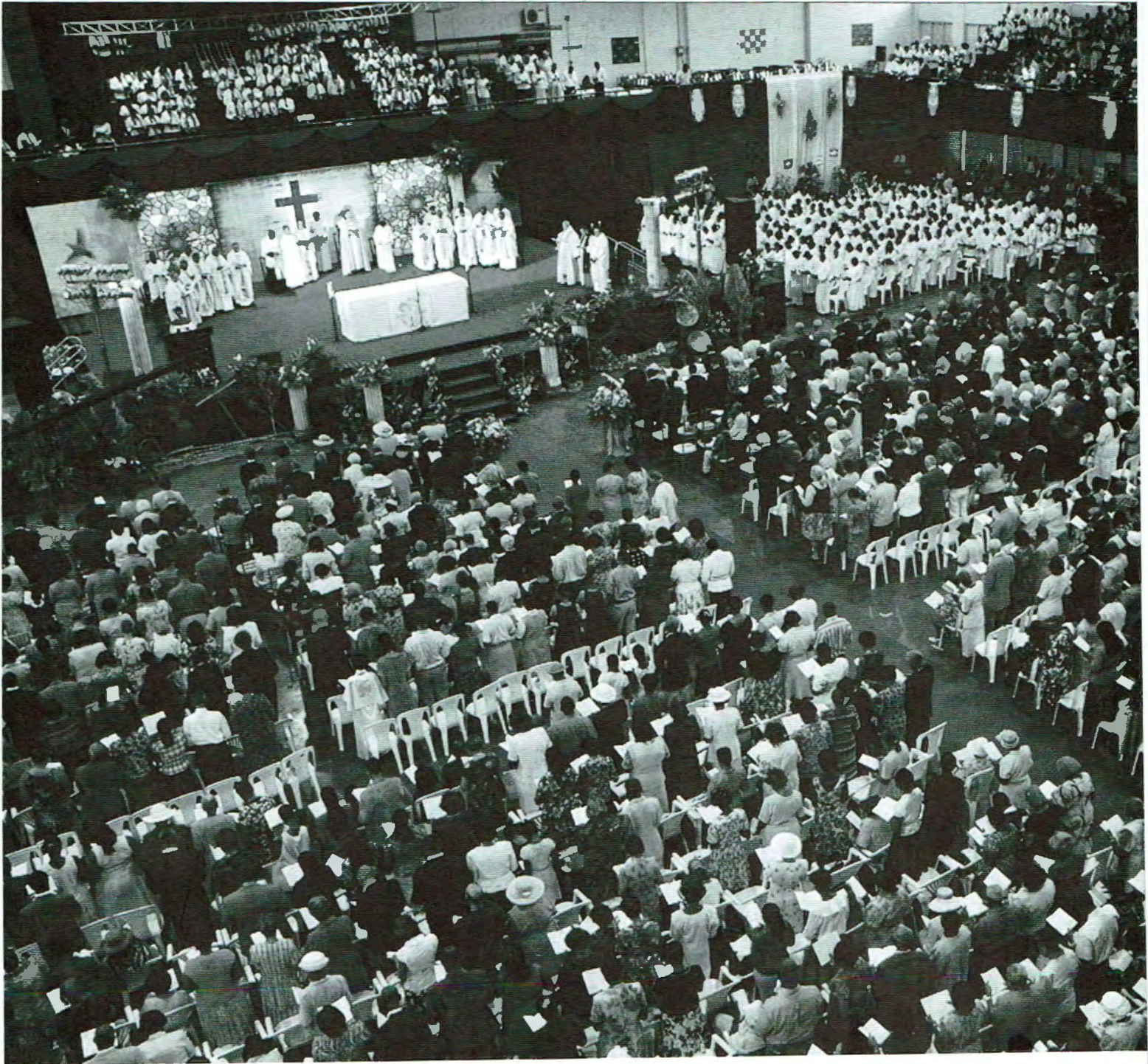


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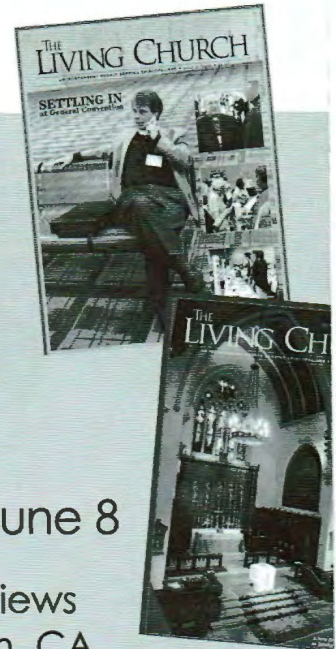
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JULY 5, 2009



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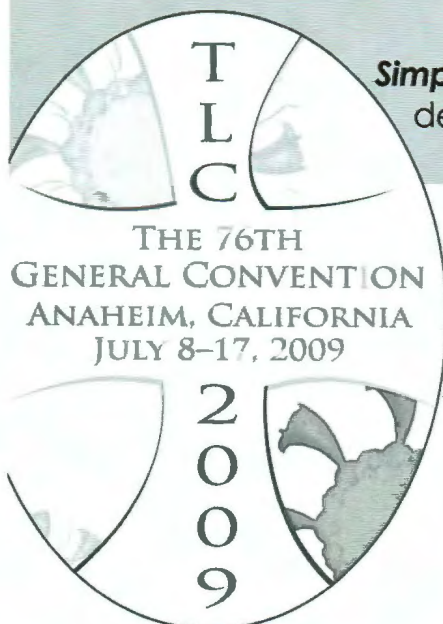
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Volume 238

Number 21

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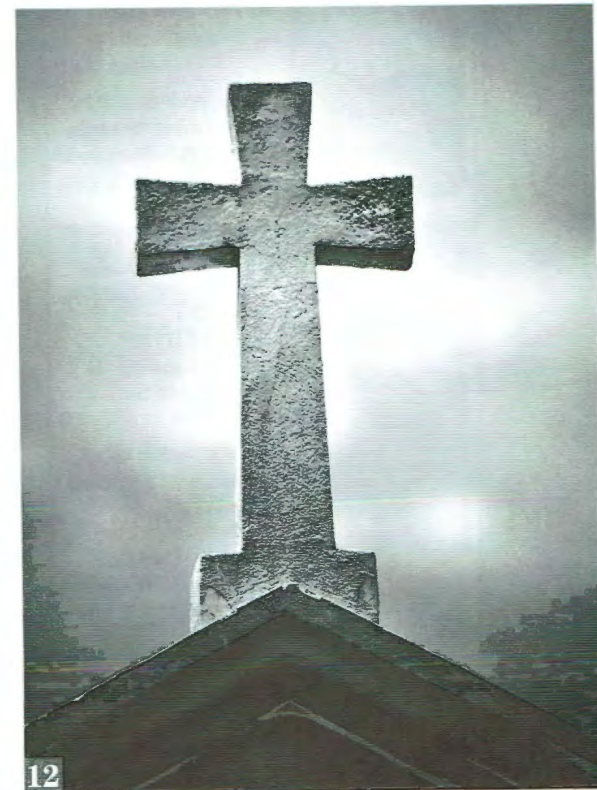
ELO/Mary Frances Schjonberg photo

More than 6,000 people attended the opening Eucharist May 3 for the 12-day meeting of the Anglican Consultative Council in Kingston, Jamaica.

