Resurrection now meets, followed their rector to join the Charismatic Episcopal Church. Deacon Carrie English, who serves at Resurrection, said the congregation now has a youth group, 13 members in the choir, three Sunday school classes and two adult classes.

The only other resolution brought to the floor of convention also was adopted. It provides changes in parish and mission audit requirements.

The Rt. Rev. Samuel Johnson Howard, Bishop of Florida, presented the first of 10 Bishop's Cross Awards during convention. Delegates watched videos that profiled several of the smaller congregations in the diocese, showcasing the ministries and outreach offered by each.

The \$2.1-million budget for 2009 represents an increase of \$200,000 over the previous year.

## Provisional Bishops Rare in History

During the past year, six dioceses have either installed provisional bishops, announced plans to install one, or are in a process of discerning whether to ask to have a provisional bishop appointed. The use of provisional bishops to oversee dioceses is unusual in The Episcopal Church, with only two having functioned until the recent appointments. Both occurred before the Civil War.

According to White and Dykman's *Annotated Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America*, the prime cause for the enactment of the canon on provisional bishops was a "passionate partisan controversy of the time."

In 1845, by a vote of 11-6, a court of bishops found the Rt. Rev. Benjamin T.

(Continued on page 18)

## Bishop Rivera Assists Eastern Oregon

The Rt. Rev. Edna "Nedi" Rivera, Bishop Suffragan of Olympia, has accepted an appointment to serve as an assisting bishop of the Diocese of Eastern Oregon. The part-time position became effective March 1.

According to the agreement, Bishop Rivera will work one-third of the time in Eastern Oregon, or a minimum of 64 days for the remainder of 2009. She will become provisional bishop after she is confirmed by a convention of the diocese. The Rev. Canon Lee Kiefer, diocesan canon for transition, said the election probably will be held as part of the diocesan convention in the fall.

Eastern Oregon has been without a diocesan bishop since the Rt. Rev. William O. Gregg resigned in 2007 to become an assisting bishop in North Carolina. Because church canons call for a provisional bishop to be approved by convention, and because a convention requires considerable advance planning, the Eastern Oregon standing committee opted to invite Bishop Rivera immediately, Canon Kiefer said.



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"Be subject to one another, out of reverence for Christ." [Ephesians 5:21]

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## Provisional Bishops

(Continued from page 16)

Onderdonk guilty of conduct unbecoming a member of the clergy, and he was suspended indefinitely as Bishop of New York.

Bishop Onderdonk's suspension for what would now be considered sexual misconduct caused wide controversy. Many felt that an indefinite suspension was unjust, particularly since the trial proceeded under a canon enacted more than two years after the last offense was alleged to have occurred. Perhaps most damning of all was the fact that Bishop Onderdonk was the chief advocate of the Oxford Movement, which sought to restore the catholic heritage of Anglicanism within The Episcopal Church. To the evangelical bishops of that time, the Tractarian principles threatened the church's protestant heritage and raised fears of a return to papal rule.

The indefinite suspension left the Diocese of New York without a vacancy or a bishop. After failing to arrive at a solution during the General Convention of 1847, a solution was found in 1850

with the provision for electing a provisional bishop. As originally conceived, the provisional bishop would become the assistant with the right of succession in the event the sentence of suspension was lifted against the diocesan bishop. New York elected the Rev. Jonathan Wainwright to the office of provisional bishop, and upon his death in 1854, Horatio Potter was elected. He became the diocesan bishop upon the death of Bishop Onderdonk in 1861.

The canon has been modified several times since it was enacted, most recently in 2006 as part of the revisions to Title III on ministry. Title III, Canon 13, Section 1 states that a provisional bishop is "authorized to exercise all the duties and offices of the Bishop of the Diocese until a Bishop is elected and ordained for that Diocese or until the act of the Convention is revoked." Whereas a so-called assisting bishop as described in Title 3, Canon 13, Section 2 serves by invitation of the standing committee, serves for a stated period of time and "may be revoked at any time."

Economic considerations are the primary reasons for the interest in a provisional bishop by the dioceses of Eau

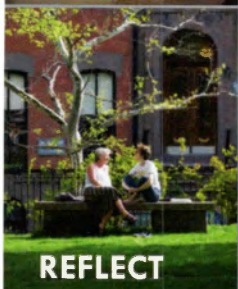
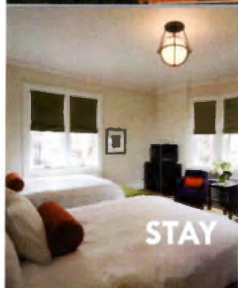
Claire and Eastern Oregon, but in the case of the other four dioceses — Fort Worth, Pittsburgh, Quincy and San Joaquin — a similar controversy over doctrine and liturgy seems to be the underlying cause.

Within the past two years, a majority of clergy and lay representatives to the annual meetings of those dioceses voted to disaffiliate from The Episcopal Church. The House of Bishops has subsequently deposed those bishops from the ordained ministry of The Episcopal Church. Since in most cases a significant majority of parishes and members from those four dioceses also have left The Episcopal Church, it would be difficult for those dioceses to undertake an episcopal search in the midst of reorganization.

Accepting a provisional bishop offers Episcopalians in those areas access to the sacramental ministry of a bishop much faster and less expensively than the method of discernment normally employed. In recent cases, the Presiding Bishop has appointed provisional bishops, then the diocesan conventions have affirmed those appointments.

*Steve Waring*

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St. Barnabas' Church, Florissant, Mo., celebrated its 50th anniversary in 2007.

St. Barnabas' Church photos

# THE CHALLENGE OF CHANGE

Reflections on growth during the church's heyday in the Midwest

By Richard B. Tudor

When the Congregational Development Office of The Episcopal Church published the results of a comprehensive parish survey completed in 2005, many of the numbers were sobering. For example, only 39 percent of churches reported that attendance was more than 60 percent of seating capacity. A mere 12 percent characterized their services as "very full."

Especially troubling were statistics for church starts. Twenty percent of all current Episcopal congregations were founded between 1946 and 1965. Just 6 percent of our congregations were planted between 1966 and 1989, and only 3 percent came into existence after 1989. The decline in new church start-ups over the past 60 years has been precipitous.

St. Barnabas' Church, in the St. Louis suburb of Florissant, Mo., is one of the churches founded during The Episcopal Church's post-war, high-growth period. A look at the parish's history, written recently to commemorate its 50th anniversary, offered insights into how a time of enormous changes in American society helped the new church achieve rapid growth in its first 15 years, but also contributed to its numerical decline in the decades since.

## Right Place, Right Time

In 1956, a Florissant newspaper published an announcement inviting people interested in starting an

Episcopal church to gather for an informational meeting. The meeting was convened by the rector of a parish in another community about five miles away whose congregation had decided to plant a mission church. A steering committee was formed at the inaugural meeting, and on April 28, 1957, 83 people gathered in the basement of a rented house for Morning Prayer, the new congregation's first worship service. Sunday worship continued in the basement until September, when the congregation moved to the auditorium of a nearby school. The first vicar arrived in October.

The new congregation, named St. Barnabas' Church, saw its average Sunday attendance (ASA) grow steadily, from 52 in 1957 to 82 in 1958 and 111 in 1959. A 1959 parish directory listed 135 families. By today's standards, that growth would be called phenomenal. Even in its first partial year of operation, St. Barnabas' already could report 172 baptized persons and 53 communicants. By way of comparison, the parish's ASA in 2006 was 103, and the most recent parish directory shows a membership of 96 families. The average Episcopal church has an ASA of about 80 persons.

Looking back, it is clear that conditions were perfect in this community in the late 1950s for the planting of a church. The American move to the suburbs was in full swing. More than 150 people were present for the ground-breaking of the new church in 1959, and by the time the building was ready for occupancy in 1960, it

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# THE CHALLENGE OF CHANGE

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was situated in the middle of a new subdivision occupied by 150 young families, many of whom had several children.

St. Barnabas' growth was further aided by the fact that the 1950s were a time when people felt church membership and involvement were a normal part of responsible adult life. Secularity had not yet reached the position of dominance that it enjoys today. Many people were looking for a church to attend. St. Barnabas' was in the right place at the right time.

## Rapid Expansion

There were 236 people present when the mission congregation moved into the new church building, constructed at a cost of \$132,000. Soon two Sunday morning services were needed to accommodate the congregation's rapid growth.

At the end of its fifth year of existence, St. Barnabas' claimed 653 baptized members and 301 communicants. The church peaked in its 10th full year with 898 baptized members and 543 communicants. Its first pictorial directory, published in 1967, showed page after page of young families, many with three or four children. More than 250 children were enrolled in the church's Sunday school in the mid-1960s.

In St. Barnabas' first 15 years, its mission period, the congregation had six vicars, and their average stay was a little more than two years. Even with this revolving door of clergy, the church continued to grow. The key: committed, consistent, hard-working lay leadership. St. Barnabas' was admitted to parish status in the Diocese of Missouri in 1972. It had finally become self-supporting, with a lofty budget of \$40,000.

Obviously, that was a different time. It was a simpler, less materialistic society that was more deeply committed to community than the society of today. In many ways, the 1950s and early 1960s were the heyday of The Episcopal Church in the Midwest.

## Increasing Secularization

Fifteen years does not seem like a long time, but



**TOP:** For the mission's first five months, the founding members of St. Barnabas' met in the basement of a rented house.

**MIDDLE:** The mission's new church was completed in 1960, located in the middle of a new and booming suburban subdivision.

**BOTTOM:** Within a few years, two services were needed to accommodate the congregation. More than 450 people were in attendance on Easter 1961.

from 1957 to 1972, American society changed a great deal. The 1960s began a period in American social history of open rebellion against authority. Following the Civil Rights movement, activism and protest became common on college campuses, and the sexual revolution began. Deepening involvement in Vietnam seriously shook America's confidence in itself and its destiny. It was the decade that began the escalating process of extreme secularization of American society, the beginning of "rampant, boundary-less individualism" that so deeply permeates a fragmented American society today.

