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## THIS WEEK

### News

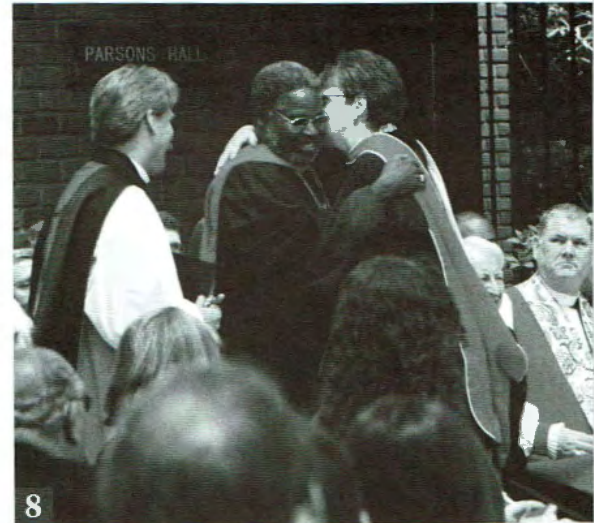
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SUNDAY'S READINGS

**Faith and Anxiety**

*'Why do you make a commotion?' (Mark 5:39)*

**Pentecost 4 (Proper 8B), June 28, 2009**

**BCP:** Deut. 15:7-11; Psalm 112; 2 Cor. 8:1-9, 13-15; Mark 5:22-24, 35b-43  
**RCL:** 2 Sam. 1:1, 17-27 and Psalm 130 or Wisdom 1:13-15, 2:23-24 or Lam. 3:21-33 or Psalm 30; 2 Cor. 8:7-15; Mark 5:21-43

When Jesus came to the house where the young girl died, he denied her death and the people laughed at him. Sometimes it can be that way for us, too. Even in the face of the help that we need — when the offer is placed squarely before us — we laugh and turn away in scorn instead of welcoming the relief that is available.

Jesus asks the people, "Why do you make a commotion?" (Mark 5:39). That question could just as easily be posed to any of us. Instead of being still to receive, and listening to learn, we make a commotion. We fill the situation with our own static and turmoil because we can't imagine how any solution beyond our abilities is possible. How could anything happen that we haven't controlled, and understood?

Sometimes the commotion is just a cover-up for our anxiety. Anxiety can mean wringing our hands over things that can't be changed, or worrying about things that haven't happened and may never happen. Anxiety can mean getting lost in the negative possibilities and worst-case scenarios. Anxiety can waste a lot of energy and time. It's not good for our spirit or our body. And it can be a great distraction from the work of ministry.

The most destructive thing about anxiety is that it focuses our atten-

tion on us instead of our Lord. Our anxiety is all about ourselves, our self-concern, and need for control. It's all about what we think we need to feel better. It's all about putting things back into our own hands so we can have our own way. But that's not what we need. The real antidote for anxiety isn't getting our way. It's not about us seizing control of a dynamic situation that we can't predict or manipulate. The real antidote for anxiety is trust.

We need to trust in our Lord's presence with us. We can trust that our situation is in God's hands, so we don't need to grasp desperately with our hands. We can trust in God's love and power, so we can relax and let go of anxiety. We can be still and listen for God's invitation to us.

Jesus is beyond our understanding, and beyond our control. But he is not beyond us. His offer of help is available, and he can do wonderful things. He can bring life out of death. Not just for the little girl many years ago, but for us. In the midst of our disappointments, losses, and fears, Jesus can find the life and bring it into the open. But we need to receive his gift. We must not block it with our own static, or commotion. As we open our hearts to our Lord, we can share the new life he offers.

**Look It Up**

See Edwin Hatch's hymn text, "Breathe on me, breath of God" (Hymn 508).

**Think About It**

Have you ever created a commotion? How did you get beyond the commotion? What help did you receive? How have you found God present in times of crisis?

**Next Sunday**

**Pentecost 5 (Proper 9B), July 5, 2009**

**BCP:** Ezek. 2:1-7; Psalm 123; 2 Cor. 12:2-10; Mark 6:1-6  
**RCL:** 2 Sam. 5:1-5, 9-10 and Psalm 48 or Ezek. 2:1-5 and Psalm 123; 2 Cor. 12:2-10; Mark 6:1-13

**Orthodoxy**

**Evolving Tradition**

By David N. Bell. Cistercian. Pp. viii + 241. \$29.95. ISBN 978-0-87907-228-5.

Author David N. Bell has a simple explanation of the purpose of this book. "I have tried to make it a reasonably wide-ranging account of modern Orthodox beliefs primarily for non-Orthodox readers," he writes in

the informative Introduction. Several other books published in recent years seem to have the same purpose, but Bell, professor of religious studies at a Canadian university, goes beyond that. He examines various beliefs and attitudes common in

the West and discusses whether they can be accommodated to traditional Orthodox teaching.

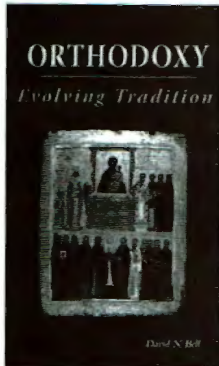
Prof. Bell explains why Orthodox priests have beards, why most churches do not use organs, why the icon of Christ the Pantocrator looks so severe, why women are not ordained, why purgatory is not believed, and other matters.

