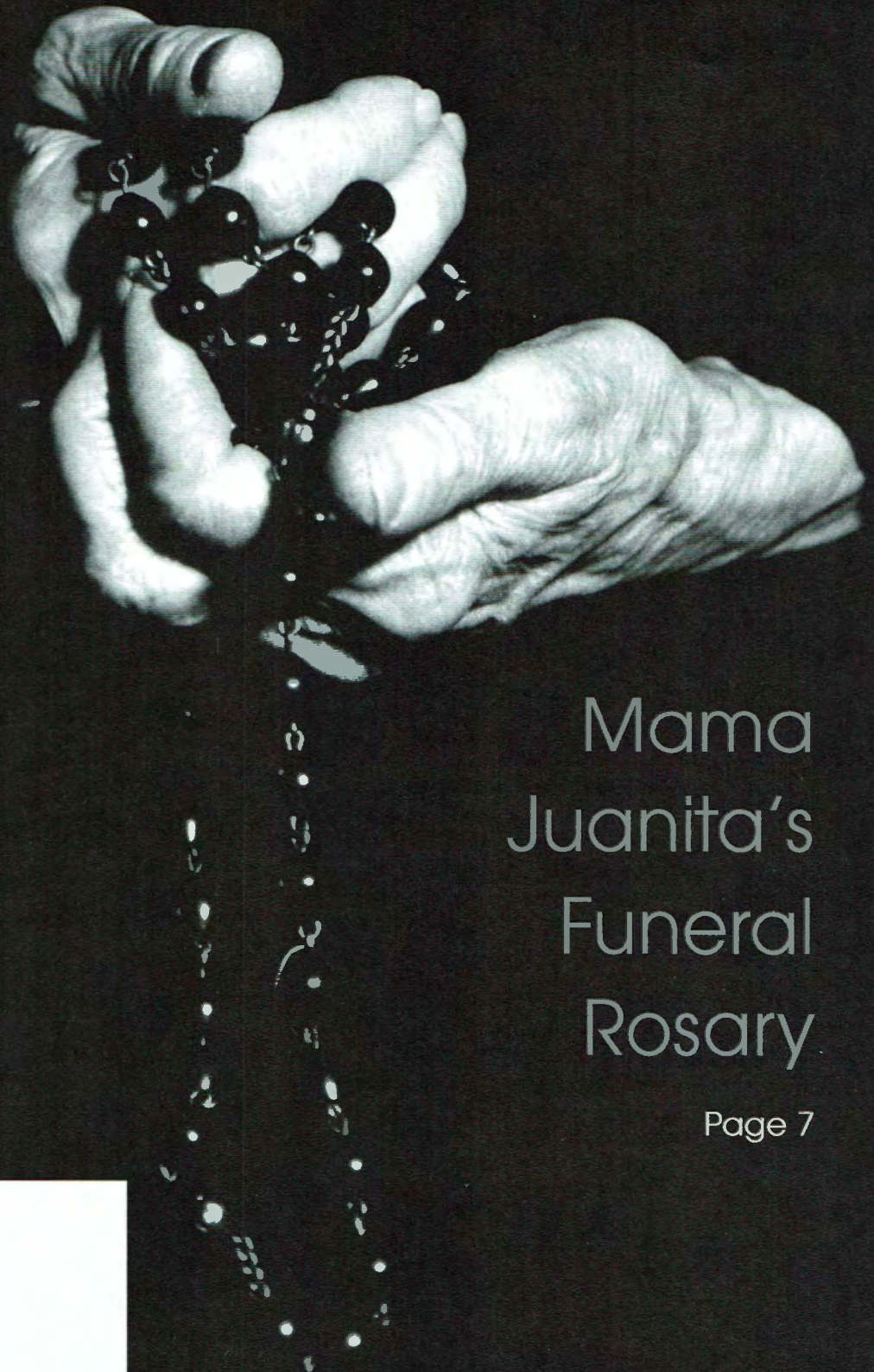


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Mama
Juanita's
Funeral
Rosary




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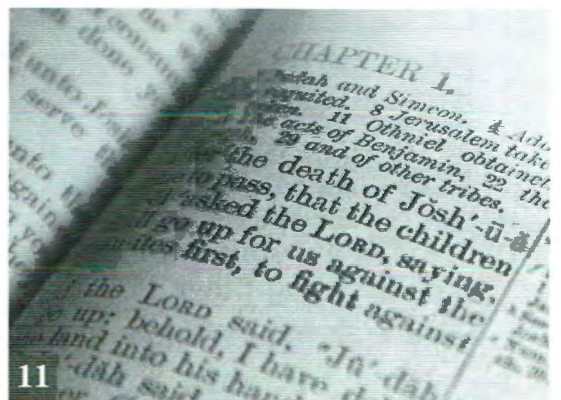
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SUNDAY'S READINGS

Advancing through Retreat

'Come away to a deserted place...' (Mark 6:31)

Seventh Sunday after Pentecost (Proper 11B), July 19, 2009

BCP: Isaiah 57:14b-21; Psalm 22:22-30; Eph. 2:11-22; Mark 6:30-44

RCL: 2 Sam. 7:1-14a and Psalm 89:20-37; or Jer. 23:1-6 and Psalm 23; Eph. 2:11-22; Mark 6:30-34, 53-56

Engaging fellow travelers on a plane in conversation about the destination and purpose of their trip is a common way of helping to fill the time. It can also be extremely instructive. On a recent journey, this writer was told by the fellow across the aisle that he was headed to an Episcopal convent for a silent retreat. An Episcopal convent, of all places! What were the chances of that?