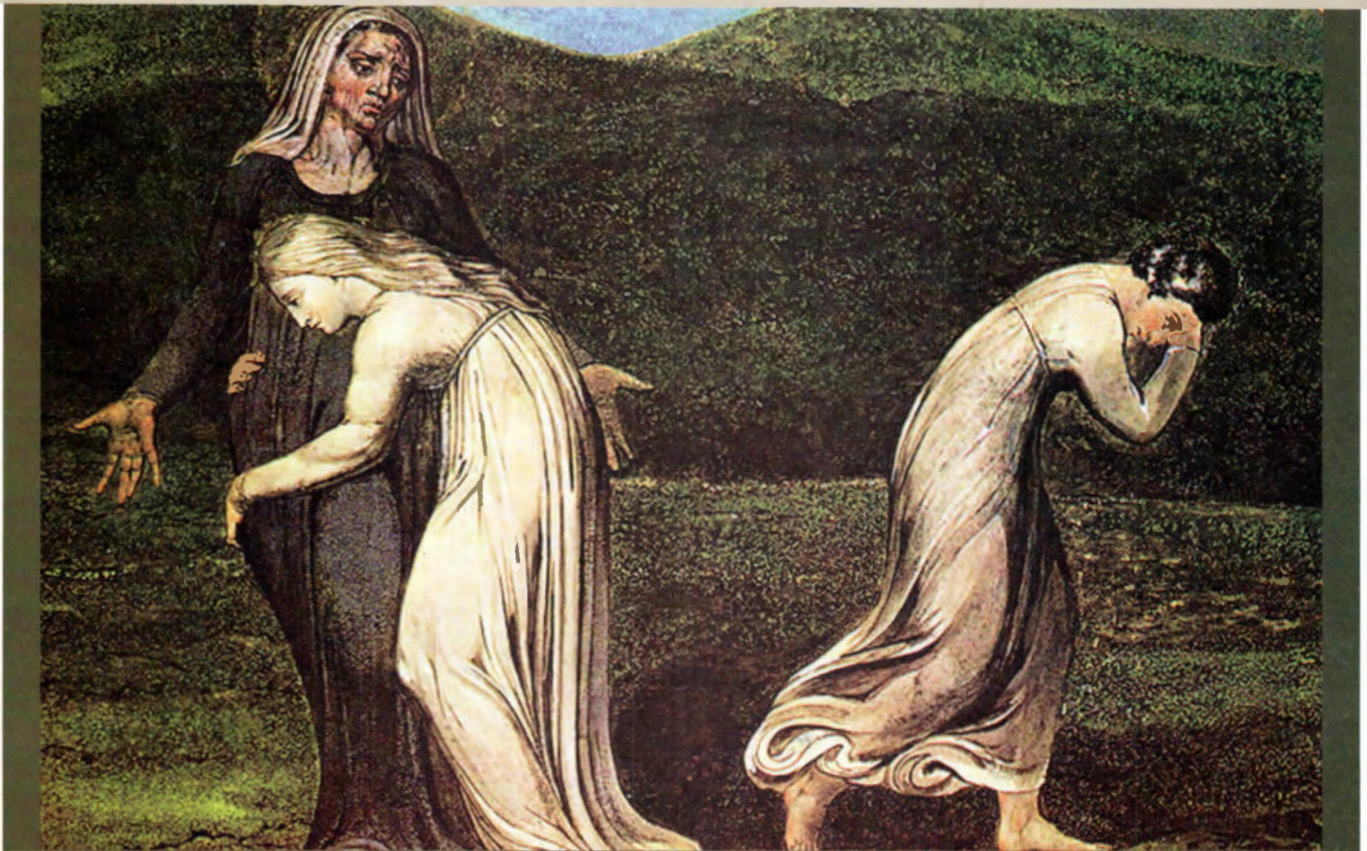
Life for a parish church in the 1970s proved to be a much more difficult proposition than life in the relatively simpler years of the late 1950s. The stage had been set for the polarization of the church between traditionalists and progressives, and the days of a kinder, simpler faith had passed.

Paul Tillich began the introduction to his *System-*

*atic Theology* by noting that a theological system should satisfy two basic needs: "the statement of the truth of the Christian message and the interpretation of this truth for every new generation." He further observed that "theology moves back and forth between two poles, the eternal truth of its foundation and the temporal situation in which the eternal truth must be received."

Now, 40 years after the enormous changes of the 1960s, the fate of St. Barnabas' — and The Episcopal Church — depends in large measure upon how the theological challenge of message and situation is answered. Will the church — can the church — continue to be faithful to the basic Christian narrative in the face of increasing popular pressure to accommodate new situations? □

*The Rev. Richard B. Tudor retired in 2008 after serving nearly 20 years as rector of St. Barnabas', Florissant, Mo.*



THE MURDERER AND THE HARLOT: Part Four of a Lenten Series

## RUTH JOINS THE FELLOWSHIP

By Daniel Muth

God has been faithful to his people and led them into the land. And again and again they repay his charity with faithlessness. And again and again they are given over to their enemies in just retribution for their sins. And again and again their God, our God, raises up for them a deliverer. Such is the repeating story of the Book of Judges. And in the midst of all this, there is a famine in the land and a man of Bethlehem is forced by circumstance to move with his family to the land of Moab, an enemy people, descendents of Lot's incest with one of his daughters.

His sons marry women of that land, Ruth and Orpah by name. The names of the women in this story are far more memorable and important than those of the men, all of whom die to set up the central events. The despairing Naomi, formerly blessed with both a husband and multiple sons, and now bereft, like Job of old, determines to return to her people, whose prosperity has returned at just the time hers has departed.

She is followed by her daughters-in-law, whom she urges to return to their own. The custom of the day, like that of Tamar (indeed God has enshrined it in the Torah), would have the widow of a departed son marry one of his remaining brothers. But Naomi has no more sons and can bring none forth. She lacks even a husband to aid in this task.

The customs of a people, where they do not conflict with the laws of nature and the God thereof, are binding and the

man is honorable who heeds them and follows them. Such is Orpah, who turns back. She has been released from her vows, even ordered, by one whose authority she accepts, to no longer feel bound by them. And so there is no condemnation for her as she returns to her people and the possibility of a new, likely more prosperous life. And yet we may well pity her. She has chosen an honorable course, but one without the God of Israel in it. She was once one of his people and now is not. And she resignedly accepts this. Although her act is not unworthy, neither is it heroic.

But such is Ruth's. She sees deeper than custom, law, and society enable. She appeals to a truer, livelier, richer reality: "Where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God; where you die I will die, and there I will be buried."

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The God of Israel transcends customs, laws, peoples and societies. Deep calls to deep in the thundering of his cataracts. Ruth has forsworn honorable return, the possibility of re-marriage, the gift and heritage of children, the possibility of wealth, prestige, advantage, or even the familiarity of a place and people where and with whom she has dwelt all her life.

Instead, she chooses the poverty of widowhood, with nothing that in the world's eyes could possibly recommend her. It is never said that she is possessed of beauty of form. She does not bring wealth with her. As a foreigner, she would be doubly at a disadvantage amongst any people of the time. And yet, having been one of God's people through her marriage to an Israelite, having tasted the wine of fellowship with the God of Israel, she will not spurn it, however much advantage she may gain in terms of worldly wealth thereby.

She follows her mother-in-law to the Promised Land and there dwells with her as she said she would. Her faithful-

ness draws the attention of another who is faithful, kind, and godly enough to appreciate such qualities in another. Boaz has wealth, of more than one kind. In this, possibly the finest of biblical love stories, certainly the sweetest, there is no burning, heedless passion, no ardent or flaming cauldron of desire. It never says that Boaz finds Ruth pretty or that she finds him handsome. Sexual attraction or attractiveness has no place here. We are given an account of one tender heart's courtship of another. Boaz sees in Ruth a self-sacrificing devotion that bespeaks a true likeness to God. The one he would marry is like unto the One whom he worships.

And their love is all the deeper, fuller, and richer for that. His relative, who would have first right of refusal of Ruth, does not see her properly as Boaz does, and so sacrifices nothing in giving up so lightly so great a treasure. And so Ruth, expecting nothing, through faith gains everything a woman of her day could wish: a true husband, and the True Husband, and a son through whom the

world will be given the Son. The crowd sings of her likeness to Tamar, the seeker after righteousness.

The order of Ruth's declaration is important: She loves a single person. Through the one she loves, she comes into the fellowship of a people. Through them, she comes home to the true God. In serving him through serving one whom he loves, she comes to the attention of one who also loves him. And so we in our Christian fellowship may be to one another lights that guide the way to the Light of the world. "Love one another," the apostle charges us in his name. Let us heed him and be Naomi to the Ruths of the world and Ruth to its Boazes and vice versa. And let love, tenderness, self-sacrifice, and faithfulness be our passion.

**NEXT WEEK:** David learns a lesson.

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

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**STATEMENT FOR THE YEAR 2009**

	Current Actual	Current Budget	Last Year-Actual	Total Budget
Program	125,000	175,000	450,000	475,000
Office	12,000	15,000	95,000	95,000
Capital Building	30,000	30,000	400,000	375,000
	500	750	15,000	10,000
	1,500	12,000	30,000	35,000
	15,000	12,000	85,000	82,000
<b>TOTAL EXPENSES</b>	59,000	69,750	625,000	597,000
<b>OPERATING SURPLUS (DEFICIT)</b>	66,000	105,250	(175,000)	(122,000)

# 'FEELING UNSETTLED'

By Willy Thorn

The nation's economic downturn has affected churches of all sizes in all parts of the country. Giving is down in both collection plates and annual pledges. Endowment funds have been slashed, and grants are withering on the

vine. At the same time, the demand for aid, ministry, services, and prayer are increasing rapidly.

"We're definitely feeling it," said the Rev. Brad Purdom, rector of the Church of the Good Shepherd, Lyndhurst, Ohio. "We're in a suburb of Cleveland. This whole malaise isn't particularly new in the steel belt. We've got a retired community dependent on investments. Large employers have cut back throughout the region. Parishioners have lost jobs, and others are feeling anxious. Late 50s [to] early 60s professionals who've been with a company for 20 years; maybe four or five good years left? How are they going to find jobs at this point in life? They're not ready to retire, financially. What a kick in the teeth that is.

"We have a monthly community lunch that has leaped about 25-30 percent in the last month," he said. "Our regular giving and tithing has decreased. When people made pledges for the coming year, many said, 'We will

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Churches working with less, while small congregations have some advantages getting through economic recession

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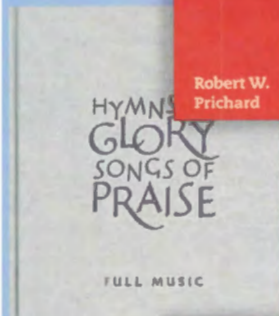
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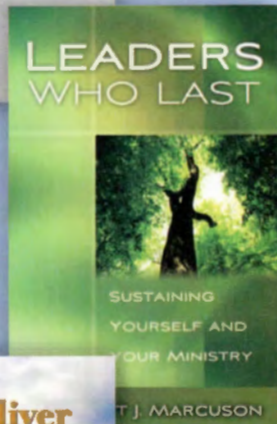
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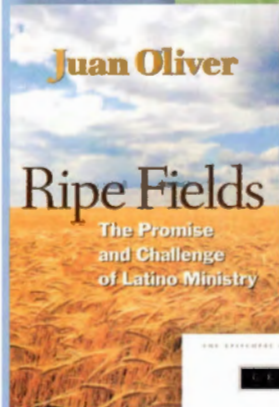
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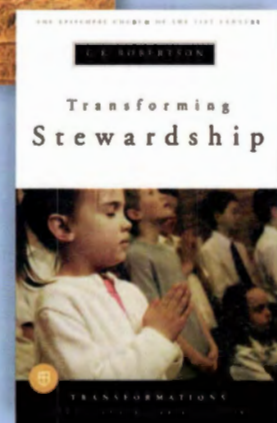
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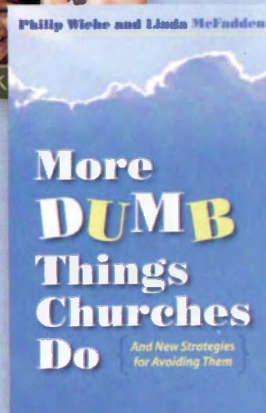
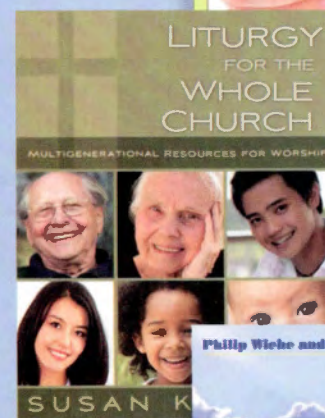
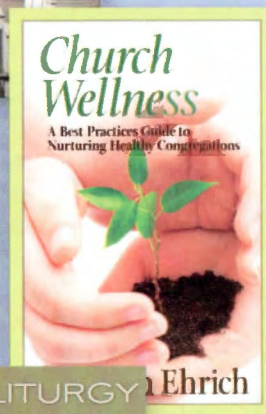
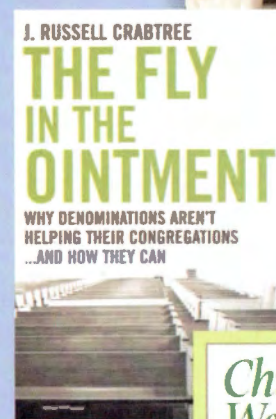
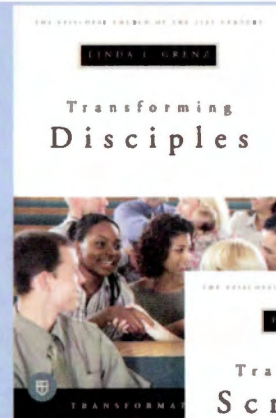
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continue to give, but if things go sour, we don't want to have made a pledge."

