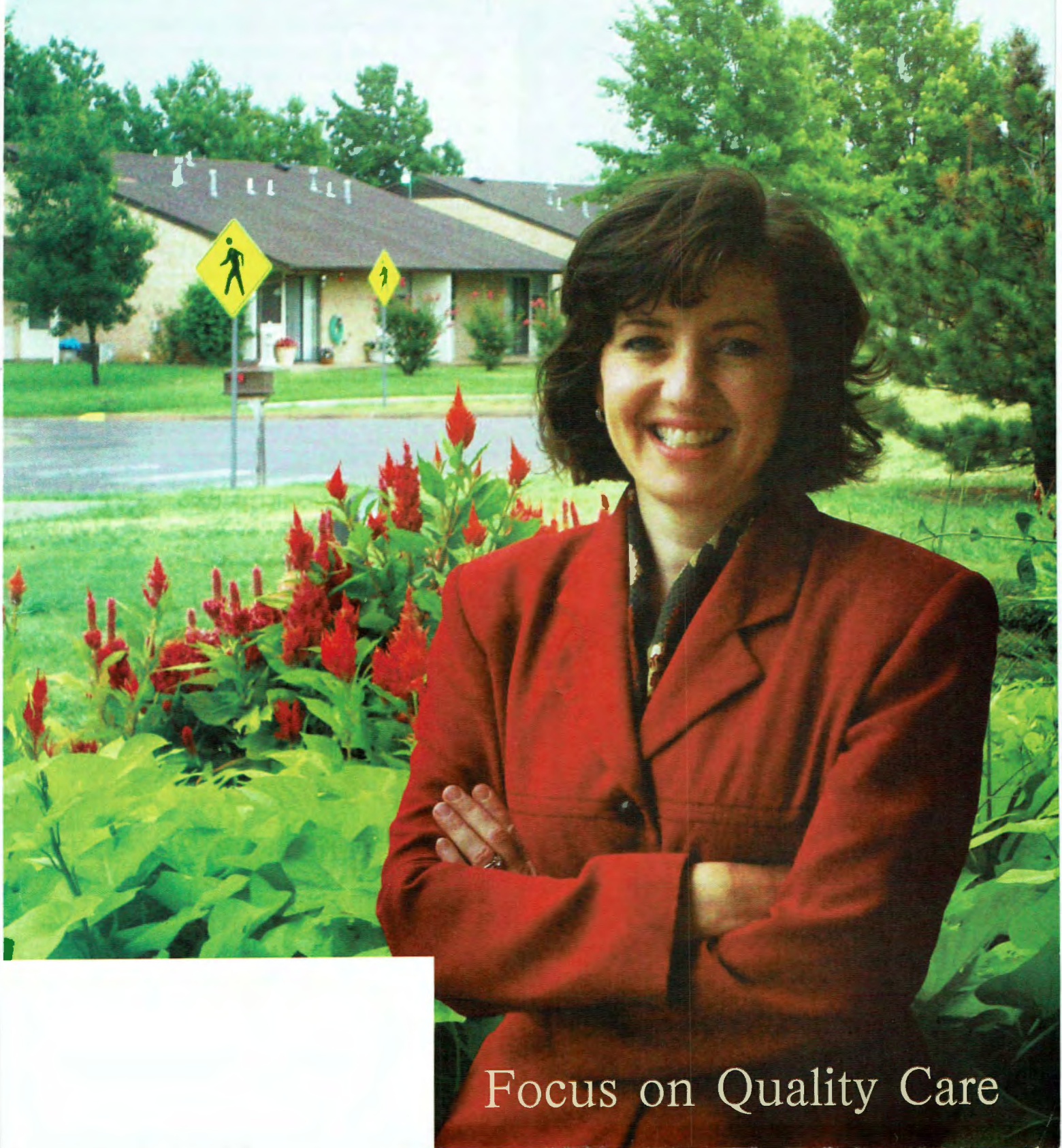


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Volume 239

Number 7

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THIS WEEK

News

- 8 Archbishop Calls
Assurances 'Unpersuasive'

Features

- 13 Retirement Communities
Adjust to Changing Economy
BY JAMES HAMILTON

Opinion

- 15 Editor's Column
Lasting Words
- 16 Editorials
Evangelism Weakened Further
- 17 Reader's Viewpoint
Sustain Quality in the Summer
BY GEORGE MARTIN
- 18 Letters
An Apparent Conflict

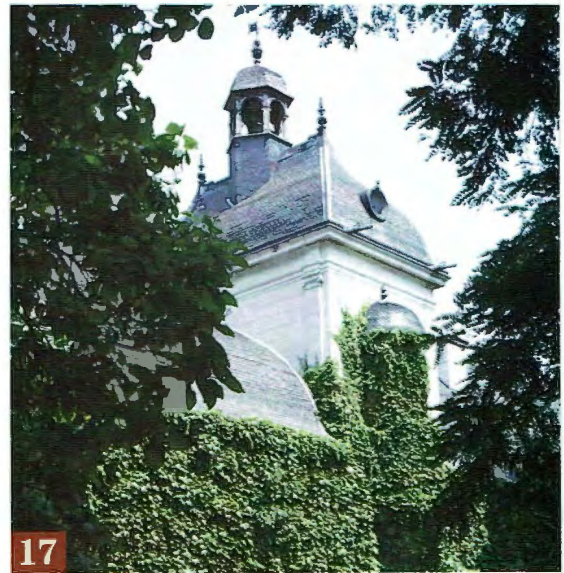
Other Departments

- 4 Sunday's Readings
- 5 Short & Sharp
- 6 Books
- 21 People & Places

On the Cover

Jessica Pfau, executive director of Ardmore Village, stands outside the Sutton Center, the administrative building for the faith-based retirement community in Ardmore, Okla. [p. 13]. Some of the village's cottages are in the background.

Ardmore Village photo



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SUNDAY'S READINGS

From Fear to Security

'[T]he one who eats this bread will live forever'
 (John 6:58)

11th Sunday after Pentecost (Proper 15B), Aug. 16, 2009

BCP: Prov. 9:1-6; Psalm 147 or 34:9-14; Eph. 5:15-20; John 6:53-59

RCL: 1 Kings 2:10-12; 3:3-14 and Psalm 111; or Prov. 9:1-6 and Psalm 34:9-14; Eph. 5:15-20; John 6:51-58

Most of us harbor a fair amount of fear deep within us. It's almost as though we're worriers by our very nature. Life might be good right now, but what if all our friends suddenly wise up and take off? We work hard and we save, but what if the Great Depression suddenly comes back with a vengeance? What if we lose our jobs and we never find others? What if we're the victims of road rage or identity theft or swine flu? What if we're abducted by space aliens? Many of us live with constant anxiety over all the bad things that might happen to us.

Psychologists tell us that regardless of how it's immediately manifested, the real source of much of our anxiety is uneasiness about our mortality. Our worries about bad things that might befall us, that is, are actually fear of the worst that can possibly happen to us — we're going to die. And indeed, over and over again in the scriptures, fear is the result of people knowing that their time on this earth is short.

In today's gospel, Jesus addresses our fear of dying head on — and he provides a solution to it. "I am the living bread that came down from heaven. Whoever eats of this bread

will live forever," he assures us, "and the bread that I will give for the life of the world is my flesh" (John 6:51). "Very truly, I tell you," the Lord continues, "unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day" (6:53-54). He concludes with this absolute assurance: "[T]he one who eats this bread will live forever" (6:58).

All who partake of Christ's body and blood in the Eucharist receive a powerful antidote to the constant anxiety in which others are constrained to live their lives. We who are nourished by the risen Savior already share in his risen, eternal life. For us, therefore, the "worst" that can possibly happen in any situation is that we inherit eternal life in the kingdom. And that's not a bad prospect at all. In fact, it's rather compelling.

The writer of the Letter to the Hebrews puts it like this: Christ rose from the grave in order to "free those who all their lives were held in slavery by the fear of death" (2:15). And so he has. Nourished regularly by his resurrected body, we need only to live out that truth.

Look It Up

Where can you find in the scriptures examples of people's fear being related to dying?

Think About It

What is the value of celebrating the Eucharist at a Christian funeral?

Next Sunday

12th Sunday after Pentecost (Proper 16B), Aug. 23, 2009

BCP: Josh. 24:1-2a, 14-25; Psalm 16 or 34:15-22; Eph. 5:21-33; John 6:60-69

RCL: 1 Kings 8:(1, 6, 10-11), 22-30, 41-43 and Psalm 84; or Josh. 24:1-2a, 14-18 and Psalm 34:15-22; Eph. 6:10-20; John 6:56-69

Senior-Centered

NOT ALONE: Encouragement for Caregivers. By Nell E. Noonan. Upper Room Books. Pp. 312. \$20. ISBN 978-0835899826.

The author draws from her experiences (in caring for her husband) and those of others in this book of 150 meditations. She writes of caregiving as part of a spiritual pilgrimage. The Rt. Rev. Sam B. Hulsey, retired Bishop of Northwest Texas and Mrs. Noonan's spiritual director, writes the foreword.

