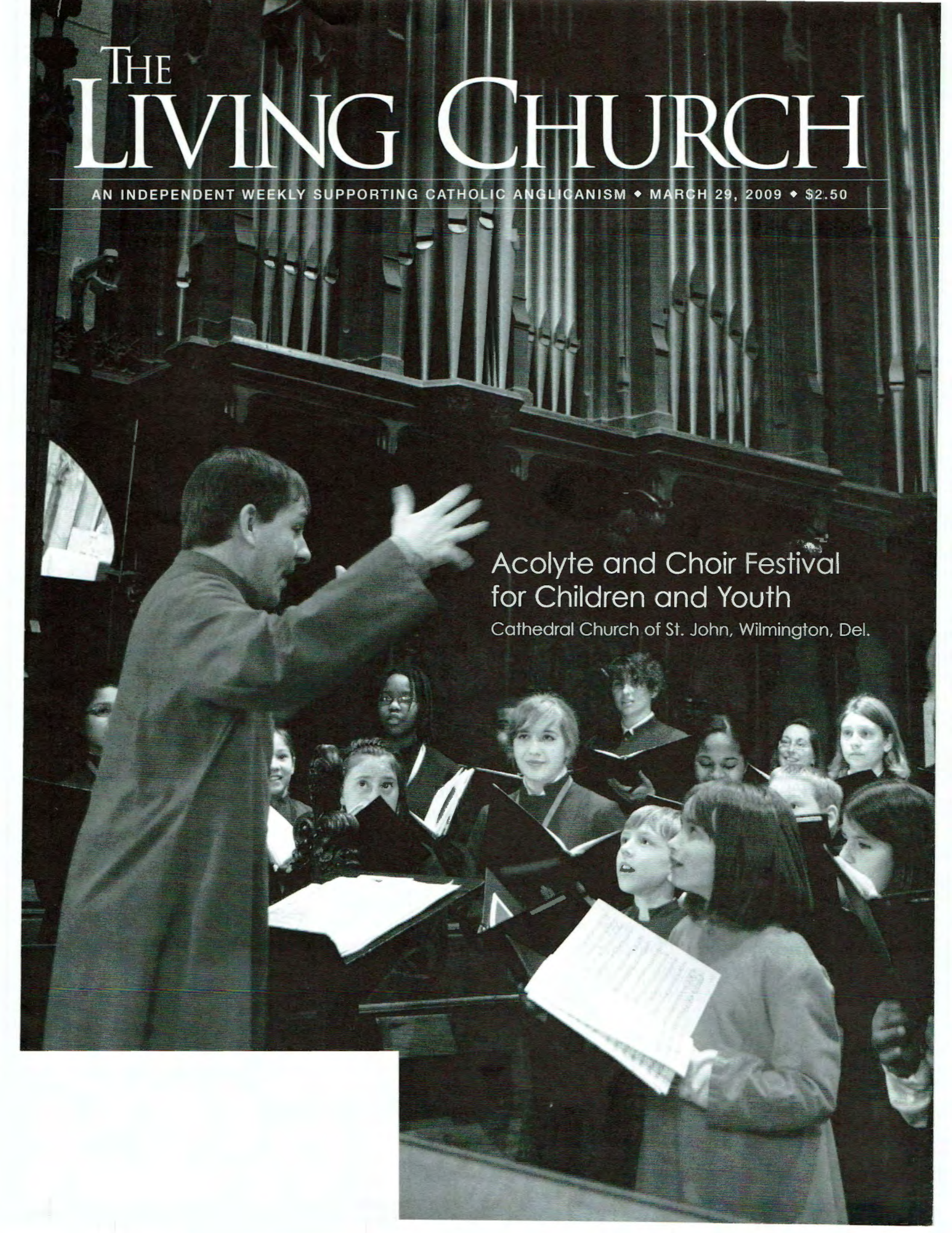


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Volume 238

Number 13

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

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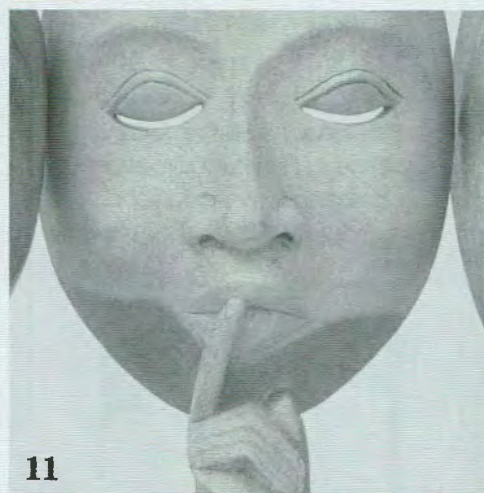
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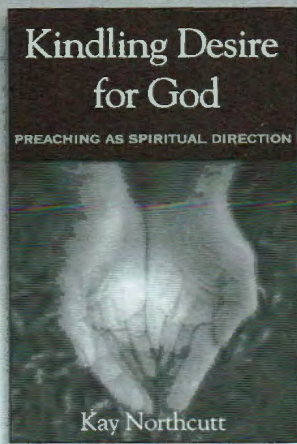
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### On the Cover

Huw Williams, director of music at Church of the Redeemer, Bryn Mawr, Pa., and guest conductor for the Diocese of Delaware's acolyte and choir festival for children and youth, rehearses choristers at the Cathedral Church of St. John, Wilmington, March 7. The approximately 100 participants were from congregations in Delaware, Pennsylvania and New Jersey. The event culminated in a service of Evensong with the Rt. Rev. Wayne P. Wright, Bishop of Delaware. Nan Ciuffetelli photo