Things are much the same in Alabama.

"One congregation here in Montgomery — a large mega-church — announced it's letting 10 of its 100 staff members go. I'm thinking 'Wow!'," said the Rev. Mark Waldo, Jr., rector of St. Michael and All Angels', Millbrook, Ala. The economy "hasn't really affected our staffing, though it has halted our intention to build a new sanctuary. The climate is just such that we could not do that.

"Financially, I'm prepared to cut back program expenses and go with volunteers in certain areas," Fr. Waldo said. "But we don't have much fluff as it is. It's more a matter of avoiding extravagances of the past. Or cutting back on our dreams, more than reality."

Many church administrators agree. Smaller churches enjoy specific advantages. While trimmer, leaner budgets leave little margin for error, that tightness requires tough financial administration. Smaller facilities mean less staff and fewer expenses.

The Rev. Dan Tuton, vicar of Hope in the Desert, Albuquerque, N.M., drew on a boxing analogy. "With less overhead, (smaller parishes) have more flexibility, and can stay light on our feet. We can adjust outreach and mission pretty easily. On the flip side: Scale can also create a center of gravity that attracts more people, and balance that is healthy both spiritually and financially."

"Are there advantages to being a small, well-endowed church right now? Most definitely," said the Rev. William McVey, rector of Calvary, Sedalia, Mo. "Most of our parishioners are older. They're not dependent on job changes. They know their income and budget and donate accordingly. We carry a small staff. We did all our repairs already. We're very fortunate. We're just sort of carrying on as usual."

"We're a little red in our operating budget, but it's not too bad," said Fr. Tuton. "We're on Albuquerque's north-east edge — a middle-class neighborhood. Our real estate values are



**"I'm prepared to cut back program expenses and go with volunteers in certain areas,"** said the Rev. Mark Waldo, Jr., rector of St. Michael and All Angels', Millbrook, Ala. (above)

holding. We've got job losses, but not as deeply as, say, Phoenix and California. People continue to display selfless generosity. Giving has not gone down appreciably. In fact, we just completed a large capital campaign, and moved into a new church a month ago."

In smaller congregations, "people know what's going on, and they know each other," said Fr. Purdom. "People attend smaller churches for a different experience. They want people to know who they are. They talk in a different way."

"Whatever (parishioners) offer is needed and valued," said the Rev. Patricia Templeton, rector of St. Dunstan's, Atlanta. "If a person is missing, their contribution is missed. If they're not at church, if they're not in an activity or meeting ... we miss every one. That awareness helps in times like this."

The Rev. Max Wolf believes small congregations even donate differently. As rector of All Saints' Church & St. George's Chapel, Rehoboth Beach, Del., he witnesses the inner workings of small and large parishes within his own congregation (which has been com-

bined since 1980).

"St. George's Chapel dates to 1719. It's in the countryside; surrounded by farms. A humble, working-class background. Out of humble resources, they're extra generous," he said. "It's a mixed bag at All Saints', near the beach resort. Parishioners are more affluent on the average, and more transient. They trusted the stock market and portfolios — which are now dwindled by the market. Some large pledgees cut back dramatically."

Regardless of size and location, many parish leaders are making changes in various areas: pastoral, financial, ministry and services, and preaching were mentioned in recent interviews.

"How is God getting our attention? What is Jesus calling us to do at this point?" said the Rev. Peter Q. Jenks, rector of St. John the Baptist, Thomaston, Maine. "Are we more interested in budgets and buildings, institutions and egos, personal opinions and interpretations? Or are we being faithful to Christ, making changes, understanding ministry in different ways, and being more accountable to the most vulnerable? One thing

isn't changing: We will not work out of fear."

"Everyone's feeling unsettled," Mrs. Templeton said. "People are concerned about what the future will hold."

"People know," Fr. Purdom said. "Don't pretend. Be real about it. If you don't talk about the situation ... if you're not willing to just walk up and ask them if they're worried about their job ... if you leave them alone, they'll continue to think it's all taboo. They don't want to bring others down. People feel shameful, like failures who've done something wrong. Which is clearly not the case. So be open about it. It clears the air."

In Maine, Fr. Jenks took the idea a step further: "Work together with other parishes, but also other denominations, other organizations ... everybody," he said. "We are one Church; one house, with different rooms. It's not a time to divide. Society needs to see us working

## "One thing isn't changing: We will not work out of fear,"

said the Rev. Peter Q. Jenks, rector of St. John the Baptist, Thomaston, Maine (right).

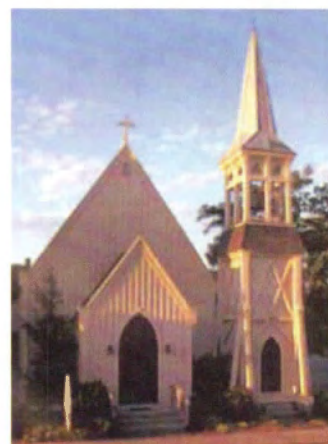
together, not against each other."

But these challenging times are also exciting for the church, he said. "Difficult times are when church is at its best. People realize they need each other more. We need our God more. We can build community during this time. We have an amazing opportunity to discover ourselves again. This is church time!"

"What do we need for the future?" asked Fr. Purdom. "A Pentecost. It's that simple.

"On one hand, we're sitting in a melting pot, old-time northeastern Ohio manufacturing economy," he said. "On the other hand, there are 300,000 people a few miles from our church — plenty of whom don't know the Lord. It's not a situation where there's no need. It's not a place God's going to abandon us. There's plenty of good work for us to do." □

*Willy Thorn is a free-lance writer who lives in Milwaukee, Wis.*



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St. Martin of Tours (316-397), the patron saint against poverty.

By Donald V. Romanik

**C**hristian communities have long relied on the foundations of faith, hope, and love to see them through difficult periods. In tough economic times, however, faithful stewardship also depends on sound fund raising and practical action as congregations stay focused on mission, ministry, and responding to God's call.

We are in the midst of an unprecedented economic crisis with members of our congregations facing layoffs or fear of layoffs, reduced wages and higher debt, housing foreclosures, loss of retirement savings, and more. Despite their spiritual commitment, these factors may impact the ability of our members to support the parish at the same levels as in previous years. At the same time, a parish has ongoing budgetary needs and may be called to provide additional outreach to meet increasing needs and demands in the local community.

To respond effectively, parish leaders should consider focusing on the following steps, grounded in a theology of stewardship as well as practical considerations:

- Focus on mission
- **Attend to pastoral needs**
- Understand your situation
- **Implement best practices**
- Prepare for the future
- Be creative

**REMAINING**

Stewardship  
in Especially  
Difficult Times

**FAITHFUL**

When it comes to stewardship,  
it's not just about the numbers.



## Focus on mission

*Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear . . . And can any of you by worrying add a single hour to your span of life?*

(Matt. 6:25-27)

Now is the time to focus on mission, ministry and living out the gospel more than ever. Develop, articulate, and communicate a shared vision of what God is calling you to do. Get everyone involved, share leadership, and identify and empower new voices and leaders. Talk about ministries that are making a difference, and celebrate successes and milestones.

## Attend to pastoral needs

Parish leaders, especially clergy, need to be aware of the pastoral implications of this economic decline. While we have a clear responsibility to

care for those in immediate financial need, most people in the congregation are worried or even stressed about the economy. Use scripture to preach, teach, and inspire, and remind people of what is really important: God, family, friends, and their faith community.

Implement cost-effective ways to bring the community together. Potlucks, movie nights, and other social events provide opportunities for fellowship, networking and support, as do adult forums on relevant topics, including job-hunting tips, refinancing a home mortgage, personal financial stewardship, or grocery shopping on a budget. Finally, engaging in meaningful outreach activities brings people together with a common goal of helping those with needs even greater than our own.

## Understand your situation

Despite uncertainties you cannot predict or control, have a firm grasp

on all the facts you need to manage your resources. Know your budget inside and out. How is each dollar allocated? If you have debt, how is it structured, and is there opportunity to consolidate or reorganize? If you have an endowment, is it organized, invested, and managed prudently and in accordance with a long-term vision?

It's not just about the numbers. Be sure that your resources are being used to advance your mission and ministry. Focus on priorities. Set benchmarks for measuring the impact or success of your activities and programs. Consider more efficient and cost-effective ways to deliver services and achieve your goals. Develop a contingency plan and "worst-case-scenario" budget should the economic climate deteriorate further. Finally, you must be transparent and accountable. Communicate with your parishioners openly and often about the status of the budget, how funds are

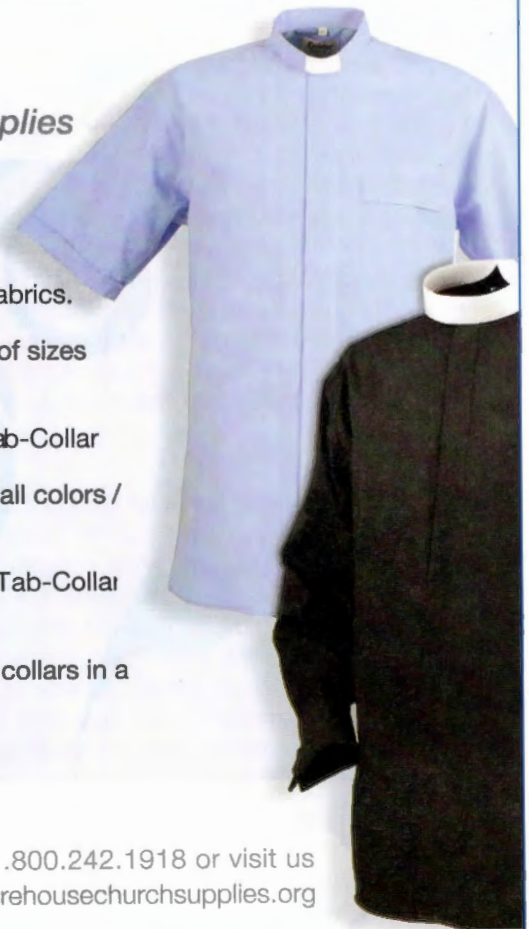
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# REMAINING FAITHFUL

## Stewardship in Especially Difficult Times

(Continued from previous page)

used, and, most importantly, how you are living into your mission.

### Stewardship best practices

Good stewardship goes beyond fund raising. It is a way of life in good times and bad. We know that Jesus mentions money more than any other subject, but he also preaches a theology of abundance over scarcity.

That being said, churches need to justify every dollar of their budgets and explain how it supports the mission and ministry of the church. Consider use of a narrative, or mission-driven budget. If people understand the financial implications of each program or ministry, they will be more likely to continue their support.