Much talk ensued, about the value of retreats in general and about focused contemplation in particular. We discussed how, after a period of particularly intensive ministry, Jesus urged his disciples to "[c]ome away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat" (Mark 6:31-32).

We talked about the Savior's own 40-day retreat in the wilderness, in the course of which he put focus to his preaching and teaching (Luke 4:1-13). And Jesus' renewal of mission in a private mountaintop retreat was discussed to some length (Mark 6:46). Those seated around us couldn't help but overhear, so we just might have been engaging in evangelism.

Time apart from the business of everyday living has value for every Christian who takes it. There's benefit

simply in getting rest, and most of us stay far too busy during vacation times even to begin to do that. There's tremendous spiritual strength to be gained through focused study and contemplation of the scriptures, and doing nothing but that. And the lessened levels of stress and anxiety experienced by those who take regular time to put their lives in perspective can be a gift beyond measure.

Regular retreats, either silent or directed, could certainly benefit any number of church leaders and members. Episcopal convents, monasteries and friaries, moreover, are wonderful places to experience the renewal they offer. Today might be an excellent time to find out what religious houses exist in our own diocese or region, and to learn about the opportunities they offer for personal renewal. The website of the Conference on Anglican Religious Orders in the Americas (<http://www.caroa.net>) is a useful place to start. Today might be a good time as well, to start planning to take advantage of their special ministries.

Jesus, in today's gospel reading, urges his disciples to "[c]ome away to a deserted place all by yourselves and rest a while." We, of course, are those disciples in our own time and place.

Look It Up

What religious orders have a presence in my diocese or region? What are the ministries that they offer?

Think About It

How might I personally benefit from taking part in a formal retreat?

Next Sunday

Eighth Sunday after Pentecost (Proper 12B), July 26, 2009

BCP: Kings 2:1-15; Psalm 114; Eph. 4:1-7, 11-16; Mark 6:45-52

RCL: 2 Sam. 11:1-15 and Psalm 14; or 2 Kings 4:42-44 and Psalm 145:10-19; Eph. 3:14-21; John 6:1-21

Lower Revenue Estimates Make Budget Cuts Likely

The three-year, \$162-million draft budget submitted by Executive Council was likely to be reduced by the Joint Standing Committee on Program, Budget and Finance (PB&F) before it was submitted for approval to General Convention July 8-17, according to Pan Adams-McCaslin, PB&F chairwoman.

In an interview with Episcopal News Service (ENS) June 24, Ms. Adams-McCaslin said income could be \$9 million less than previously estimated. During the 2006-2009 triennium, Executive Council, on sev-

eral occasions, was forced to reduce the \$152 million budget approved by the 75th General Convention. For example, at two meetings during 2007, council reduced the budget a total of \$5.6 million.

Ms. Adams-McCaslin said that the PB&F standing committee has been polling bishops and diocesan financial officers, asking them how realistic the income assumptions made by Executive Council in January now appear to them. Those who responded have been "very candid" in their replies, she said.

The draft budget approved by Executive Council in January assumed an annual increase of 8 percent in endowment income, and that diocesan income would increase by 1 percent in 2010 and 2 percent in both 2011 and 2012. Under the Executive Council draft budget, dioceses would contribute \$96 million while endowment income would contribute \$29 million. Historically, other income sources have included government grants, advertising and subscription fees from the monthly newspaper, *Episcopal Life*, and income from renters at the Episcopal Church Center.

Kurt Barnes, treasurer for The Episcopal Church, told ENS that "church center staff have not been formally asked to submit adjusted budget requests," but the PB&F had previously asked department heads to participate in an exercise in which it was assumed that the available funds were 50 percent less than in the Executive Council draft budget.

New revenue projections were to have been released after PB&F committee met two days before the start of General Convention.

'Vague Anxiety' Precedes Convention

The General Convention faced a "vague anxiety level" over multiple issues as opposed to just one, said the Rev. Canon Charles K. Robertson, canon to the Presiding Bishop, during a lecture June 24 at Virginia Theological Seminary (VTS).

The comment came in response to a question as to whether convention would produce a final decision on controversial issues such as same-sex blessings. Canon Robertson said that Resolution B033 from the 75th General Convention, consent to the election of the Rev. Kevin Thew Forrester as Bishop of Northern Michigan, and the budget are all flash points causing anxiety for different Episcopalians.

"What's fascinating about this General Convention ... [is] that there's not really a very specific target for our anxiety," he said. "We're not seeing the same thing we saw in 2006."

Canon Robertson's lecture, titled "Facing into the Wind: Lessons on Leadership from Conflict in The Episcopal Church," was the first in the seminary's summer leadership series.

He cited sources as diverse as the apostle Paul, Richard Hooker, and various Lambeth Conferences to argue that resolutions should come through an Anglican comprehensiveness where "bonds of affection" conquer tensions

arising from differences.

In response to a question of what is at the root of opposition to same-sex blessings and related issues, Canon Robertson said, "It often comes down to fear of change, but even that's too easy. It often comes down to fear of the other." He advocated building relationships with "the other" using agreed-upon rules of interaction.

Ralph Webb

Bexley Hall Names Interim Dean, President

The Board of Trustees of Bexley Hall Seminary has announced the appointment of Robert E. Reber as president pro-tem and the Very Rev. William Doubleday as interim dean.

The Very Rev. John Kevern, who has served as dean of Bexley Hall for 11 years, will resign effective July 31, and the board is honoring him with a terminal sabbatical. The board also plans a farewell event in the fall.