# Preaching

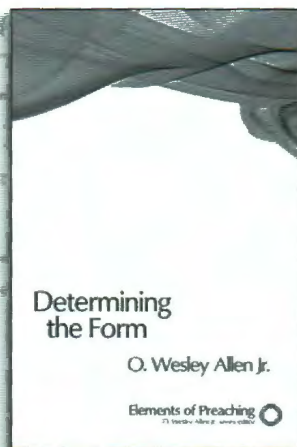


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## SUNDAY'S READINGS

# Jesus Our High Priest

*'...being designated by God a high priest after the order of Melchizedek' (Heb. 5:10)*

**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

Life in the Dark Ages has been described as "nasty, brutish, and short." Our lives some 1,500 years later are much different, but when we look at the headlines and consider our own lives, we could be tempted to wonder, "Really?" We suffer until we die, then we're forgotten—or so it can seem. Death, of course, is the ultimate symbol of alienation and loneliness. But long before we get to that point, there is plenty of opportunity to feel isolated, disconnected, alienated.

The epistle to the Hebrews today speaks directly to our pain. The author is trying to set up Jesus as the supreme example of a high priest, and in order to make his case, he starts by talking about the priesthood of the Old Covenant. An Israelite priest had to be both chosen by God, and also one of the people "chosen from among men." Jesus meets both qualifications. He was chosen by God, designated by a voice from heaven, "This is my beloved Son, with whom I am well pleased." And he was also one of the people, as we see him offering up to God "prayers and supplications with loud cries and tears" in the garden of Gethsemane.

Jesus is therefore a model for our journey through the human experience

of suffering and loneliness and, ultimately, death. When we lift up our own agonizing prayer before the Father—prayer that our suffering, or anyone's suffering, will not be in vain, our faithful high priest, "who was in every way tempted as we are, yet did not sin," joins his prayers with ours.

He also gives us an example. He faced temptation and suffering at least as intense as that which we face, and he did it with courage and faith and obedience. We cannot copy his example perfectly by the force of sheer will power, but in cooperation with grace we can become more and more like Jesus, and participate in his courage, his faith, and his obedience.

As our high priest, Jesus blazes the trail through the traps and dangers and snares of the human experiences. Wherever we go, he's already been there. But most of all, he has redeemed our suffering by his own suffering, and thereby made our suffering also redemptive for others. When things go wrong, Jesus takes that wrong and unites it with his own pain and thereby brings it under the covering shadow of his redemptive grace. Let us not take lightly, or turn our back on, so great a salvation.

## Look It Up

Priesthood is a rich theme in the Old Testament, and helps us grasp more clearly what the writer of the epistle to the Hebrews is talking about. See Exodus 19:6, Numbers 8:14-18, Jeremiah 33:20-22, among many other places (find a good concordance!).

## Think About It

Think of some the valleys through which your journey through life has taken you. What signs have you seen that Jesus has already "been there," preparing the way?

## Next Sunday

**Palm Sunday (Year B), April 5, 2009**

**BCP:** Isaiah 45:21-25 or 52:13-53:12; Psalm 22:1-21 or 22:1-11; Phil. 2:5-11; Mark (14:32-72)15:1-39 (40-47)

**RCL:** Isaiah 50:4-9a; Psalm 31:9-16; Phil. 2:5-11; Mark 14:1-15:1-39 (40-47)



David Skidmore/Diocese of Chicago photo

The Rev. Joy Rogers was installed as dean of St. James' Cathedral, Chicago, March 1. Presenting her as the nominee are the Rev. David Stanford of the cathedral chapter and T.J. Ferrantella, senior warden.

## Northern Michigan Bishop-elect Explains Buddhist Lay Ordination

The Rev. Kevin Thew Forrester, bishop-elect of Northern Michigan, is seeking to clarify his lay ordination as a Buddhist. In a prepared statement, Fr. Thew Forrester said, "Lay ordination has a different meaning in Buddhist practice than in the Christian tradition. The essence of my welcoming ceremony, which included no oaths, was a resolve to use the practice of meditation as a path to the truth of the reality of human suffering. Meditation deepens my dwelling in Christ the healer."

In an interview with the *Marquette Mining Journal*, Fr. Thew Forrester denied he was a practitioner of two faiths.

"There's one faith and it's Christianity," he said. "The gift is that that faith is deepened by my meditative practice, and I'm eternally grateful to Zen Buddhism for teaching me that practice and receiving me as an Episcopal priest."

Fr. Thew Forrester, rector of St. Paul's Church, Marquette, Mich., and ministry development coordinator for Northern Michigan, was a member of

the search committee which selected him as the only candidate to lead an episcopal ministry team. He was elected on the first ballot during a special convention on Feb. 21 with 88 percent of delegate votes.

### 2004 Statement

In an article published in 2004 by *The Church in Hiawathaland*, the diocese's newspaper which is edited by Fr. Thew Forrester's wife, the Rev. Rise Thew Forrester, he wrote that he had received "lay ordination" and that he now "walk[ed] the path of Christianity and Zen Buddhism."

Before he can be consecrated, Fr. Thew Forrester must receive consent to his consecration from a majority of standing committees and bishops with jurisdiction. The Rt. Rev. Bruce Caldwell, Bishop of Wyoming and a consultant to the search committee which nominated Fr. Thew Forrester, wrote an open letter in support of the candidate that was sent to standing committees and bishops.