Historically, charitable giving remains stable during a weak economy, but we are in uncharted territory. Fund raising as usual may not yield the same results as in the past. Leaders might consider new approaches such as shorter pledge cycles by allowing people the opportunity to pledge again later in the year. Don't hesitate to cultivate and nurture donors, even if they can't give now. And never forget to express gratitude for the generosity of those who give.

### Prepare for the future

Take a holistic approach to financial resource development and prepare for the future, including the eventual recovery. Now is a good time to focus on planned giving. Parishioners who may be reluctant to increase their annual pledge may be willing to consider a bequest in their will or a life income gift. At the same time, review endowment structure, policies, and governance to ensure that best practices are in place for both current assets and future gifts.

While it may not be the ideal time to launch a capital campaign, it is an opportunity to dream, plan, and consider long-term infrastructure needs.

### Be creative

Don't be afraid to try new things. Challenging economic times create opportunities to live out the gospel in new, exciting and more meaningful ways. There will always be the need for financial resources to advance the mission and ministry of our congregations in both good times and bad. During this economic crisis, people need their local faith communities more than ever. As parish leaders, we may have to learn how to do more with less. After all, it's not about money, it's about transforming lives. □

*Donald V. Romanik is president of the Episcopal Church Foundation (ECF).*



Stewardship leaders respond to THE LIVING CHURCH's invitation to share their advice for congregations in today's difficult economic climate.

### Hope, Not Fear

As congregations navigate their way through these challenging times, it is important to discern how this crisis can open up a path of conversion and healing in their own lives and in their community.

First, continue to preach and teach about the sacramental use of money. Many people sitting in our pews may not know where to begin to get out of debt and are cut off from seeing their money as sacramental, a way to reflect God's grace in the world. This crisis presents a prime opportunity to begin and/or strengthen a ministry that teaches healthy money habits to the congregation and the surrounding community.

Second, congregations need to remember to be instruments of hope, not fear. While it is important to address the pastoral and practical needs of job loss and home foreclosure, congregations need to be intentional about not turning inwards and becoming immobilized by fear and anxiety. Charlene Fabian, director of stewardship for the Diocese of Oklahoma, suggests parishes facing high levels of anxiety offer the option to make an annual commitment as well as quarterly commitments.

Finally, remember that stewardship is a way of life, a firm recognition that God is the source of life abundant. Now is the time to invite Jesus to dwell in the center of our lives, to experience the heart of God.

*(The Rev.) Laurel Johnston is program officer for stewardship at the Episcopal Church Center in New York, N.Y.*

### Mission and Witness

For those individuals who haven't incurred a negative impact to their ordinary income, the current economic climate offers an excellent opportunity to reflect on the question, "What do I require to maintain a comfortable lifestyle and how might I use the remainder of my income to effectively reach out to those who are in great need?" The church has a teaching opportunity to help its members engage this question and to offer ways to effectively assist those who are less fortunate.

Many of the individuals who are being hurt the most are those who have been living month to month and who have been carrying a large amount of consumer debt. By offering personal financial management courses, a congregation can also effectively reach out to the commu-

(Continued on page 32)

# Faith Alive!

## An Extraordinary Faith Building Experience For The Entire Church Family

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Faith Alive! 431 Richmond Pl. NE, Albuquerque, NM 87106

### Through Years of Service, Faith Alive Continues to Transform Lives!

**By Richard Powell**

*(Faith Alive Newsletter 1988)*

My closest encounter with Jesus Christ was through the eyes of a dear friend.

We were attending a Faith Alive Weekend, listening to the Friday night Witness. Suddenly my friend's face became radiant, and I could truly see Jesus in a new and exciting way.

I understood much more about Jesus that night as I watched my friend and others become part of the growing community of believers. "See how they love one another" was real for me for the first time!

**By William Kloppenburg**

*(Faith Alive Newsletter 1989)*

After some 55 years of "pew sitting," my heart was quickened during a Faith Alive Weekend at our church. A young man spoke at the Saturday luncheon. I could so much relate to that story! He was right, too. The good life I had been living could be .. and now is .. even better!

**By Melissa Jacobson**

*(Faith Alive Newsletter 1995)*

My first encounter with God was at a Faith Alive Weekend at my church when I was 12 and in my sixth grade. I am now about to turn 18.

That Faith Alive Weekend showed me who

God truly was and what He could do in my life.

I thank God for all He has done in my life through this ministry, and I'm honored to have served on children's teams all over Texas!

**By Kathy Hudson**

*(Faith Alive Newsletter 2001)*

I felt I was the biggest "misfit" to ever chair a Faith Alive Weekend. What did I know about faith, spirituality, and a personal relationship with God?

I never believed there was a God, or at least not for me. I had a very unhappy childhood, and so I couldn't connect with a so-called wonderful God, a protector and lover of children.

In recent years I've had a sense that Someone was helping me to deal with certain things.

Then came Faith Alive and a team with a faith and a willingness to share it.

During the first team meeting, on Friday afternoon, as we closed with a prayer circle, one of the team members began to cry. It was truly amazing to me, the sincerity of his faith and the giving up of himself to his faith.

The Faith Alive Weekend was beyond our imagination and expectations, strengthening friendships and creating new friendships, drawing adults and teens into

by young families, identify new outreach opportunities, and better motivate members regarding stewardship.

These are the fruits of a Faith Alive Weekend, as stated over and over by rectors and pastors of churches hosting this event for adults, teens and children.

How we make churches fully aware of the resources of Faith Alive is a challenge to all within this fellowship.

a meaningful relationship with Jesus as Lord, inspiring us to Bible study groups and fellowship times and sharing our own faith.

For me personally, Jesus lifted me above the hurts and anger of childhood through the Faith Alive Weekend. It clearly showed me that Christ has always been my life line and my strength, even when I denied His very existence.

I'm loved!

### From Manchester, MO

Excellent! The lay witnessing was centered in scripture and the prayer book, and sensitive to the needs of our congregation.

The team was spiritually and emotionally mature and conveyed a great love for the congregation of St. Luke's.

Our follow-up work includes moving forward with a men's ministry and a women's ministry. The congregation wants to expand the prayer and healing ministry, and there is more interest in Bible study.

*The Rev. William Luley, Rector  
St. Luke's Episcopal Church  
Jim Wolfe, Coordinator*

### From Columbia, SC

The Faith Alive Weekend invited our people to trust God more deeply, and take their relationship with Him more seriously. We have had a real renewal in spirituality.

We followed up with *Experiencing God*, and have 22 people on Wednesday nights. Our youth group is growing as a result of parents' attendance at the Faith Alive.

*The Rev. Robert Chiles, Rector  
St. David's Episcopal Church  
George & Bo Lachicotte;  
Frank Kirk, Coordinators*

### Take a Break from Distracting Headlines

Faith Alive provides a proven resource for affirming the mission of the church and keeping the parish family focused on living a life under the lordship of Jesus Christ.

The news of the moment, through Year 2009 can impact parishioners' giving of time, talent and treasure. Faith Alive focuses on Christian community.

Churches are looking to grow their congregations, encourage greater participation



(Continued from page 30)

nity beyond the parish membership.

It is as important as ever for parish leadership to be clear about the vision and mission of the congregation, including mission priorities — those things that must be done in order to be who you are called to be. An equally important issue for leadership is the collective witness to the congregation regarding Christian stewardship by sharing a stewardship statement that completes the phrases 1. We believe...; 2. We commit...; and 3. We invite... Why is this important? Because giving in any parish system will never rise above the commitment of the leadership, both clergy and lay.

*Tom Gossen is the executive director at The Episcopal Network for Stewardship in Wichita, Kan.*

## Keep in Touch

Clergy might devote homily time, other than during the annual stewardship drive, to some frank thoughts on giving, acknowledging that God is our

source. A low-key, non-panicked and non-threatening message based on familiar scripture is best.

Second, parishioners could be reminded that during tough times, we tighten our belts at home. Most families realize their monthly cash flow and budget for essentials. Point out that continued giving to the church is another one of these essentials, not just as a fulfillment of a pledge, but as an affirmation of faith.

Third, demonstrate leadership and good stewardship within the parish by sharing what the parish is doing during tough times. A message of fiscal responsibility and sacrifice, clearly articulated, coupled with a state-of-the-parish update invites parishioners to respond through shared sacrifice and giving.

*Pete Rauchenstein is managing director at Rauchenstein Consulting Group in Gahanna, Ohio.*

## Size-Appropriate Space

Among the options specifically

related to buildings for churches to consider in a tough economic environment, start by contacting your local power company to conduct an energy efficiency assessment. This is consistent with our environmental stewardship and has potential cost savings.

Then save on energy bills by holding smaller worship services in size-appropriate space. Create a chapel space for Morning Prayer. You also can find public spaces which are already heated/cooled for your meetings: the library, restaurants, Starbucks, and members' homes.

Finally, do you have more building than you need for your ministry now, like an unused classroom or worship space, or an empty rectory? Conduct a time-use survey to determine how often rooms are used, when, and by how many people. Put choices on the table.

*Sally O'Brien is vice president of the Episcopal Church Building Fund in New York, N.Y.*

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# In or Out of Communion?

In 1963, a substantial editorial in THE LIVING CHURCH attempted to address the question, "What is the Anglican Communion?" Accompanying the editorial was a detailed definition of the Anglican Communion constructed by the Lambeth Conference more than 70 years ago. "The Anglican Communion is a fellowship," that definition began, "within the One Holy Catholic and Apostolic Church, of those duly constituted dioceses, Provinces or regional Churches in communion with the see of Canterbury ..." Those who wrote that definition must be whirling in their sarcophagi over the state of the Anglican Communion today.

As a result of the unusual developments that have occurred in The Episcopal Church, the Anglican Church of Canada, and elsewhere in the Communion in recent years, we now have some difficult questions about our relationships as Anglicans with one another. In particular, who is in communion with whom?

For example, let's say the Presiding Bishop deposes the Bishop of Whatever on charges of abandoning communion. Does that mean that the Presiding Bishop, in fact, the entire House of Bishops, is out of communion with the Bishop of Whatever? Let's go further and say the Bishop of Whatever is now part of the Church of the Province of Uganda. Last I knew, The Episcopal Church and the Province of Uganda were in communion with one another. So if the Bishop of Whatever is a bishop in good standing in the Ugandan church, but not in The Episcopal Church, does it mean that The Episcopal Church has broken communion with the Ugandans?

And what about other Anglican provinces? Let's use Hong Kong, for example. Hong Kong is in communion with The Episcopal Church and it is in communion with the Church of the Province of Uganda. Is the Bishop of Whatever in communion with the Church of Hong Kong? Even if he's been deposed? One would presume

he is. What degree of communion exists between the provinces of the Anglican Communion? If someone moves from one Anglican province to another, does that person abandon communion with the first province?

Perhaps a couple of definitions might help us to answer at least some of these questions. First, using that aforementioned definition, the Anglican Communion is comprised of a fellowship of churches which are linked by affection and loyalty. In order to be part of the Anglican Communion, they must be in full communion with the See of Canterbury. And what about communion? If we use the definition that it means "union with," it may clarify for some of us the matter at hand, and bring about an ecclesial nightmare for others.

An undetermined number of provinces from the so-called Global South have declared themselves to be out of communion with The Episcopal Church. Do we really know the extent of being out of communion? Supposedly, these provinces no longer accept aid from agencies of The Episcopal Church. Their primates refuse to receive communion at a meeting if the Presiding Bishop of the American church is present. Some might receive financial assistance but not receive communion, and vice versa.

