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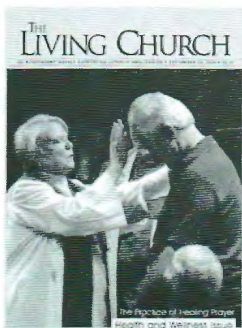


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THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

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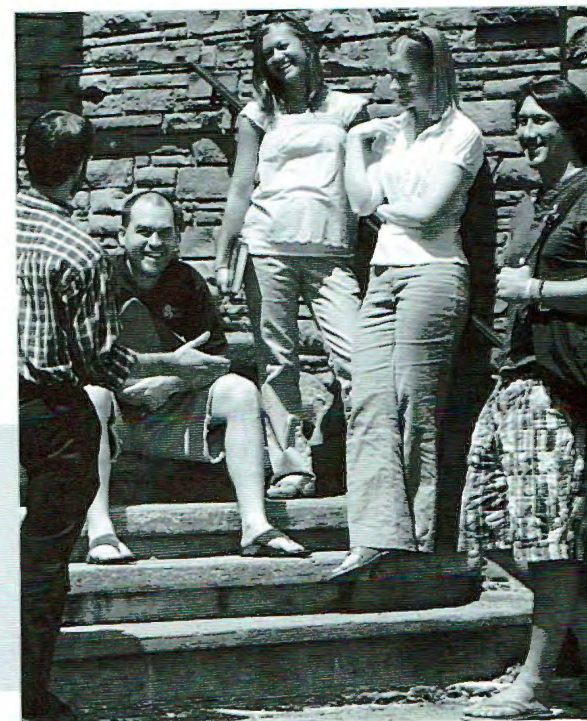
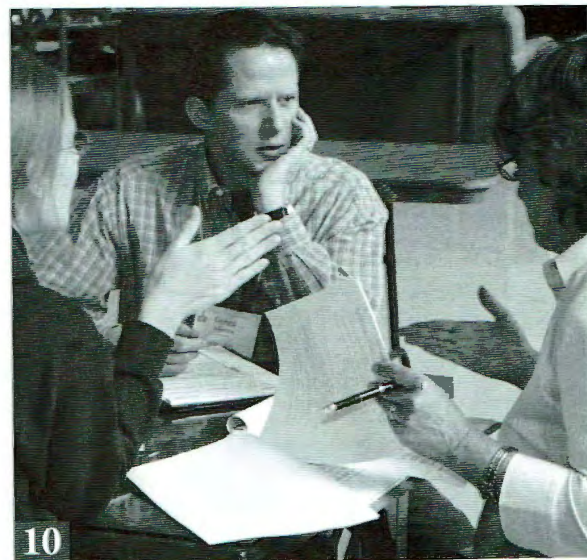
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On the Cover

Students gather on the steps of the chapel
at Trinity School for Ministry, Ambridge, Pa.

James Beavers photo





Pastoral Care of Alcohol Abusers

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SUNDAY'S READINGS

Servants of All

'Whoever wants to be first...' (Mark 9:35)

16th Sunday after Pentecost (Proper 20B), Sept. 20, 2009

BCP: Wisdom 1:16—2:1(6-11)12-22; Psalm 54; James 3:16—4:6; Mark 9:30-37

RCL: Prov. 31:10-31 and Psalm 1; or Wisdom 1:16—2:1, 12-22; or Jer. 11:18-20 and Psalm 54; James 3:13—4:3, 7-8a; Mark 9:30-37

To grow up in American culture is to be fairly convinced that personal worth is measured in money and power. Rare is the neighbor who does not strive to have far more of the things of this world than can reasonably be used. Perceived professional success is often a function of the number of people who have to do what one says.

It's a good thing Jesus assures us as Christians that "It will not be so among you" (Matt 20:26). But of course it is. Clergy in an American diocese were recently advised to "strike the best financial deal you possibly can" when accepting a call. "You'll never be in a better bargaining position again." These are donated dollars up for grabs, of course — some of them given by very poor people. A bishop some time back was overheard arguing with a visiting foreign primate over who would take precedence in an about-to-start procession. The same bishop later announced to some surprised clergy, "I am the Church in this diocese."