The author seems familiar with Anglicans, and mentions Episcopalians and/or Anglicans frequently. One noteworthy inclusion is the remarks made by Archbishop George Carey at the Lambeth Conference of 1998, when he spoke about sex being confined to marriage of husband and wife. Bell writes that the Orthodox would agree.

One of the strongest parts of the book is its final chapter — "Orthodoxy: Principles and Problems." It is a summary of the preceding 15 chapters, an appreciation of the strength of this faith, and an honest portrayal of its difficulties.

Anyone who has even a remote interest in Eastern Orthodoxy should find this a helpful book. While it handles some heavy topics, it's not difficult to understand. David Bell has accomplished what he set out to do.

*David Kalvelage*



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## Land Purchased for Headquarters of the Episcopal Church Archives

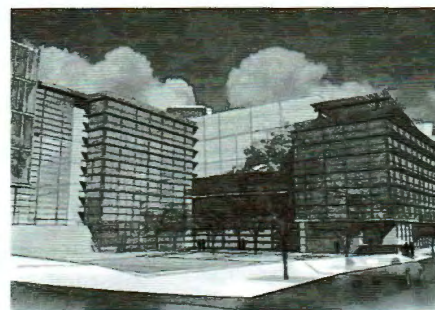
The Episcopal Church has paid \$9.5 million for a block in downtown Austin, Texas, where it plans to build a facility to hold the Archives of The Episcopal Church and provide space for meetings, exhibits, research, and other purposes.

Funds for the purchase were borrowed against the church's endowment. The cost of the project, still in the planning stage, is estimated to be \$40 million. Plans include a church-wide capital campaign starting next year to repay the loan and pay for construction of the new facility, said Mark Duffy, canonical archivist and director of archives, who was interviewed by the *Austin American-Statesman*.

"The idea is to build something that will be a visible presence for the Episcopal Church in the community, as well as a place where church members and the public can explore issues of vital importance to the church today," Mr. Duffy said.

The archives are the official repository for the church's papers, electronic records, photographs and other historical material. The collection is now dispersed among three locations in Austin, including the offices on the campus of the Episcopal Seminary of the Southwest, and in New York City.

Plans for the new facility, which include retail space on the street level, will enable the archives to be consoli-



Studio 8 Architects, Austin

A sketch of the facility planned for Austin.

dated at one location. The added space also will permit the archives to provide storage for the historical records of dioceses and congregations, Mr. Duffy said.

## Bishop Gulick Extends Term as Provisional Bishop in Fort Worth

The Rt. Rev. Edwin F. Gulick, Jr., has agreed to extend a six-month term as provisional Bishop of the Diocese of Fort Worth in The Episcopal Church until at least the conclusion of the diocesan convention scheduled for mid-November, according to a statement from the diocese.

The original agreement called for Bishop Gulick to remain as provisional bishop until the conclusion of General Convention in mid-July. In addition to serving as provisional Bishop of Fort Worth, Bishop Gulick also continues as Bishop of Kentucky,

a position he has held since 1994. He has been dividing his time between the two dioceses.



Bishop Gulick

"I think we're at the point in the recovery of the [Fort Worth] diocese that to change leadership now would be a real distraction and a real interruption of the trajectory of renewal that we're on," Bishop Gulick said in a recent interview in *Episcopal News*, the offi-

cial source for news about the Diocese of Kentucky.

"They need to be recovering their vision about how to be the Episcopal Church. They don't need to be spending their energy on who the bishop is," he said.

Because of his dual role, Bishop Gulick has two votes in the House of Bishops. To accommodate his dual episcopacies while at General Convention, Bishop Gulick has arranged for the Fort Worth and Kentucky diocesan deputations to be seated next to each other.

## Bishop Robinson: No Clergy Permission to Perform Same-Sex Weddings

Contrary to a published report, the Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, said he has not given permission for diocesan clergy to perform same-sex marriage ceremonies. New Hampshire Governor John Lynch signed legislation June 4 that made the state the sixth to legalize same-sex marriage.

The website of the North Andover, Mass., *Eagle-Tribune* newspaper had quoted the Rev. Carolyn Stevenson, rector of St. David's Church, Salem,

N.H., as saying that Bishop Robinson had changed his policy with the new law, giving pastors "the option of performing a religious blessing or a regular marriage ceremony" and that she would choose to marry the couples.

"She totally misrepresented [Bishop Robinson's] position and the bishop has spoken with her about this," said Paula A. Biber, executive assistant to Bishop Robinson. Ms. Biber is the diocese's contact person for information about permission to officiate at weddings in

Episcopal churches in the state.

In a statement published on the Diocese of New Hampshire's website, Bishop Robinson explained that the current policy is that "any civil union is to be presided over by a secular magistrate of the State and not, by our clergy. When pastorally appropriate and only if the clergyperson is so inclined, may the church's blessing of that union be offered."

Civil marriage of same-gender couples becomes legal Jan. 1, 2010.

## Unofficial Tallies Don't Favor Consent in Northern Michigan

It seems to be mathematically impossible for the Rev. Kevin Thew Forrester to receive the necessary consents to his election as Bishop of Northern Michigan, unless a significant number of standing committees of dioceses change their votes before the deadline. It also appears increasingly unlikely that the bishop-elect will receive a majority of consents from bishops with jurisdiction. Consent from both is canonically required for the consecration to take place.