And, going back to being deposed, what exactly does being "out of communion" mean? If the Bishop of Whatever is critical of The Episcopal Church but has not officially left it by aligning with another Anglican province, has he broken communion? These are not rhetorical questions. Most of them refer to events that already have taken place. Some of the questions are being tossed around by minds far sharper than mine.

If you know the answers to the questions I posed, you are invited to respond with an article intended for publication. It would be helpful not only to me, but I'm sure to the readers of this publication, to have some astute minds enlighten us.

*David Kalvelage, executive editor*

Membership of the Anglican Communion			
No official statistics are available for most of the Churches and autonomous Provinces of the Anglican Communion. The membership figures in this table are compiled from <i>The Official Yearbook of the Church of England, Clerical Directory</i> , and other yearbooks and directories, and submitted for revision to the Primates and Metropolitans of the several Churches and Provinces in accordance with the most accurate estimates available to them.			
Name	Provinces	Dioceses	Baptized Members
The Church of England	2	43	27,096,000
The Church in Wales	1	6	1,250,000
The Church of Ireland	2	14	480,000
The Episcopal Church in Scotland	1	7	97,500
The Anglican Church of Canada	4	23	1,328,459
The Church in the Province of the West Indies	1	8	980,161
The Church of India, Pakistan, Burma and Ceylon	1	16	531,770
Jurisdiction of the Archbishop in Jerusalem	1	5	110,000
The Nippon Seikokai (Holy Catholic Church in Japan)	1	10	43,281
The Chinese Rite Synod (Holy Catholic Church in China)	1	14	42,000*
The Church of the Province of Central Africa	1	17	17,200†
The Church of the Province of East Africa	1	4	250,000
The Church of the Province of West Africa	1	14	1,215,844
The Church of the Province of East Africa (Kenya-Uganda)	1	11	749,971
The Church of the Province of Uganda and Rwanda-Urundi	1	8	325,000
The Church of England in Australia	4	8	1,000,000
The Church of the Province of New Zealand	1	25	3,423,350
Dioceses Holding Mission from the See of Canterbury:			
Argentina and Eastern South America with Falkland Is.	1	1	11,000
Bermuda	1	1	19,200
Korea	1	1	4,500
Borneo	1	1	15,000
Singapore and Malaya	1	1	30,000
Madagascar	1	1	34,000
Mauritius	1	1	6,000
Gibraltar	1	1	4,000
North Africa	1	1	1,500
The Protestant Episcopal Church in the United States of America	8	89†	3,344,253
Extra-Continental Missionary Districts, including Alaska and Hawaii		4	26,974
Overseas Missions		11	211,425
<b>Totals</b>		<b>544</b>	<b>43,263,287</b>

Taken from TLC, August 11, 1963.

## Did You Know...

The staff of St. Luke's Church, Atlanta, has priests named Paradise and Grace and a vergger named Divine – the Rev. Gene Paradise, the Rev. Pat Grace, and John Divine.

## Quote of the Week

Paleontologist Jack Horner, on science and religion, in the March Issue of *Wired* magazine: "Comparing science and religion isn't like comparing apples and oranges — it's more like apples and sewing machines."

## One to Watch Carefully

Diocesan standing committees and bishops will have an important decision to make during the next few weeks. According to the canons of The Episcopal Church, the standing committees and the bishops holding jurisdiction will have to consent to the consecration of the Rev. Kevin Thew Forrester as Bishop of Northern Michigan.

For the most part, consents to the consecrations of bishops-elect are received on a rubber-stamp basis. But occasionally, a diocese will elect someone whose theology or background poses concerns in the consent process, and there are challenges to the will of a diocese. The election of the Bishop of South Carolina in 2007 was the most recent example when questions arose over whether the bishop-elect might try to take the diocese out of The Episcopal Church. The dioceses of New Hampshire and Fort Worth also faced opposition before their bishops could be consecrated. New Hampshire's consecration had to be approved by the General Convention because its election was within 120 days of that gathering. The issue there was whether a non-celibate homosexual person should be consecrated. And in Fort Worth, the question was whether a person who believed women should not be ordained as priests ought to be consecrated.

Several questions have arisen in the matter of Northern Michigan [p. 15]. Of prime importance is the matter of whether a priest who has experienced "lay ordination" as a Buddhist ought to be a bishop. Some have questioned whether it is appropriate for a diocese to hold an election with only one candidate. That issue takes on added significance because Fr. Thew Forrester, for all intents and purposes, served as the chairman of the search committee. In addition to these concerns, there is the matter of what consecrating Fr. Thew Forrester to the episcopacy might do to the church's understanding of the office of bishop. Northern Michigan has been a leader in the "Total Ministry" approach to pastoral care in its congregations, but its attempt to extend that concept to the episcopacy could bring about an unsettling precedent.

Those who are defending the Northern Michigan election are quick to point out that the election was valid, and that the diocese ought to be able to elect whom it wishes to the episcopate. The same argument was raised in the elections of South Carolina, New Hampshire and Fort Worth. We would remind defenders of Fr. Thew Forrester that a bishop is elected for the entire church, not just for a diocese.

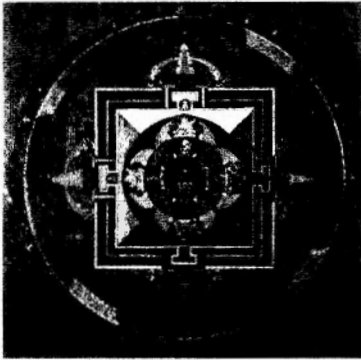
When diocesan bishops and standing committees vote on whether to consent to the Northern Michigan consecration, we hope they will examine these concerns carefully. From all indications, the bishop-elect is well regarded by his diocese and has shown capable leadership there. But his commitment to Buddhism while still professing to be a Christian is enough for consents to be denied. We hope bishops and standing committees will take notice.

## In the Interest of Parishes

One of the results of the current infighting taking place in The Episcopal Church is that many of our churches have become more congregational. Their attention, emphasis, and efforts are focused inward on the parish itself rather than outward on the diocese or the national Episcopal Church. This situation is understandable. Most Episcopalians practice their faith in their parish churches, not at the diocesan center or on a national committee of the church. Baptism, the Eucharist, weddings, funerals, Christian education, and other important ministries are carried out at the parish level. Our spiritual lives are centered there. So when talk of separation breaks out at the diocesan or national level, it is a natural response for people to turn to their parish for "safety."

This magazine has attempted for many years to uphold the ministries of parish churches. That's one of the reasons why we publish Parish Administration Issues four times each year. We feel these issues are good resources for parish leaders, and for that reason they are sent free of charge to clergy who do not subscribe and to key lay leaders.

In this special issue, we present another article on how churches can function during a time of recession. Several others have appeared in recent weeks. This one, by the president of the Episcopal Church Foundation, offers practical considerations for dealing with this crisis. A related article examines how small churches are facing the recession.



Of prime importance is the matter of whether a priest who has experienced "lay ordination" as a Buddhist ought to be a bishop.



Celebration circle at St. Paul's Church, Richmond, Va. The people of St. Paul's are connecting Sunday worship and Monday work.

St. Paul's Church photo

## THE CALL OF ALL THE BAPTIZED

### How to Break from Clergy-Centered Ministry

By J. Fletcher Lowe, Jr.

"Former Minister Heads Firm," the newspaper headlined its story. "Ex-Businessman Now in God's Work," proclaimed another article about an ordination. Both point toward the same infection resident in society, but more troubling, resident in the church: Ministry and God's work are the domain of the ordained. The institutional church is programmed that way, and supports, subtly and not so subtly, that understanding.

Loren Mead, former president of the Alban Institute, says this understanding is systemic and efforts to change the system, which may be momentarily successful, inevitably fail as the system returns to its more comfortable clericalism base. In his book, *The Once and Future Church*, he wrote:

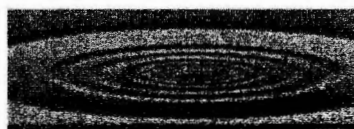
"Anything we do to enhance lay ministry causes a reaction in the system that negates what we do. The system is self-correcting. And it self-corrects back to the same old clergy-centered sense of ministry that we are trying to get away from ... We are trying to install an approach that goes against the self-interest of key actors in the system ... Ministry outside the church is rarely recognized and never rewarded. Ministry inside is recognized and rewarded."

Over the centuries, we have as a Christian community raised the bar of the minor sacrament of ordination while effectively lowering the bar of the major sacrament, baptism. Illustration: Title III of the national canons covers 45 pages. Two relate to the ministry of the baptized; 43 relate to ordination! We continue to expend precious institu-

tional time and energy on issues surrounding ordination while virtually ignoring the more fundamental theological base upon which it stands, baptism.

To paraphrase Bishop Tom Ray, retired of Northern Michigan, the early church's catechumenal process lasted three years, leading to one's baptism at the Easter Vigil when the candidate was given a new name, new clothes and often a new job. Notice how we have flip-flopped. Now it is the process toward ordination that takes three years upon which we give the candidate a new name, new clothes, and a new job. In my experience, we expect clergy to feel called to a vocation of ministry. For the baptized though, those words — called, vocation, ministry — are more subjective.

In this clericalism, in our focus on ordination, we lose sight of the preposterous calling of our baptism and its outrageous claims of doing God's work in God's world of daily life.



One's baptism  
would be  
the primary call  
to mission  
and ministry.

### Toward a Solution

How do we reclaim the calling of the baptized so they don't have to become clergy to be authentically Christian, to be ordained to be true to their calling as followers of Christ?

Such a vision would cause a major refocusing of the church's life away from the church as institution and toward the church as equipper of the baptized; away from clergy as trained to run parishes to being trained to support the laity for their ministry in the world of work, family, community and leisure. From this perspective, what the baptized

do Monday-Saturday would be seen as having as much to do about faith as what is done on Sunday. The real locus of faith would be exercised at the desk, the bench, the sink and the tractor as well as the altar. One's baptism would be the primary call to mission and ministry.

(Continued on next page)

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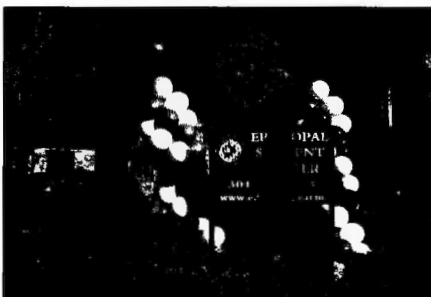
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at [pantoci@umd.edu](mailto:pantoci@umd.edu)

or call (301) 405-8453

## READER'S VIEWPOINT

### THE CALL OF ALL THE BAPTIZED

How to Break from Clergy-Centered Ministry

(Continued from previous page)

To effect this systemic change, there needs to be commitment at the top. That includes bishops and parish clergy, diocesan structures, especially commissions on ministry, and seminaries – in short a call to a radical shift of focus.

In order to live into this gospel-carrying outsider, this base-camp image, a congregation, in concert with its clergy, would need to consider how it equips, supports, and affirms the baptized in their daily lives. It would necessitate clergy less focused on running the parish and more focused on supporting the “hikers.”

Liturgically, we begin the Eucharist with the opening affirmations and end with the dismissal. But for the liturgy to be truly authentic, it needs to be envisioned in reverse. What can a congregation do during the liturgy to make the dismissal a real sending forth into the world? A congregation could provide frequent opportunities for affirming

people in their work just as it does in commissioning people in their church-related activities. It could provide regular weekly prayers for people in the marketplaces of life. Preaching would connect liturgy with life.

Parish newsletters could become a source of stories of how members of the congregation connect their faith with their work. Support groups, either by profession or by geography, linking people of faith could be formed. Educational events would be designed to help people discern not only where their talents and gifts are, but where their passions and their hearts are, and how they can connect their faith with their daily lives. Pastorally, visits to the places where people work would take on a high priority.