Anecdotal things all of these are, of course, but then most of us can identify times in our own lives when we've personally been anything but humble. All of it points, perhaps, to a rampant sort of egotism that's a part of our fallen human nature. That certainly needs to be addressed and corrected if we're to have lasting spiritual health.

In today's gospel, the disciples argue among themselves about who is the greatest. Dismayed, Jesus teaches them clearly: "Whoever wants to be first must be last of all and servant of all." Then, by way of illustration, "he took a little child and put it among them; and taking it in his arms, he said to them, 'Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me'" (Mark 9:35-37).

What might the church be like were we to hold our leaders accountable to Jesus' standard? And even more important, how might we ourselves be different if we conformed to this standard personally?

Look It Up

What examples of Jesus' humility can you find in the gospels?

Think About It

Where could I use more humility in my own life?

Next Sunday

17th Sunday after Pentecost (Proper 21B), Sept. 27, 2009

BCP: Num. 11:4-6, 10-16, 24-29; Psalm 19 or 19:7-14; James 4:7-12(13—5:6); Mark 9:38-43, 45, 47-48

RCL: Esther 7:1-6, 9-10; 9:20-22 and Psalm 124; or Num. 11:4-6, 10-16, 24-29 and Psalm 19:7-14; James 5:13-20; Mark 9:38-50

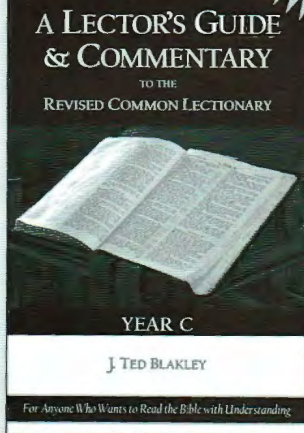
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Presiding Bishop Defends 'Heresy' Address

Asserting that the task of Christians is "to be in relationship with God and with our neighbors," Presiding Bishop Katharine Jefferts Schori offered a detailed defense of her July 7 opening address to General Convention, in which she called individualism the "great Western heresy" [TLC, July 26].

Writing for *Episcopal Life*, Bishop Jefferts Schori said the address had received "varied reactions from people who weren't there, who heard or read an isolated comment without the context."

Bishop Jefferts Schori said her definition of individualism is "the understanding that the interests and independence of the individual necessarily trump the interests of others, as well as principles of interdependence." This she called "basically unbiblical and unchristian."

"The spiritual journey, at least in the Judeo-Christian tradition, is about holy living in community," she said. Pointing to Jesus' summary of the Torah in

Matthew 22, Bishop Jefferts Schori suggested that "this means our task is to be in relationship with God and with our neighbors."

"If salvation is understood only as 'getting right with God' without considering 'getting right with all our neighbors,' then we've got a heresy on our hands," she said.

"In my address, I went on to say that sometimes this belief that salvation only depends on getting right with God is reduced to saying a simple formula about Jesus," the Presiding Bishop continued. "Jesus is quite explicit in his rejection of simple formulas: 'Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.'"

"He is repeatedly insistent that right relationship depends on loving neighbors," Bishop Jefferts Schori said. She also cited examples from the epistles "that our judgment depends on care for brother and sister and that we eat our



Rick Wood photo

Bishop Jefferts Schori delivers her address at General Convention in Anaheim, Calif., on July 7.

own destruction if we take Communion without having regard for the rest of the community."

Saying that "salvation depends on love of God and our relationship with Jesus," the Presiding Bishop asserted that "we give evidence of our relationship with God in how we treat our neighbors, nearby and far away."

"Salvation cannot be complete ... until the whole of creation is restored to right relationship," she said, adding, "we anticipate the restoration of all creation to right relationship, and we proclaim that Jesus' life, death and resurrection made that possible in a new way."

"At the same time, salvation in the sense of cosmic reconciliation is a mystery," Bishop Jefferts Schori said. "It is about healing and wholeness and holiness, the fruit of being more than doing. Just like another image we use to speak about restored relationship, the reign of God, salvation is happening all the time, all around us."

Episcopal News Service contributed to this report.

Ecumenical Deputy Announces Retirement

The Rt. Rev. C. Christopher Epting, The Episcopal Church's deputy for ecumenical and interreligious relations, has announced he will retire at the end of the year.

Bishop Epting was elected Bishop of Iowa in 1988 and served for 13 years before Presiding Bishop Frank Griswold asked him to serve as ecumenical officer in 2001. This was the first time a bishop was given this responsibility.