Frank Lockwood, religion reporter for the Arkansas *Democrat-Gazette*, has been contacting diocesan standing committees and maintaining a tally at Bible Belt Blogger, an internet website he maintains. In a posting June 4, Mr. Lockwood reported that 56 of the 112 standing committees of The Episcopal Church had voted to withhold consent to the consecration, scheduled for Oct. 17 in Marquette, Mich.

The 120-day consent period concludes July 19 for standing committees and July 25 for bishops, and no official announcement will be made until either after the expiration of the deadline or the person receives the required number of consents, according to the Rev. Canon Charles Robertson, canon to the Presiding Bishop. Canon Robertson added that it is permissible for standing committees and bishops with jurisdiction to change their votes prior to the deadline.

### Bishops' Votes

Consent among the bishops appears equally problematic, according to information compiled by Gregg Griffith, who maintains Stand Firm, an internet blog dedicated to Anglican news and opinion. Mr. Griffith reported on June 4 that 14 bishops, or slightly less than 14 percent of the total, have consented to the election to date and 39 bishops have voted against the consecration. There are currently 102 bishops with jurisdiction.



David Sadd/Jubilate Deo photo

Panelists at a leadership forum in the Diocese of South Carolina offer tips on how to make the church more missional. They are (from left) the Rev. Al Zadig, rector of St. Michael's Church, Charleston; the Rev. Rick Luoni, rector of St. George's, Summerville; the Rev. Wilmot Merchant, rector of St. Stephen's, North Myrtle Beach; and the Rev. Andrew O'Dell, rector of St. Matthew's, Darlington. More than 200 clergy and lay leaders attended the event at Pawleys Island, May 31 to June 2. Reggie McNeal, author and consultant for Leadership Network, was keynote speaker.

## ERD Responds to Renewed Violence in the Congo

Episcopal Relief and Development (ERD) is partnering with the Diocese of Bukavu in the Anglican Church of the Congo after renewed violence between government and rebel forces in the Democratic Republic of Congo caused massive displacement in the eastern part of the African country.

According to the Rt. Rev. Bahati Bali-Busane Sylvestre, Bishop of Bukavu, the rebel soldiers have focused their attacks on civilians in the form of rape and murder. An estimated 7,000 families have been forced to flee their homes in the city of Goma

and surrounding areas. The majority of the evacuees are women and children, many of whom are vulnerable to disease and malnutrition made worse by the poor sanitation and crowded conditions in the camps.

In partnership with the Diocese of Bukavu, ERD is providing food and sanitation supplies.

"The threat of attack persists in the regions surrounding Goma, and it is uncertain when families will be able to safely return to their homes," said Janette O'Neill, senior director of Africa programs for ERD.

## Bishop Walker Takes Leave of Absence

The Rt. Rev. Orris Walker, Jr., Bishop of Long Island since 1991, began a leave of absence June 1 because of health issues. The leave will continue until Nov. 14, the day he previously announced as his resignation.

Assuming sufficient consents are received, Bishop Walker is to be succeeded by the Rev. Lawrence Provenzano, who was elected Bishop Coadjutor of Long Island on March 21.

Bishop Walker will represent the diocese at General Convention, and plans to serve as one of the co-consecrators at Fr. Provenzano's consecration in September. He also will preside over the diocesan convention, which adjourns Nov. 14.

Prior to his leave of absence, Bishop Walker appointed the Rt. Rev. David Joslin, Bishop of Central New York, 1992-1999, as an assisting bishop.



Sean T. McConnell/Pacific Church News photo

The Rt. Rev. Sebastian Bakare, Bishop of Harare (Zimbabwe), and his wife, Ruth, embrace after receiving honorary doctorates from the Church Divinity School of the Pacific, Berkeley, Calif., May 22. The Church in Zimbabwe and its clergy face daily persecution from the government of dictator Robert Mugabe. The former bishop, Norbert Kununga, a close ally of President Mugabe, was deposed after he tried to form his own province.

## Pasadena Church Refrains from Civil Marriages

The Rev. Ed Bacon, rector of All Saints Church, Pasadena, Calif., has announced that parish clergy will refrain from performing civil marriages until homosexual couples can legally wed. The new policy is effective immediately, and parish clergy will be encouraging other clergy and congregations to "join us in this stand for marriage equality," he added.

"The California Supreme Court in its recent opinion has ruled that those of same-gender affections are second-class citizens," Fr. Bacon said June 3. "Denying fundamental rights to a certain classification of humanity is blatant discrimination with which our

governing board, the other clergy of All Saints and I will not participate."

Recently the California State Supreme Court upheld Proposition 8, a constitutional amendment defining marriage as the union of one man and one woman. A resolution approved by the church's vestry June 2 declared that "the sacramental right of marriage is available to all couples, but that the clergy of All Saints Church will not sign civil marriage certificates so long as the right to marry is denied to same-sex couples."

*Episcopal News Service contributed to this report.*

## Bishop of Quincy Election Scheduled for the Fall

The Diocese of Quincy (Anglican Province of the Southern Cone) plans to elect a diocesan bishop at its annual synod in October. The standing committee has acted as the ecclesiastical authority since the retirement of the Rt. Rev. Keith Ackerman Nov. 1.