## Appeal for Zimbabwe

The archbishops of Canterbury and York launched a joint appeal on Ash Wednesday to aid Zimbabwe churches amid the country's humanitarian crisis and deteriorating political situation.

The Archbishops' Zimbabwe Appeal in the United Kingdom is being administered by the United Society for the Propagation of the Gospel (USPG): Anglicans in World Mission. It is intended to highlight the support needed by churches, which are struggling to assist the hungry and sick, and which are suffering alongside their communities.

"We have been witnessing the slow death of a people," Archbishop of Canterbury Rowan Williams and Archbishop of York John Sentamu told the *Times* of London Feb. 25. "Slow death is only intermittently newsworthy ... so that the temptation is to switch off. But this doesn't mean that the need for hope is any less urgent on the ground."

## Ottawa Draws Closer to Same-Sex Blessings

The time for discernment on same-gender blessings has moved beyond the discussion stage, according to the Rt. Rev. John H. Chapman, Bishop of Ottawa in the Anglican Church of Canada. Bishop Chapman recently announced plans "to explore experientially, the blessing of duly solemnized and registered civil marriages."

If enacted, Ottawa would become the second Canadian diocese whose bishop has openly authorized same-sex blessings to be performed. The Diocese of New Westminster enacted its same-sex blessing policy in 2002, before the Windsor Report urged dioceses and provinces to demonstrate restraint and before a vote by the Canadian Church's General Synod denied dioceses permission to enact same-sex blessings.

Under terms of the plan announced

by the bishop in the March issue of *Crosstalk*, the monthly diocesan newsletter, a doctrine and worship committee will be appointed to create a liturgy, appropriate protocols and procedures as well as an evaluative process. Assuming that the committee returns with a favorable recommendation, one parish, St. John the Evangelist, Ottawa, will be permitted to use the liturgy at a time to be determined.

Bishop Chapman wrote that "while our church struggles to honor the call for gracious restraint in blessing same-sex unions, those who are proponents of cross-border interventions have and continue to show no restraint. I am disappointed and dismayed. My feelings are grounded in my care and concern for the bishops and dioceses most adversely affected by these cross-border interventions."



Diocese of East Carolina photo

Ashanti Curry, a 13-year-old guest of the anti-racism commission, addresses delegates and guests of the annual convention in the Diocese of East Carolina Feb. 6.

## AROUND THE DIOCESES

### 'Welcoming All'

The opening Eucharist for the convention of the Diocese of **East Carolina**, Feb. 5-7 at a hotel and convention center in New Bern, N.C., began with a message of inclusiveness. The Rt. Rev. Clifton Daniel III, Bishop of East Carolina, addressed the group and spoke of his desire to welcome everyone to The Episcopal Church.

"In last year's address, I reminded us that every Lambeth Conference since 1978 had urged the member churches of the Anglican Communion to undertake a listening process to hear the stories and the pain of our brothers and sisters in Christ who are gay or lesbian," Bishop Daniel said. "I invited congregations in our diocese to begin listening in an intentional way, and at least one did ... Because this church has seen the face of God in gay and lesbian persons, they were able to see the face of God in themselves."

Bishop Daniel's message was also a message of outreach and reassessment. He called for executive council and the Department of Mission and Congregational Development to assist parishes in assessing their strength, vitality and general health and to report back to convention next year. He also recommended that several inactive congregations be closed during the coming year.

A total of 11 resolutions were adopted, including ones reaffirming the diocese as a "welcoming place of worship and community for all," and

another proposed by executive council calling for suspension of all prior budget expenditure mandates.

Convention approved a revised \$1.2-million budget for 2009. The amount represents a decrease of \$44,532 from expenses last year.

### New Parishes

The recognition of two new parishes and an appearance by the Diocese of **Alabama's** missionaries in Namibia via live video hookup highlighted the convention of the diocese Feb. 19-21 at the Church of the Ascension, Montgomery.

Delegates voted overwhelmingly to raise Trinity Church in Clanton to parish level after many years as a worshiping community. St. Catherine's, Chelsea, a church plant that began holding services in 2007 and has had rapid growth, also gained recognition as a parish.

The Rev. Jeremy Lucas, and his wife, Penny, missionaries from the diocese, addressed the convention live via audio-visual link from Windhoek, Namibia. They described their ministry in theological training and AIDS education.

The Rt. Rev. Henry N. Parsley, Jr., Bishop of Alabama, reported in his address that the diocese is strong and pressing forward in its shared ministry despite the "perilous and uncertain (economic) times in our world. We are tasting the bitter fruit of greed and irresponsibility on the part of leaders in the financial arena, coupled with our national overdependence on debt and a shocking lack of

proper oversight of our banks ... We should be ashamed and contrite."

From Bishop Suffragan John McKee Sloan, delegates learned the secrets and hidden power behind the "Three Words You Can't Say in an Episcopal Church: evangelism, stewardship, and change." Bishop Sloan made it clear that these three words needed to be said more often in all congregations.

Convention approved a budget of \$2.7 million, essentially unchanged from the previous year.

*(The Rev.) Dave Drachlis*

### Term Limit for Dean

Delegates to the convention of the Diocese of **Easton** approved a canonical change that limits the term of the cathedral dean to the tenure of the diocesan bishop. Convention met Feb. 27-28 at a hotel and convention center in Cambridge, Md.