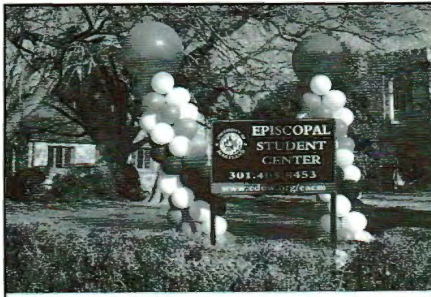
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INTENTIONAL CHRISTIAN COMMUNITY

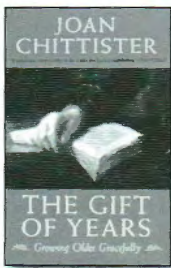
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SUNDAY'S READINGS

Sent with a Mission

'As you have sent me into the world, so I have sent them into the world' (John 17:18)

Seventh Sunday of Easter (Year B), May 24, 2009

BCP: Acts 1:15-26 or Exod. 28:1-4, 9-10, 29-30; Psalm 68:1-20 or Psalm 47; 1 John 5:9-15 or Acts 1:15-26; John 17:11b-19

RCL: Acts 1:15-17, 21-26; Psalm 1; 1 John 5:9-13; John 17:6-19

What's a missionary? Sometimes we may have a mental image of a missionary as someone who goes halfway around the world to an exotic or at least very different location to spread the gospel. Of course, there are missionaries who fit that description, but there are many missionaries who don't fit that pattern. A missionary is someone who has been sent. The word "missionary" comes from the Latin word for "send." And the fact of the matter is that as Christians we've all been sent. We're sent with a mission and purpose to share Christ's love. We're sent to re-present the life we've found in our Lord.

Our mission is possible because of the one who sends us. We're not just sent by our ambition, or a particular career choice, or a special affinity for a certain kind of work. God sends us, and we can share that sending with many others. We may know our mission through others, as Christ's mission is passed to us through the hands of many who have gone before us.

Jesus received his mission in the sending of the Father, and he shared

that mission by sending his disciples into the world. "As you have sent me into the world," Jesus prays to God the Father, "so I have sent them into the world" (John 17:18). It's all one life, one ministry, one mission, one sending. The basis of Jesus' mission is the union of love that he shares with the Father. Jesus shares that union of love with his disciples — and with us.

We share the disciples' missionary calling in the context of our own lives and situations. In and through the world we know — our families, our friends, our work, our neighborhood, our parish, our strengths and weaknesses — we can share God's life. There's no need to wait until the time is "right" — when we've gone to a special place, or when we've got everything "figured out," or when our circumstances are perfect. Right now we're called to mission and sent to the world. Right now we're empowered by being one with our Lord. Right now we're protected and empowered and sanctified by him. The mission is Christ's, and ours. We're sent with a mission.

Look It Up

See the prayers for mission in Morning Prayer (BCP, pp. 100-101) and Evening Prayer (BCP, pp. 124-125). See also the section on The Church's Mission in *The Hymnal 1982* (Hymns 528-544), especially Hymn 530.

Think About It

How do you share Christ's mission? What gifts do you share in the work of mission? Do you have? How can you encourage others to share Christ's mission?

Next Sunday

The Day of Pentecost (Whitsunday) (Year B), May 31, 2009

BCP: Acts 2:1-11 or Isaiah 44:1-8; Psalm 104:25-37 or 104:25-32 or Psalm 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17

RCL: Acts 2:1-21 or Ezek. 37:1-14; Psalm 104:25-35, 37b; Rom. 8:22-27 or Acts 2:1-21; John 15:26-27, 16:4b-15

ACC Wrestles with Proposed Covenant

Halfway through its meeting in Kingston, Jamaica, the Anglican Consultative Council [ACC] wrestled with questions about the scope and process of implementing the proposed Anglican Covenant and the recommendations contained in the final report of the Windsor Continuation Group.

A draft resolution on the covenant submitted by the Joint Steering Committee of the ACC and the primates (JSC) calls on provinces to report on progress made toward adoption by December 2014. It also seeks to restrict adoption of the covenant to the 38 official provinces or churches of the Anglican Communion.

On May 5, the Most Rev. Drexel Gomez, former Archbishop of the West Indies and chairman of the Covenant Design Group, said a number of representatives believed that “a tighter time frame would be more appropriate.” The question of who ultimately will be permitted to sign the covenant and the consequences for provinces which fail to do so remain uncertain as well, he said.

ACC members spent May 4-6 in sessions that were at times open to the public and at other times closed while they considered the recommendations of the Windsor Continuation Group and the proposed Anglican Covenant.

During a 40-minute presentation on May 5, Archbishop of Canterbury



ACNS photo

A thurifer censens the congregation during the opening Eucharist of the Anglican Consultative Council meeting in Kingston, Jamaica, May 3. All Anglican churches on the island were closed to enable members to attend the service, which was broadcast live on television.

Rowan Williams explained the recommendations of the Windsor Continuation Group to representatives, concluding that the continuation of the listening process with the continuation of a three-fold moratoria on same-sex blessings, the consecration of homosexual persons to the episcopate, and cross-border incursions by bishops was essential if the Communion was to survive in anything like its current form.

In an address that was at times pessimistic about the future of the Communion as a coherent international

group of churches, Archbishop Williams said there “may or may not be a lasting division” in the Communion, “but before we do say goodbye to each other in the Communion, we owe it to the Lord of the church to have those conversations and to undertake that effort at listening to one another and taking one another seriously in the gospel.”

In addition to questions as to whether the new province in formation for North America will be permitted to sign the covenant, significant concerns remain about the Windsor Continuation Group’s recommendation to raise up professionally trained mediators to begin facilitating three-way conversations among the proposed new province known as the Anglican Church in North America with leadership from The Episcopal Church and the Anglican Church of Canada. Critics of the plan note there appears to be little difference between the latest proposal and a variety of others that have failed during the past five years. Archbishop Williams denied that the latest plan was “an attempt to breathe new life into [the Archbishop of Canterbury’s] Panel of Reference,” however.

California Court Rules Against Bishop Schofield

The Episcopal Church has prevailed on all issues in its dispute with the former leadership of the Diocese of San Joaquin, according to a tentative ruling for summary judgment issued May 4 by a Fresno County (Calif.) Superior Court judge.