LIVING WITH PURPOSE IN A WORN-OUT BODY. By Missy Buchanan. Upper Room Books. Pp. 93. \$10. ISBN 978-0835899420.

Forty-one meditations on spiritual concerns of the elderly, each followed by excerpts from the psalms and a book of the New Testament. Written as verse, these are practical and easy to read in large print. To the great Physician: "Give me a daily dose of humor that eases the pain."

WISDOM FOR THE AGING: Practical Advice for Living the Best Years of Your Life Right

Now. By Malcolm Boyd. KenArnoldBooks. Pp. 220. \$15. ISBN 978-0981943541.

The Rev. Malcolm Boyd, a priest and poet-in-residence in the Diocese of Los Angeles, wrote a column on aging for *Modern Maturity* magazine for a decade. The questions and thoughts of his readers, his responses to them, and his other experiences are presented in this book.

Marian Devotion

MARY'S HOURS: Daily Prayers with the Mother of God. By Penelope Duckworth. Morehouse. Pp. 160. \$20. ISBN 978-0-8192-2342-5.

The artist-in-residence at Trinity Cathedral, San Jose, Calif., offers a blend of prose and poetry modeled after medieval devotionals to the Virgin Mary. Organized into four daily offices that encourage brief but focused prayer at morning, noon, evening and night.

STORIES FROM MARY'S TOUCH. By Cheri Lomonte. Divine Impressions (1-800-682-1729).

Pp. 138. \$14.95. ISBN 978-0-9767164-0-2.

Photo-journalist Cheri Lomonte's 2005 book *The Healing Touch of Mary* captured images of the Virgin Mary from around the world, along with the stories of people changed by their devotion to Mary. Ms. Lomonte is host of the nationally syndicated "Mary's Touch" radio program, and this collection includes inspirational stories shared by her listeners.

GRIEVING WITH MARY: Finding Comfort and Healing in Devotion to the Mother of God. By Mary K. Doyle. ACTA. Pp. 160. \$10.95. ISBN 978-0-87946-397-0.

Through art images and the written word, in song and in sacred spaces, millions of Christians have sought comfort in times of pain by asking Mary to pray with them in their time of need. The author provides a concise history and introduction to Marian devotion, and encourages readers to explore and strengthen their own relationship with the Blessed Virgin.



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BOOKS

Longing for God

Seven Paths of Christian Devotion

By Richard J. Foster and Gayle D. Beebe. IVP Books. Pp. 364. \$25. ISBN 978-0-8308-3514-0.

Few people pass through life without at one time or another wishing they had faith — or more faith. *Longing for God* offers the examples of Christians whose longings were answered.

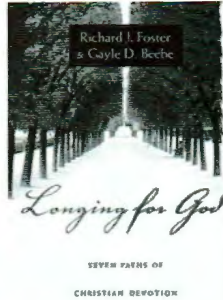
The book discusses 26 thinkers, all but one of whom (Thomas Merton) have been dead for more than two centuries. Some (like Augustine of Hippo) are well known. Others (like the lone Anglican, George Herbert) somewhat less famous. But every man and woman discussed could be called “classic,” and each is worth careful study.

Gayle Beebe, president of the evangelical Westmont College, gives a summary of the life and thought of the given writer; the noted Quaker spiritual writer, Richard J. Foster, then “responds and reflects.” The book concludes with three rather eclectic appendices on pre-Christian influences on Christian thought; women who were spiritual writers or church figures; and Eastern Orthodox figures.

While ideas necessarily are simplified by the limited space, there is no dumbing-down. Beebe’s general strategy is to show how the theologians and philosophers progress from lower to higher spiritual values. Along the way, there are valuable asides such as: “Francis of Assisi had to break free of his fascination with himself before God could use him.”

The authors observe that “vast numbers of well-intended folk have exhausted themselves in church work and discovered that this did not substantially change their lives.” For Foster and Beebe, our lives are most likely to be changed when we share the great Christian journey from the ordinary to the divine, remembering John Wesley’s last words: “The best of all is, God is with us.”

(The Rev.) J. Douglas Ousley
New York, N.Y.



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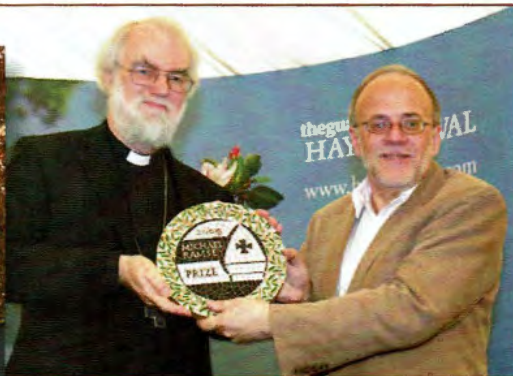


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Elections and Appointments at General Convention

The following people were elected or appointed to serve for a six-year term, unless otherwise specified:

ELECTIONS

Executive Council

Bishop Wendell N. Gibbs (Michigan)
Bishop Mark Hollingsworth, Jr. (Ohio)
Sarah Dylan Breuer (Massachusetts)
Stephanie T. Cheney (West Tennessee)
Scott Evenbeck (Indianapolis)
Stephen F. Hutchinson (Utah)
Francisco Quinones-Gonzales (Puerto Rico)
Katie Sherrod (Fort Worth)
The Rev. Silvestre Enrique Romero (El Camino Real)
The Rev. Terry Starr (North Dakota)

Church Pension Fund

Bishop Wayne P. Wright (Delaware)
Bishop Robert H. Johnson (Pittsburgh)
Bishop V. Gene Robinson (New Hampshire)
The Very Rev. Tracey Lind (Ohio)
The Rev. Thomas James Brown (Vermont)
The Rev. Timothy Mitchell (Kentucky)
Martha Bedell Alexander (North Carolina)
James E. Bayne (Dallas)
Karen Noble Hanson (Rochester)
Margaret A. Niles (Olympia)
Edgar S. Starns (Louisiana)
Sandra S. Swan (New York)

Court for the Trial of a Bishop

Bishop Suffragan Laura J. Ahrens (Connecticut)
Bishop Robert L. Fitzpatrick (Hawaii)
Bishop Stephen T. Lane (Maine)
Bishop George Wayne Smith (Missouri)
Bishop Catherine M. Waynick (Indianapolis)
William Fleener, Jr. (Western Michigan)
Diane Pollard (New York)
The Rev. Francis Wade (Washington)
The Rev. Carol Cole Flanagan (Washington)

Court of Review of the Trial of a Bishop

Bishop C. Franklin Brookhart (Montana)
Bishop Mary Gray-Reeves (El Camino Real)
Bishop Samuel Johnson Howard (Florida)

APPOINTMENTS

Title IV Review Committee

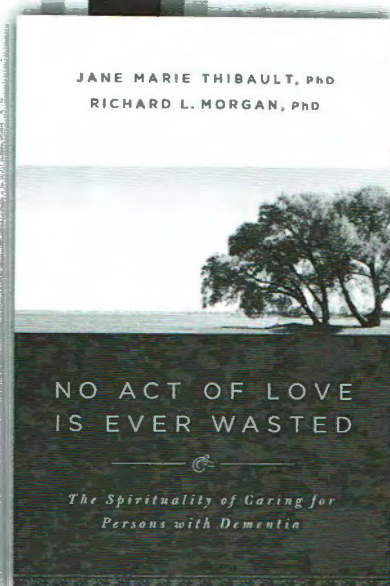
Bishop Dorsey F. Henderson Jr. (Upper South Carolina)
Bishop Suffragan David C. Jones (Virginia)
Bishop C. Wallis Ohl, Jr. (Northwest Texas)
Bishop Suffragan Bavi E. "Nedi" Rivera (Olympia)
Bishop James Edward Waggoner (Spokane)

Trustees of General Theological Seminary

Bishop Neil Alexander (Atlanta)
Bishop Clifton Daniel (East Carolina)
The Rev. Yamily Bass-Choate (New York)
The Rev. Samuel Gregory Jones (North Carolina)
Margaret Christie (Newark)
Anne Clarke Brown (Vermont)

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(More to be noted in next week's issue)



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Archbishop Calls Assurances 'Unpersuasive'

The adoption of resolutions D025 and C056 by the 76th General Convention [TLC, Aug. 9] speaks to an unhealthy degree of theological ignorance and ecclesiastical incoherence at work within the higher councils of The Episcopal Church [TEC], Archbishop of Canterbury Rowan Williams said in a statement released July 27.

While the adoption of resolutions on rites for the blessing of same-sex unions and the consecration of gay clergy to the episcopate have not created a *de facto* schism, they do signal TEC's likely removal to the periphery of the life and witness of the Anglican Communion through the creation of a two-tier communion of covenanting and non-covenanting provinces, Archbishop Rowan Williams wrote.

Reflecting on General Convention

A spokesman for the archbishop said the 2,800-word statement titled "Communion, Covenant and our Anglican Future" had been released via the Lambeth Palace website as a "reflection" on the actions of the General Convention.