The Very Rev. Gregory Powell, dean of Trinity Cathedral, Easton, was given shared powers under the umbrella of the bishop. An explanation accompanying the resolution noted that the amendments were requested by the cathedral chapter to contribute to "stability in community, leadership, and finances."

A resolution to create a formal companion relationship with the Diocese of North Eastern Caribbean and Aruba in the Church in the Province of the West Indies passed overwhelmingly, but only after some concerns were expressed about the quality of debate that could be held with the bishop from the companion diocese present. The Rt. Rev. Errol Brooks, bishop of that diocese, gave the sermon at the convention Eucharist.

In his address, the Rt. Rev. James Shand, Bishop of Easton, summarized the past year with particular attention to Camp Agape, a special ministry for the children of incarcerated parents.

Convention approved a budget of \$842,000, an increase of \$3,000 from the amount approved last year.

*David Warren*



THE MURDERER AND THE HARLOT: A Lenten Series

(FIFTH OF SIX PARTS)

# DAVID LEARNS A LESSON

By Daniel Muth

God's people grow restive and wish to be like all the other nations. They have been without a king as they are supposed to be, having God alone as king, and have failed repeatedly and been restored repeatedly. But now, with Samuel aging and his sons unworthy, they chafe to be like the gentiles.

Although it is not God's will and although the king will make demands on them, taking their sons as soldiers and their daughters as concubines, God grants their request. They are given Saul, who fails to appreciate the limitations of his station vis-à-vis the different calling of Samuel and is stripped of the kingship and in short order, his life.

David is made king and unites the people, and although he is unworthy to build the Lord God a temple because his hands are too bloodied, he is promised a son who will complete this great work. David brings peace to his kingdom, which means, of course, as it so often does in this fallen world, that battle is being carried on elsewhere far away. Perhaps a man of action like David was not made for leisure. Perhaps he is simply weak. As he luxuriates in his kingdom, he finds his gaze drawn astray, and he

(Continued on next page)

(Continued from previous page)

espies a woman who is wife of another and he takes her to his bed. It is not recorded whether she resists.

In the genealogy of our Lord in Matthew, four women are listed — three by name and one as “the wife of Uriah.” A double emphasis may be surmised here: Uriah’s name is listed because like the three women listed by name, he is a foreigner, and hence the inclusion of the gentile is brought to the fore; second, Bathsheba is not named since it is the situation of her husband’s murder that is at issue and it is this which the evangelist wishes to bring to the reader’s mind.

However that may be, Bathsheba’s thoughts on the matter are not discussed in the story. She may be an innocent who does not think that she can refuse the king. More likely, she is an ambitious woman with no objection to trading up husbands (there are indications of this latter tendency in her scheming with Nathan to have her son Solomon placed on the throne upon David’s demise). She is not unimportant in the story, of course, but her intentions are not themselves at issue.

As she is with child by David and liable to death for adultery (the law would not hold David guiltless, but then he is the king), David feels responsibility to protect her. He has her husband, a soldier, called from the battlefield, ostensibly to make a report and offers him leave to spend the night with his wife. This, of course, Uriah refuses. A proper Israelite soldier (and by now the foreigner is a better one of these than the veteran David) will remain ritually pure while his comrades are on the field. After multiple attempts to use Uriah to cover for his and Bathsheba’s sins, David sends sealed orders that Uriah is to be led to the heaviest fighting and there abandoned by the army. “Oops,” they might say. To their great shame, the army does precisely this and Uriah is killed.

Bathsheba apparently cries all the way to the altar. David is no doubt upset, but Middle Eastern power politics, like most every other kind, as the man said, “ain’t bean-bag.” The marriage is happy. A child is born. No one is the wiser, or at least will admit to it. Except God.

In strides Nathan the prophet to speak God’s justice to David. Here we see not only the prophet speaking on behalf of God, we see the prophet as teacher. As every

parent knows, the vast majority of teaching does not involve the introduction of new ideas to the one who must be taught, but rather the giving of repeated reminders of what the student knows well and has been told hundreds of times already. Nathan does not teach David anything he does not already know, but rather reminds him of God’s moral demands via a parable.

Nathan tells David a story of a rich man with many herds and flocks and a poor man with only one lamb that he keeps as a family pet. When a visitor arrives at the rich man’s house, he kills the poor man’s one sheep rather than give up a single one from his substantial flocks. David shares Nathan’s moral universe and recognizes the log in another’s eye and condemns the rich man to death. At which dramatic point he is told, “You are that man.” Nathan appeals to David’s own moral sense to make his point. He appeals to that which is best in David to condemn that which is evil in David, that he has done murder.

The Church serves likewise as teacher, reminding her children of what they already know, of the kind of life God has created them for, of their responsibilities to the world and to one another. Her children, including those among them charged with her leadership at any given time, are far from infallible, but she herself is not corrupt. From his eternity, God enters time to save her and to guide her and in scripture, he both promises this guidance and identifies himself with her: “Saul, Saul, why do you

persecute me.” To be true to scripture is to have a high view of the Church. And since she gains guidance from him, we must turn to her — all of her, across time as well as space — if we wish to know who he is and what it is that he wishes of us. And, of course, like David, we already know most of it. We just need a little reminding now and again. Or perhaps more often. □



**BATHSHEBA**  
is not unimportant  
in the story, but  
her intentions are not  
themselves at issue.

#### NEXT WEEK:

#### THE MURDERER AND THE HARLOT

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



# Finding Many Surprises

The *Dallas Morning News* and *Esprit*, newspaper of the Diocese of Dallas, reported recently on surprising blessings at Church of the Resurrection, Dallas. On a recent Sunday morning, an envelope was found on the back pew following the Eucharist. Inside was a cashier's check for \$3,255, another \$13 in cash, and a note that said the check was restitution for various thefts committed years ago. A barely legible signature, "Michael," was at the bottom. The note listed a series of 14 crimes committed, including robbery and auto theft.