Mr. Reber previously served as dean of Auburn Theological Seminary in New York from 1985 to 2001, and was a founding director of the Center for Applied Christian Leadership at Methodist Theological Seminary in Delaware, Ohio. He attends St. John's Church, Worthington, Ohio, and is a



Mr. Reber



Dean Doubleday

graduate of the Ohio State University, Boston University, and the Ecumenical Institute at Bossey, Switzerland.

Dean Doubleday has served as associate dean and professor of pastoral theology since 2006. Prior to that he taught for nearly two decades at The General Theological Seminary.



The Rev. Canon Larry G. Wilkes delivers the homily at the Eucharist for the reinstatement of regular services at the 151-year-old Mount Olivet Chapel in Pineville, La.

Services Reinstated at Bishop's Chapel in the Diocese of Western Louisiana

A Thursday morning Eucharist at Mount Olivet Chapel on June 24 signaled the completion of a three-year process of restoration and renewal for the pre-Civil War chapel and the adjoining Diocesan House in Pineville, La.

"Just as the structure has been reconstituted, we are re-establishing regular worship services in this chapel, which has been a house of worship since its construction in 1858," said the Rt. Rev. D. Bruce MacPherson, Bishop of Western

Louisiana. The 151-year-old chapel sits beside Diocesan House, the administrative offices of Western Louisiana. The chapel again will function as the bishop's chapel, with Morning Prayer held there each weekday.

"Today's Eucharist was held in celebration of the institution of a Thursday morning Eucharist to be held each week. We welcome all to this service," said Bishop MacPherson. "I will be the normal celebrant, but I have issued an invitation to all priests of the diocese to celebrate at this service."

BRIEFLY...

The Rev. **Lauren Stanley**, a priest canonically resident in Virginia, has accepted a three-year placement as an Episcopal Church missionary to the Diocese of Haiti. Ms. Stanley's previous assignment as a missionary to the Diocese of Renk in the Episcopal Church of the Sudan ended abruptly in March when Archbishop Daniel Deng Bul of Sudan learned about comments she had made during debate of a reso-

lution on same-sex blessings during the council meeting of the Diocese of Virginia in January.

The Rt. Rev. **Dena Harrison**, Bishop Suffragan of Texas, was recently named chairwoman of the board of trustees for the Seminary of the Southwest. Bishop Harrison, a 1987 graduate of the seminary, succeeds the Rt. Rev. Don Wimberly, who retired as Bishop of Texas last month.

Wisconsin Dioceses Delay Junctioning Plan

The dioceses of Fond du Lac and Eau Claire have decided that it would be premature to submit a resolution on a possible junctioning of the two dioceses to the 76th General Convention.

After consulting with the president of the standing committee of the Diocese of Eau Claire in May, the Rt. Rev. Russell E. Jacobus, Bishop of Fond du Lac, participated in a teleconference with David Booth Beers, chancellor to the Presiding Bishop, and others regarding the implications and meaning of the passage of such a resolution.

"It was determined that passage of a resolution at this General Convention would create a new diocese," according to a media release by the Diocese of Fond du Lac. "It is clear that presenting a consent resolution to General Convention at this time would be premature."

First Step

During research of previous General Conventions conducted by the leaders of the constitution and canons committee of each diocese, they discovered and reported to the leadership that the legislative record of the 54th General Convention in 1943 revealed that the consent to juncture given to the dioceses of Minnesota and Duluth created a new, although unorganized diocese. The leadership in both dioceses had been preparing a resolution based on the understanding that passage would be only a first step.

"At this time neither diocese is prepared to make a final decision regarding juncture, and therefore the resolutions seeking consent to juncture will not be presented," the release stated, adding the process of discussion will continue.

"If and when both dioceses are ready to pursue substantive discussion about juncture, they will move in that direction," the release stated. "If those discussions yield a decision by both dioceses to become one, new diocese, then consent of the General Convention will be sought at a future time."



Mama Juanita's Funeral Rosary

By Winfield Mott

Mama Juanita died surrounded by the part of the family who were speaking to each other. It was and wasn't expected. She claimed for years to be dying, so when she actually did, it took us by surprise, though she had every right, having given warning and being well into her 80s.

Now we are planning the funeral. The family, talking it through even as they quarrel, has decided I will lead the Rosary and officiate at the committal. That was, in fact, Mama Juanita's oft-expressed wish, but I never anticipated the family would actually agree to it.

Mama Juanita's faith was too big to fit in one church, and her obituary notes that she was a faithful member of "St. Anne's Catholic, St. Augustine's Anglican, and Power of Praise Fellowship." They omitted the prayer phone sites she used to call and the years she went devoutly to Holy Family, where but a few short years

ago her husband's funeral took place. I think it embarrassed the family, all the clergy and prayer visitors coming and going, but Mama Juanita paid such concerns no notice whatsoever.

"*Ay Padre, me duele*, I don't know, please can I have unction," was her request after the Eucharist each Sunday, because she knew God loved her and she missed no opportunity to bathe in his care, and then insisted that I give unction to her son when he was with her as well, "because he has come a long way to see me and he is tired from his trip and now he has to go back."

She died in the big-town hospital 60 miles away, where people go when they really need care, because the local hospital is managed as a neglected stepchild by a big chain from far away. You wouldn't want to go there if you were really sick unless there was no hope at all for recovery. Because she died at the hospital out

(Continued on next page)

Mama Juanita's Funeral Rosary

(Continued from previous page)

of town, I wasn't called, but fortunately they found a priest for last rites, all thinking it would be but one more instance of Mama Juanita pretending to die but never really going. And then she up and died.