Oral arguments were heard May 5, but the summary judgment indicated that the judge intended to rule in favor of The Episcopal Church, barring unforeseen developments.

“The documents are clear,” according to the ruling. “Only the ‘bishop’ of

the Diocese of San Joaquin has the right to the incumbency of the corporation originally entitled ‘The Protestant Episcopal Bishop of San Joaquin, a Corporation Sole.’ Moreover, the Episcopal Church has spoken as to who holds the position of Bishop of the Diocese of San Joaquin — Rev. Lamb. Defendants challenge Lamb’s election as Bishop on procedural grounds such as notice and quorum, but this court has no power to rule on the validity of the Episcopal Church’s election of its bishops.”



David Skidmore/Diocese of Chicago photo

The Rt. Rev. Jeffrey Lee, Bishop of Chicago, leads a discussion on the opportunities and challenges for mission renewal in The Episcopal Church during a two-day meeting of bishops and church development leaders concerned with emerging church and mission issues. The meeting was held at the headquarters of the Evangelical Lutheran Church in America in Chicago.

Bishops Brainstorm to Reach Unchurched

A group of bishops and church growth specialists, writers and consultants gathered in Chicago April 28-29 to explore paths for developing a revitalized church, one more attuned to post-modern sensibilities, and more nimble in developing new leaders and responding to evangelism opportunities.

The group identified places where revitalization work is showing promise, structures and systems that hinder such work, and actions at the diocesan level that could move this work forward. Out of the discussion, the group drafted a presentation plan for the House of Bishops' 2010 spring retreat.

In a paper prepared for the meeting, author and church development visionary Brian McLaren contended that The Episcopal Church is uniquely situated — theologically, liturgically and spiritually — to be a gateway for non-churched and de-churched spiritual seekers.

This is not the first time that Mr.

McLaren has singled out Anglican churches as perhaps best suited for worldwide evangelism in the 21st century. During his plenary address to bishops and spouses at the Lambeth Conference last July, he said the Anglican Communion, with its worldwide network of episcopally led, locally governed churches, is the prime candidate to bring culturally divergent people into a closer relationship with a church community.

But if that opportunity is to be grasped, he said, bold and critical action is needed by a cohort of creative and courageous bishops. These bishops must create "a zone of innovation and empowerment, a zone in which creative young and emerging leaders can be supported to plant new faith communities relevant to the needs of young adults." Such a move, Mr. McLaren said, could do for the 21st-century Episcopal Church what the Church of England failed to do for the followers of John Wesley in the 19th century.

Virginia Parish Secretary Found Guilty of Embezzlement

Debra Lee Epps, former secretary at Christ Church, Smithfield, Va., pleaded guilty April 30 in Circuit Court to eight counts of embezzlement and one count each of forging and uttering checks.

During the trial, Ms. Epps apologized to the congregation for embezzling more than \$300,000, according to the Associated Press.

Wayne Farmer, prosecutor for the

Commonwealth of Virginia, told the court that Mrs. Epps took the money over a 10-year period beginning in 1998. He said she told investigators she used the money to pay for school tuition, credit card bills, horseback riding lessons, and her family's annual trip to Florida.

Mrs. Epps faces up to 180 years in prison when she returns to court for sentencing on July 7.

Bishop Jefferts Schori on Church Growth in a 'Post-Christian' Age

When Presiding Bishop Katharine Jefferts Schori arrived in the Diocese of West Texas April 23 for a whirlwind visit, she may not have expected it would begin with a leisurely walk near sunset along a Gulf Coast beach. But a stroll and conversation at the diocese's Mustang Island Conference Center with diocesan Bishop Gary Lillibridge and the Rt. Rev. David Reed, bishop suffragan, were among the few leisurely moments during her stay.

Bishop Jefferts Schori visited several diocesan institutions and participated in two question-and-answer sessions with members of the clergy. The first stop was at Cliff Maus Village, where 260 occupants, of whom half are children, live in a low-income apartment complex. Cliff Maus Village was founded and is operated by several Episcopal churches in Corpus Christi.

In Conversation

The majority of one afternoon was spent with more than 100 clergy and lay leaders who gathered at Church of the Good Shepherd, Corpus Christi, to have a conversation with the Presiding Bishop. She began the discussion by noting the importance of having sufficient time "to see God at work" in each other. She added that the example set by West Texas could teach the broader community that conversation has to do with where one starts.

In the question-and-answer forum that followed a Bible exercise she led, the Presiding Bishop touched on several areas of church life. Asked if she thinks it necessary for a person to be baptized before receiving Holy Communion, she replied that is what the church canons prescribe. "However," she said, "in the ancient church it was all one — baptized and fed immediately." She said this is a conversation that is ongoing, but "clearly our prac-

(Continued on next page)



Kate Cargill/Christ Church photo

Local firefighters follow the choir and acolytes into Christ Church, Woodbury, N.J., for Evensong May 3 in observance of the Feast of St. Florian, patron saint of firefighters. The day included a display of equipment from participating fire departments and a blessing of the fire trucks.

(Continued from previous page)

tice is one must be baptized before receiving communion.”

When asked how she envisions growing The Episcopal Church, Bishop Jefferts Schori pointed out that [with the exception of the Diocese of South Carolina] none of the church’s 100 domestic dioceses have grown in the past 10 years.

“Even in Texas, we are beginning to live in a post-Christian society,” she said. “I think it is a challenge for us to minister to those who don’t speak English, who don’t look like ‘proper Episcopalians.’” She added that we are a “graying” church — 19,000 more Episcopalians die than are born and baptized every year. When asked how she would change that trajectory, she responded that “it has to do with context. We need to change how we do worship. Not many 20-somethings enjoy Baroque music. Martin Luther

wrote hymns to bar tunes. We need to look at the fields that are ripe for harvest outside our doors.”

When there is disagreement, she said, “The church is called to model a different way. Since 2003, it has been who is on which side. Love and care for our neighbors have been overshadowed.

“As Anglicans we are supposed to be able to live in tension,” she said. “We’re not good at it. It’s a hard place to live, but it’s a life-giving place to live. Dealing with the conflict in the midst of it in a gracious way, I think, is the way to go through it.”

Are the core doctrines of the faith up for grabs?, she was asked. “No,” she responded. “I am astounded at some of the things attributed to me. In places I go, I preach the message of Christ crucified and Christ with us. If we disagree about atonement, it’s an opportunity to have a conversation.

“None of us has the fullness of the truth of God,” she added. “That’s why we have a body.”

The next day, at St. Thomas’, San Antonio, about 250 clergy and lay leaders gathered for another conversation with Bishop Jefferts Schori. The gathering began, as had the event in Corpus Christi, with the Presiding Bishop leading the group through the exercise of listening to God say “You are my beloved.”