For example, in recent years in embryonic ways, St. Paul's Church, Richmond, Va., has moved in this base-camp, gospel-carrying outsider direc-

tion. More than 100 parishioners have been visited in their places of work wherein the conversation moves from “what do you do here?” to “what is the faith connection, the connection with Sunday in what you do here?” For those visited, it has been the first time that a clerical collar has appeared at their jobs to talk about their work. For many it has been the first time they have explored the connection between their Sunday worship and their Monday work.

If this is typical, there is some question about the Church's priorities. What does it say when, at the very place

where a person spends most of his/her time and God-given talents, there is a Sunday-Monday disconnect?

The Episcopal Church has recently taken another step forward with a newly created position of lay leadership and ministry development has been staffed by an energetic and dynamic person, Demi Prentiss.

All of this marks just a beginning. To realize Loren Mead's systemic shift, this base-camp, gospel-carrying outsider focus would not be

just another seasonal program that a parish “does” and then moves on to something else. It would necessitate an intentional systemic (re)orientation of a congregation's life and mission. Its *raison d'être* would be to supply the “hiker” with whatever he/she needs for nourishment, reflection, and encouragement on the weekly journey out from the camp onto the mountain. In that context, the ordained's focus becomes, as one among the baptized, to support the hikers in their journey to be the church in the world. It is to this radical journey, rooted in our baptism, that the church is called. □

*The Rev. J. Fletcher Lowe is a priest in Richmond, Va., and the convener of Episcopal Partners for Faithfulness in Daily Life (EPFDL@aol.com).*

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

# One is Enough

If Fr. Thew Forrester receives sufficient consents from the diocesan bishops and standing committees [TLC, Mar. 15], it will be an indication that The Episcopal Church has abandoned scripture, tradition, and reason. Scripture says there is but one God: the Father, the Son, and the Holy Spirit, and that the incarnate Son is the only way to the Father. Scripture also says that a bishop must be sound in faith. For centuries, tradition insisted that bishops promise to banish and drive away all heresy. And reason says that two completely different religions cannot possibly both be true.

Buddhism is a non-theistic religion, and its solution to the human problem is enlightenment, not the grace of God restoring us to fellowship with him and granting us life through the Holy Spirit. The many contrasts and contradictions between historic Christianity and Buddhism would take more space than this comment would allow. Fr. Thew Forrester should choose one or the other, but he cannot possibly be both. The first

creed of the Church was simply "Jesus is Lord." More has been said, but that statement is either true, in which case Buddha is not needed, or it is false, in which case Jesus is not needed.

*(The Rev.) Charles F. Sutton, Jr.  
Trinity Church  
Whitinsville, Mass.*

David Kalvelage's commentary on events in the Diocese of Northern Michigan was directly on target. I am saddened because I grew up in a small community in that diocese with a lineage of bishops and priests who proclaimed the gospel of Christ with faithfulness. Now we have a Buddhist/Christian minister about to lead the diocese. Yet this election is not inconsistent with the recent affirmations from that diocese.

The Episcopal Church is assuming the mantle of liberal protestantism bordering on a transition into Unitarianism. Of passing interest, a photo at the *Episcopal Life* website depicts the minister-to-be-bishop in a red dress shirt and tie – no clerical attire here. I see more and more of this non-clerical collar casual dress among Episcopal clergy in public settings, but it is of no surprise anymore as the church moves into a different theological direction in which clerical attire is in line with that transition.

Perhaps all of these changes simply need to be understood and accepted for what is happening in the church.

For those who believe that adherence to catholic tradition has merit for the future of the church, these trends are disquieting to say the least and will no doubt continue to move many to the sidelines.

*Roger D. White  
Rochester, Minn.*

In an age of interfaith and interspiritual dialogue, and shared practices, David Kalvelage betrays a sadly myopic, uninformed point of view when trying to cast doubt on the Rev. Kevin Thew Forrester's candidacy in the election of the Bishop of Northern Michigan.

Has Mr. Kalvelage heard of people like Bede Griffiths, Wayne Teasdale, Thomas Merton, Thomas Keating, and David Steindl-Rast? Is he aware of the number of Jesuits who have become Zen sensei's? I think Northern Michigan's approach, and the Rev. Thew Forrester's candidacy, is a long-overdue breath of fresh air. I applaud it. I

*(Continued on next page)*

## Slate of One in Northern Michigan

A search committee charged with developing a slate of candidates for the election of a bishop in the Diocese of Northern Michigan has nominated a single candidate, the Rev. Kevin Thew Forrester, as part of a 10.12 member Episcopal Ministry Support Team (EMST) that reflects the diocese's commitment to mutual ministry.

"The EMST is our vision of a form of leadership that encompasses the gifts and skills of a diverse group of people that will work collaboratively to guide and support the mission and ministry of the people of God in the Episcopal Diocese of Northern Michigan," the search committee said in its announcement.

Since 2001, Fr. Forrester has served as ministry development coordinator for the diocese as well as rector of St. Paul's Church, Marquette, and St. John's, Saganaw.

In addition to choosing a bishop, delegates to a special electing convention scheduled for Feb. 21 at St. Stephen's, Escanaba, will also be asked to affirm the nomination for the EMST, and to elect several at-large members.

Having a single candidate on the ballot for an episcopal election is unusual, but not unprecedented. The election is also notable because Fr.



Forrester is a practicing Buddhist. He wrote about his ordination as a Buddhist in the February 2004 edition of *The Church in (Hawaitaland)*. "I now walk the path of Christianity and Zen Buddhism together," he wrote. "I see now a Jesus who does not take the bar to salvation, but lowers it so far that it disappears."

Fr. Forrester did not respond to requests for clarification or comments on how as prospective bishop he would meet the two faiths in his episcopacy.

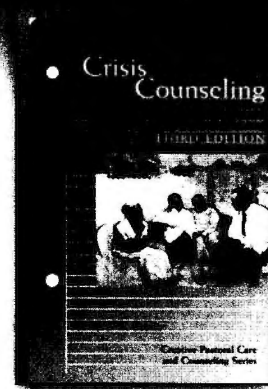
The diocese consulted throughout its search with the Rt. Rev. Clay Matthews, Bishop Suffragan for the Presiding Bishop's Office for Pastoral Development. Bishop Matthews told *The Living Church* that background checks for the nominee were "well in progress," and "at this point" the question of Buddhist by ordination had not been addressed. However, a "background check does not cover that sort of thing," he observed.

Assuming Fr. Forrester receives consent from a majority of standing committees and bishops within jurisdiction, he will be consecrated by the Most Rev. Katharine Jefferts Schiò, Presiding Bishop and Primate of The Episcopal Church, on Oct. 17.

*(The Rev.) George Enger and Steve Warren*

TLC, February 15

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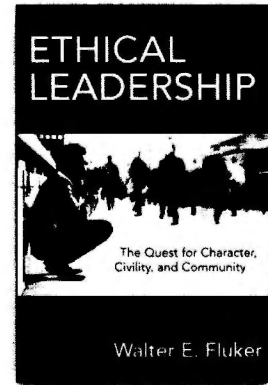


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## LETTERS TO THE EDITOR

(Continued from previous page)

think the editor's taking potshots at him and the diocesan process indicates a fearful, stagnant mindset.

*(The Rev.) Henry Galganowicz  
Philadelphia, Pa.*

When one reads stories like the bishop election in Northern Michigan, why are we surprised to hear that The Episcopal Church is shrinking in general, and congregations are leaving for more conservative arms of Anglicanism in particular? TEC needs to become more Christ-centered and more Christ-focused if it is to be relevant to those hungry for the gospel, and it needs to do so now. Unless Fr. Thew Forrester attests to the lordship

of Jesus Christ without any mental reservation or purpose of evasion, he should not be approved as a bishop.

*Michael A. Foughty  
Alexandria, Va.*

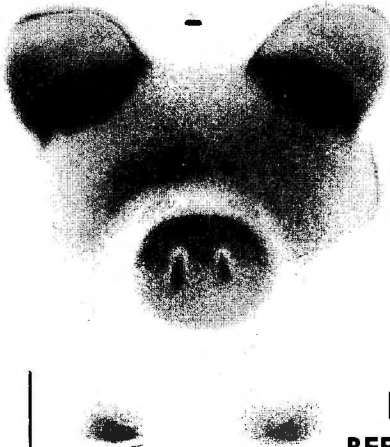
### It's Misleading

I write as a member of the Executive Council as well as a member of the council's committee that helped to formulate its response to the St. Andrew's Draft of the Anglican Covenant.

The headline and article in the February 22 issue mistakenly says that the "Council recommends delaying Covenant Vote to 2015." Our report does not recommend delaying consideration of the covenant until the 2015 General Convention. Instead we recommend, in keeping

with the Presiding Bishop, that "three years of discussion would prayerfully engage the faithful in all dioceses of The Episcopal Church as to their discernment in respect to the covenant." We thus suggest that a final consideration on the covenant might be delayed until the 2012 General Convention to allow for this in-depth consideration. We note that only if the covenant requires a change to the Constitution of The Episcopal Church would the finalization have to wait until 2015, because such changes require consideration by two successive General Conventions.

Unfortunately, one can infer from the headline and story that the Executive Council is recommending dragging its feet on responding to the Anglican Covenant. Nothing could be further from the truth. The Episcopal Church, through the Executive Coun-



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cil as mandated by General Convention Resolution 2006-A166, has been actively following and participating in the development processes of an Anglican Covenant as a demonstration of our commitment to mutual responsibility and interdependence in the Anglican Communion. It is unfortunate that TLC's story leads one to think otherwise.

*(The Rev.) Ian T. Douglas  
Episcopal Divinity School  
Cambridge, Mass.*

## Safe Spaces

It was encouraging to read Fr. Dunnan's constructive proposals [TLC, Feb. 8]. They embody the generous comprehensiveness and openness to discernment that is The Episcopal Church at its best. His proposals are also closely aligned to my own for providing safe spaces for all within the church, known on the blogosphere as the Religious Order Organizational Model (ROOM) — see [communioninconflict.blogspot.com/search/label/ROOM](http://communioninconflict.blogspot.com/search/label/ROOM). Providing room for all creates the space to test the spirits without quenching the Spirit (cf. 1 John 4:1 and 1 Thess. 5:19).

As we approach General Convention, I pray that the bishops and deputies will be open to the movement of the Spirit in ways that lead us to work out our very real conflicts as brothers and sisters in Christ, not as enemies. For if we are enemies of one another, we risk becoming enemies of the cross of Christ.