The family already has dismissed the funeral home counselor assigned to work out the details with them. "He is so young and he doesn't know how to do this," they told the mortuary owner. He has now stepped in to do the job. He is important, a former mayor of our town for several decades, his name inscribed on a major civic endeavor, not just called a swimming pool, but with the dignity of his name attached known as an "aquatic center." The family is duly impressed that he attends to them, but I sense there is no choice because this one truly needs an experienced professional.

Which brings us to the funeral Rosary to be held less than 48 hours from now. It will be in the funeral home because there will be too many people to fit in our modest church. On a normal Sunday, Anglicans in these

Being sincere will be the easiest thing I have ever done, because the life of Mama Juanita is well worth celebrating

parts don't need a lot of real estate to accommodate them, because there are not many of us who have strayed into this dichotomy of hard scrabble uprooted Texas fundamentalists mixed with the Hispanic ranks marching firmly north, in a community, whatever else may be said for it, remarkably scarce of Anglicans. It will be a wondrous event to see the gathering of mourners, Hispanics who have never attended a funeral in English and Texas Bible-thumpers who will probably be scandalized by a Rosary in any language.

Our little flock will be there, of course, because we loved Mama Juanita, even when she drove us nuts, which she did in the sweetest way, such as setting us up to do her funeral as a Rosary, which we would have never done, and in fact never have done for any other funeral. "Wouldn't you like a Mass of the Resurrection?" I plaintively asked her Hispanic Roman Catholic family. "Oh, no," they replied, instantly together (a rare moment). "Mama wanted you to do the Rosary for her."

And so, in that suspended time between the moment of dying and the formal marking of the passing, I wait,

cramming as if for a final of the educational not eschatological kind by searching the brains of those friends of mine who know how to do a funeral Rosary and trying to remember the one, and only one, I ever attended in my life.

But those are only the details. One friend said, "Just be sincere," and it hit me that being sincere will be the



easiest thing I have ever done, because the life of Mama Juanita is well worth celebrating. It isn't because she will ever be canonized before cheering

crowds in St. Peter's Square. Her life was short of the usual standards for official sanctification. But she presumed the grace of God, not by taking advantage of it, but by immersing herself in it, by hungering unabashedly for it, by yearning for it and by absolutely understanding that it was there for her, in her worst moments and her best.

In these pages I read much, often and endlessly of the rancor, disputes and legal battles of a church in the throes of a bitter family dispute, dying to grace but alive to sin and dissension. It doesn't hurt to hear about Mama Juanita, cranky right until her departure, who yet understood that it was about grace, and that you will receive what you chase after. Whether that is real estate or the grace of God is your choice. From now on, when I read the contention reported in these pages, I will respond, "*Ay, me duele*. I don't know, can I have unctio?" You might want to as well. □

The Rev. Winfield Mott is the rector of St. Augustine's Anglican Church, Deming, N.M.

Getting in and Growing

About 15 or so years ago, Bishop Roger J. White of Milwaukee made a telling comment about The Episcopal Church. It's easier to get in than it is to get out, Bishop White told a group in St. Louis. He was right, of course. But there have been times and places where it hasn't been easy to get in either. Invitations to be part of the church have not always come easily for our people. Two members of the Diocese of Bethlehem are trying to make it easier to get in. Someone else is going to have to address why it's so difficult to get out.

Jenifer Gamber and Bill Lewellis are the authors of *Your Faith, Your Life: An Invitation to the Episcopal Church*, published recently by Morehouse Publishing, an imprint of Church Publishing, Inc. Both are eminently qualified to take on a book like this. Ms. Gamber already has written one book, and is active as a speaker on Christian formation and as a retreat leader. Fr. Lewellis is editor of Bethlehem's diocesan newspaper and a member of the diocesan staff.

This is an unusual book, and not what one might expect when examining the title. For example, I anticipated a presentation about The Episcopal Church that would be so positive that it would make others want to join. That's not what I found. Instead I found an informative book that is likely to make existing members of the church better Episcopalians.

In their introduction, the authors call their book "an invitation to reflect on personal transformation as you consider facts about the Episcopal Church." I found that to be a tall order. The book presents a wealth of information about The Episcopal Church, and that alone would make it worthwhile, but readers are nudged to go beyond the information.

For example, at the end of each chapter, five "imperatives" are presented which could be used for individual study or in a group discussion. They are: Be Attentive, Be Intelligent, Be Reasonable, Be Responsible, and Be in Love Transformed. Some readers would suggest that the first four imperatives

would be impossible for me, but never mind. Each of the imperatives has reflective questions for readers to ponder.

This book covers a lot of ground. There's a chapter on Bible stories, and another on history and others titled Navigating the Church, Spirituality (particularly good), Worship, and Sacraments. There's even a glossary that contains everything from Corporal to Mandala to Trisagion.

This is a valuable book. There's enough in it to sustain, for example, an adult education class in a parish for at least a year. But I wish the publisher had used a different subtitle. "An invitation" is a bit misleading, unless it were to read something like "An invitation to learn more about The Episcopal Church."

*

A priest writes to report what he found when he moved to a new parish:

"The interim moved the Ash Wednesday liturgy to Tuesday, on the reasoning that the pancake supper would bring more people out than Ash Wednesday alone."

He found the reserved sacrament in a fruit juice glass with a paper napkin over it. At Easter, the paschal candle was kept in a corner, and the opening Easter acclamation in the liturgy was unknown to the congregation.

Needless to say, the new rector has some work to do.