Bishop Epting has served on the central committee of the World Council of Churches and the governing board of the National Council of Churches, and participated in bilateral dialogues with the Roman Catholic and Presbyterian churches, the Lutheran-Episcopal Coordinating Committee, and the Jewish-Christian dialogue of the National Council of Churches. He served on the Inter-Angli-

can Standing Commission on Ecumenical Relations from 2001 to 2009.

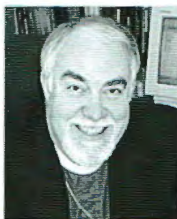
Upon his retirement, Bishop Epting said, he will serve as interim dean of Trinity Cathedral, Davenport, Iowa.

"It has been a distinct privilege to serve two presiding bishops and this church in the ongoing quest for Christian unity," Bishop Epting said. "As we move into the future,

ecumenical and interreligious work will have to be done differently, and fresh thinking will be necessary to see how this might best be accomplished."

Thomas Ferguson, associate deputy for ecumenical and interreligious relations since 2001, will serve as interim ecumenical officer upon Bishop Epting's retirement.

Episcopal News Service contributed to this report.



Bishop Epting

Bishop Robinson Criticizes 'Two-Tier Church' Proposal

Organizers of England's Greenbelt Christian arts and music festival, Aug. 28-31, faced criticism for inviting Bishop Gene Robinson to address the gathering. The Bishop of New Hampshire made his presentation, "Homosexuality: What the Bible Says and Why it Matters," on the festival's closing day.

The Rev. Canon Chris Sugden of the traditionalist advocacy group Anglican Mainstream said that while Greenbelt has often been a forum for exploring new ideas, Bishop Robinson's views were the only ones presented on the issue of human sexuality.

"Gene Robinson was invited because he's a controversial celebrity," Canon Sugden told the BBC before the event. "The festival will be full of families with teenage children, a ready audience who might be persuaded by his sophisticated presentation technique. I suggest it's a sign of prejudice by Greenbelt that they haven't invited other speakers."

Beki Bateson, the festival's coordinator, rejected that claim, telling the BBC

that the festival has had presentations from all sides of the sexuality debate in the past. She said Bishop Robinson was invited based on the strength of his presentations at other appearances, and stressed that his was just one voice among many.

"Some issues, including the debate around sexuality, have been addressed over a number of years from varying perspectives," she said. "Sometimes those voices are not always programmed at the same festival. Greenbelt believes that young people learn what they want to learn."

Before his Aug. 31 presentation, Bishop Robinson criticized the Archbishop of Canterbury for his reflections on General Convention, in which he proposed the possibility of two-tiered membership in the Anglican Communion [TLC, Aug. 16].

"I can't imagine anything that would be more abhorrent to Jesus than a two-tier church," Bishop Robinson said. "Either we are children of God and brothers and sisters in Christ, or we



Rick Wood photo

Bishop Robinson: "I can't imagine anything that would be more abhorrent to Jesus than a two-tier church."

aren't. There are not preferred children and second-class children. There are just children of God."

Two More Announce Candidacy in Minnesota Bishop Election

Two priests in the Diocese of Minnesota announced that they have agreed to stand for possible nomination by petition as their diocese seeks its ninth bishop.

The Rev. Doyle Turner, rector of Trinity Church, Park Rapids, and the Rev. Doug Sparks, rector of St. Luke's, Rochester, will undergo background

BRIEFLY...

The Rev. **Neil Lebhar**, longtime rector of Church of the Redeemer, Jacksonville, Fla., was elected Aug. 29 as the first bishop of the newly formed Gulf Atlantic Diocese of the Anglican Church in North America (ACNA). The diocese will include congregations in northern Florida and southern Georgia. The election requires confirmation by ACNA's College of Bishops.

checks before the standing committee decides whether to certify them as nominees by petition.

The diocese required that nominees by petition — which it also calls nominees from the floor — be supported by at least 24 clergy or lay delegates in the diocese by the August 14 filing deadline. The diocese has said it will make an official announcement about nominees by petition on Sept. 25. If approved by the standing committee, the priests will join a three-person slate announced by the diocese on Aug. 1 [TLC, Aug. 23].