A few days later, the church's secretary opened the door of the church and found a pile of \$20 bills amounting to \$300. A week later, when a security alarm sounded, an assisting priest went to investigate. He found \$100 in bills stuffed through a gap in the doors. Later that afternoon, a parishioner noticed what seemed to be shadows of wings on the glass doors into the parish hall.

Resurrection is due for some blessings. The church sustained a fire in 2001, and in 2007 a majority of its members left and formed another congregation.

\*

At the recent meeting of the General Synod of the Church of England, debate was held on whether the church should provide eucharistic prayers aimed at teenagers. Following discussion, the measure was defeated. A priest who spoke against the proposed legislation pointed out that the church already has 13 eucharistic prayers and asked whether more were "really necessary."

\*

The Rev. Canon Timothy M. Dombek, canon to the ordinary in the Diocese of Arizona, reports that in a recent episode of the TV game show "Jeopardy," the following answer appeared as the clue:

Category: "Funeral Officiants for \$800."

Answer: "This Arizona senator's sendoff in 1998 was presided over by Rev. Carlozzi and Rabbi Plotkin."

"Rev. Carlozzi" mentioned in the clue is the Rev. Carl G. Carlozzi, who was rector of All Saints' Church, Phoenix, from 1980 to 2002, and an occasional author of articles in TLC. Rabbi

FUNERAL OFFICIANTS FOR \$800					
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\$300	\$300	\$300	\$300	\$300	\$300
\$400	\$400	\$400	\$400	\$400	\$400
\$500	\$500	\$500	\$500	\$500	\$500

Plotkin also was associated with All Saints'.

The correct response was, "Who was Barry Goldwater?"

\*

No sooner had *Church Times* of London reported on a 100-year-old chorister at St. John the Evangelist Church, Barrow Island, than the man died. Percy Jones had sung in the choir until recently when he became weakened by influenza.

\*

Hopefully, there have been no attempts to affix dead rabbits on your church's door, as happened in Scotland. In Grantown, a rabbit was pinned to the door of a Baptist church in what some believed was a pagan attack. A police spokeswoman said St. Columba's Church, a congregation of the Scottish Episcopal Church, also has been targeted. Reportedly a series of "pagan-style notes" had been left during the past year.

\*

Church of the Holy Spirit, Houston, is about to embark on an unusual project of outreach ministry. According to *Texas Episcopalian*, more than 100 parishioners will take the day off from their jobs on Maundy Thursday to spend the day in service to neighbors in West Houston. Organizers plan to do everything from feeding the hungry to doing yard work and visiting the elderly.

\*

Several reports from England indicate that the Rev. Fred Phelps, the Kansas Baptist who has picketed several General Conventions with anti-gay messages, has been barred from entering the United Kingdom. Any chance Anaheim could do the same?

\*

Apologies to lifetime subscribers of this magazine who received a note from TLC recently that asked them to renew their subscriptions before the price goes up. That mailing was generated by our computer, which has a mind of its own. Lifetime subscribers should not have received it. Their subscriptions are not about to expire.

We're sorry for the inconvenience.

\*

To Thomas in "suburban Seattle," no, The Episcopal Church is not the only Anglican province to use "Episcopal" in its name. Scotland, Rwanda, Sudan, Brazil, the Philippines, and Jerusalem and the Middle East do so as well.

*David Kalvelage, executive editor*

*Did You Know...*  
The thrift shop at All Saints' Church, Wolfeboro, N.H., is called Lord & Tailor.

*Quote of the Week*  
The Rev. Kevin Thew Forrester, bishop-elect of Northern Michigan, writing in *Hiawathaland* about his lay ordination as a Buddhist: "I see now a Jesus who does not raise the bar to salvation, but lowers it so far that it disappears."

## Troubling Statistics

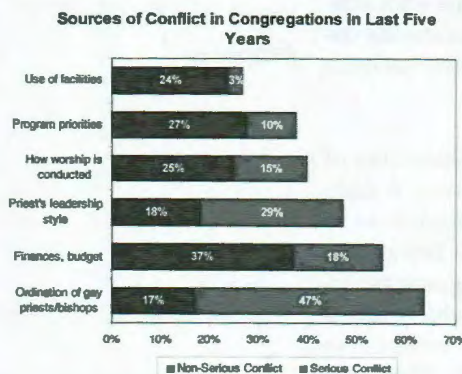
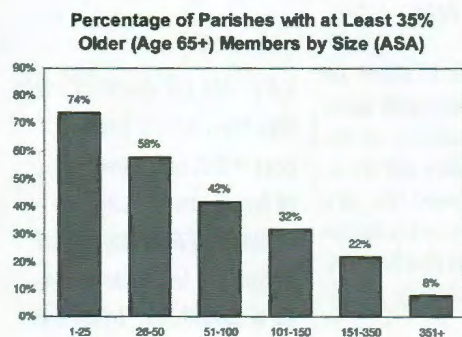
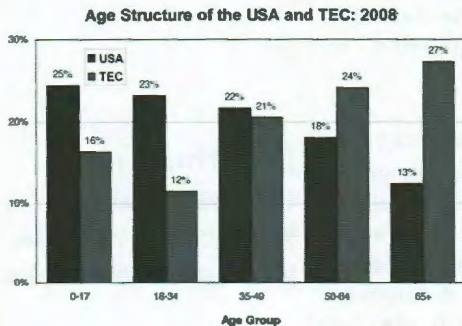
A congregational research report released recently by the Evangelism and Congregational Life Center of The Episcopal Church includes some findings that ought to concern members of the church. Titled *Episcopal Congregations Overview*, the results are based on responses from 783 Episcopal churches that completed the 2008 Faith Communities Survey.