The problem with irenic proposals, of course, is that the extremes on both sides will have none of them. But this should not discourage our leadership from providing alternatives for the majority of Episcopalians who are sympathetic to the legitimate pastoral and theological concerns of both sides. Why let the extremes dictate the terms of our common life? It is time for The Episcopal Church to take action that demonstrates its commitment to all of its members, by treating all with compassion and dignity, especially when we disagree with each other. There is a way of transcending

(Continued on next page)



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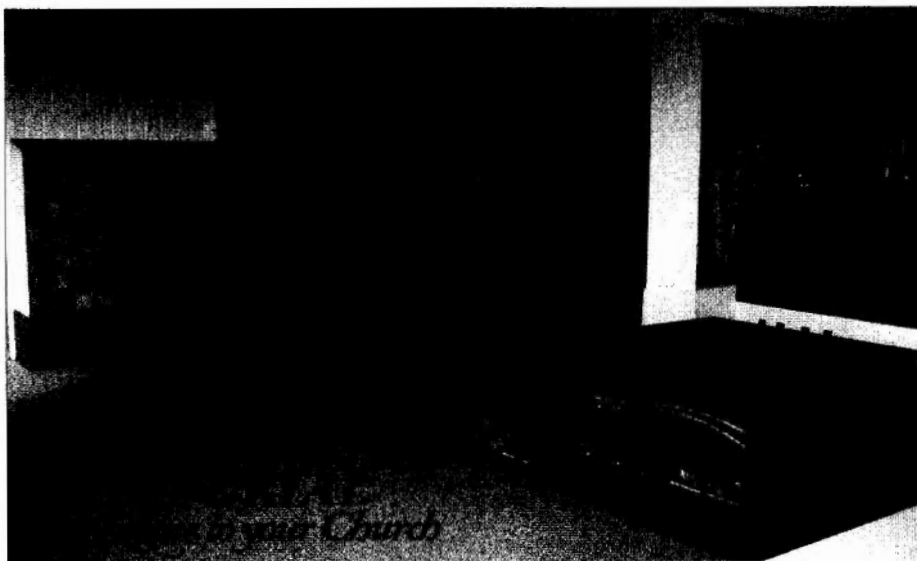
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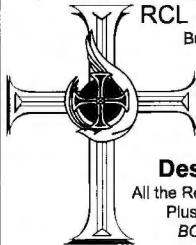


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## LETTERS TO THE EDITOR

(Continued from previous page)

the zero-sum games of the past decade. Fr. Dunnan points us in the right direction. We would be wise to heed his counsel.

*(The Rev.) Nathan J.A. Humphrey  
Washington, D.C.*

### He Spoke to All

I disagree that Bishop V. Gene Robinson squandered an opportunity to witness for Christ when he offered the invocation at the pre-inaugural event at the Lincoln Memorial [TLC, Feb. 8]. Bishop Robinson recognized that those attending the event would not all be Christians, so he offered a prayer that spoke to all. This displayed his recognition of other religious beliefs which I see as a Christian action — respect for others. He realized that many religions would be represented in the crowd that attended and probably some who were atheist.

This was not a religious event, but secular in nature, and was not a place to evangelize, or preach the gospel. Often people can best represent their beliefs by actions and not just words. His prayer was focused on the events and celebrations pertaining to the inauguration just as they should have been, and acknowledged believers of all faiths.

The writer of the editorial appears not to recognize that people have the right to believe differently than Christians. It seemed that the author is of the mind to convert all to Christianity, thus denying their right to believe and worship in other ways. Did the writer forget that Jesus was a Jew for his entire life? As an Episcopalian, I try to respect those of other denominations and religions, and I see the writer not respecting other beliefs or practices.

*Marjorie L. Hascall  
Concord, N.H.*

### The Wrong Direction

Tad de Bordenave has a good point when he deplores the inadequate missionary outreach of the church [TLC, Feb. 22], but his finger points in the wrong direction when he suggests that those ignorant of Jesus are doomed to

hell. It is surely we, not they, who are in danger.

Check, for example, Ezekiel 3:24, in which God says to Ezekiel: If I say to the wicked, "You shall surely die," and you give them no warning, or speak to warn the wicked from their wicked way, in order to save their life, those wicked persons shall die for their iniquity; but their blood I will require at your hand. The church has long understood that it is not those who are "invincibly ignorant" who are held responsible, but the prophet who failed to enlighten them. I'm a lot more worried about myself than about the unevangelized.

I think Mr. de Bordenave should worry more about American Episcopalians and less about the people of Yemen, Urumchi, and Behar.

*(The Rev.) Christopher L. Webber  
Sharon, Conn.*

### Poignant Memories

The article on landmark churches [TLC, Feb. 15] was commendable.

The mention of Grace Cathedral, Topeka, Kan., brought back many poignant memories of the 1975 Thanksgiving Eve fire that destroyed the cathedral.

Our father, the Very Rev. Leslie Skerry Olsen, saw it burn, as did we. He spent the rest of his active ministry planning the rebuilding and restoration of the cathedral and getting it under roof and suitable for worship before retiring in 1984. Dean R. Steve Lipscomb has done an admirable job in completing the restoration.

We would like our father to be remembered for the work he did in restoring this glorious cathedral.

*Joan Skerry Olsen Hemmers  
Redlands, Calif.*

*Margaret Olsen Girard  
New Market, N. H.*

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## Appointments

**Bonnie Anderson** is canon of Catedral de El Senor, Quito, Ecuador.

The Rev. **Michael Armstrong** is priest-in-charge of St. James', 581 SW Malone St., Lake City, FL 32025.

The Rev. **Carol Barron** is rector of St. Luke's, PO Box 1127, Port Salerno, FL 34997.

The Very Rev. **Kathleen Bascom** is dean of the Cathedral Church of St. Paul, 815 High St., Des Moines, IA 50309.

The Rev. **Jane Bearden** is rector of Trinity, 26 White St., Haverhill, MA 01830.

The Rev. Canon **Gus Boone** is rector of St. George's, Asheville; he continues as canon for Christian formation and ministry in the Diocese of Western North Carolina; add: 1 School Rd., Asheville, NC 28806.

The Rev. **Todd A. Bryant** is associate at Palmer Memorial and missionary at Rice University, Houston; add: 6221 Main St., Houston, TX 77030-1572.

**Deborah H. Daigle** is lay vicar of Holy Innocents', PO Box 1344, Madisonville, TX 77864-1344.

The Rev. **Kirk Duffy** is deacon at St. Thomas', 2 St. Thomas Ave., Savannah, GA 31406-7533.

The Rev. **Derrick Fetz** is vicar of St. Mary Magdalene, and priest developer at Good Samaritan, Clermont County; add: PO Box 352, Maineville, OH 45039.

The Rev. **Carol Fleming** is priest-in-charge of St. Mark's, 146 College St., Wadsworth, OH 44281.

The Rev. **Ham Fuller** is curate at Advocate, 60 Church St., Asheville, NC 28801.

The Rev. **Jeffrey Jackson** is rector of St. Nicholas', PO Box 752, Hamilton, GA 31811-0752.

The Rev. **Bob LeFavi** is vicar of Holy Angels, PO Box 576, Pooler, GA 31322.

The Rev. **Gregory T. Methvin** is vice-rector of Incarnation, 3966 McKinney Ave., Dallas, TX 75204-2099.

The Rev. **Thomas Morris** is director of St. Mary's Conference Center, PO Box 188, Sewanee, TN 37375.

The Rev. **Julie B. Murdoch** is rector of St. Thomas à Becket, 75 Old Cheat Rd., Morgantown, WV 26508.

The Rev. **Lee Peyton** is rector of St. Andrew's, 579 Fairview Ave., Hartwell, GA 30643.

The Rev. **Brian Ponder** is associate at Grace-St. Luke's, 1720 Peabody Ave., Memphis, TN 38104-6124.

The Very Rev. **Gregory L. Powell** is dean of Trinity Cathedral, 314 North St., Easton, MD 21601.

The Rev. **Tony Powell** is vicar of Holy Nativity, PO Drawer 21680, St. Simons Island, GA 31522.

The Rev. **Denise Ronn** is vicar of St. Barnabas', PO Box 3226, Valdosta, GA 31604-3226.

The Rev. **David Rose** is rector of Grace Church, 210 4th St., Radford, VA 24141.

The Rev. **Susan H. Russell** is priest-in-

charge of St. Andrew's, 135 Lafayette St., Marblehead, MA 01945.

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

The Rev. **Deborah Vann** is rector of Hope Church, 190 Interlachen Rd., Melbourne, FL 32940.

The Rev. **Edwin H. Voorhees** is vicar of St. Cyprian's, 1820 Keswick Rd., St. Augustine, FL 32084.

The Rev. **Kurt Wiesner** is rector of All Saints', 35 School St., Littleton, NH 03561-4820.

The Rev. **William Winston** is rector of Grace Church, 100 Genesee St., Lockport, NY 14094.

## Ordinations

### Priests

**Dallas** — **Stephen Danzey, Janice Auch, Nate Bostian.**

**Florida** — **Ryan Eberhardt, Ronald Martin Owen.**

**Kansas** — **Philip Hubbard**, parish planter in Johnson County; **Sarah Knoll-Williams**, chaplain, Bishop Seabury Academy, 4120 Clinton Pkwy., Lawrence, KS 66047; **Laurie Lewis**, Trinity, PO Box 507, El Dorado, KS 67042; **Paul McLain**, PO Box 507, El Dorado, KS 67042.

**Maine** — **Kit Wang.**

**Mississippi** — **Billie Abraham**, rector, St. Alban's, 5930 Warrior's Tr., Vicksburg, MS 39180.

**Newark** — **J. Brent Bates, Sr. Eleanor Francis, Elizabeth Green.**

**Pittsburgh** — **Aaron Carpenter, Keith Pozzuto, Aaron Zimmerman.**

**Rio Grande** — **W. Gay Brown, Robert A. Gross, Daniel Gutierrez, Louise Weiss.**

**Southwestern Virginia** — **Madelyn Betz, Grace Burson, Miranda Hassett, Barbara Talcott.**

**West Missouri** — **Ted Estes.**

**West Virginia** — **Paul Hicks**, Trinity Church, 430 Juliana St., Parkersburg, VA 26101-5335.

**Western North Carolina** — **Danae Ashley, David McNair.**

### Deacons

**Atlanta** — **Grady Crawford, Charles Fischer, Adam Greene, Molly Harrington, Harvey Hill, James Pappas, Justice Schunior, Robert Wetherington.**

**Eau Claire** — **Janet Sterken.**

**Michigan** — **Sue Carter.**


**Vermont** — **Stan Baker, Armand Henault, Beth Ann Maier.**

## Resignations

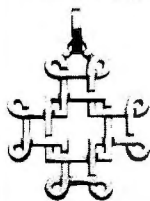
The Rev. **LaRue Downing**, as rector of Trinity, Spruce Pine, NC.

The Rev. Canon **Gay Silver**, as canon to the


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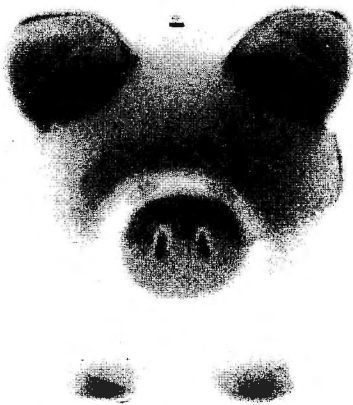
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## PEOPLE & PLACES

(Continued from previous page)

ordinary in the Diocese of Florida.

The Rev. **Lilly Smith**, as deacon at St. Mark's, Kimberling City, MO.

### Retirements

The Rev. **John Paul Boyer**, as rector of St. David's, West Seneca, NY.

The Rev. **Joe Goss**, as rector of Advent, Dunnellon, FL.

The Rev. **Laura Myhr**, as rector of St. John's, Marion, NC.

The Rev. **Dawson Teague**, as vicar of Grace Church, Sandersville, GA.

The Rev. **John C. Zellner**, as rector of Holy Cross, Valle Crucis, NC.

### Deaths

The Rev. **Martin Bell**, formerly a mis-  
sioner in the dioceses of Oklahoma and  
Northern Michigan, died Jan. 17. He  
was 71.