At the website of Trinity Church, Fr. Turner posted his answers to six questions that the diocese's search committee asked of bishop nominees. He also discussed his possible nomination with the *Park Rapids Enterprise*.

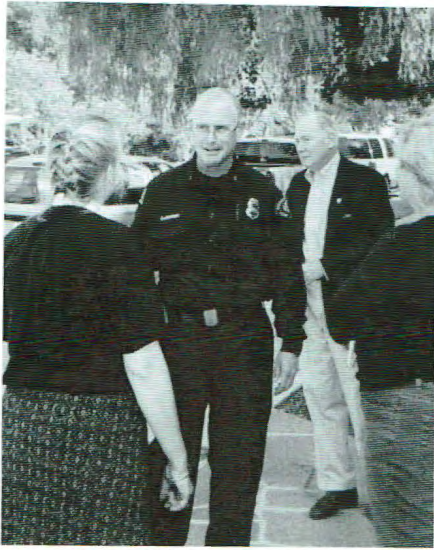
"I prayed about this and asked a

friend, 'How do I get out of this?' He told me, 'You don't,' the newspaper quoted Fr. Turner as saying. "So I'll let the Spirit work through this process."

Fr. Sparks acknowledged being nominated in an interview with *THE LIVING CHURCH*. He said he turned in signatures from 51 supporters representing eight of the nine regions of the diocese.

"What I was most humbled by was that the people who emailed me or phoned me come from varying perspectives and concerns in the Diocese of Minnesota," he said. "I never would have imagined, at the end of that 14-day period, being able to present 51 names of lay and clerical delegates."

The diocese has scheduled walkabout sessions on Oct. 19-24. A diocesan convention will elect the new bishop on Oct. 31.



ELO photo/courtesy of Michael Bamberger

The Rev. Michael Bamberger, a 20-year volunteer firefighter and the rector of Ascension Church, Sierra Madre, Calif., talks with the Rev. Jennifer Beals and others outside the church in late summer as wildfires threatened nearby communities. Among other duties, Fr. Bamberger prayed for the families of two firefighters killed in the fires, substituted as acting fire captain and served as volunteer battalion chief in Sierra Madre, about 20 miles northeast of Los Angeles.

Civil Rights Pioneer Dies

Civil rights leader Margaret Bush Wilson died at 90 at Barnes-Jewish Hospital in St. Louis, Mo., on Aug. 11.

An attorney, Mrs. Wilson and her husband Robert E. Wilson, Jr., were part of a legal team that in 1948 won the U.S. Supreme Court case of *Shelley v. Kraemer*. In that case, the justices ruled against covenants designed to discriminate against black homebuyers.

She was a longtime board member of the National Association for the Advancement of Colored People, and served for nine years as the board's chairwoman. She also served as a trustee of the historically black St. Augustine's College in Raleigh, N.C., founded by Episcopal clergy.

"She was a pioneer in the civil rights movement," former U.S. Rep. Bill Clay said in an interview with the *St. Louis Post-Dispatch*. "She was a role model for so many people, especially black women and for many lawyers. I don't think anybody will take her place."

Mrs. Wilson is survived by her son, Robert E. Wilson III, a sister and two grandchildren. Her funeral was at All Saints' Church, on the northwest side of St. Louis, on Aug. 18.

Navajoland Bishop Plans Transition

The Rt. Rev. Mark MacDonald, serving in the dual role of assisting bishop of the Navajoland Area Mission and national indigenous bishop in the Anglican Church of Canada, has informed Presiding Bishop Katharine Jefferts Schori that he will step down from his Navajoland ministry this month. He has been serving in both capacities since 2007, when he was appointed to the newly created Canadian post.

"I am grateful to God for my association with you all and wish you the very best for the future," Bishop MacDonald wrote to the Navajoland congregations. He explained that during General Convention he spoke with the Presiding Bishop and they "agreed that it was time for me to make a formal presentation of my plans for my remaining time with the Episcopal Church in Navajoland, as well as the date for my resignation."

"Though I am happy to assist where needed or requested, in most cases, including the consultation process you are beginning, it is best that you work with the committee we desig-

nated at convocation and the executive of [the Navajoland] Council."