The diocese separated from The Episcopal Church and voted to accept an offer of temporary affiliation with the Church of the Southern Cone at its annual synod last November. At a meeting later this month in Bedford, Texas, the diocese was planning to become one of the founding members of the Anglican Church in North America.

"The new bishop will serve as a 'bishop in cure' with dual responsibility serving a local congregation as well as having spiritual and administrative oversight of the diocese as a whole," said the Rev. John Spencer, president of the standing committee.

The diocese will begin receiving nominations July 1 and will conduct interviews through late summer. Under the proposed constitution and canons of the ACNA, approval from at least two-thirds of the members of the College of Bishops would be needed within 60 days of the election in order for the consecration to proceed.

## Special Committee to Oversee Search for Suffragan for Federal Ministries

A special committee as well as the timeline and deadlines for the election of a successor to the Rt. Rev. George Packard as Bishop Suffragan for Federal Ministries was announced June 9 by Presiding Bishop Katharine Jefferts Schori.

Bishop Packard was elected by the House of Bishops in September 1999 and consecrated as Bishop Suffragan for the Armed Forces in 2000. He announced his intention to retire during the House of Bishops' meeting in March.

Since Bishop Packard was consecrated, the responsibilities of the position have expanded and the title has been changed to reflect the new duties. Areas of responsibility now include pastoral care and oversight for armed forces' chaplains, military personnel and families, federal hospitals and prisons, and the eucharistic communities related to military installations.

Led by the Rt. Rev. Nathan Baxter, Bishop of Central Pennsylvania, a special committee comprised of bishops will function similar to the manner in which a diocesan standing committee oversees the search process for a diocesan bishop.

A discernment committee made up of clergy and laity from the various branches of the chaplaincy program will serve as the equivalent of a search committee. The names of the 18-member discernment committee are available on the official website of The Episcopal Church.

Nominations will be accepted Sept. 1-29 with the list of nominees to be announced in January 2010. Nominees by petition will be accepted Feb. 8-12.

The election will be held at the March 2010 House of Bishops' meeting at Camp Allen, Texas. The consecration is scheduled for June 2010 at Washington National Cathedral.





Cindy McCrory/The Coastline photo

Presiding Bishop Katharine Jefferts Schori and John Koch, executive director of the Beckwith Camp and Conference Center in Fairhope, Ala., on May 30, walk on a pier which was constructed after Hurricane Katrina destroyed the former one. The Presiding Bishop spent three days in the Diocese of the Central Gulf Coast.

## Oasis Celebrates 20 Years

The Oasis, which describes itself as “a justice ministry ... with lesbian, gay, bisexual, transgender, intersex and straight persons,” celebrated the 20th anniversary of its association with the Diocese of Newark with a parade and worship service May 30 at All Saints’ Church, Hoboken, N.J.

The celebration began with a procession led by a bagpiper playing “Will the Circle Be Unbroken” into the church. The Rt. Rev. John S. Spong, Bishop of Newark from 1979 to 2000, preached the sermon. The Rev. Geoffrey Curtiss, rector of All Saints’ for the past 29 years, gave welcoming remarks. The Rt. Rev. Mark M. Beckwith, Bishop of Newark, was the celebrant.

## Fund Loss Delays Some English Ordinations

The organization which manages the Church of England’s financial assets announced recently that its portfolio had declined by more than 20 percent, or \$2.1 billion.

As a result of the loss, the church cannot guarantee employment for all of this year’s graduates from theological colleges. In the Church of England, graduates cannot be ordained until they have secured placement as a curate.

The Rev. Richard Turnbull of Oxford’s Wycliffe Hall, in an interview with the *Daily Mail*, said the church already had spent the equivalent of nearly \$50,000 training each student. He said at least 11 graduates had not found employment, and several others have accepted secular employment. Nearly all the unplaced students had trained at three evangelical colleges, he said. He

suggested that they had been denied employment because many English bishops do not approve of conservative theology.

A church spokesman told the *Mail* most students had found jobs and that attempts to find employment for the remainder were ongoing, but he added that at some point “dioceses must decide how many clergy they can afford.”

The Church Commissioners, who manage more than \$9 billion of the church’s assets, contribute about 16 percent toward the Church of England’s annual operating expenses, mainly in the form of clergy salaries, retiree pensions, and upkeep of buildings. The organization recently said it will not be able to maintain the current level of contribution for much longer.

## Remaining Legal Issues Dropped in Colorado Springs

Following a court-ordered mediation session June 2, the Diocese of Colorado and the leadership of St. George’s Anglican Church, Colorado Springs, agreed to drop all outstanding legal issues.

Martin Nussbaum, the lawyer who headed the diocese’s successful legal claim to ownership of the \$17-million church campus of Grace and St. Stephen’s Church in Colorado Springs, said that the agreement stipulates that “All Grace Church property interests will remain with the diocese,” the Colorado Springs *Gazette* reported.

Judge Larry Schwartz recom-

mended mediation to resolve a number of issues remaining after his March 24 order. These included \$5 million in claims for damages against the individual volunteer leadership at St. George’s and the possibility of an appeal of the March 24 decision by the Anglican congregation.