Fr. Bell was born in Evanston, IL, and  
educated at Beloit College and Episcopal  
Divinity School. He was ordained as deacon  
in 1964 and priest in 1965 in the Diocese of  
Michigan. His parochial ministry included  
being rector of St. Andrew's, Algonac, MI,  
1967-69, vicar of St. John's, Speedway, IN,  
1974-77, and rector of St. Francis', Pelham,  
AL, 1989-95. He was missionary in Oklahoma  
from 1986 to 1989, and in Northern Michi-  
gan, 1995-99. Fr. Bell also was a chaplain at  
the University of Michigan for a time, and  
was involved in other non-parochial min-  
istries. He also was the author of several  
books. In retirement he lived in St. Ignace,  
MI. He is survived by his wife, Ann, and two  
children.

The Rev. **Charles A. Boland**, deacon of  
the Diocese of Upper South Carolina,  
died Jan. 11 at Piedmont Medical Center.  
He was 70.

A native of Charleston, SC, Deacon  
Boland was a graduate of The Citadel and  
Winthrop University. He was ordained in  
1974, and assisted at Church of Our Savior,  
Rock Hill, SC, 1974-85, and St. Paul's, Fort  
Mill, 1985-94. He was a veteran of the Army  
and retired from Bowater Industries, where  
he was employed for 34 years. Deacon  
Boland is survived by his wife, Irene; a son,  
Mark, of Rock Hill; a daughter, Rebecca  
Ash, of Rock Hill; three brothers, Herbert,  
of Summerville, SC; Richard, of Sunset  
Beach, NC, and Wade, of Cordele, GA; and a  
grandson.

The Rev. **David R. Carter**, 85, retired  
priest of the Diocese of Central New  
York, died Jan. 10 in Williamstown, MA,  
where he resided.

A native of Hyde Park, Ontario, Canada,  
he graduated from the College du Sacre  
Coeur, Sudbury, Ontario, and began training

with Jesuits in Montreal. After leaving the  
Jesuits in 1948, he was employed as a bilin-  
gual announcer for the Canadian Broad-  
casting Co. in Halifax, Nova Scotia. In 1953,  
he moved to Rochester, NY, to work for the  
Delco Corp. Later he graduated from the  
General Theological Seminary, and in 1961  
he was ordained deacon and priest in Cen-  
tral New York. Fr. Carter was rector of  
Grace Church, Scottsville, NY, 1963-65;  
assistant at St. Michael's, Geneseo, NY,  
1965-69; priest-in-charge of St. Mark's, New  
Milford, PA, 1970-72; and rector of  
Emmanuel, Norwich, NY, 1975-87. He  
moved to Williamstown in 1985 and later  
became vicar of St. Andrew's Chapel, North  
Adams. Fr. Carter is survived by his wife,  
Joan; a daughter, Paige; a son, Timothy; and  
a sister, Eleanor Hind.

The Rev. **Robert P. Holdt**, 86, retired  
priest of the Diocese of West Texas, died  
Jan. 4 in San Antonio.

Fr. Holdt was born in Baltimore and  
graduated from Washington College and  
Virginia Theological Seminary. He was  
ordained deacon in 1945 and priest in 1946.  
After serving as priest-in-charge of two  
churches in the Diocese of Alaska, he was  
rector of Grace Church, Darlington, MD,  
1948-51; a military chaplain, 1951-73; and  
vicar of Holy Cross, San Antonio, 1982-84.  
Fr. Holdt retired in 1985. He is survived by a  
daughter, Judith; two grandchildren; and a  
brother, Donald.

The Rev. **Terence E. Keefe**, rector of All  
Saints' Church, Sterling, CO, for 30 years,  
died Jan. 6 in Sterling of complications  
from Parkinson's Disease. He was 75.

A native of Tulsa, OK, Fr. Keefe grew up  
in the Kansas City area. He was a graduate  
of Kansas State University and Berkeley  
Divinity School. Following ordination to the  
diaconate in 1959 and the priesthood in  
1960, he was priest-in-charge of St. Hilda's,  
Kimball, NE, 1959-72, and founded and  
served Good Shepherd, Harrisburg, NE,  
1962-72. He was rector of the Sterling parish  
from 1972 until 2001. He was also chaplain  
at Sterling Regional Medical Center. In the  
Diocese of Nebraska, Fr. Keefe was active  
in youth ministries, and in Colorado he was  
a member of executive council and chair-  
man of the Camps and Conference Commit-  
tee. He is survived by his sister, Ann Braun,  
of Woodstock, NY.

The Rev. **Perry F. Miller**, 94, who  
served the Diocese of Connecticut for 30  
years, died Feb. 22 in St. Petersburg, FL,  
where he resided.

Born in Middletown, CT, he was a graduate  
of New York University and Berkeley Divinity  
School. He was ordained to the diaconate in  
1947 and the priesthood in 1948, then spent  
his entire ordained ministry in Connecticut.  
Fr. Miller was vicar of St. John the Evangelist

Church, Wallingford, 1948-49; rector of All Saints', Oakville, 1949-53; rector of Christ Church, Norwalk, 1953-61; and rector of All Saints', Meriden, 1962-76. He retired in 1976. Fr. Miller was a former member of the diocesan council and the Episcopal Academy. He is survived by a son, Robert, of Harmony, ME.

The Rev. **Timothy Pickering**, 85, rector of the Church of the Redeemer, Bryn Mawr, PA, for 21 years, died Jan. 5 of pulmonary fibrosis at Paoli (PA) Hospital.

He was born in Salem, MA, and was a graduate of Harvard University, then served with the Navy during World War II. He went on to graduate from Virginia Theological Seminary. In 1951, he was ordained deacon and priest. Fr. Pickering was assistant at Trinity, Columbus, OH, 1951-53; rector of St. Michael's, Toledo, OH, 1953-67; and rector in Bryn Mawr, 1967-88. He retired in 1988. In the Diocese of Pennsylvania he was a member of the diocesan council and was dean of the Merion Deanery. He was also a member of the board of Episcopal Community Services and the Dolphins of Delaware Valley. Surviving Fr. Pickering are two sons, Timothy, Jr., and John; a daughter, Ann; six grandchildren and a brother.

The Rev. **Alfonso Sanchez**, assistant priest at St. Michael's Church, Anaheim, CA, died Jan. 30 during a brief hospitalization. He was 67.

Fr. Sanchez was born in San Pedro, Mexico. He completed theological studies at the Anglican Seminario San Andreas in Mexico City. He was ordained deacon in 2002 and priest in 2003 in the Diocese of Los Angeles, and had served in Anaheim ever since. He is survived by his wife, Maria de la Luz, and three children, Alfonso, Jr., Rodolfo and Griselde.

The Rev. **John Whiton Simons**, 78, died Dec. 30 at his home in Pittsboro, NC, following several years of declining health.

Fr. Simons was a native of Melrose, MA, and a graduate of Drury University and Bexley Hall. He was ordained deacon and priest in 1959, then served as rector of St. Philip's Church, Cleveland, 1959-70; rector of Grace, Willoughby, OH, 1970-87; and rector of Trinity, Columbus, OH, 1987-91. After moving to North Carolina, he was involved in ministry at St. John's, Henderson, and St. Bartholomew's, Pittsboro. He also served in the Ohio National Guard and later was its chaplain. Fr. Simons is survived by his wife, Nancy; three sons, Richard, Robert, and Andy; a daughter, Karen; nine grandchildren; two sisters, Adah Stalnaker and Dorothy Gibson; and two brothers, the Rev. Webster, and the Rev. Harrison.

**Next week...**

Jesus Our High Priest

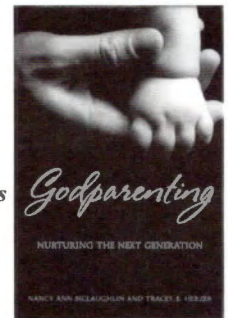


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## BOOKS

**ANGLICAN BIBLIOPOLE:** 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.

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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:** *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** [bohn8591@bellsouth.net](mailto:bohn8591@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).

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**FULL-TIME RECTOR:** *Emmanuel Episcopal Church, Webster Groves, MO*. Thriving parish with funded building expansion project in the Metro St. Louis area, next door to Eden Seminary and Webster University. Rich in history and tradition, we seek someone with strong liturgical leadership, committed to pastoral care with vision to help our congregation continue to thrive. We invite you to e-mail your inquiry to the Rev. Canon Dan Smith at: [EDSmith@DioceseMo.org](mailto:EDSmith@DioceseMo.org).

**FULL-TIME RECTOR:** *St. John's Episcopal Church*, located in sunny *Odessa, Texas*, seeks a priest with a preferred 3 years experience and strong skills in liturgy, pastoral care, youth and administration. We are a friendly, medium-sized, diverse worship community, oriented to both families and individuals. We are liturgically traditional with growing youth, Bible study and ECW programs along with strong outreach and music programs. We also have an affiliated pre-K-6 grade school. For more information or to view our parish profile, visit [www.stjohnsodessa.org](http://www.stjohnsodessa.org). Resumes may be sent to call committee chairman, **Charles Chambers** at 4526 E. University, Bldg. 3, Odessa, TX, 79762. He may also be contacted by phone, (432) 634-3334 or e-mail [chchambers@cableone.net](mailto:chchambers@cableone.net). An informational DVD about our church and community is also available.

**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** 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.

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**FULL-TIME RECTOR:** *St. John's Church, Huntingdon, PA*. Join us on our journey with Christ. We are St. John's Episcopal Church, in beautiful central Pennsylvania. We seek a full-time rector for our pastoral-sized congregation. Our priorities include pastoral care, spiritual growth, support of lay ministry, acceptance of all, and a love of youth. If you have creative new ideas as well as an appreciation for our traditional liturgy, contact us. Contact **Kari Tietjens, Discernment Chair**, at [stjohnhuntsearch@yahoo.com](mailto:stjohnhuntsearch@yahoo.com) or visit [www.stjohnshuntpa.org](http://www.stjohnshuntpa.org).

**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).

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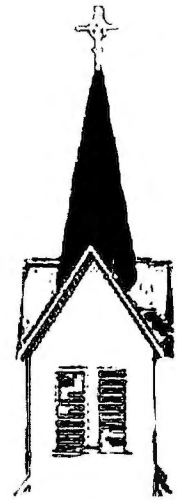
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# Church Directory



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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 & 6; Fri 9:30; Sat 9

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 Website: [www.saint-raphaels.org](http://www.saint-raphaels.org) info@saint-raphaels.org  
**The Rev. Alice Marcrum, r**  
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**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) Wkly 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**

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 Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II). Daily Mass:  
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 Sun Low Mass 8, Sung Mass 10:30, HD anno.

## RED BANK, NJ

**TRINITY CHURCH** 65 W. Front St.  
 Website: [www.TrinityRedBank.org](http://www.TrinityRedBank.org)  
**The Rev. Christopher Rodriguez, r**  
 Sun Masses 8 & 10:15 (Sung), MP and EP Daily

## NEW YORK, NY

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**The Rev. Canon Anne Mallonee, v** (212) 602-0800  
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## TRINITY

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

## ST. PAUL'S

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

## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771  
 Website: [www.stpaulswellsboro.org](http://www.stpaulswellsboro.org)  
**The Rev. 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)  
**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**  
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 Sun Mass 8:30 & 10:30 (Sung)  
 Call (214) 528-3855 for daily masses.

## MILWAUKEE, WI

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

## LUTHERAN

### BORON, CA

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

### MOJAVE, CA

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

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

## CHURCH DIRECTORY KEY

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

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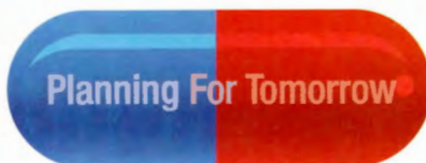
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