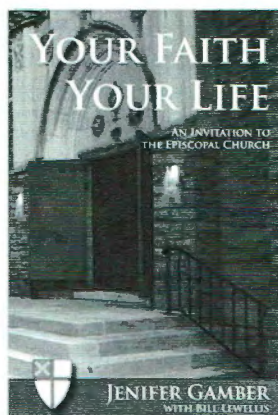
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While The Episcopal Church for the most part ignores Father's Day, the same cannot be said for St. Stephen's Church, Barbourne, England. On Father's Day, the church distributed free bottles of beer to men who were present at the liturgy. The Ven. Roger Morris, archdeacon of Worcester, who presided, told the *Telegraph*, "I don't see any other time that we can stop and remember fathers, and this is a gesture saying, 'Here's something that will bless you.'"

*

To Michael in Maine: You are correct. There was a Book of Common Prayer published in 1552, only three years after publication of the first BCP.

David Kalvelage, executive editor



Did You Know...

In a recent Living Church News Service web poll, 83 percent of respondents said they disapproved of churches "celebrating the life" of slain abortion doctor George Tiller.

Quote of the Week

The Rev. Jim Field, vicar of St. George's Church, Ivychurch, England, on those who stole lead from the roof of his historic church: "I know as a vicar I should not be saying this, but if they catch whoever did this, I want their heads on stakes outside."

Challenges Ahead for ACNA

From all indications, the organizing assembly of the Anglican Church in North America (ACNA) in Bedford, Texas [TLC, July 12], was an impressive event — a gathering that left participants inspired and hopeful. The creation of the ACNA was a major accomplishment for its organizers, a long process fraught with many obstacles.

Despite its encouraging beginning, the ACNA has several concerns that must be overcome if it is to be a viable alternative to The Episcopal Church. First is the matter of the Anglican Communion. Will it become a recognized province in the worldwide body, joining The Episcopal Church and the Anglican Church of Canada? Will the Archbishop of Canterbury and other Anglican primates give official recognition to the ACNA, enabling it to become the 39th member of the Communion?

There will be interior concerns as well. Some of the ACNA's constituent members differ drastically from one another. For example, some dioceses ordain women to the priesthood and episcopate while others do not. How can members co-exist with disagreement continuing on such an important issue? Then there is the matter of liturgy. Many of the ACNA's members would consider themselves to be evangelicals while a smaller number, Forward in Faith North America in particular, are from the Anglo-Catholic tradition and espouse a very different liturgical emphasis. The overseas Anglican provinces that have established missionary endeavors in this country may bring a cultural element to the ACNA that has yet to be revealed. And there are differences in the body about the roles of bishops.

Most of those who now consider themselves part of the ACNA are former Episcopalians. They believe The Episcopal Church has made grievous errors in its interpretations of scripture and theology, so they have decided to become part of a body in which members believe what Anglicans have always believed. Unfortunately, we've heard all this before. Following the unveiling of the 1979 prayer book and the acceptance of the ordination of women, traditional Episcopalians gathered in St. Louis with many of the same hopes the ACNA now carries. That movement soon splintered into a variety of jurisdictions when its leaders couldn't agree among themselves.

Those who gathered in Texas to launch the new province obviously are people of faith and good will. They are fellow members in the body of Christ who disagree with many of us. Some of them are friends and acquaintances. Many are readers of this magazine. While we mourn their loss, we wish them well in their new endeavor.