“Our only remaining obligation is to pay final operational expenses we had incurred during our possession of the property, but were unauthorized to pay until this settled agreement was reached,” said Kelly Oliver, a spokeswoman for the Convocation of Anglicans in North America (CANAm).

## Five Nominated for Election of Bishop of Georgia

A search committee for the Diocese of Georgia has announced a slate of five persons for the election of a diocesan bishop. The candidates are: the Rev. Scott Anson Benhase, rector, St. Alban’s Church, Washington D.C.; the Rev. William Patrick Gahan III, rector, St. Stephen’s, Wimberley, Texas; the Rev. Frank S. Logue, vicar, King of Peace, Kingsland, Ga.; the Very Rev. C. Dean Taylor, rector, St. Mark’s,

Dalton, Ga.; and the Rev. Stephen F. Zimmerman, rector, Chapel of St. Andrew, Boca Raton, Fla.

The election is scheduled to be held Sept. 12 in Dublin. The new bishop will succeed the Rt. Rev. Henry I. Louttit, Bishop of Georgia since 1995. Bishop Louttit intends to resign upon the consecration of his successor. The tentative date of the consecration is Jan. 23, in Savannah.

# Nourishing Worship

I spent a weekend recently in Chisinau, the capital of Moldova. It was a stop-off point on extended wanderings through the western part of the former Soviet Union.

The city, like many in that part of the world, is a curious mixture of Russian and now resurgent local culture and language, of poured concrete monstrosities and traditional architecture, and of long-imposed secularism now being salted with new interest in Orthodox Christianity.

In the center of Chisinau stands the domed Cathedral of the Nativity with its unattached bell tower. Built in the early part of the 19th century, the church was closed by the Soviets in the 1940s and converted to “inclusive” social use. It was only with Moldovan independence in 1991 that public worship was reinstated and the building was gradually restored to something of its original glory. Miraculously, the faithful reappeared.

I attended the Sunday morning Divine Liturgy there, and what an experience that was. A thumping boom box in the park outside was overwhelmed by the haunting chant of a magnificent a cappella choir. Overcast skies were forgotten as light danced on the polychrome walls. Bus fumes were put to flight by billowing incense. And the icons literally everywhere spoke loudly of the whole three hours as an unmistakable window into heaven.

Afterwards, I went to a nearby cafe for lunch. I had what everyone else there seemed to be having — cabbage soup, the local staple. Most of the contents were obvious. There was cabbage (of course), generous chunks of potato, and chopped carrots and tomatoes. The meat, I was told after asking, was salted pork. Unusual, to say the least, and yet eminently satisfying. So had been Sunday worship.

As I tried not to slurp too loudly from my oversized spoon, I pondered how my fare might fare in America. None too well, I quickly decided, given our own set of tastes and con-

temporary values. It was far too salty, for one thing, and given that many among us have to limit their sodium intake, the salt would clearly have to go. The meat would certainly be offensive to some on religious grounds, so nix the pork. I've read that a “diet eliminating starches [can] help manage diabetes and insulin resistance.”

Since a fair number of Americans are diabetic, the potatoes would have to be left out. There's the issue of tomato allergy, which should concern us all. Although rare, like other allergies it can cause illness, the possi-

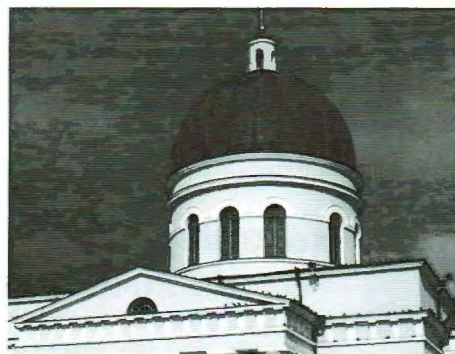
bility of anaphylactic shock, and even death. Like peanuts can on airplanes, I guess. So no tomato. Ditto the carrots — they might actually cause some people's skin to turn orange! And the cabbage itself? A respected medical journal recently put it like this: “Cabbage lipid transfer protein Bra o 3 is a major allergen.” So that would have to get the boot, as well. Cabbage soup acceptable to everyone, it suddenly dawned on me,

would be nothing but water. And one can get water almost anywhere.

I began to think of the Cathedral of the Nativity, once made so radically inclusive by the Soviets that for decades it ministered to no one. And I thought about The Episcopal Church — its rush to bring the boom boxes in, its growing satisfaction with the skies outside, and its increasing contentment with breathing bus fumes. It's almost as though we're opting for populist concrete instead of real architecture; that we're removing our soup's potentially offensive ingredients to the extent that all we're really offering is water. But one can already get water almost anywhere.

On that Sunday in Chisinau a few weeks back, I was heartily nourished in both the cathedral and that little cafe. I got some bottled water later, along the street.