Among the findings: About half of Episcopal congregations report an average Sunday attendance of 70 persons or less. Only 3.5 percent of Episcopal churches have 351 or more people in church on Sunday, according to the parochial reports. Among the other worrisome results: The median seating capacity of parish worship facilities is 175 people. Only 13 percent of Episcopal congregations have facilities that seat more than 300. Finally, Episcopalians tend to be older than the general population of the United States. Overall, 27 percent of Episcopalians are age 65 or older, as compared to only 13 percent of the U.S. population. About 90 percent of churches surveyed reported having conflict within the past five years, and relatively few churches report that their members are heavily involved in the recruitment of new members.

Most of the results of this survey are not surprising. Episcopalians have known for years that average Sunday attendance hasn't been good, and that their churches tend to be on the small side. And anyone who looks around on a Sunday morning will not be amazed to learn of the average age of church members.

The survey had some positive numbers as well. About a third of the parishes reported their finances were "excellent" or "good" in 2008, and more than a third described their congregations as being "like a close-knit family."

A natural reaction to the survey would be to point out that only slightly more than 10 percent of Episcopal churches took part in the research. But nevertheless, the congregations that were profiled indicate that the clergy and laity have a considerable amount of ministry in which to get involved. The survey results provide interesting reading for those who care about the church. Now what are we going to do about it?



From the *Episcopal Congregations Overview*, Evangelism and Congregational Life Center of The Episcopal Church.

## Religion in Decline

A survey taken apart from the one mentioned in the editorial above reveals some interesting trends about religion in this country. Interviews with more than 50,000 Americans taken during 2008 reveal that the percentage of Christians has declined during the past few years, and that an increasing number of people have no religion.

According to the study, 76 percent of Americans identified themselves as Christians during 2008 — a decline of about 1 percent since a previous survey was taken in 2001. Fifteen percent of participants said they have no religion, compared to 14.2 percent in 2001, and 8.2 percent in 1990. In addition, according to the study, the numbers of Americans with no religion increased in every state.

The study, conducted by the Program on Public Values at Trinity College, Hartford, Conn., also found that organized religion has a lesser role in the lives of many Americans. For example, 30 percent of married couples did not have a religious wedding ceremony, and 27 percent of participants said they did not want a religious funeral.

Like the survey in the preceding editorial, the results of this study should not be surprising. The changes in our society during the past generation or two have been considerable, and are bound to affect religious beliefs. Nevertheless, these findings point out that the need to proclaim the gospel of Christ throughout this land is greater than ever.

# SILENCE



By Ted Lewis

The meeting of the primates of the Anglican Communion in Alexandria, Egypt [TLC, March 1], was not lacking in significance. But its significance was perhaps less in its pronouncements than in what was not said. It seemed to mark the

acceptance, finally, of the unbridgeability of the Communion's divide over sexuality and biblical authority.

At this meeting, the primates responded to two major events in the summer of 2008. One was GAFCON (Global Anglican Future Conference), held in Jerusalem. It represented orthodox provinces and entities, mainly from the Global South, and its concern was to assert an orthodox voice within the Communion. The other was the Lambeth Conference. Its concern seemed to be with the portrayal of the Communion's unity.

Since those two gatherings, there have been further developments: the secession of three more dioceses from The Episcopal Church (TEC), the deposition of the Bishop of Pittsburgh, and the unveiling of a constitution and canons for the Anglican Church in North America (ACNA) as a proposed separate province of the Communion. The ACNA is the intended successor to the Anglican Communion Network and other bodies, now joined as the Common Cause Partnership.

The Alexandria primates' meeting is not readily characterized. Its complexities can be approached, however, through its communiqué, seen against the backdrop of their meeting in Dar es Salaam, Tanzania, in 2007. Alexandria (full text available at [www.aco.org/acns/news.cfm](http://www.aco.org/acns/news.cfm)) concerned in considerable part such matters as Zimbabwe, the Sudan, theological education, global warming, and the financial crisis. However, in the first paragraph of the primates' communiqué was a significant sentence: "There was a common desire to speak honestly about our situation."

The communiqué went on, "We were reminded powerfully of the sense of alienation and pain felt in many parts of the Communion, as many are tested by difficult theological tensions." Moreover, "One of the chief matters addressed was the continuing deep differences and disrupted relationships in the Anglican Communion. We acknowledge the difficult nature of these tensions, which evoke deep feelings and responses..." Further, "The soul of our Communion has been stretched and threatened by the continuation of our damaged and fractured relationships."

Finally, "There are continuing deep differences especially over the issues of the election of bishops in same-

## Speaks Louder than Words

gender unions, Rites of Blessing for same-sex unions, and on cross-border interventions. The moratoria requested by the Windsor Report and reaffirmed by the majority of bishops in the Lambeth Conference were much discussed. If a way forward is to be found and mutual trust to be re-established, it is imperative that further aggravation and acts

which cause offence, misunderstanding or hostility cease..."