In the question-and-answer period that followed, the Rev. Jane Patterson, assistant rector at St. Mark’s, San Anto-

nio, said that her parish tries to make decisions carefully and out of a deep knowledge of one another. But at the larger level, “all of the living together is not there. How do we come to wise decisions when we don’t have those conversations?”

Bishop Jefferts Schori said that at the General Convention of The Episcopal Church, “we spend 12 days together and worship happens around small table groups. There is an opportunity for that kind of conversation. In the Anglican Communion, our gatherings are so important. People have that face-to-face encounter.”

The Rev. Jay George, who is planting a church for the diocese in northwest San Antonio, wanted to know how we can “stop spinning our wheels and wasting our time and money” on the hot-button issues and “start reaching out to those who don’t know anything about church.”

“The hot-button issues are a part of our mission,” Bishop Jefferts Schori said, “but only a part. Human sexuality is part of being a creature of God but it’s only a part. The media doesn’t want to cover the good things we do. Episcopal Relief and Development is working in 42 countries and touching 2.5 million lives every year. That does not make the news.”

Asked if her job is overwhelming, she said “Our job is to show up, pay attention, tell the truth, and leave the rest up to God.”

Marjorie George

BRIEFLY...

The Rt. Rev. **E. Don Taylor**, assistant Bishop of New York, will retire in early June to assume a new ministry as rector of the Church of St. Thomas the Apostle in Kingston, Jamaica, the city of his birth. Bishop Taylor was elected Bishop of the Virgin Islands in 1986. In 1994, Bishop Richard Grein invited him to serve as an assistant bishop in New York. He now holds the title of Vicar Bishop of New York City.



Sharon Dawley / Christ Church photo

The entrance to the parish hall of Christ Church, Mena, Ark., sustained the most significant damage. The church itself is the structure to the right.

'Good Day for a Resurrection'

By Susan Loy Lyon

Mary Magdalene may have been the first to see the risen Lord Jesus Christ, but he came to me this year on Easter Day in resurrection truth unsurpassed by any other Easter in my life.

The tomb was Mena, Ark. A horrifying tornado struck there Maundy Thursday night, killing and wreaking unimaginable destruction. The Lord, however, has appeared in the people of this little town, especially in tiny Christ Church — a virtual phoenix from the ashes.

I went to bed late on Holy Saturday, exhausted by the emotions of the Maundy Thursday, Good Friday, and Holy Saturday liturgies at St. Mark's, Little Rock. In addition, I had attended Morning Prayer on Thursday, had been a lector that evening, watched and prayed at the Altar of Repose early Good Friday morning, and was a lector at the Easter Vigil. Most of Saturday was spent preparing for my traditional Easter Sunday "Passover leg of lamb" dinner for family and friends. I was spent.

Mena had been in my prayers during Holy Week, but I wasn't preoccupied with it, because I was living out Holy Week's intensity in my own beloved church some 150 miles away.

Thomas, the oldest of my three sons, is a budding photojournalist who has a passion for jumping into his pickup truck with a chain saw and a camera to help out at any disaster site. He had a different vision for a sacred Easter observance. "Come on, you Christians! Love your neighbors as yourselves this Easter!" he chided in an e-mail to friends and me. "Go volunteer in Mena on Easter!"

I was ambivalent. I love the Easter Eucharist at St. Mark's — the Holy Communion, familiar scripture readings, glorious music, "smells and bells." It is a spiritual high, and I didn't want to miss any of it. But

Thomas' words were on my mind as I fell into bed that Saturday night.

I awoke at 3 a.m. "Good day for a resurrection," I thought to myself. "Should I go, Lord?" "Go," he said. So I got up and laid out my Sunday clothes to celebrate Easter with the people of Christ Church, Mena, and packed my work clothes to help two of my sons and the work crew of 12 they had mustered to caravan to the stricken town. I figured I would meet up with their "relief crew" after church.

At 6:45 a.m., I filled the car with my stuff, grabbed some Easter jelly beans and coffee, and took off with my middle son David in the driver's seat. The heavens were pouring rain, but the Holy Spirit was promising the best was yet to come.

David dropped me off at Christ Church at 10 a.m., and the caravan headed over to the state command center to get a work assignment for the most urgent areas hit by the tornado. I was soaked by the rain. The church seemed icy cold with no electricity. The service wasn't scheduled to start for an hour yet, but there stood Bishop Larry Maze, retired Bishop of Arkansas. "Well, you made it after all!" he exclaimed as he hugged me. Some early-arriving parishioners gave me hot coffee, brewed via a generator one of them had brought. The generator made just enough juice to run the coffee maker and the electric organ. No lights or heat! I changed out of my wet Easter clothes into my work jeans and wool sweater, attired like most of the others.

There were candles and Easter lilies. The church was swept free of glass and debris, the wind-tossed cross outside the building was propped up for the world to see, and people greeted me with kisses or handshakes as they arrived. The service was gloriously, unabashedly joyful. Even the rain subsided a bit as Bishop Maze spoke to us of the proof of our Lord's resurrection in the midst of personal or collective disaster. "The proof is on our side," he declared repeatedly. "It is all around us."

After the service, several widows invited me to lunch at one of the few eateries in Mena that had electricity — a Mexican restaurant. It was full of electric company linesmen in coveralls, volunteers, and townspeople. Cheese enchiladas for Easter! Somehow it tasted as good as lamb. Misery had "passed over" these people. And I pondered: Christ told us to minister to widows and orphans, but here they were sharing the communion of the resurrection with me.

After lunch, I thought I'd better find Thomas, David, and their friends and get down to resurrection "work" of a different nature. It was hard to get to them, even though my cell phone and GPS pinpointed their location. National Guardsmen, electrical trucks, detours, and debris made Mena look like a war zone. Christ Church is located on Church Avenue, along with the Baptists, Methodists, Presbyterians, and other churches. Miraculously, the Episcopalians, though their church was damaged by the wind, didn't seem to sustain as much destruction as their neighbors. My heart is with them.

When I finally found our "relief crew," they were cutting down trees and limbs and hauling off debris around an elderly woman's gas line. We worked that neighborhood and then returned to the command center, where volunteers offered

food and sent us to another storm-ravaged area.

The rain resumed. Our efforts seemed minor compared to the amount of work that needed to be accomplished. We were muddy, sore, scraped and bruised, but persistent. The guys worked the chain saws; the girls carried off the wooden remnants. "Who needs the gym when you can do this?" one girl quipped. We all laughed amid the ruin, as we really yearned to weep for the people for whom we worked.

As it grew dark, an SUV appeared from nowhere. A few women from town had

brought us hot spaghetti, cooked carrots, sodas, bananas, and water. Manna from heaven. The rain picked up. It was time to leave. I was exhausted in a good way and proud of my sons and their friends.