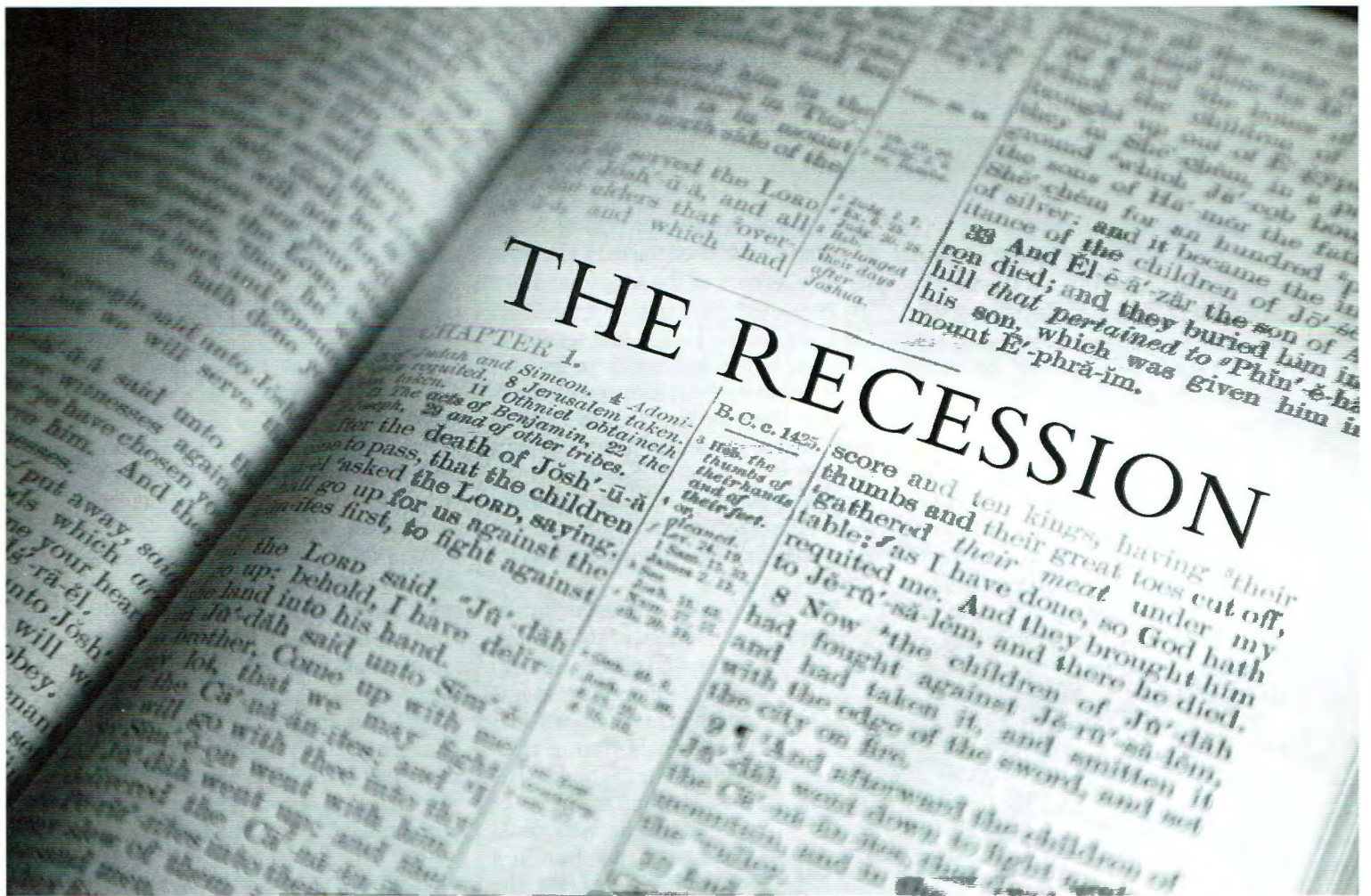


Paul is also a saint
of the Anglican
Communion
and Eastern
Orthodoxy and all
who embrace
the communion
of saints.

Saint of the Whole Church

A news article distributed recently by the Associated Press told of two recent discoveries concerning the apostle Paul. One involved a scientific test on what are believed to be remains of the apostle, and the second involved the discovery of a fresco inside a tomb depicting Paul.

The article appeared in several newspapers on June 29, the Feast of Sts. Peter and Paul, including *The Washington Post*. Unfortunately, it led readers to believe that Paul belonged to the Roman Catholic Church. The article said tests on the remains seemed to confirm "that they do indeed belong to the Roman Catholic saint, Pope Benedict XVI said Sunday." The test was on the remains in a sarcophagus located under the Basilica of St. Paul's Outside the Walls in Rome. The pope was correct that Paul is indeed a saint of the Roman Catholic Church, but we would remind the Associated Press and its readers that Paul is also a saint of the Anglican Communion and Eastern Orthodoxy, and all who embrace the communion of saints.



LESSONS FROM THE BIBLE

READER'S VIEWPOINT By Peggy Eastman

The recent collapse of the financial markets and the revelation of greed by Wall Street wheeler-dealers have been devastating for millions of hard-working people trying to lead good lives. The recession hurts. To lose what we have worked hard for is shattering.

Such loss brings anxiety and fear. Would-be college students are facing the fact that they may not be able to afford higher education. Retirees are having to face the fact that their dreams of a comfortable retirement are evaporating.

For thousands of years, struggling human beings have looked to God's word for guidance. If we look for it, there is biblical guidance that sheds light on our present economic woes and how we might strive to avoid a recession's fallout of turmoil, suffering and pain in the future.

First, we are reminded that all in this

life is transitory and fleeting, and we cannot cling to our material possessions — even the roofs over our heads and the jobs that feed us. In the parable of the rich fool, a man who has crops spilling over with produce in plenitude decides to tear down his barns, which cannot hold all this edible wealth, and build bigger ones, instead of sharing food with those in need (Luke 12:16-21). His intention is to live a life of ease for years to come on his stored grain and goods. We know what happened: The hoarding man's desire to "eat, drink, be merry" evaporates when God tells him that he will die that night. The rich fool learns that he who lays up earthly treasure for himself and "is not rich toward God" comes to a sad end. He forgot (if he had ever known it) that in this life we do not really "own" anything.

Second, we are hit over the head with the realization that we, like the Israelites escaping from Egypt, have been worshiping false gods, not the one God of our salvation. While the long-suffering Moses, deliverer of the

Israelites, was up on the mountain encountering the Lord God, the Israelites begged Aaron to make for them other gods to worship, forgetting God's clear commandments: "You shall have no other gods before me," and "You shall not make for yourself a graven image." These wandering ones were fearful and did not know whether Moses would return. So Aaron fashioned for these restless people a molten calf made from their gold rings (Exod. 32:1-6). When he returned from the mountain, a horrified Moses smashed the golden calf to bits.

What false gods have we been worshipping in this materialistic age? Shopping? Did that idol-worship lead to the death by trampling of a Wal-Mart worker in an upstate New York store stampeded by bargain-hunting shoppers on the day after Thanksgiving (Black Friday) 2008? Have we worshiped outsized houses with mortgages to match? What false gods did Wall Street operatives create and follow?

(Continued on next page)

(Continued from previous page)

What risky, suspect idols did bankers, who are supposed to be trustworthy guardians of other people's money, worship in lending money in strangely bundled forms? Golden calf or paper money – the misplaced worship is the same.

We know from the temptation of Jesus in the wilderness what evil the worship of a false god holds. By rejecting "all the kingdoms of the world and the glory of them" and the devil who tempted him, Jesus clearly rejects worldly power, keeping his mind and soul centered on worshipping only his heavenly Father (Matt. 4:1-11.)

Third, we have coveted, thus violating one of God's Ten Commandments (Exod. 20:17). Maybe we wanted a house that was larger than we could afford — a house like one of our neighbors. Maybe we found a real estate agent (greedy for a commission)

and a lender only too willing to give us a mortgage that we knew in our hearts was going to stretch us financially. Maybe we coveted a new car like our neighbor's, a shiny, roomy one with that unmistakable new-car scent — even though we felt the car payments were really steep. Even worse, maybe in a heady atmosphere of spending and partying we coveted our neighbor's wife (or husband) and acted on that desire, thus causing mayhem and suffering for our own families.