Archbishop Williams offered thanks to the convention for the "generous welcome" extended to him, and acknowledged the concerns of many bishops and deputies for the wider Anglican Communion and for the "crushing" social and economic problems faced by the developing world. He also affirmed that he had received the assurances from Presiding Bishop Katharine Jefferts Schori and House of Deputies President Bonnie Anderson that the adoption of D025 and C056 did not "have the automatic effect of overturning the requested moratoria, if the wording is studied carefully" on gay bishops and blessings.

"While [C056] honors the diversity of theological perspectives within the Episcopal Church, it does not authorize public liturgical rites for the blessing of same-gender unions," the presiding officers wrote. "The Book of Common Prayer remains unchanged, the marriage rites are unaltered, and the

Rubrics of the Book of Common Prayer define marriage as a 'solemn and public covenant between a man and a woman in the presence of God.'

"It is now left to each bishop to determine what such a generous pastoral response might mean in her or his diocesan context," the letter continued. Bishop Jefferts Schori and Mrs. Anderson previously wrote to Archbishop Williams to explain convention's passage of Resolution D025 [TLC, Aug. 9].

But Archbishop Williams noted that these assurances would not be found persuasive by some, and would be "unlikely to allay anxieties" within the Communion that TEC was going its own way. There were "two points which I believe need to be reiterated and thought through further" by TEC, Archbishop Williams said.

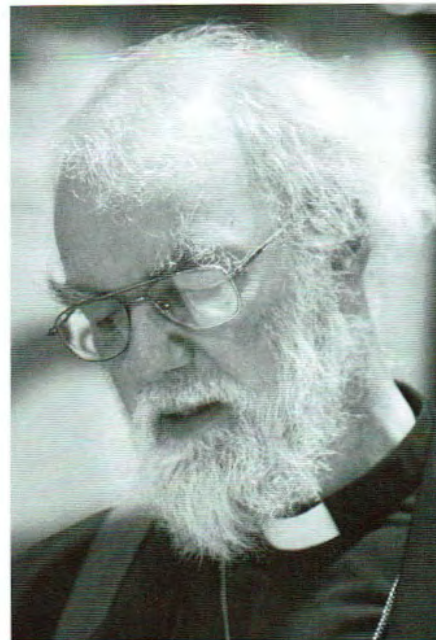
By moving forward on same-sex blessings and gay clergy, TEC erred by not engaging in a "painstaking biblical exegesis" and seeking a "wide acceptance of the results within the Communion" as "a major change naturally needs a strong level of consensus and solid theological grounding."

Without Authority

This work has not been done, Archbishop Williams wrote. He emphasized that "a blessing for a same-sex union cannot have the authority of the Church Catholic, or even of the Communion as a whole."

The Rev. Susan Russell, president of the gay and lesbian advocacy group Integrity, chafed at that characterization. "We are frankly tired of being told we 'haven't done the theology,' when the truth is that there are those in our wider Anglican family who do not agree with the theology we have done," she said in a press release.

Archbishop Williams also said that no member of the clergy — bishop or priest — should be "living in a sexual relationship outside the marriage bond." The homosexual or unchaste heterosexual "chosen lifestyle is not one that the Church's teaching sanc-



Rick Wood photo

Archbishop Williams: "a blessing for a same-sex union cannot have the authority of the Church Catholic, or even of the Communion as a whole."

tions, and thus it is hard to see how they can act in the necessarily representative role that the ordained ministry, especially the episcopate, requires."

By permitting gay clergy and same-sex blessings without first "including in its discernment the judgment of the wider Church," TEC risked "becoming unrecognizable to other local churches," the archbishop wrote. The actions of General Convention necessarily reconceived "the Anglican Communion as essentially a loose federation of local bodies with a cultural history in common, rather than a theologically coherent 'community of Christian communities,'" he said.

The way forward, Archbishop Williams said, was through an Anglican Covenant that provided structures of "mutual recognizability, mutual consultation, and some shared processes of decision-making."

He acknowledged that within TEC "some will not choose this way of intensifying relationships," but he believed that "it would be a mistake to act or

speaking now as if those decisions had already been made."

The Anglican tradition had "thus far" been able to contain "diverse convictions more or less within a unified structure," Archbishop Williams wrote. If the present structures "turn out to need serious rethinking," this was not a statement of the "end of the Anglican way," but an opportunity for a "new era of mission and spiritual growth for all who value the Anglican name and heritage."

Two Tracks Possible

Archbishop Williams emphasized that the Communion may follow a two-track model in its future structure.

For those Anglicans who do not favor a covenant, "there is no threat of being cast into outer darkness — existing relationships will not be destroyed that easily," he wrote. "But it means that there is at least the possibility of a twofold ecclesial reality in view in the middle distance: that is, a 'covenanted' Anglican global body, fully sharing certain aspects of a vision of how the church should be and behave, able to take part as a body in ecumenical and interfaith dialogue; and, related to this body, but in less formal ways with fewer formal expectations, there may be associated local churches in various kinds of mutual partnership and solidarity with one another and with 'covenanted' provinces."

Archbishop Williams renewed his often-expressed hope that all provinces of the Anglican Communion ultimately will support the covenant, which faces a new round of possible revision.

"But in the current context, the question is becoming more sharply defined of whether, if a province declines such an invitation, any elements within it will be free (granted the explicit provision that the Covenant does not purport to alter the Constitution or internal polity of any province) to adopt the Covenant as a sign of their wish to act in a certain level of mutuality with other parts of the Communion. It is important that there should be a clear answer to this question."

The Rev. George Conger contributed to this report.

Consent Denied for Northern Michigan

The Rev. Kevin Thew Forrester, bishop-elect of Northern Michigan, did not receive sufficient consents from the standing committees of The Episcopal Church for the diocese to proceed with consecration.

Presiding Bishop Katharine Jefferts Schori informed Linda Piper, president of the diocese's standing committee, of the insufficient consents in a letter released July 27 by the church's Office of Public Affairs.

The Presiding Bishop's letter said Fr. Thew Forrester, who was elected on Feb. 21, had not received sufficient consents from a majority of the church's standing committees within a 120-day deadline set by canon law.

The letter did not address consents among the bishops. "My understanding is that he did not receive sufficient consents among the bishops either," Neva Rae Fox, the church's public affairs officer, told *THE LIVING CHURCH*.

Ms. Fox said the Presiding Bishop's office would not be releasing specific consent tallies among either standing committees or bishops. A tally compiled by Frank Lockwood of the *Arkansas Democrat-Gazette* last showed Fr. Thew Forrester as receiving consents from 35 dioceses and non-consents from 65 dioceses. Five international dioceses had not reported their

votes, and six U.S. dioceses did not say how their standing committees voted.

Fr. Thew Forrester's election attracted criticism on several grounds, including his being the sole nominee in the election; his lay ordination by a Buddhist group; his rejection of Atonement theology in favor of what he calls "at-one-ment" theology; and his revision of liturgical texts, including the Baptismal Covenant, to reflect that theology.

Fr. Thew Forrester emphasized hope as he reflected on the just-completed consent process.

"I have been extraordinarily blessed and honored to walk with my friends from the Diocese of Northern Michigan over these past months as their bishop-elect," Fr. Thew Forrester said.

The diocese's seven-member standing committee released a statement through Ms. Piper which invited discussion with the wider church.

"Among the issues ripe for discussion are how bishops and standing committees can best be made aware of the particular needs of individual dioceses, and how new communications technologies affect the consent process," the statement said.



Fr. Thew Forrester

Seabury Sells Land, Buildings to Northwestern

Seabury-Western Theological Seminary has agreed to sell its buildings and land to Northwestern University for an undisclosed sum. The agreement also includes a five-year lease which will allow the seminary to remain at its current Evanston, Ill., location while a task force studies other, more permanent options.

"With this agreement we are doing several important things," said the Very Rev. Gary Hall, the seminary's president and dean. "This sale has allowed us to eliminate our debt, balance our 2010 budget, and double our endowment so that we will enter our new life with adequate resources to fund our ministries."

As part of the agreement, Seabury will lease back the first floor of the main seminary building. This area includes the chapel, administrative offices, and the area which formerly contained the seminary library. The library has been combined with Northwestern's theological library collection, and the area that formerly contained the library will be used for classrooms, said Ronald Fox, executive assistant to the dean.

Dean Hall said the property sale and lease back was part of an ongoing effort to position Seabury for a "new mission as the people's seminary, meeting the

(Continued on page 20)

Full Communion with Moravian Church Approved

Episcopalians in some parts of the country may soon be learning a great deal about Moravians. Now that The Episcopal Church's General Convention has voted overwhelmingly a partnership agreement with the Northern and Southern Provinces of the Moravian Church, shared congregations could become a reality.

The agreement sets the basis for full communion to be established between the two churches, and would permit Episcopal and Moravian clergy to function in each other's churches.

The Rt. Rev. C. Christopher Epting, deputy to the Presiding Bishop for ecumenical and inter-religious relations, said the agreement resembles a similar arrangement with the Evangelical Lutheran Church in America, ratified by General Convention in 2000.