The primates also set a parameter for such discussions: "[T]he position of the Communion defined by the Lambeth 1998 Resolution 1.10 [on sexuality] in its entirety remains ... " There is an apparent reference as well to the ACNA: "We earnestly desire reconciliation with these dear sisters and brothers for whom we understand membership of the Anglican Communion is profoundly important."

By themselves these statements might sufficiently reassure orthodox Anglicans. In every instance, however, they are followed by a balancing, which takes away some of the force. As one example, there is an assurance that "there was a discernable mood of graciousness among us in our engagements, a mood which assisted and sustained our conversation." Moreover, the communiqué lacks any mention of the 57 or so lawsuits which TEC, along with some liberal dioceses, has brought against congregations and dioceses undertaking to leave it. To be sure, it endorses the Lambeth Conference's call for a pastoral council and provincial visitors to deal with such matters. But not only have such devices proved ineffective in the past, they fall far short of what the Dar es Salaam communiqué specified. This was, *inter alia*, clarification by TEC of its position on same-sex moratoria by a date certain, and suspension of all lawsuits against departing congregations and dioceses.

Despite these considerations, Global South archbishops expressed satisfaction with the meeting. THE LIVING CHURCH quoted Presiding Bishop Gregory Venables of the Southern Cone as saying, "Archbishop Peter Akinola [of Nigeria] is pleased, I'm pleased, Henry [Orombi of Uganda] is pleased" with the outcome of the meeting. Further, according to TLC, Archbishop Orombi lauded the leadership of Archbishop of Canterbury Rowan Williams, saying he "chaired the meeting very wisely" and was "very sensitive." We are confronted here with the question of how to account for these statements. Has Archbishop Williams' strategy of *indaba*, of smoothing over differences through unlimited conversations so evident at Lambeth, in the end prevailed?

(Continued on next page)

(Continued from previous page)

Have these orthodox archbishops succumbed to his personal charm? Or have they given up on retrieving the American orthodox in favor of getting on with their own affairs?

That none of the above is the case was evident from the grounds that primates Orombi and Venables gave for their satisfaction. This was that the conversation at the meeting, while mutually respectful, had made clear the unbridgeability of the Communion's divide. Such a conclusion is furthered by the open letter that Archbishop Akinola addressed to Archbishop Williams subsequent to the meeting. He began by acknowledging the gracious and sensitive conduct of the meeting. But then he spoke of the report which the American Anglican Council had prepared at his request and which he was attaching (available on the AAC website, [www.americananglican.org](http://www.americananglican.org)). It catalogues the pronouncements and actions of TEC in recent years and their deviation from basic Anglican norms. (A similar report was prepared on the Canadian church.)

So evidently, the GAFCON primates have neither given up the fight nor cast off their American brothers and sisters. A major question remains, however: What happens next? To be sure, significant events are in the offing. The Anglican Consultative Council is to meet in May; TEC's General Convention takes place in July; and some time this summer the ACNA will hold its constituent assembly. The primates' reticence in the meantime may seem to leave TEC, the ACNA, and thus also those located somewhere between, up in the air. But perhaps it reflects their recognition that in the end the Anglican Communion will be redeemed not by any human effort but by the Lord. Perhaps we need to recognize this too. □

*The Rev. Ted Lewis is resident theologian at All Saints' Church, Chevy Chase, Md.*

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

## Embrace the Season

I've never been fond of Lent, with its emphasis on mortality and deprivation. I've preferred Advent, which looks forward to the Incarnation.

So it's been a surprise to me this year that I've found a way into Lent that allows me to embrace the season.

It came about this way: As I've gotten older, I've found myself drawn to photographs of winter scenes with their bleak, bare beauty. And I've always been at a loss to explain, not fully understanding the appeal myself — especially given that actual snow makes getting around in a wheelchair difficult, and that cold seeps into my marrow more now than it did when I was young. However, I think I finally understand.

In the images that speak to me, there are always trees — usually shorn of leaves, blasted by snow and ice, and permanently bent by freezing winds. Nevertheless, they embody a spark of hope, the awareness that eventually spring will come and they'll turn green again.

This, for me, is Lent, a winter that no matter how long and severe is always pregnant with hope. At the end of this seemingly barren time there is always the Resurrection. That's what I've finally realized is at the heart of Lent: hope that death will not prevail, but will give way to new life.

I've found my tree amidst the Lenten winter, a tree that happens to be a cross. So this year I embrace the solemnity and penitence of Lent, knowing it is the doorway to that life to come.



At the end of this seemingly barren time there is always the Resurrection.

*Douglas W. Clark  
Albuquerque, N.M.*

### Working Together

As a priest having lived in Topeka, Kan., since 1980, I have watched with interest the restoration of Grace Cathedral [TLC, Feb. 15]. The photography in the Church Architecture and Restoration Issue was excellent. The photographs show well how the restoration has been accomplished. What pleases me is that the present dean, the Very Rev. Steve Lipscomb, has been working hard to restore the congregation. He has implemented many innovative programs, and broken down the old competitiveness between the cathedral and St. David's Church, where I serve a part-time retirement ministry.