Fourth, we have forgotten our true vocation, which is to labor in the vineyards of our Lord, not the vineyards we try to create for ourselves. The parable of the householder who planted a vineyard and let it out to tenants while he traveled is a cautionary tale about people who abuse the trust placed in them — to their peril (Matt. 21:33-46). The fruits of the vineyard in this parable are to be given to the householder (God),

For those harmed by the recession, God has an answer.

and the son whom they kill is Jesus. How have we abused the trust placed in us as inheritors of the kingdom? Have we cherished our earth or trashed it? Have we fed the hungry and tended to the sick, lonely and needy or ignored them? Have we been selfish with God's bounty? Have we forgotten to love our neighbors as ourselves? The worst part of the recession is no doubt the increased suffering of those who can least afford to bear it — due to the inevitable drop in charitable contributions.

Fifth and finally, we have turned away from the message of the psalms: that God is our only help and refuge, and that it is to him and him only that we should turn in troubled, fearful times. The Bible is full of stories of good people who could not be counted on in a pinch. Even Peter the rock denied his Lord three times. Psalm 91 depicts God as our only refuge eloquently in vivid images of a giant bird with immense wings covering us and

sheltering us from harm: "He will cover you with his pinions, and under his wings you will find refuge..." Jesus and his apostles lived in a time of ferment, fear, oppression from Roman soldiers and accusations by their own people. They lived on the edge of death. Yet they persevered, always trusting the one true God.

For all of those harmed by the recession, that God has an answer: I am the Lord your God, and I will be with you always. Cast your cares on me and trust in me. No matter what happens in this transitory life, I will never abandon you. □

Peggy Eastman is a member of All Saints' Church, Chevy Chase, Md., and the author of Godly Glimpses: Discoveries of the Love That Heals.

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

Succession Questioned

The editorial supporting the resolution for full communion with the Moravian Church [TLC, June 28] mentions as positive characteristics of the Moravian tradition "the three-fold orders of ordained ministry, and historic episcopal succession."

The Diocese of New York Ecumenical and Interfaith Commission has spent more than a year studying this proposal and would point out that the report itself does not claim that the episcopal succession in the Moravian Church is in the historic succession as Anglicanism has traditionally understood that term. The report acknowledges there is no way to uncover who consecrated the first bishop in the Uni-

The Church of England could not accept the claim that the Moravian episcopate is in the historic succession.

tas Fratrum, and in any case the canons of Nicaea require three bishops for regular consecration of successors in the episcopate.

The dialogue with the Church of England in recent years concluded that the Moravian succession has been broken at least once and perhaps twice since the original single bishop, and that the Church of England could not accept the claim that the Moravian episcopate is in the historic succession.

Of much more concern to our Ecumenical Commission were two other aspects of the proposal: 1. The bishops of the Moravian churches have no regular structural constitutional role in the governance of the provinces, which is left up entirely to the board of provincial elders, a group of elected presbyters and lay persons (unless one of the bishops should be elected to it,

although there is no provision for any bishops to be ex officio on those boards); and 2. That the deacons of the Moravian churches are authorized to preside at all the sacraments, including the Eucharist, as regular parts of their ordained ministry. Regular diaconal presidency at the Eucharist is for our Ecumenical Commission far more than the "minor difference" described in the editorial.

*(The Rev.) Paul B. Clayton, Jr.
Lagrangeville, N.Y.*

Hardly a Saint

On two occasions, 1948 and 1951, Jack Tiller, M.D., saved my life during encounters with polio in Wichita, Kan. He was proud of his son, George, who wanted to go to medical school. Jack did not live to see what his son became.

It saddens me to hear that Bishop Wolfe is horrified that George died in a place of worship as if babies are not to feel safe in their mother's wombs [TLC, June 21]. I am horrified that spokespersons in our church worship at the altar of political correctness and feel compelled to describe such a man a "saint" and "martyr." Many choices are made before a conception takes place. After that, it is a matter of responsibility to care for the most dependent of our species (another human being). Perhaps Bishop Wolfe and the Rev. Kathleen Ragsdale should be giving thanks that their mothers did not choose a more convenient life style.

*(The Rev.) Philip C. Ray
Dalhart, Texas*

How ironic it was for me to wake up on June 19, 2009, thinking about Christin Gilbert, a 19-year-old woman from Texas who died after having an abortion by Dr. George Tiller in 2005, and later that morning opening TLC to read two articles about people who were decrying the doctor's murder and reporting him being described as a "martyr."

Anglicans for Life joins Bishop Dean E. Wolfe of Kansas and the dozen diocesan clergy in expressing sadness and horror regarding Tiller's murder. No one

deserves to be murdered or to have their lives ended prematurely.

Sadly, on more than one occasion women have died or been permanently scarred as Tiller "did work that was demanding and dangerous, in the service of others," according to the Rev. Katherine Ragsdale. (In addition to women being hurt or killed, 60,000 unborn babies were aborted by Dr. Tiller.)

Why is only the doctor's death being reported and grieved?

*Georgette Forney, president
Anglicans for Life
Sewickley, Pa.*

The Bishop of Kansas is applauded for joining other clergy to decry the abortion doctor's murder. I wish the Bishop of Kansas would join other clergy to decry abortion.

*(The Rev.) Christopher T. Hayes III
Culpeper, Va.*

Polity and Consistency

In agreement with a recent statement released by 15 active and retired Episcopal Church bishops, who said they will remain in the church despite disagreeing with some of its policies and theological stances, the Diocese of Albany, at its convention June 5-7 "reaffirmed its membership in the Episcopal Church while at the same time saying that the General Convention cannot tell it or any other diocese what to do" [Episcopal News Service].