Mena has suffered much. Its residents need whatever we can give them: our prayers, our money, our time, our hands. They are more than grateful. The parishioners of Christ Church urged me over and over, "Come back!" I will in one way or another.

I have had my own dark but holy weeks of suffering. Without them, I don't think I would experience the joy of redemption, of healing, of resurrection. I have seen Christ in the faces of Mena, Haiti, Mexico, Israel, our local hospitals — faces wearied sometimes and strong at others. I hope they have seen him in me. Resurrection is at hand all around us. As Bishop Maze proclaimed this Easter, "We have the proof!" □

Susan Loy Lyon is a dentist and a member of St. Mark's Church, Little Rock, Ark.

*The church
was swept
free of glass
and debris,
the wind-tossed
cross outside
the building
was propped up
for the world to see . . .*

*There were candles
and Easter lilies.*

Clear and Coherent Voice

I receive the news of the Rev. Peter Toon's death [p. 15] with sadness for his passing, but gratitude for his scholarship and witness. Happily his significant body of work remains from which all of us can benefit. He was one of a few voices who showed us a way forward as we seek to rediscover our true Anglican identity.

Most of us began our theological studies looking forward at a time when our Episcopal tradition was seeking to move ahead in fresh and exciting ways. The world of the past where The Episcopal Church was locked into the old ways represented by the 1928 prayer book seemed archaic, if not ossified. For the most part, we were thrilled to be able to move ahead with the new prayer book. After all, wasn't it the fruit of an ecumenical liturgical renewal movement that took us farther back to our roots, thousands of years before the time of Cranmer? Voices like those of the Prayer Book Society seemed to us strangely irrelevant and dated.

But, as people like Dr. Toon pointed out so clearly, the whole discussion is about so much more than whether this prayer book or that, this liturgy or that, is better suited for our day. The discussion needs to be about what it means for us to say in our ordination vows that we will be "...loyal to the doctrine, discipline, and worship of Christ as this Church has received them..." (BCP, p. 526).

In our day there are competing voices for what it means to be true to our Anglican heritage. Furthermore, this struggle within our own Anglican tradition is set within the context of a titanic struggle within all of contemporary Christianity. This struggle represents many things, but chief among them is an identity crisis of the first order. Who are we? Answering this question provides us with the foundational presupposition that will determine where we wind up at the end of the day.

We can discover, understand, and accept the historic Anglican way, which Dr. Toon

was fond to call Reformed Catholicism, when we delve into a study of the Anglican formularies and holy scripture.

These include the following: 1. The Thirty-Nine Articles of Religion, 2. the classic Book of Common Prayer (those in the direct lineage with the prayer book of 1662 which became, and remains so today, the standard edition for the Anglican Communion), 3. the Ordinal (the form and manner of making, ordaining and consecrating bishops, priests and deacons), and 4. the holy scriptures of the Old and New Testaments.

Peter Toon, apart from all of his idiosyncrasies and limitations, understood what the present struggle is really all about. If we are to understand what it means for us to be Anglicans, then we must return to our roots and become immersed in them. It is only then that we can develop the theological and spiritual sensibilities that will enable us to provide a cogent and credible critique of the present struggle in which we find ourselves within the church.

If there are those, and there seem to be many, who wish to forge ahead with a

new and progressive understanding of what it means to be Anglican in our day, at least people like Dr. Toon have provided a clear and coherent articulation of the historic Anglican way from which this new generation is consciously departing. But most importantly, he provides those of us who are troubled by this new direction with some clear understanding of where our work needs to be focused as we join the fray in following the Anglican way in the new millennium.

Rest eternal grant to him, O Lord;

And let light perpetual shine upon him.

May his soul, and the souls of all the departed,

through the mercy of God, rest in peace. Amen

Our guest columnist is the Very Rev. W. Donald Lyon, rector of St. Barnabas' Church, DeLand, Fla.



Peter Toon, apart from all of his idiosyncrasies and limitations, understood what the present struggle is really all about.

Did You Know...

According to the findings from the 2008 Faith Communities Today survey, the median rector or vicar is 58 years old and was called to the present ministry in 2004.

Quote of the Week

The Rev. Leon Burke, associate curate at Church of the Resurrection, Hamilton, Ontario, Canada, to a reporter from *The Hamilton Spectator* on his parish: "There's more than one tree in the woods, and if we're kind of fruity that's fine."

The Religiously Unaffiliated

Not long after the publication of two surveys that revealed discouraging trends in the church-going habits of Americans [TLC, March 28], we have another poll that should be of interest to diocesan and parish leaders. This one, conducted by the Pew Research Center's Forum on Religion and Public Life, explores why Americans change their religious affiliation. The survey is a follow-up to the U.S. Religious Landscape Survey published by Pew a year ago, and is based on more than 2,800 callback interviews with people who have changed their religious affiliation.

Of particular concern in this study is the segment that revealed they now have no religious affiliation. Their responses varied greatly, but many of those who left their churches indicated they did so because they stopped believing in the teaching of the faith of their childhood. Some cited disillusionment with religious people and institutions as reasons for their disaffiliation. Many cited deep dissatisfaction with organized religion, and said it depends too much on a set of rules. Some said religious people were too "hypocritical, judgmental or insincere."

While it is discouraging to ponder that a growing number of people have no religious affiliation, the poll's findings aren't all bad. For example, about 40 percent of the unaffiliated respondents said religion is at least somewhat important in their lives. Many of those in that category indicated they still hope to find a suitable religious home.


Church leaders have long known that denominational loyalty has become less of a factor in this country. People leave churches for a great variety of reasons — poor preaching, lack of parking, unsatisfactory educational programs, style of worship, and many others. These facts and the results of the Pew study emphasize the changing religious landscape in this country. The response of church leaders to these changes ought to be a major emphasis during the next decade and well beyond.