*Our guest columnist is the Rev. Steven R. Ford, pastoral associate at Church of St. James the Apostle, Tempe, Ariz.*



*Overcast skies were forgotten as light danced on the polychrome walls of the domed Cathedral of the Nativity in Chisinau.*

*Did You Know...*  
**Alsie Churchman, of Norcross, Ga., is a delegate to the Triennial convention in Anaheim, Calif.**

*Quote of the Week*  
**Columnist Damian Thompson in the London Telegraph, describing a priest's solution to worshipers who are unable to get to the Eucharist: “He consecrates the host, then pops it in the post to allow members of the public to say their own ‘Masses’ (minus consecration).”**

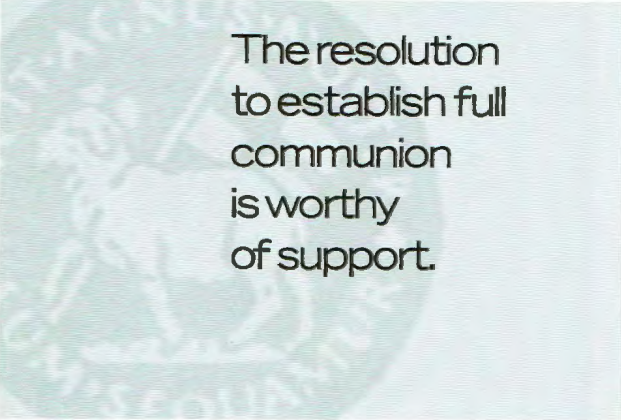
## Full Communion with Moravians

One of the most important pieces of legislation to come before the 65th General Convention will be a resolution that would have The Episcopal Church establish full communion with the Northern and Southern provinces of the Moravian Church in America. The resolution would ratify a document titled *Finding Our Delight in the Lord*, which articulates the basis of the proposed relationship between the two churches.

Many Episcopalians know very little about the Moravians despite a long association between the two churches and an arrangement of interim eucharistic sharing having been in effect since 2003. Their numbers are not strong in this country, with members tending to congregate in parts of North Carolina, Pennsylvania and Wisconsin. Moravian missionary efforts have been successful in parts of the Caribbean and Africa. Aligned in a global fellowship with the body *Unitas Fratrum*, headquartered in the Czech Republic, the Moravians possess much that is familiar: a devotion to the scriptures, belief in the Nicene and Apostles' creeds, the three-fold orders of ordained ministry, and historic episcopal succession.

The agreement establishing full communion is similar to the one with the Evangelical Lutheran Church in America (ELCA), which also has full communion with the Moravians. Like the relationship with the Lutherans, full communion will not bring about a merger or organic union. It will mean that the clergy of the two churches will be interchangeable, despite minor differences in the roles of bishops and deacons. In addition, the agreement will allow for joint worship, eucharistic fellowship, and exchangeability of members.

The resolution to establish full communion is worthy of support. It is an exciting development to be able to recognize the faith of the one, holy, catholic, apostolic, and undivided church in the Moravian Church in America, and we look forward to a long and fruitful relationship.



The resolution to establish full communion is worthy of support.

## Small and Strong

Regular readers of this publication will recall that *THE LIVING CHURCH* has long been an advocate for ministries in small churches. Articles and editorials through the years have encouraged congregations with few members to build creative ministries. That task is becoming more difficult year by year, as churches in all parts of the country find themselves with fewer members.

Recent membership statistics of The Episcopal Church have indicated that the church is comprised largely of congregations with fewer than 100 members. Most of these churches continue to have a celebration of the Eucharist each week, perhaps followed by a coffee hour. Some of these churches are able to have a weekday event or two, but many are struggling to pay their diocesan assessment or apportionment.

Members of churches that find themselves growing smaller need not despair. There are plenty of opportunities for ministry. For example, it takes only a few committed people to carry out a Bible study. The willingness to work by a small number of attendees can see to it that a coffee hour or a potluck supper can be scheduled. It may take some persuasion of members who were formerly on the periphery of life in the congregation to become involved, but many times such strategy brings about willing new leaders.

Many small churches provide strong outreach to their communities or neighborhoods. If there are not enough volunteers within the congregation, the possibility of joining with a nearby church could be considered. Many small churches are unable to afford a full-time priest, so another arrangement needs to be made. Retired clergy or bi-vocational priests who live nearby may be of assistance, or perhaps it may be possible to share a priest with a nearby congregation. Such arrangements can provide for pastoral care and enable the Eucharist to be celebrated regularly.

The Church has been commanded by our Lord himself to preach the gospel unto all nations. For these small churches, their "nations" may be the communities in which they are located, or another nearby town. Our churches, no matter their size, can take the lead in ministering to others, whether they're down the street or in a rural setting.



# THE ENVIRONMENT: A Spiritual Concern

## READER'S VIEWPOINT

By Anne Rowthorn

The six environmental resolutions that will come before the 76th General Convention in July deal with the following topics: water and the use of water bottles during the convention; providing for a Season of Creation in the liturgical year; climate change; The Earth Charter; and the creation of a new Standing Commission on the Environment. These resolutions are both practical and challenging. A look at each:

**Resolution A045 — Restricting Use of Bottled Water, Energy and Water Conservation**—asks General Convention attendees to restrict their use of bottled water. This is important when it is considered that Americans consume the contents of 31.2 billion water bottles a year, taking 17.6 million barrels of crude oil to produce them. This is out of place in a world where one-third of the global population lacks potable water and 5,000 children die every day as a result of drinking dirty water. Water from most American taps is generally as good — sometimes better — than designer waters, so the consumption of bottled water is unnecessary as well as unethical. If everyone attending the General Convention were to bring one bottle that is refilled with

tap water, imagine the gallons of oil that would be saved along with the thousands of water bottles that would not find their way to the rubbish heap.