It was also recently reported by ENS that the bishops of Springfield are serving as committee members for the proposed Anglican province. Despite signing the above-referenced statement, it does not sound like their intent is to remain in The Episcopal Church.

According to their own view of the polity of The Episcopal Church [which may not be correct], if Albany and Springfield can claim independence, so can New Hampshire. What's good for the goose is good for the gander. Be consistent with your own view of polity.

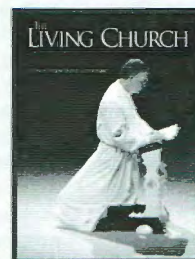
*(The Rev.) Charles Walthall
Washington, D.C.*

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The Rev. **Thomas P.J. Dwyer** is rector of St. James', 800 22nd St., Port Saint Joe, FL 32456-2298.

The Rev. **Ann Benton Fraser** is rector of St. Paul's, PO Box 1225, Corinth, MS 38834.

Paul Holloway is associate professor of New Testament, the School of Theology at Sewanee: The University of the South, 735 University Ave., Sewanee, TN 37383-1000.

The Rev. **Benjamin King** is assistant professor of church history, the School of Theology at Sewanee: The University of the South, 735 University Ave., Sewanee, TN 37383-1000.

The Rev. **Robert MacSwain** is instructor of theology and Christian ethics, the School of Theology at Sewanee: The University of the South, 735 University Ave., Sewanee, TN 37383-1000.

The Rev. **Darius Mojallali** is priest-in-charge of St. David's, 699 Springfield St., Feeding Hills, MA 01030.

The Rev. **Patrick Pierce** is rector of Trinity, 59 S 2nd St., Chambersburg, PA 17201-2208.

The Rev. **Spencer Potter** is rector of St.

Andrew's, 14260 Old Cutler Rd., Miami, FL 33158.

The Rev. **Ken Semon** is rector of Holy Faith, 10A Bisbee Ct., Santa Fe, NM 87508.

The Rev. **John Symonds** is curate at St. John's, 321 W Chestnut St., Lancaster, PA 17603-3509.

The Rev. **Robert Wetherington** is missionary of Advent, Sumner; St. John's, Leland; Redeemer, Greenville; St. Mary's, Lexington; and St. Paul's, Hollandale, MS; add: 224 Monroe St., Sumner, MS 38957.

The Rev. **Erica Wood** is priest-in-charge of St. Luke's, 209 S Market St., Mount Joy, PA 17552-3109.

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Utah — **Lee Montgomery.**

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Nashotah House — the Rev. **Jonathan Mark Richard Baker**, the Rt. Rev. **Paul Emil Lambert**, the Rev. **James I. Packer.**

Resignations

The Rev. **Tom Frizzell**, as priest-in-charge of St. John's, Pensacola, FL.

Retirements

The Rev. **Samuel B. Abbott**, as rector of Christ Church, Cooperstown, NY.

Donald S. Armentrout as professor of church history and historical theology, School of Theology at Sewanee: The University of the South.

The Rev. **Dexter Kessler**, as rector of Advent, Palm City, FL.

The Rev. **Tom Pittenger**, as rector of St. Mary's, Stuart, FL.

The Rev. **Christopher M. Porteus**, as rector of St. Stephen's, Earleville, MD.

The Rev. **Ornoldo Surgeon**, as priest-in-charge of St. Philip's, Pompano Beach, FL.

Deaths

Eugene M. Haring, 82, former chancellor of the Diocese of New Jersey, died June 4 at University Medical Center, Princeton, NJ.

Mr. Haring was born in Washington, DC, and was a graduate of Princeton University and Harvard Law School. He was for many years the senior partner of the law firm of McCarter and English in Newark, NJ. He retired in 1997. Mr. Haring was a member of Trinity Church, Princeton, and was a warden there, 1980-84, and member of the vestry, 1975-79 and 1996-2000. He was the chancellor of the Diocese of New Jersey from 1983 through 1994 and from 1999 through 2003. In 2001, he was named honorary lay canon of Trinity Cathedral, Trenton. He was a former trustee of the General Theological Seminary. Mr. Haring served in the Navy and the Naval Reserve. He is survived by his wife, Janet.

The Rev. **William G. Stroop**, who became rector of St. Mary's Church, Green Cove Springs, FL, in May, died June 14. He was 56.

Fr. Stroop was born in Klamath Falls, OR. He was a graduate of the University of Oregon, University of California, and the Episcopal Theological Seminary of the Southwest. He was ordained deacon in 2001 and priest in 2002 in the Diocese of Arkansas, then served as curate at St. Paul's, Fayetteville, and director of campus ministry at St. Martin Center at the University of Arkansas, 2002-04. He was rector of St. George's, Roseburg, OR, and Trinity, Hattiesburg, MS, before being called to Green Cove Springs. He is survived by his wife, Amanda, and a daughter, Miriam.

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Website: www.stpaulswellsboro.org
The Rev. Canon Gregory P. Hinton
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

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

COLUMBIA, SC

CHURCH OF THE GOOD SHEPHERD 1512 Blanding St. (803) 779-2960
www.goodshepherdcolumbia.org
E-mail: gsepisca@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
EPISCOPAL CHURCH** (843) 237-3459
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

KATY, TX

ST. PAUL'S (281) 391-2785
Website: www.stpaulskaty.org
The Rev. Mifflin Dove Jr., r
Sun 9:15 Breakfast, 10 Eu Rite 1

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) 889-3317
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.