When they meet next year, the Northern and Southern provinces of the Moravian Church will vote on

whether or not to accept the proposed agreement. The Moravian Church is particularly visible in parts of North Carolina, Pennsylvania and Wisconsin, and is part of the *Unitas Fratrum* group of churches headquartered in the Czech Republic.

Other resolutions adopted at convention reaffirmed the church's ongoing dialogue and interim eucharistic sharing with the United Methodist Church; expanded that dialogue to include the African Methodist Church, the African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church; and adopted an agreement with the Presbyterian Church USA that allows Episcopalians and Presbyterians to accept the eucharistic hospitality offered by both churches and to share resources.

Episcopal News Service contributed to this report.

Catholic Communion Explored at TLC Reception

Nearly 100 people gathered at a restaurant near the Anaheim Convention Center July 12 for a reception and dinner sponsored by The Living Church Foundation, Inc., which also offered theological reflections on Catholic Anglicanism.

The event highlighted a change in leadership of the foundation, with David Kalvelage retiring as executive editor July 31 and Christopher Wells becoming executive director. Dr. Wells recently completed a Ph.D. in theology from the University of Notre Dame.

Three priests — the Very Rev. Nicholas Knisely, dean of Trinity Cathedral, Phoenix, Ariz.; the Rev. Joseph B. "Jody" Howard, rector of St. Francis' Church, Goodlettsville, Tenn.; and the Rev. Daniel H. Martins, rector of St. Anne's, Warsaw, Ind. — offered theological reflections. They are editorial contributors to *Covenant* (www.covenant-communication.net), an online teaching community founded by Dr. Wells and Craig Uffman.

Drawing from his doctoral training

as a scientist, Dean Knisely reflected on relativism. "We have to approach the truth from as many possible directions as we can," he said. "The real danger we are in, in the Anglican Communion, is saying that people or other ideas are expendable."

Fr. Howard affirmed Anglicanism's role as a bridge faith, saying that it mediated catholic tradition in a way that enabled him, as a young man from a Southern Baptist tradition, to embrace that tradition.

"We are called to be reconcilers of a divided house," he said, citing The Episcopal Church's ecumenical efforts.

Fr. Martins spoke of becoming an Anglican after growing up in an evangelical tradition that neglected a sense of catholic tradition. During his college years, "What I was discovering was that I didn't have to establish my theology of anything," he said. "Givenness is a deeply catholic notion. It's not what I conclude, but what *we* have been given."

Douglas LeBlanc

Bishops Discuss Paradoxical Votes

As General Convention debated its two most-examined resolutions in July, about 10 bishops cast paradoxical votes. Most of these bishops voted against Resolution D025, which reopens the possibility of consecration for openly gay or lesbian bishops. In contrast, most also voted for C056, which authorizes the Standing Commission on Liturgy and Music to "collect and develop theological and liturgical resources" for blessing same-gender couples, and allows a "generous pastoral response to meet the needs of members of this church."

Some bishops discussed their votes with *THE LIVING CHURCH*. Others spoke only through letters they wrote to the clergy and laity of their dioceses. Others did not elaborate.

The Rt. Rev. John Rabb, Bishop Suffragan of Maryland, said he was pleased by most of D025 but that its final resolve left him unsatisfied.

"My fear was that it will be read as prescriptive, and that made me uncomfortable," he said.

Bishop Rabb added that he was mindful of the Archbishop of Canterbury's plea for restraint, and he found the ecclesiology of D025 unsatisfying.

Resolution C056, Bishop Rabb said, will enable the church to begin doing more theological homework without committing itself to a set result at General Convention in 2012.

"We've not done enough work on the theology. It's not that because the courts change something, the church must change it too," Bishop Rabb said. "When we don't get our theology right — and that includes scripture and tradition — it comes back and creates problems later."

"I voted against D025 because it wasn't clear, and the reaction from around the world convinced me that it wasn't clear," said the Rt. Rev. Steven Miller, Bishop of Milwaukee. "I wish it had said we were not repealing B033, although that language would have never passed."

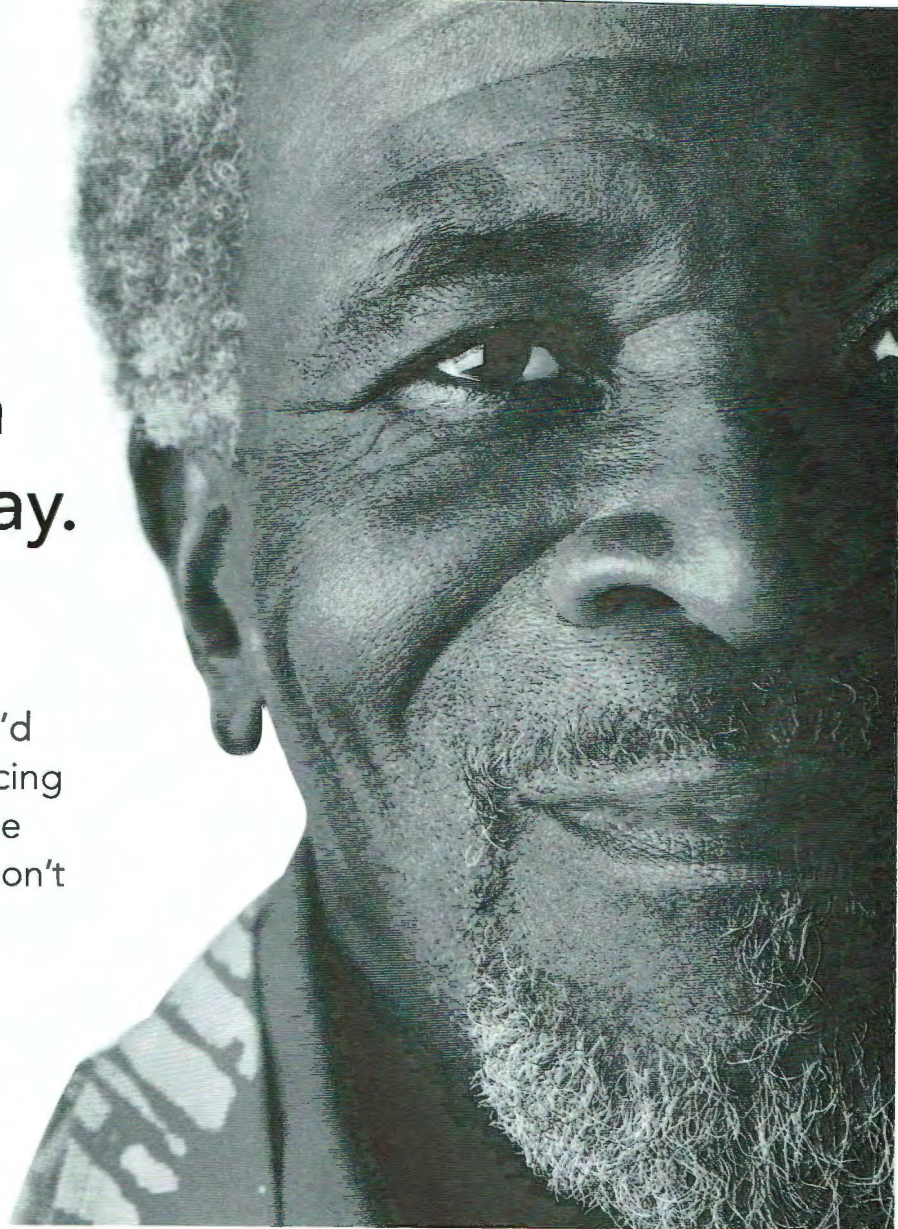
Bishop Miller also voted for C056,

(Continued on page 12)

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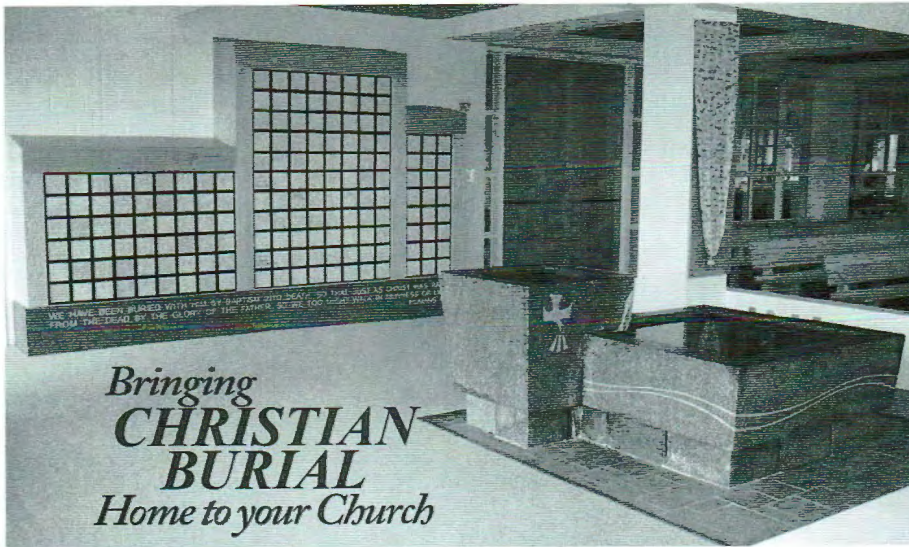


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Paradoxical Votes

(Continued from page 10)

and he too believes it enables an important theological discussion. “We have to have the theological discussion we’ve never had,” he said. “I want us to have theological discussion about marriage and same-sex unions and rites.”