Unity Lacking at ACC Meeting

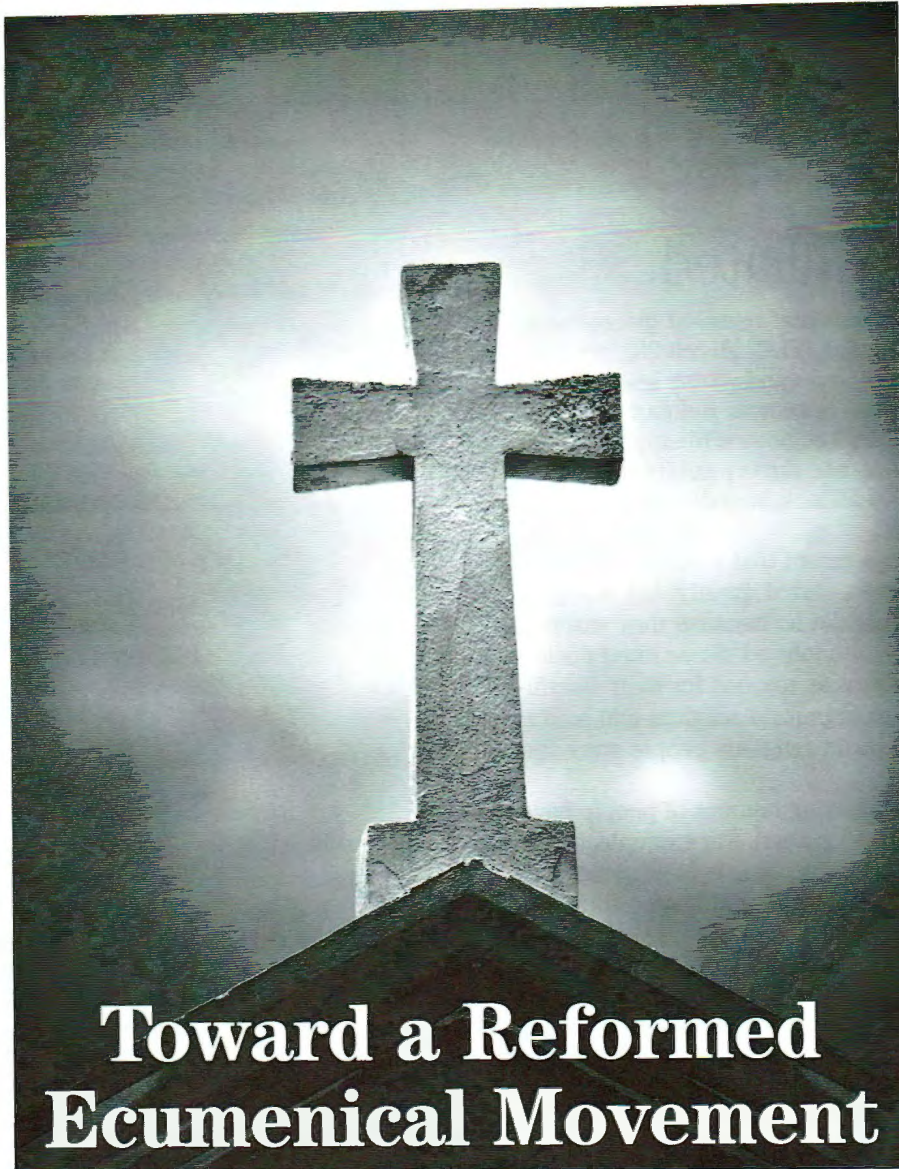
As the Anglican Consultative Council [ACC] moved slowly through the early days of its meeting in Kingston, Jamaica [p. 5], it became clear very quickly that the chances of making progress toward healing the rift that has divided the Anglican Communion were slim. First Archbishop Drexel Gomez of the West Indies delivered a strong address in which he said there could be "clear breaks in the Communion following this meeting." The next day, a dispute broke out when the presiding officer ruled a delegate from the Church of Uganda could not be seated because he was a product of cross-border incursions by Ugandan Anglicans into the United States.

These events took place before the ACC began to discuss the proposed Anglican Covenant — surely the most controversial of the topics on its agenda. Even before delegates began to talk about the covenant, there was division, with some provinces in favor of the concept and others, particularly the U.S. and Canada, seemingly against any sort of covenant, at least for now.

The matter of a covenant is far more complicated than whether to have one. Despite the Archbishop of Canterbury's support for a covenant, there is no prevailing opinion whether it should be acted on quickly, whether it could administer discipline, whether entire provinces (or dioceses) should ratify it, or even what it should include. As of this writing, proponents of the covenant had a long way to go.



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Toward a Reformed Ecumenical Movement

READER'S VIEWPOINT

By Mary Reath

I caught a new vision of the ecumenical movement in January. It was at a conference called "Receptive Ecumenism and Ecclesial Learning" at the Centre for Catholic Studies, at Durham University in northern England. The event promised:

"The conference will gather, by invitation, a mix of 200 church leaders, theologians, ecumenists, ecclesial bureaucrats, social scientists, organizational experts, and local church practitioners to spend four days and nights living, praying and studying together ... in pursuing the self-critical ecumenical question — 'What can we and what need we learn with creative integrity from our others?' and especially to explore the on-the-ground relevance of Receptive Ecumenism."

It sounded good, but I wondered what innovative thinking could possi-

bly come from attempts to reinvigorate the 100-year-old movement that seeks the full visible union of the thousands of very different complex social groups called churches.

So what happened? Did that intense outpouring of papers and thinking and conversation — from participants gathered from four continents and 18 countries — that was intended to provoke fresh ideas get anywhere?

It did for me, and in a large way. I realized that instead of fretting about what the ecumenical movement has not accomplished, the time is right to celebrate what it has done, to build on some of its successes, and to set in motion a new phase. The ecumenical movement is in tune with the great, historical transition period in which we live, as a changing world order establishes its forms, in finance, technology, governance and, yes, Christianity.

Based on the many agreed documents and firm friendships, the initial phase of the ecumenical movement —

we could call it the friendship-building and legal phase — has, against all odds, succeeded. Beginning with common baptism, we should recognize that "water is thicker than blood," and celebrate it.

First, let's celebrate the fact that previously unimaginable barriers have been broken down and firm relationships are in place. Ecumenical friendships are real and treasured.

Second, there is a wealth of agreed theological statements to be studied. Granted, some are densely argued, but aspects of them are not impenetrable, and parts are quite beautiful. They're an excellent way of examining the breadth of Christian experience and thought, and they have demonstrated some of the incontrovertible elements of shared faith.

For example, very few Christians today disagree about the meaning of baptism. In Durham, Metropolitan Kallistos Ware reminded us that we are not baptized into a particular church or denomination. Christians may have differing views on when it should occur, but just about all agree on what it signifies.

So how might a reformed ecumenical movement be manifest in ways that would interest and serve churches today?

1. We need always to be clear and to emphasize that it is a unity in diversity that is the end goal. As Pope Benedict XVI explained on Jan. 25, 2009:

"In the legitimate diversity of varying positions we must seek unity in the faith, in our fundamental 'yes' to Christ and to his one Church. And thus diversity will no longer be an obstacle that separates us, but a richness in the multiplicity of expressions of the shared faith."

The differences should be widely examined and studied, but far more unites than divides, and all churches are built up when the commonality is emphasized.

2. The churches have similar challenges. There is much they can learn from each other.

While it may not always appear so, all mainline Western churches are grappling with similar questions, and

these are not going to go away anytime soon. Whether Anglican, Lutheran, Roman Catholic or Presbyterian, they have aging church-going populations that are not replicating themselves, a loss of confidence in those in authority, intense internal disagreements regarding human sexuality and morals, and a diversion of energies and resources into managing these issues.