The other water resolution, A156 — Sacred Acts for Water—affirms similar resolutions adopted by previous conventions and encourages Episcopal Church organizations to study the role of water, from the “waters of baptism” to the ethical aspects of water use. It asks for a part-time staffer within the existing Episcopal Church’s Advocacy Center to share resources and to develop “new tools for use when making or helping make water-related decisions.”

**Resolution D001/C034 — Creation Cycle of the Pentecost Season** — calls for the establishment of a liturgical Creation Cycle of the Pentecost Season running from the Feast of St. Francis (October 4) to Advent “...for the purpose of affirming the sacredness of God’s creation, of spreading of hope about God’s reconciling work in creation, and an understanding of environmental stewardship and ecological justice.”

This resolution has evolved out of a growing movement in Australia, New Zealand, the Philippines, the Anglican Church in Southern Africa, the United Kingdom, the European Community, and the U. S. A. to do more in addressing the ecological crisis than holding

isolated celebrations on Earth Day, Arbor Day and Rogation Days. In most parts of the world this liturgical cycle is referred to as The Season of Creation.

The idea of celebrating a creation season in the annual liturgical cycle has various roots. The Rev. Franklin Vilas organized Season of Creation services at St. Paul's Church, Chatham, N.J., in 1992. He says he was influenced to do so by the work of the Rev. Philip Wilson, who some time earlier had begun such services at the Church of the Redeemer in neighboring Morristown.

On the other side of the world, in 2000, Norman Habel and the congregation at St. Stephen's Lutheran Church in Adelaide, South Australia, began celebrating The Season of Creation. He further developed the idea of The Season of Creation in conjunction with the United Church Commission for Ministry in Melbourne from 2001 to 2003. In commending their initiative, Archbishop of Canterbury Rowan Williams said, "Every Sunday in the creed, Christians confess their faith in God who created the world we inhabit. It's God's gift. As stewards of that gift, each of us has a responsibility, both to God and to generations to come, to ensure that this remains a sustainable world. Placing environmental concerns at the heart of our Christian worship for this fixed time each year demonstrates our shared commitment to this end."

**Resolution A157** — Climate Change and the Millennium Development Goals — asks the convention to acknowledge the effects climate change can have on the achievement of the Millennium Development Goals and asks those involved in implementing the goals to do what they can to ameliorate climate-induced hardships.

**Resolution C044** — The Earth Charter—asks that the General Convention endorse The Earth Charter and recommends action steps for dioceses, parishes, and individuals to implement its principles. Copies of The Earth Charter can be found on [www.earthcharter.com](http://www.earthcharter.com) and will be available from the General Convention Secretariat.

The idea of The Earth Charter originated in 1987, when the United Nations World Commission on Environment and Development called for a new charter to guide the transition to sustainable development. In 1992, the need for a charter was urged by then-Secretary General Boutros Boutros-Ghali at the Rio de Janeiro Earth Summit. The text was developed through a six-year worldwide consultation process by people from 78 countries, overseen by the Earth Charter Commission. It has been endorsed by thousands of organi-

zations, including UNESCO, the World Conservation Union, and in The Episcopal Church by the Diocese of Newark, which has proposed this resolution. It would make a superb study document for use either during The Season of Creation or during Lent in preparation for Earth Day (April 22).

**Resolution A035** — Establish a Standing Commission on the Environment—proposes the establishment of a commission "consistent in size and authority with other Standing Commissions of the Church." It is proposed that the commission be staffed with members with "professional skills and training in the sciences, communication and education" to help congregations respond to the environmental crisis. The challenges posed by our fragile Planet Earth call for the profoundest possible response.

If The Episcopal Church is to retrieve a theology and a spirituality that will assist Episcopalians to see the environmental crisis as a spiritual crisis and draw upon the rich resources of our tradition, the convention ought to consider including in the proposed commission's membership theologians and biblical scholars who are also environmentalists — persons who are equipped to discern the spiritual nature of the environmental crisis and communicate it to the Church. "New occasions teach new duties, time makes ancient good uncouth. They must upward still and onward, who would keep abreast of truth..." James Russell Lowell's hymn, written in 1845, speaks as directly to us now in our

The environmental crisis offers The Episcopal Church, and specifically this 76th General Convention, an unparalleled opportunity to respond.

very different age. The environmental crisis offers The Episcopal Church, and specifically this 76th General Convention, an unparalleled opportunity to respond. It offers us "new occasions [to] teach new duties." Deputies will be called on to decide whether we continue to be passive observers as the planet becomes ever more imperiled or whether Episcopalians are going to take action to reverse the deterioration and work with others to protect "...this fragile earth, our island home." □

*Anne Rowthorn's books include Earth and All the Stars; Song of the Universe: Earth Poems and Prose from Around the World; and Feast of the Universe: An Interfaith Sourcebook of Ecological Spirituality from the World's Cultures and Religions (including services for The Season of Creation) soon to be published.*

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

# Roman Terminology

In his article [TLC, June 14], Jonathon Jensen mentions the "Solemn High Mass" offered at Trinity Church, Lawrence, Kan.