The Rt. Rev. George E. Packard, Bishop Suffragan for Federal Ministries (Chaplaincies), is concerned about what message General Convention may have sent in approving D025.

“I voted against D025 with the reasoning that if the choice was between consoling ourselves on the one hand and not kicking sand in the face of our Anglican Communion partners on the other, I choose the latter,” he said.

Bishop Packard added: “I maintain this consolation resolution is not the benign legislation we think it is. For my Lambeth friends, I judge it is the real thing, terribly unsettling. Why do this if we already know the way things are among us? What is gained by stating it? There’s so much we could lose. I hope I’m wrong.”

Bishop Packard voted for C056, and was among nearly 30 bishops who volunteered to discuss their conflicting concerns outside of a plenary session.

“It is naive to think we can evade this since some states have already approved civil ceremonies, and Episcopalians — in those places — are asking if their priests and The Book of Common Prayer can be used in the process of blessing civil unions,” he said.

‘Honor-Bound’

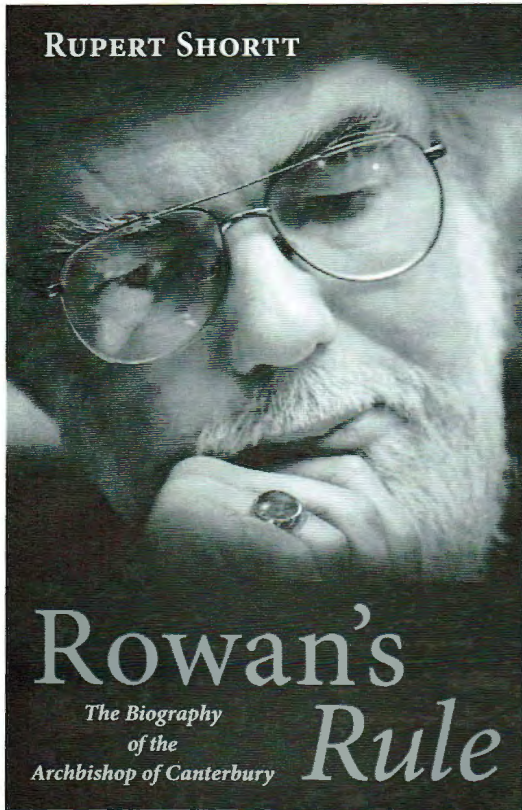
The Rt. Rev. Charles Jenkins, Bishop of Louisiana, said he voted for C056 because his colleagues had responded well to his plea for graciousness.

“During closed session, I stood and asked the majority of the house to please consider the position of the minority,” he said. He added that it took the church from 1976 to 2009 before all bishops supported ordaining women to the priesthood.

The bishops who met late into the night to discuss C056 did the needed homework, Bishop Jenkins said.

“I felt I was honor-bound to vote for it because these bishops had done what I had asked them to do,” he said. “I felt that the process was a ray of hope for The Episcopal Church.”

Douglas LeBlanc



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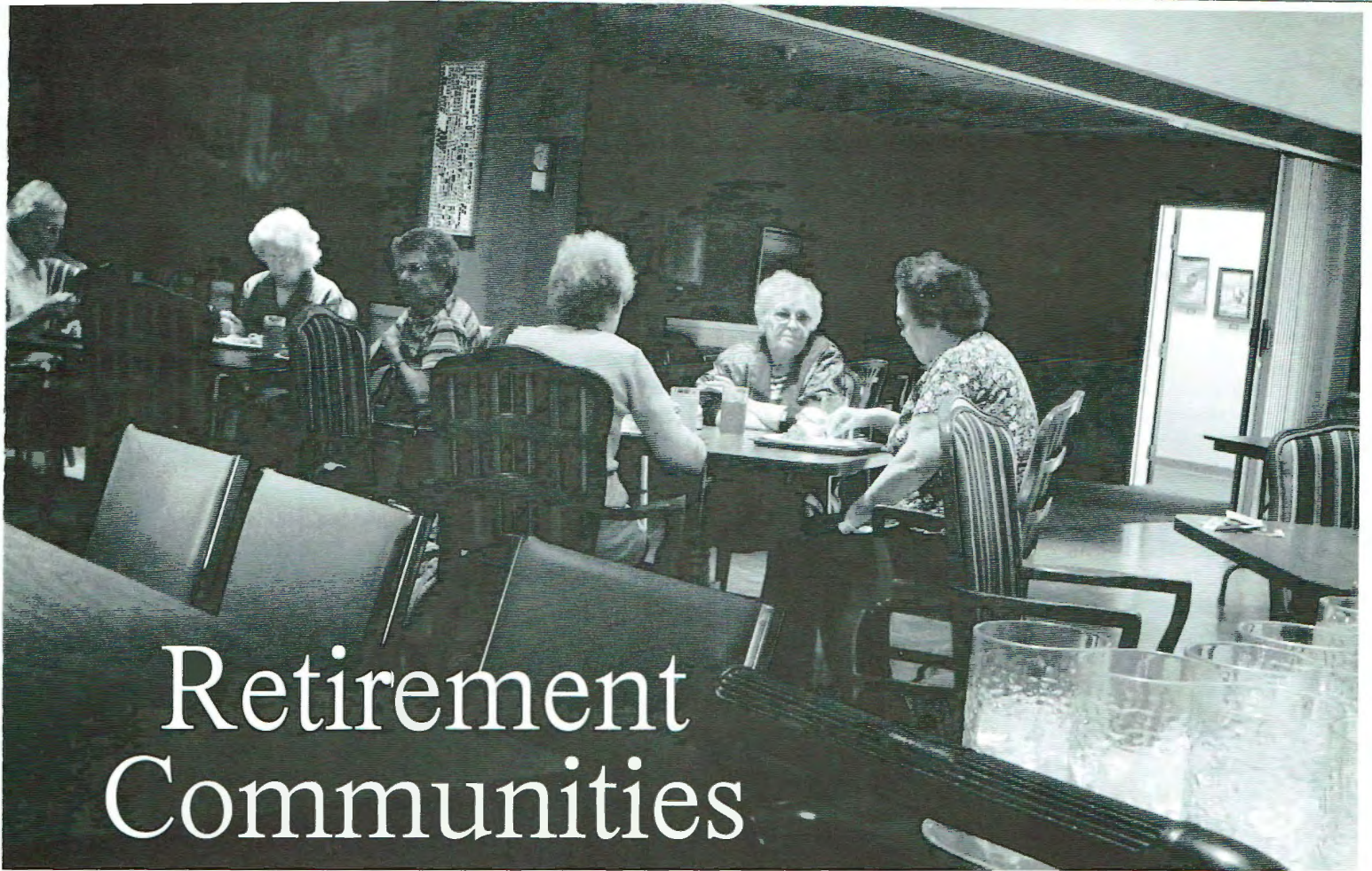
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Retirement Communities

Adjust to Changing Economy

Lunch at Ardmore Village, Ardmore, Okla. Ardmore Village photos

For non-profit facilities, quality of care trumps profit motive.

By James Hamilton

Consider the ant in Aesop's well-worn fable, the hero of Proverbs 6:6. The shame of every lazy-bones, he has planned for the inevitability of a certain winter. His stockpiles are catalogued and his storehouses secured. How confident must this ant have been in his retirement portfolio.

But here is where fable and fact part ways, because there are many more variables than time and season. Weather, for one, might wash out his warehouse. Or, to stray further from the metaphor, his food stocks might have been tied to the global mortgage market and look more like poverty than prosperity come December. And what of his children and loved ones? Regardless of his scrimping, no ant is an island, and he won't idly watch his nearest and dearest starve in winter. Even as these swarming variables chew away at his plan, time marches

relentlessly toward winter. Time and tide wait for no ant.

In light of the uncertainties in the global marketplace, one might feel most secure postponing retirement, cheating time just a bit. But that is not always an option, and those who are retiring today are causing retirement communities to adjust to financial realities much different from those of the carefree, booming '90s.

The experiences of two retirement communities with current and historic ties to The Episcopal Church, Ardmore Village in Ardmore, Okla., and Fairhaven in Sykesville, Md., shed some light on the state of retirement in the faith-based, non-profit world.

Financial hardships are an excellent way to test the mettle of an organization and its commitment to a mission identity. Jessica Pfau, executive director of Ardmore Village, recently attended a conference at which she was one of the few retirement community heads representing a non-

profit organization. When a presenter asked, "What is the priority of your organization?" a fellow attendee responded, "To be full and make money."

Ms. Pfau realized the disparity in their ideologies. Hoping to represent a contrasting perspective, she offered her own answer: "Our first priority is to provide a quality community, not only a home but a life for our residents."