Of course there are some exceptions, but statistically whether liberal, moderate or conservative, Episcopalian, Presbyterian or Roman Catholic, our children have voted with their feet. They're not in church.

3. Ecclesial learning. The ecumenical movement can now be situated where it should be, squarely in the middle of the local church, as an exciting center of cross-Christian education, conversation and renewal, a place of learning, discussion, advocacy and testimony, but above all education. We should be in each other's churches, explaining who we are, sharing ashes, singing Christmas carols, and renewing baptismal vows.

Educational ecumenism may bring a changed psychology of acceptance, a recognition that we share enough theologically and practically to do more together. This may lead to joint work in social justice, a deeper interest in comparative theology, work on inter-religious dialogue, and a greater understanding of Christian identity, but it is time to be learning about each other.

It will likely start when the grass-tops (church leaders and bishops) see the need to emphasize their friendships and encourage the grassroots (local churches) to mend fences, to get to know each other, and to teach that there is no excuse for not doing as much as they possibly can together.

It is risky, and there will be misunderstandings and mistakes, but that's OK. There is no clear trajectory or certain success here. It will require leadership, sensitivity and steadfast commitment, but the goal is rooted in a firm biblical mandate.

For Christianity's sake, I want to urge two things:

Establish an Ecumenical Hall of Fame. Recognize and celebrate the people and accomplishments of Phase 1. Ancient and high barriers have fallen, and in spite of the well-known questions and problems, theological dialogue is actually making progress and the friendships at the top are real.

Start Phase 2. Take a page from the leaders at the top: Begin building friendships and education at the local level.

We should have local, national and international groups that meet regularly, engaging the best educators to introduce these theological documents, and then share information about successful projects. We also can do more to build the types of friendships that are now common in Rome, Canterbury and Geneva. I am assuming a continuation of the impor-

tant work of ecumenical theology. But, in all likelihood, full visible unity needs the local church and its organic drip, drip, drip of many small and large imaginative encounters.

It is misguided and wrong to do nothing together just because we can't do everything (share communion) together. Let's take a lesson from a conversation attributed to a 20th-century Frenchman:

"The Frenchman says to his gardener, 'Could you plant a tree?' The gardener says, 'Come on, it's going to take 50 years before you see anything out of that tree.' The marshal replies, 'It's going to take 50 years? Really? Then plant it this morning.'" □

Mary Reath is the author of Rome & Canterbury, The Elusive Search for Unity (Rowman & Littlefield). She serves on the Anglican Roman Catholic Dialogue in the U.S. (ARC/USA).

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

LETTERS TO THE EDITOR

'Direct Witness'

Those who favor an Anglican Covenant should heed what Dr. Alec Vidler said in his Hale Lectures concerning the teaching of F.D. Maurice in the 19th century:

"He maintained that the English Church, so far from being a competitor in the provision of religious systems, was a witness to man's deliverance from them ... his teaching points us away from the rivalry of human systems to the principles which underlie them and to the divine society in which they are reconciled, away from past masters in divinity to the light that lightened them and that lightens every man, away from parties with their peculiar opinions to the all-embracing Church and its ground in the universal Name of the Father and the Son and the Holy Ghost.

"...Maurice believed that the English Reformation ... had followed a course that enabled the English Church, and the Churches stemming from it, to bear a singular and direct witness to the kingdom of Christ."

Do we want to regress?

*(The Rev.) Donald A. Stivers
Santa Barbara, Calif.*

Mutual Commitment

I would like to offer my respect and thanks to the Rev. Daniel R. Heischman for his articulate article concerning school/parish relationships [TLC, April 19].

I want to build on his statement that "There is still time to discover what we all know lies at the heart of any good relationship — the coming together of two very different worlds, mutually committed to a common life and to each other." The mutual commitment needs to include more than a "common life" and "each other." This commitment needs to include "to seek and serve Christ in all persons, loving your neighbor as yourself" (the Baptistal Covenant BCP, p. 417).

When this commitment is at the
(Continued on next page)

LETTERS TO THE EDITOR

(Continued from previous page)

heart of any relationship, the possibility of success is always enhanced. So too with relationships between school and parish. It is my prayer and hope that when our work in school and parish is begun, continued and ended in the spirit of Jesus Christ, that we will then have Anglicanism at its very best.

*(The Rev.) Alison Carpenter Lucas
St. Andrew's Episcopal School
Saratoga, Calif.*

Shipwreck Inevitable

At last a report which has the courage to be honest about the state of the church [TLC, April 26]. Unless a correct diagnosis is given, how can there ever be a cure? Will the current Episcopal leadership accept that diagnosis or will it continue in denial?

For years the church has been like the Titanic, heading straight for an ice-

berg. From time to time there have been signs of mutiny on board, so we have obligingly gone about rearranging the furniture on deck. In more recent years, we have decided that some more radical measures are needed to lighten our load, so we have thrown some of those onboard overboard. Recently, there have been many who have decided to jump ship before the inevitable shipwreck happens.

Will our present leadership wake up to the fact that a fundamental change of direction is needed? Sadly, I fear that under our present Presiding Bishop and president of the House of Deputies the hard questions will continue to be avoided or go unanswered. The news from recent diocesan conventions has not been heartening. It seems as if this year's General Convention will be only business as usual.

*(The Rev. Canon) Brian C. Hobden
Las Cruces, N.M.*

'Open Altar'

In response to the editorial, "Hospitalable, but not Canonical" [TLC, April 26], I wish to share that I too have struggled with the tension between trying to be faithful to the canons and also wishing to be inclusive and hospitable.

It occurred to me recently that we can perhaps do both by offering an invitation: "This is the altar of the Lord and all are welcome — those who are baptized to receive the sacrament of communion and those who are seekers to receive God's blessing through the Church." Until the time comes when canonical changes are made, this may help us to be mindful that we offer an "open altar," if not "open communion." We can all be gathered at the same table even if our diets and nutritional needs vary spiritually.

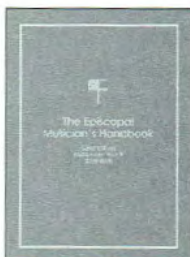
*(The Rev. Canon) Stephen Askew
Diocese of East Tennessee
Knoxville, Tenn.*

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— Keith Shafer, Director of Music at St. Paul's Episcopal Church in Augusta, GA and faculty member of the Sewanee Church Music Conference.



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Appointments

The Rev. **Sara Ball-Damberg** is rector of Prince of Peace, 1200 N Salem St., Apex, NC 28001-4934.

The Rev. **Sally M. Brower** is associate at St. Martin's, 1510 E 7th St., Charlotte, NC 28204.

The Rev. **Ryan Hall** is rector of St. Paul's, 726 6th St., Brookings, SD 57006.