We at St. David's can also identify with the cathedral's efforts since we suffered an arson fire almost three years ago, after which our worship space had to be demolished. Contrasted to the cathedral, we have not tried to restore the older facility, but to learn, think, and pray about what we need to build to be the church in the 21st century. It has

been an interesting experience, including raising money in times of financial uncertainties.

We have had excellent lay leadership in St. David's, studying, traveling, exploring, and finally starting to build a contemporary style of building. I am pleased to be a part of The Episcopal Church, which can work hard to preserve our liturgical and architectural tradition, but is also willing to explore new alternatives. It takes a high degree of caring and maturity for our two congregations to differ in these outward and visible ways, but work together for the spread of God's work in our city.

*(The Rev.) Herman Page  
St. David's Church  
Topeka, Kan.*

### Addressing Differences

Though I left The Episcopal Church to worship at an Anglican church, I continued to participate in Bible studies, mid-week worship services, and an

Anglican Fellowship of Prayer (AFP) group that met at my former Episcopal church. Recently, at the end of the AFP meeting, an Episcopal priest joined the meeting — the first time in memory a priest has participated. Somehow the topic of the lawsuits against departing churches came up, and the priest stated authoritatively something to the effect of “The bishops own the churches. That is why we are Episcopalians and not Congregationalists.”

I, and many Episcopalians I know, believe that God owns the buildings along with everything else, and Christ owns the Church (the fellowship that worships in the buildings).

I have told the priest who commented that bishops owned Episcopal property that I would no longer participate in activities on the bishop’s property. I choose to participate in settings that draw me closer to God, and not become involved in wrangles over earthly rights and ownership which draw me away from God and closer to the world.

*Richard A. Eckert  
Del Mar, Calif.*

### Patriarch’s Vision

In a recent issue [TLC, Feb. 22], TLC notes the enthronement of Kirill I as Patriarch of Moscow and All Russia. In a previous issue it notes the death of Alexii II and praises him for restoring and rebuilding the Russian Orthodox Church after the fall of Communism.

What was not mentioned was Alexii’s broader vision for the Moscow Patriarchate, which was to bring Orthodoxy in all the former Soviet states under his jurisdiction.

The Russian prime minister wants to restore Russia to its position before the fall of Communism, when it was a world power and player. The Moscow Patriarchate wants to restore the Russian Orthodox Church to the position it held prior to 1917, Czarist Russia. Neither will allow anything to interfere with its goals. Church and state do all for the glory of Holy Mother Russia. Time will tell if Kirill I continues in Alexii’s vision of power.

*(The Rev.) Michael Fill  
Philadelphia, Pa.*

### Deaths

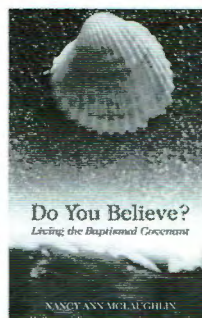
The Rev. **Norman P. Forde**, retired priest of the Diocese of Maryland, died Jan. 20 in Williamsburg, VA. He was 84.

Fr. Forde was born in Ferryville, WI. He was a graduate of Luther College and the Lutheran School of Theology in Chicago, and Philadelphia Divinity School. He served in the Army during World War II and later was a chaplain in the Army, serving at Fort Meade, MD, until 2004. He served the Lutheran Church from 1952 to 1959, then he was ordained deacon in

1959 and priest in 1960. Fr. Forde was priest-in-charge, then rector of Holy Trinity Church, Churchville, MD, 1959-64, vicar of St. George and St. Matthew’s, Baltimore, 1964-67. After serving as an army chaplain from 1967 to 1982, he was involved in interim ministry at various congregations. He is survived by his wife, Shirley; two children, Linda Crank and J. Michael; and four grandchildren.

### Next week...

The Palm Sunday Procession

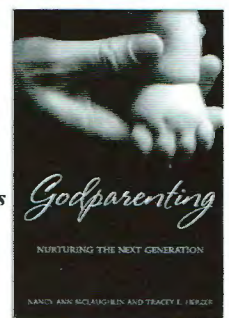


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E-mail: [swelcher@sewanee.edu](mailto:swelcher@sewanee.edu); Fax: (931) 598-3302; Phone: 1-800-722-1974.

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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).

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**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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 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## PASSAIC, NJ

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

## NEW YORK, NY

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

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

## TRINITY

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

## ST. PAUL'S

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

## WELLSBORO, PA

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

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION**  
 218 Ashley Ave. (843) 722-2024  
 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)

## CHARLESTON, SC

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

## DALLAS, TX

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

## MILWAUKEE, WI

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

## LUTHERAN

## BORON, CA

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

## MOJAVE, CA

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

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

## CHURCH DIRECTORY KEY

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

# Ancient Wisdom – Anglican Futures

## An Emerging Conversation

worship, community and mission in the Great Tradition

June 4 – 6, 2009

Trinity School for Ministry  
Ambridge, Pennsylvania



Samuel Wells  
Dean of the Chapel  
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Seminary



Holly Rankin Zaher  
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How do we receive and pass on the Anglican inheritance in a way that moves us “further up and further in” to a deep understanding of living the Great Tradition?

This enormous question is multi-directional. How do Anglican “insiders” welcome young evangelicals, post-evangelicals, and emergents who are attracted to the Great Tradition? How do inquiring “outsiders” perceive or participate in the distinctive *anamnesia* (memory) of Anglican worship and mission? How can the exchange between Anglican insiders and outsiders bear fruit in Anglicanism today? How will this emerging conversation stir the mind and heart of an Anglicanism in renewal?

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