A ministry of the Diocese of Oklahoma, Ardmore Village developed much of its strong character from the previous director, as did the current director from the very same person, her father, the Rev. Charles Brown, a retired priest. The father and daughter continue to have weekly meetings about Ardmore Village and about the mission of retirement in general.

Fr. Brown holds fast to a life-view captured in the title of one of his favorite books on the subject, Eugene

(Continued on next page)

Retirement Communities Adjust to Changing Economy

(Continued from previous page)

Bianchi's *Aging as a Spiritual Journey*. He sees aging as "an opportunity to deepen our spirituality, enhancing and understanding better what it is to receive the breath of God and to know how to respond to it."

Ms. Pfau's encouragement to those considering application to enter a community echoes her father's theology. "This is not the end of your life," she said. "This is your new beginning."

Ms. Pfau applies this mission focus when approaching the inevitable, recently sobering, budget meetings. While programs like HUD have been steadied and even bolstered by the stimulus package, many funding streams are drying up.

"Other foundations that give grant support have either slowed or stopped," Ms. Pfau said. She mentioned a local grantmaker as an example. "The bishop is extremely supportive, but because their budget was cut, ours was, too."

The board of Ardmore Village has done some creative money management and so far has escaped program cuts.

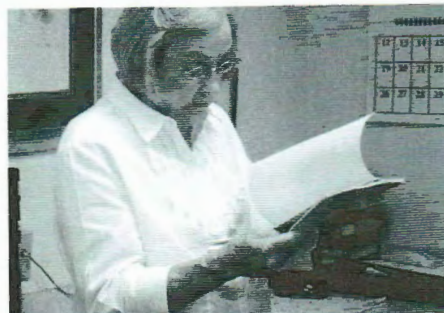
"Right now we have not made any changes that the residents would notice," Ms. Pfau said. The village is working hard to translate mission into action.

"I feel very grateful that I live here, especially during the economic times the way they are," resident Erma Applewhite said. "I knew if these people had it and The Episcopal Church ran it, it would be in good form. Living on a fixed income, I am glad to be here."

But it is not just program cuts that threaten the bliss of retirement residents. The Rev. Sarah Lewis, chaplain at Fairhaven, understands that market turmoil can hurt residents. Even if their own future is secure, "the grief over perhaps not being able to leave something for the next generation creates a sadness, as it can feel like a loss of generativity," Ms. Lewis said.

Fairhaven has been open about its financial struggles with residents, both through fireside chats and through an

open-door policy at its administrative offices. Instead of being wracked with worry, or overextending themselves to their eventual detriment, residents are welcome to talk over their financial situation with the director. "It is a ministry for us," Ms. Lewis said. "It is not just a job."



Ardmore Village resident Erma Applewhite works in the office several days a week.

"I knew if these people had it and The Episcopal Church ran it, it would be in good form."

— Erma Applewhite,
resident at Ardmore Village

Fairhaven, the first residential community in what is now a larger group of retirement communities, was established through a gift of land given to the Diocese of Maryland with the expressed purpose of creating a ministry for the aging. Episcopal Ministries to the Aging (now EMA) oversaw Fairhaven as it flourished and was pushed on to excellence in research. EMA now has multiple facilities covering the range of payment and care options available to retirees. For example, a partnership between EMA's Copper Ridge facility and the Johns Hopkins Neuropsychiatry and Memory Group means that there is no lag time between innovation and increased quality of care for memory-impaired residents.

"I think in a system like ours, there are a great deal of benefits from not being a free-standing retirement com-

munity," said Nancy Weikert, vice president for marketing at EMA. "We have a wealth of resources. I think that it enhances the financial health of the organization. It provides a more sophisticated management group."

Larger institutions aren't immune to the ravages of this global market slowdown, however.

"The first six months of this year were the slowest I have seen in 40 years," Ms. Weikert said. "People are making decisions much slower. Our sales times have lengthened. These folks are in charge of their own lives, their own destiny, their own decisions.

"Some might say, 'Anyone in their 80s would not be in the stock market,'" she continued. "Well, yes they are. Aging populations are very sophisticated."

Though EMA has, like Ardmore, escaped any programmatic cuts, it is feeling financial sluggishness as a whole and so are the facilities' residents.

Looking back at the proverbial ant, the outcome of the fable shifts slightly today for the savvy ant that understands the value of not only diversification of his or her stock portfolio but also the value of shared financial burden over a community and the security of high resource wealth. The ant is still diligent, resourceful and realistic about the coming winter. But this ant knows that it takes a colony to absorb the bumps of misfortune, the emotional trauma of waning independence, and the transition from hurrying to strolling through life.

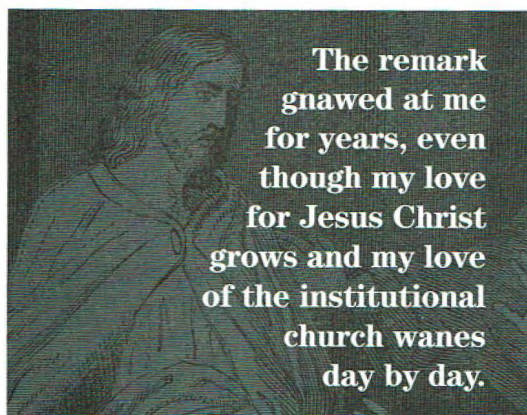
Marlene and Elwood Neiswender have found such a colony at Fairhaven, where they are the community's first third-generation residents. They even understand their role at Fairhaven as not just consumer but partner, as they organize other residents to suggest cost-cutting ideas to management. They wish that everyone might enjoy all the benefits of community life as they have. □

The Rev. James Hamilton is a deacon in the Diocese of Michigan who resides in Royal Oak.

Lasting Words

In 1985, at the 68th General Convention of The Episcopal Church, Presiding Bishop John Maury Allin delivered a message to the church that has haunted me to this day. It was Bishop Allin's last General Convention as primate, as Bishop Edmond L. Browning of Hawaii was elected Presiding Bishop at this convention. I had been looking forward to hearing Bishop Allin speak, for I had long admired him, but I wasn't prepared for what I heard. I'm taking the liberty to paraphrase here, but the P.B.'s remark went something like this:

"I confess that I have loved the institutional church more than I have loved Jesus Christ," Bishop Allin said during that gathering, which was held, ironically, in Anaheim,



Calif. Talk about hitting close to home. "He's describing me," I thought as soon as I heard it.

For nearly 25 years I've been pondering that remark. Like Bishop Allin, I too have loved the institutional church more than I have loved Jesus Christ. Ever since I heard that statement I've been trying to address it, and I'd like to think I've made some progress. But the remark gnawed at me for years, even though my love for Jesus Christ grows and my love of the institutional church (in this case The Episcopal Church) wanes day by day.

How does one increase one's love for Jesus Christ? Surprisingly, it hasn't been all that difficult. Improving one's relationship with him, spending more time with him, reading about him in scripture are good places to start. I would guess that maturity also has something to do with it.

The decrease in love of The Episcopal Church has come about without any effort on

my part. Being present at eight General Conventions, especially the last one, was a start. And the church, by trashing much of what Episcopalians who would consider themselves traditionalists regard as important, has made it easy. Its relentless, ever-increasing embrace of our culture, its tolerance of everything from Buddhist and Muslim clergy to the infusion of narcissism and greed. Its substitution of social justice for theology, and its indifference as loyal, faithful members proceed to the nearest exit have turned a once-dynamic church into a ridiculed sect, increasingly protestant and less catholic.

I don't imagine Bishop Allin would have anticipated the current state of affairs, even though there were some seers in the '80s who predicted it all skillfully. Their opinions were dismissed back then as the musings of malcontents. Some of them even expressed themselves in this magazine before I arrived. If they're alive today, they probably have little satisfaction over the accuracy of their predictions.

All of this means 19 years at the helm of this magazine is entirely too long. I suspect most readers would agree. "I can remember when you were a nice person," an acquaintance said to me at General Convention a few days ago. "Look at what the church has done to you."

That's not entirely true. I have been nourished, educated, and formed by this church. Baptized, confirmed, and married in it. And I'm still in it. But the psalmist's lament, "how long, O Lord, how long?" resonates day and night.

For the most part, I do not believe in coincidences, but I was surprised when I learned that my last column would be published in the Retirement Issue. There is a certain amount of irony involved with this timing, for my retirement will begin only a few days after I finish writing this. I have written previously about things I'd like to do during retirement, so there's no need to go into that again. Suffice to say the prospect of not visiting church-related blogs or websites or other news sources or having to edit articles about the church's latest debacles makes retirement especially appealing.

OK then, it's finally time. My work here is done. Good-bye to all!

David Kalvelage, executive editor

Did You Know...

On the Day of Pentecost, the 162nd anniversary of St. Stephen's Church, Stonington, Conn., those present were given red Crocs.

Quote of the Week

The Rt. Rev. N.T. Wright, Bishop of Durham (England), in the *Times* of London on General Convention: "In the slow-moving train crash of international Anglicanism, a decision taken in California has finally brought a large coach off the rails altogether."