The Rev. **Scott Allen Seefeldt** is rector of Trinity, 111 6th St., Baraboo, WI 53913.

The Rev. **Gina Walsh-Minor** is rector of Trinity, North and Forest Avenues, Cranford, NJ 07016.

The Rev. **Catherine Wright** is rector of St. Andrew's, 300 Third St., Elyria, OH 44035-5693.

Deaths

The Rev. **Peter Toon**, 70, longtime president of the Prayer Book Society of the U.S.A., and author of many books, died April 25 in San Diego, CA, following a long illness. He suffered from amyloidosis during the past year.

Dr. Toon was born in Yorkshire, England, and educated at King's College, London, University of Liverpool, and Oxford University. After teaching religious studies at the college level, he was ordained deacon and priest in 1973 in the Diocese of Liverpool. Since then he served as a parish priest in both the United Kingdom and United States, and taught in theological seminaries in both countries. He wrote frequently, having had more than 25 books published along with various booklets, essays and articles. He edited *Home Words* in England and *The Mandate*, newsletter of the Prayer Book Society, in this country. Dr. Toon was committed to the Anglican way as Reformed Catholicism, and to the importance of the historic formularies. He is survived by his wife, Vita, and a daughter, Deborah.

Violet M. Porter, 83, former book editor of *THE LIVING CHURCH* and the widow of the magazine's former editor, died April 26 in Southport, CT, following a long illness.

Mrs. Porter was born in Oneonta, NY. She graduated from Syracuse University. Following her marriage to the Rev. Canon H. Boone Porter, she resided in various communities, including Hartford, WI; Southport, CT; Cuttyhunk Island, MA, and at Roanridge, MO. While Canon Porter was editor of *THE LIVING CHURCH* during the 1980s, she was the magazine's book editor. Mrs. Porter was a member of many religious, civic, and cultural organizations, including the Society of the Companions of the Holy Cross. She is survived by her children, Charlotte, of Island Grove, FL; H. Boone III, of Center Sandwich, NH; Gabrielle Dennison, of Boston; Clarissa, of Fairfield, CT; and the Rev. Nicholas, of Southport.

The Rev. **John Hartshorn Thomas**, 85,

of Newtonville, MA, died March 12.

Born in Augusta, ME, Fr. Thomas was a graduate of Yale University and Episcopal Divinity School. He was ordained in the Diocese of Washington, as deacon in 1949 and priest in 1950. He was deacon-in-charge, then priest-in-charge of All Saints' Church, Oakley, and St. Andrew's, Leonardtown, MD, 1949-52; rector of Emmanuel, Weston, CT, 1952-66; and priest associate of St. John's, Newtonville, since 1966. Fr. Thomas is survived by five sons, William, James, Peter, Benjamin, and Alan; two daughters, Martha and Bethany; 18 grandchildren; and four sisters, Helen, Elizabeth, Mildred and Margaret.

The Rev. **Allan N. Zacher, Jr.**, 80, priest, psychologist, teacher and lawyer, died April 2 at his home in Town and County, MO, of colon cancer.

A native of Decatur, IL, Fr. Zacher was raised in Clayton, MO. He served in the Army, then graduated from Washington University (MO), Virginia Theological Seminary, and Eden Theological Seminary. He was ordained deacon and priest in 1955, then was curate at Truro Parish, Fairfax, VA, 1955-58; vicar of Grace, St. Louis, 1958-63; and priest-in-charge of St. Thomas', Glen Carbon, IL, 1991-95. He founded the Pastoral Counseling Institute in St. Louis, and served as its director from 1960 to 1991. He also organized the American Association of Pastoral Counselors. He was an assisting priest at St. Peter's, Ladue, MO, before he had a stroke in 2007. Dr. Zacher is survived by his wife, Deborah; three sons, Allan II, of Lake Junaluska, NC, Mark, of Ashland, MO, and John, of St. Louis; three granddaughters; and a sister, Martha Bates, of Albuquerque, NM.

Other clergy deaths reported by Church Pension Fund:

| | | |
|-------------------------------|-----------|----------------------------|
| William D. Kellner | 81 | Lafayette, LA |
| William S. Kingman | 79 | Orlando, FL |
| Robert F. Kirchgessner | 92 | Chagrin Falls, OH |
| Ralph B. Krueger | 85 | Center Moriches, NY |
| Ronald E. Marlow | 72 | Austin, TX |
| Robert L. Miller | 84 | Canton, MI |
| Edward J. Morgan | 82 | Charleston, SC |
| John C. Parker, Jr. | 76 | Pittsburgh, PA |
| Frederick D. Scheider | 87 | Nashville, TN |
| Robert B. Smith | 74 | Dallas, TX |
| Christine Tremaine | 55 | West Orange, NJ |

Corrections

The names of two photographers were listed incorrectly in recent issues. The correct names are: Cindy Ford, photo accompanying a story about the reorganizing synod of the Diocese of Quincy [TLC, April 26], and Russell Powell, photo accompanying a story about the GAFCON primates' council in London [TLC, May 10].

Next week...

The Day of Pentecost

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BOOKS

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

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

SCHOLARSHIP

SCHOLARSHIP: *Episcopal Campus Ministry at Purdue* will offer one \$1,000 scholarship to a qualified Episcopal first-year student enrolling at Purdue fall 2009. E-mail us at sheep@goodshep.org to receive an application.

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FULL-TIME RECTOR: *St. Thomas Church, Menasha, WI.* Spiritually alive program-sized church seeks an experienced, full-time rector who will join us in ministry. The selected candidate will be pastoral, partner with us in mission, have a strong commitment to youth and children, preach biblically based sermons, and encourage spiritual growth for all ages. We are a part of the Diocese of Fond du Lac located in Menasha, WI. Menasha is a part of many small and large communities that make up the Fox Cities area with a total population of 375,000, yet it still retains the charm of small-town living. We invite interested candidates to view our website, www.stthomaswi.com, for more information about St. Thomas and to view our parish profile. A DVD is also available. Resumes and CDO profiles should be submitted by July 20 to Anne Peterson, Search Committee Chair, St. Thomas Church, 226 Washington St., Menasha, WI 54952.

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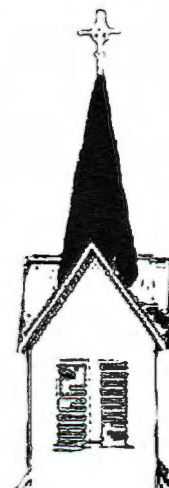
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 4 (1S, Oct-May) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
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GRACE CHURCH 98 Wentworth Street (843) 723-4575
 Website: www.gracechurchcharleston.org
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

CHARLESTON, SC

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

MILWAUKEE, WI

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

LUTHERAN

BORON, CA

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

MOJAVE, CA

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

To place a church directory listing,
 contact Amber Muma at
amber@livingchurch.org

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.