I admit I envy Rome, as long ago it captured a simple word to describe its principal worship. It is easier to say, and takes up less room in a headline, "I said Mass" than to say "I presided at the Holy Eucharist." I believe I am of a "high" liturgical sensibility, but I try never to fall into the Roman terminology of "Mass." Nor do I wear a biretta, which I understand to be a Roman rite head covering, preferring the Canterbury cap on the few occasions when a head covering is useful.

I would advocate that we always use [1979] prayer-book language and terminology. I understand it to be our

standard of worship, education, and pastoral care.

(The Rev.) Andrew MacAoidh Jergens  
Cincinnati, Ohio

## Little Consequence

William Barto wrote [TLC, May 17] to suggest that there are too many commemorations in our calendar. I have some sympathy with his viewpoint, although a careful reading of the article on The Calendar (BCP, pp. 15-18) describes the differing importance of various feasts. The Standing Commission on Liturgy and Music [SCLM] has chosen not to recommend deletions to recent conventions. Perhaps others have developed their own mental "cut lists" as I have done. Do we really need a Hungarian princess and a Scottish queen? What about Willibrord and a 12th-century Bishop of Lincoln? (that's just for November!)

I do not want to horrify church histo-

rians, but these saints, who led exemplary lives, are of little consequence to contemporary Episcopal lay people.

However, when Mr. Barto states, "Adding more commemorations to the church calendar is pointless in the absence of any meaningful connection to parish life," it is time to point out that the calendar is not just for those who attend church on Sundays. In a seminary or religious community, commemorations add interest to daily worship, and the same is true for folk attending daily worship in cathedrals or other churches, as well as conferences and other church meetings.

I hope the convention will respect the careful work done by SCLM in recent years, as we consider *Holy Women, Holy Men*.

Nigel A. Renton  
Berkeley, Calif.

## Sheer Bliss

"Developing" a Recovery Sunday liturgy [TLC, June 7], however well crafted, misses about 99 percent of the miracle of sobriety. As a recovering alky [coming up on 26 years of my personal miracle], I have long learned and firmly believe that the entire spiritual impact of the Eucharist, whether Rite I or II, or a bootlegged [i.e. sneaker-net] 1928, is to experience how unbelievably beautiful worship is when you are sober. The sheer bliss of being there clean and in my right mind, not sick from hangover, regret, fear, rue, insanity, depression, or desperation [pick any one or more of these] is miracle enough.

To design a special "Recovery" liturgy almost belittles recovery experience. Get sober, get in a pew, and watch the miracle flow around your aching heart and recovering mind. Basically, you're there for the first time. The sobriety retreat leaders I've known, the uplifting and stalwart recovering alky priests who serve the wandering parishioners of the sobriety clan, save their "pitch" for the 12-step meetings – but lift our spirits high in the traditional liturgy of the Eucharist. Resolution A078, in my opinion, is "recovery lite" with a fatal odor of Kumbaya PC.

Name withheld



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## PEOPLE & PLACES

### Appointments

The Rev. **Melissa McCarthy** is priest-in-charge of Epiphany, 5450 Churchwood Dr., Oak Park, CA 91377.

**Brian Sellers-Petersen** is director of church engagement programs for Episcopal Relief and Development, 815 Second Ave., New York, NY 10017.

The Rev. **Nancy Lee Threadgill** is rector of Good Shepherd, 605 Donald St, Mobile, AL 36617.

### Deaths

The Rev. **Joyce E. Smith**, 84, of Devils Lake, ND, died March 23 in Devils Lake.

She was born and raised in Sandusky, OH, and educated at Northwest Institute of Medical Technology (MN). In 1948, she moved to Devils Lake, where she worked as an x-ray technologist for many years. After being an active member of the Church of the Advent, Devils Lake, for many years, she was ordained deacon in 2007 and priest in 2008. She was active in ministry at a local home and care center. She is survived by a brother, William.

### Next week...

### General Convention Preview



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Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconcilia-  
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Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

## CHARLESTON, SC

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

## GRACE CHURCH 98 Wentworth Street (843) 723-4575

Website: www.gracechurchcharleston.org  
The Rev. Canon J. Michael A. Wright, r; the Rev. Cal-  
houn 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, chil-  
dren'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

## COLUMBIA, SC

CHURCH OF THE GOOD SHEPHERD 1512 Blanding St.  
www.goodshepherdcolumbia.org (803) 779-2960  
E-mail: gsepiscae@aol.com  
The Rev. Dr. James Fraser Lyon IV, r  
Masses: Sun 8 Low, 10:30 Solemn; Wed 12:05; Thurs 12:05;  
Rosary: Sun 9:30

## PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459  
EPISCOPAL CHURCH  
Website: www.hcfm.us E-mail: holycross@sc.rr.com  
The Rev. Tommy H. Tipton, r; the Rev. Alex Barron, assoc;  
The Rev. Melissa Timmerman, d  
Sun H Eu 8 & 10:30

## 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

## ANGLICAN

### DOUGLASVILLE, GA

CHRIST THE KING (A.P.A.) (404) 344-8462  
Arbor Station Community Center 9650 Parkway Circle  
The Rev. Edward L. Warner, v  
Sun Eu (BCP 1928) 10:30

## 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

## CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Arite-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; Inst, 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.