Evangelism Weakened Further

One of the major casualties of the reduced budget at the Episcopal Church Center in New York City is the ministry of evangelism. When the General Convention reduced the proposed budget for the next triennium, evangelism disappeared. The loss of the church's evangelism officer and support staff is tragic, for it means one of the church's most important ministries may cease to exist.

Evangelism has never been a strength of The Episcopal Church. For one thing, people are confused or even frightened by the word. The Lambeth Conference of 1988 called it "the making of new Christians," a sufficient explanation for most Anglicans. Unfortunately, most Episcopalians are not comfortable bringing others to Christ. Our Lord's words to go and make disciples of all nations have been heeded by only a few. Episcopalians have never learned how to be evangelists, and many believe that is the role of the clergy. Therefore it was no wonder that the Decade of Evangelism failed miserably in the 1990s for many reasons.

The Episcopal Church finds itself in a serious predicament, with thousands of its members having left the church during the past decade. It would seem that in this climate, evangelism would be badly needed. Instead, it has been removed from the church's budget. We are left wondering about what seems to be a strange sense of priorities.

The Anaheim Statement will take its place in the file of similar reactions to controversial church decisions. It's a case of too little, too late.

Insufficient Statement

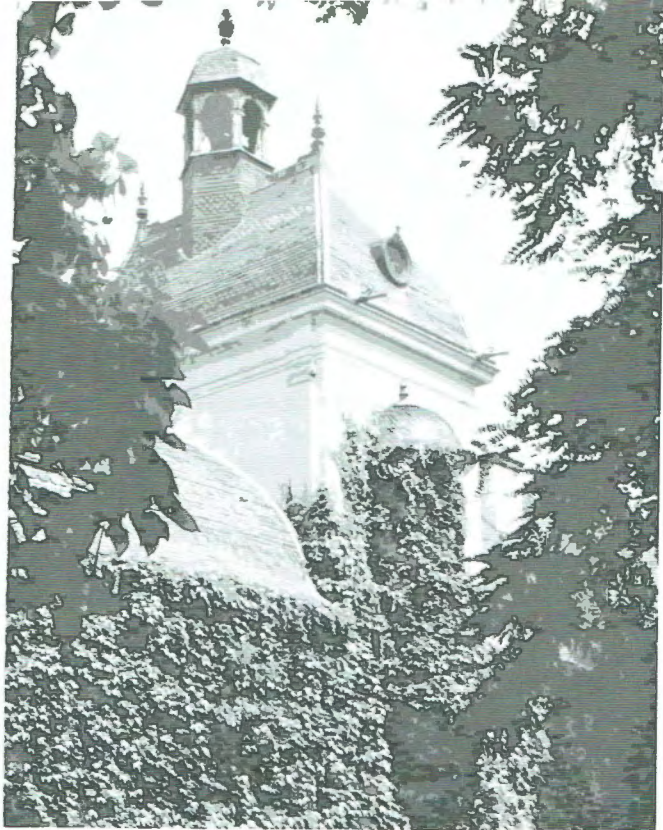
Under normal circumstances, we would be encouraged by the communication by more than 30 bishops of The Episcopal Church who signed a dissenting statement following the actions of the 76th General Convention in Anaheim [TLC, Aug. 9]. Unfortunately, these are not normal circumstances.

The bishops who signed the statement are to be commended for their courage in being willing to express a minority opinion in the face of one-sided vote totals on the most important resolutions to come before the convention. On the other hand, their statement reveals little about their intentions. At a time when conservative and traditionalist Episcopalians are looking to their leaders for guidance, it is not sufficient for the bishops to report that they intend to stay in communion with the Archbishop of Canterbury. In addition, one questions whether the signators understood what they were signing. Some of the bishops who signed the statement voted affirmatively on the resolution to approve the development of same-gender liturgies — the very topic which prompted the statement in the first place.

The Anaheim Statement will take its place in the file of similar reactions to controversial church decisions. It's a case of too little, too late.

No Surprises from Archbishop

The statement written by the Archbishop of Canterbury in response to the General Convention of The Episcopal Church [p. 10] is one of the most predictable communications in recent times. More than a week after the convention had ended, Archbishop Rowan Williams released a statement that said in effect that The Episcopal Church is out of step with the rest of the Anglican Communion, that apparently nothing will be done about it, and that he hopes a proposed Anglican Covenant eventually will address the matter. Anglicans have heard it all before, especially the archbishop's plan for a two-tiered Anglican Communion. In his attempt to placate both the conservatives and the liberals, the archbishop has cooked up a classic Anglican fudge.



Sustain Quality in the

SUMMER

READER'S VIEWPOINT

By George Martin

On a recent Sunday morning I woke up early, something that comes fairly easily these days. I had scheduled a 9 a.m. appointment with a non-church-going computer expert. I wouldn't normally agree to such a time, but he's hard to reach, and I knew that an early Sunday morning time would be feasible since one Episcopal church in the area has a 7:30 a.m. service. I must admit I left a few minutes later than I should and drove about five miles over the speed limit on my way to church. Exceeding the speed limit and preparing for confession may not be the safest way, of course, to prepare for worship.

As I drew near the church though, I realized there was a problem. There were available parking spaces as far as the eye could see. Then I saw the church sign which read "Summer Service Schedule. Worship at 8 and 10. Join Us!" I knew their early service included music and would last an hour. Even if I waited until 8 o'clock, I

would be late for my computer appointment.

I wasn't without hope, however. Another church, much closer to my computer guru, had an early service without music at 8. I had attended there earlier in the year. As I drew near to the second Episcopal church of my choosing, I noticed that their parking lot was empty too. The church's sign explained the drought of cars. "Summer Worship Schedule. Worship at 9 a.m. Join us." Needless to say I was early for my appointment with the computer expert.

This episode brought back in great clarity something I'd advised many a priest and vestry never to do, which is to adopt a summer schedule. It is like a surrender to the vacation culture.

What I fear the most when a church cuts back its worship services and most of its programming for the summer is that it is giving out free passes to stay away. I suspect that C.S. Lewis, author of the *Screwtape Letters*, would agree with me that offering people fewer chances to worship is the invention of the devil.

One of the glories of The Episcopal Church in the past was the early service held at 8 a.m. or sometimes earlier. Many churches emerging through the worship wars over prayer book revision made a strategic decision to allow the more traditional Rite One service from the Book of Common Prayer to be the worship of the earlier hour. To be sure, tradition-minded people did come with regularity and even deep devotion to that early service. They still do, thankfully. But they don't come just out of preference for what is old. That's what many clergy don't understand.

In the fading shadows of our prayer book conflicts (thankfully it is in the past for most of us), what often divides a congregation is that some

love the morning and that means coming to an early service. Others love the luxury of a leisurely Sunday while getting ready to attend church at a later hour. My marriage is a mix of both. I'm an 8 o'clock guy with an 11 o'clock wife. Compromise is a given when it comes to church.

There is a place to give people a break during the summer from the intense programming that goes on during the other nine months of the year. Maybe the choir and the Sunday school take the summer off, but we have to ask ourselves if we're still offering quality liturgy during those months when a number of guests may be coming. Church shopping may be a term that's anathema to some, but the reality is that many people think about checking out a church during the summer months. They may show up to hear, as I did in one church, "We have no announcements today. Nothing is happening here right now." I wondered why they didn't have a sign on the door that said, "Closed for the Summer."

My humble advice to the leadership of Episcopal churches is to keep the doors open all summer long. Maintain your regular times for worship since old folks like me may remember where we put our car keys and where the church is located, but changing worship times really confuses us. Keep offering good music, perhaps with some soloists and quartets. Have a children's moment in the worship. And for heaven's sake, don't stop the coffee hour as they did at the church where nothing was happening. Fellowship is priceless.

Clergy should prepare as hard for a summer sermon as they do at any other time in the year, and the worship should be offered with the dignity and beauty you'd expect to find in an Episcopal church. Do those things and attendance just might improve in the summer. □

The Rev. George Martin is a retired priest and church consultant who lives in Rosemount, Minn.

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



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LETTERS TO THE EDITOR

An Apparent Conflict

Regarding the "individualist heresy" of the Presiding Bishop [TLC, July 26], the late, great Jungian biblical commentator and Episcopal priest, John Sanford, wrote that we don't enter the kingdom of God in a group, i.e. membership in no particular religious body or spiritual movement qualifies us for God's kingdom. On the other hand, didn't some leading theologians once promulgate the dictum proclaimed in many pulpits over the years that "none will be saved til all are saved"?

In the first two chapters of the Hebrew Bible, there are two different accounts of the creation of the human race by God, one distinctively collective and the other entirely individualistic. For example, Genesis 1:27 states clearly enough that we human beings — alone among all the earth's creatures endowed with God's image — began from the first in relationship with one another, the point being we can't be truly human, we can't claim or attain to any likeness with God apart from being in relationship with one another.

In Genesis 2:7, however, the obvious message is the gift of divine commutation and likeness is imparted to Adam, the first and only human being at the time, by God's literally forming him from the dirt and breathing into him his breath. Thus the argument between whether our existential reality is primarily based on our lives in relationship to each other or as discreet and irreducible individuals was framed in the Bible from the beginning.

Maybe the simple answer to the apparent conflict is to recognize that both propositions are true in the sense that they both express a truth. We can't be saved by virtue of membership in any group nor can we be saved out of relationship with the other, because we can't be fully human, male or female, by our single selves.

*(The Rev.) D. David Clemons
Yucca Valley, Calif.*



Maybe the simple answer to the apparent conflict is to recognize that both propositions are true in the sense that they both express a truth.

Traditional Morality

In the article, "Vague Anxiety' Precedes Convention," the Rev. Canon Charles K. Robertson is quoting as saying, in response to a question about opposition to same-sex blessings, that "It often comes down to fear of the other." Really? Here we go again.

Though one is tired to the point of exhaustion to hear others tell one what one's phobias are, I am willing to go on record, again, as saying that I'm not scared of anybody (indeed, my Lord says "fear not"). Come on, folks! Is it really so hard to imagine that opposition to the blessing of same-sex unions is due, not to fear or hate (I don't hate anybody

either), but simply to the conviction of a traditional biblical morality that says such practice misses the mark of righteousness which God intends for us?

*(The Rev.) Ted W. Duvall
Christ Church
Greenville, S.C.*

Another Hero

It was a privilege for chaplains to serve at the Seamen's Church Institute [TLC, July 5] at the Battery in New York City, which was under the direction of the Rev. Raymond S. Hall, who labeled the organization's 14-story building as "a home away from home" since 1916. He was honored for heroism in wartime

when he parachuted into a concentration camp to be of service to those detained.

When I was at the Seamen's Church Institute [SCI], he was interviewed for an ABC-TV documentary titled "The Parachute Chaplain." In our day, the heroics of Captain Richard Phillips have been so honored in a true SCI tradition.

*(The Rev.) John H. Evans
Tiverton, R.I.*

Much to Learn

The debate in recent letters about birettas and what expression Episcopalians can use for the Holy Eucharist hits a raw nerve with some and reveals an anti-catholicism that Episcopalians should have gotten over a long time ago.

Catholicism is not the same as Roman Catholicism. Episcopalians proclaim every Sunday that they believe in "one, holy, catholic and apostolic Church"; if we mean what we confess, then we are just as catholic as our Roman sisters and brothers — and spare me the jokes about "catholicism lite"!

Those Episcopalians who espouse an anti-catholic bias can learn a lot from the type of catholicism — not Roman — found in the Old Catholic Churches of the Union of Utrecht, communion partners in full communion with The Episcopal Church. In doing so, we might be able to practice both pluralism and inclusion of catholicism in The Episcopal Church that is broader than what the Roman Church has to offer, and that is not the caricature of catholicism many liberal, evangelical Episcopalians fear.

*(The Rev.) Bjorn Marcussen
St. Philip-the-Apostle Church
Lemon Grove, Calif.*

Beautiful Statement

Bonnie Caudell's beautiful statement [TLC, June 14] that an aborted child "is placed in the arms of a God who loves him/her, and never will they know anything other than peace and light" also describes the millions of children who die each year naturally through miscarriage and at birth. This fact might be included in discussions of abortion.

*Stuart S. Bamforth
New Orleans, La.*



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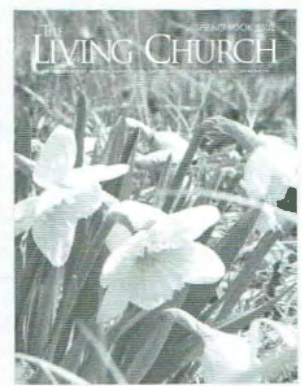
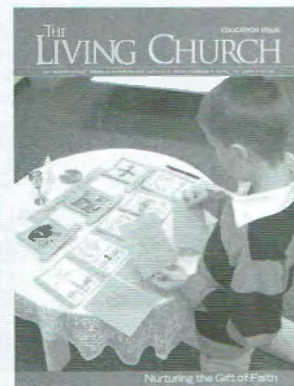
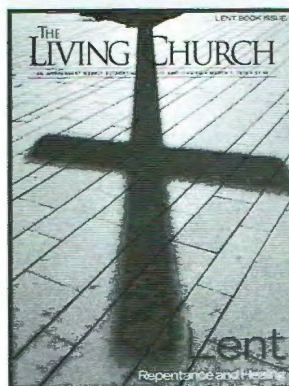
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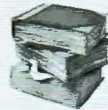
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Seabury

(Continued from page 9)
 demands of a changing world and church."

The new mission includes new programs and faculty, Mr. Fox said. Recently the seminary announced a joint D. Min. program in congregational development with Church Divinity School of the Pacific and a joint D. Min. in preaching in partnership with other Chicago area seminaries. Last month the seminary announced the hiring of the Rev. M. Susan Harlow, an experienced theological educator and ordained minister in the United Church of Christ, as the director of congregational development and professor of practical theology. Seabury is also developing other course work, some of which will be individualized either through short-term residencies or online learning, said the Rev. Ellen K. Wondra, academic dean.

"Seabury is finding new and exciting ways to deliver [theological] education to a wider group than ever before," said the Rt. Rev. Jeffrey Lee, Bishop of Chicago. "Seabury now has the potential to respond to the current and future needs of the church with unparalleled openness and flexibility."

Robert Hatch, Retired Bishop of W. Mass., Dies

The Rt. Rev. Robert M. Hatch, 99, retired Bishop of Western Massachusetts, died July 16 in Louisville, Colo. He was the fourth bishop of that diocese, and during his tenure helped establish new missions, support the civil rights movement, and was involved in many environmental causes.

Born in Brooklyn, N.Y., he was a graduate of Harvard University, Columbia University, and the Episcopal Theological School. He was Bishop of Western Massachusetts from 1957 to 1970. Prior to that he was Bishop Suffragan of Connecticut from 1951 to 1957. He was also involved in parish ministry in the dioceses of Massachusetts, Connecticut and Delaware. After retirement he served in interim ministry in Berlin, N.H.

He was married to Helen Crocker Addison, who died in 1998. Bishop Hatch is survived by two daughters, Martha Balph of Utah and Louise Cass of Louisville, Colo., three grandchildren and two great-grandchildren.

PEOPLE & PLACES

Appointments

The Rev. **Vanessa Clark** is rector of St. James', 131 N State St., Painesville, OH 44077-3991.

The Rev. **Donna Downs** is rector of St. Paul's, 294 Main Street S, Woodbury, CT 06798.

The Rev. **Lynn Hade** is senior curate at St. James', 119 N Duke St., Lancaster, PA 17602.

The Rev. **Lisa Hahneman** is rector of Holy Spirit, 28 Church St., West Haven, CT 06516.

The Rev. **Pat Hanen** is rector of New Life, 13118 Church Ave. NW, Uniontown, OH 44685-8452.

The Rev. **Kerith Harding** is assistant at Christ and Holy Trinity, 55 Myrtle Ave., Westport, CT 06880.

The Rev. **Gail Keeney-Mulligan** is chaplain and director of the Center for Spiritual Life at Seabury Retirement Community, 200 Seabury Dr., Bloomfield, CT 06002-2650.

The Rev. **Mark Michael** is rector of Christ Church, 69 Fair St., Cooperstown, NY 13326.

The Rev. **Patrick Perkins** is assistant at St. John's, 679 Farmington Ave., West Hartford, CT 06119.

Resignations

The Rev. **S. Scott Hankins**, as rector of Christ Church, Norwich, CT.

Corrections

The correct address of Holy Faith Church, Santa Fe, NM, where the Rev. **Ken Semon** is rector, is 311 E Palace Ave., Santa Fe, NM 87501-2221.

The Rev. **John Symonds** is curate at St. James', 119 N Duke St., Lancaster, PA 17602.

Deaths

The Rev. **Phyllis Edwards**, 92, first female deacon in The Episcopal Church and an advocate for civil rights, died July 7 in Forks, WA.

She was born in Chicago and was a graduate of Black Hills Teachers College (SD) and Seabury-Western Theological Seminary. She was a teacher for many years in Port Angeles, WA. She was ordained to the diaconate in 1964 and to the priesthood in 1980. Mrs. Edwards was assistant at St. Matthew's Church, Evanston, IL, 1970-75, and later was associated with St. Andrew's, Port Angeles, WA, and St. Paul's, Bremerton, WA. She is survived by a daughter, Dawn Edwards-Tibbett, seven grandchildren, and 16 great-grandchildren.

Correction: An article about Archbishop Valentino Mokiwa of Tanzania [TLC, July 26] mentioned that he attended the General Convention in Anaheim, Calif. The archbishop did not attend the convention.

Next week...

General Convention Commentary

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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)

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

KATY, TX

ST. PAUL'S (281) 391-2785
Website: www.stpaulskaty.org
The Rev. Miffin 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) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10

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

CHURCH DIRECTORY KEY

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

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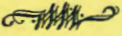
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