Prior to the Navajoland convocation's meeting June 12-14 at Good Shepherd Mission in Fort Defiance, Ariz., Bishop Jefferts Schori nominated the Rev. Canon David Bailey, canon to the ordinary for the Diocese of Utah, as a possible choice for interim bishop [TLC, July 5]. Her proposal also included identifying and training Navajo leadership, and fundraising in conjunction with the Episcopal Church Foundation.

But several speakers said they felt that the proposal had not been discussed adequately within Navajoland. As debate continued, Bishop MacDonald put forward an amendment to provide additional time to assess the area's views and needs.

A committee has been working toward election of an interim bishop that was scheduled for this month. The mission hopes to be able to elect a Navajo bishop by 2013, and Bishop Jefferts Schori said, "It is my hope to ordain a Navajo bishop during my tenure as Presiding Bishop."

More Trouble for High-Roller Priest

A priest who was inhibited by the Bishop of Bethlehem in January after he spent thousands of dollars on champagne and tips for cocktail waitresses at New York City nightclubs now faces a fraud investigation of his pharmacy business.

The Rev. Gregory Malia, 44, gained infamy in December when a New York *Daily News* article described Fr. Malia as a "man whose bottomless pockets have made him a legend in clubland." One nightclub employee recounted how Fr. Malia once paid \$35,000 for a bottle of champagne and then left a \$17,000 tip [TLC, Jan. 25].

According to an article posted on the website of his company, New Life Homecare, Inc., Fr. Malia founded the

company in 2000 and serves about 50 patients, primarily hemophiliacs. But in late August, agents from the Pennsylvania Attorney General's insurance fraud division executed search warrants at the company's Pittston, Pa., headquarters. The company also is being sued by Blue Cross for improper billing, the *Daily News* has reported.

This follows an incident in July in which Fr. Malia reportedly aimed a gun at men who attempted to intervene in a late-night fight outside a bar in Jenkins Township, Pa., between one of his two female companions and his 23-year-old daughter. Fr. Malia was arrested and charged with aggravated assault, reckless endangerment and disorderly conduct.

Battle of the Mound

"The Mound" is a term that lives in infamy around our house. We mention it in hushed tones reserved for crude words we've overheard from others.

The Mound originated from a five-ton truckload of sticky, clay dirt we hauled in to fortify the retaining wall along the eastern edge of our house. Using a front-end loader and my shovel, we packed the 24 yards of dirt tightly against the cinder blocks. Then we furiously planted rosemary, Jerusalem sage, moss verbena, horse mint, salvia, and lantana. Alas, these plantings were no match for the weeds. Within weeks, the Mound was a crabgrass cocktail. To make matters worse, the thick, gooey soil made the practice of weeding more like pulling barbed wire out of concrete.

The bandages on my fingers are a tribute to my bi-annual Saturday wrestling match with crabgrass cornered between the wall and the Mound. The weeds grow so thickly around the bankroll of plants we're trying to preserve that I must be careful with every energetic pull. I thrust my hand into another knot of weeds and verbena to realize that as the afternoon wears on I could almost do the job blindfolded. My fingers can distinguish between a long stem of salvia and a thin rapier of crabgrass. Even the resistances of different roots become tactilely recognizable after hours of duty on the Mound.

"Get to know your weeds," I would stress to any aspiring gardener. You've got to know your competition. Get to know your weeds if you want to keep your flowers.

Similarly, I stress to any aspiring minister, "Get to know your sin." Get to know it so well that you can distinguish it from the light emerging from the soil of your life. Remember, a dandelion masquerades as a bright yellow flower, but it's a weed. Lucifer appears as an angel of light, but he will choke the life out of you. This is not easy work. Jesus knew that:

The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him ... 'Do you want us to go and gather the weeds?' But he replied, 'No, for in gathering the weeds you may uproot the wheat along with them. Let both grow together until the harvest ...' (Matt. 13:24-30).

Sin shines like a bright yellow dandelion bloom. When Eve "saw that the fruit of the tree was good for food and



pleasing to the eye, she took some of the fruit and ate..." (Gen. 3:6). Sin grows best in the soil of our own self-regard. "I deserve that," we say, as we reach for fruit to fuel our insatiable egos. Then we wake up one morning to discover we've lost our bloom.

Superficial weeding will not amount to much. It's easy to quickly pull the heads off the weeds so that our garden looks good for the weekend. I can tidy up my life for Sunday, but Monday arrives to reveal that I am still entangled in a mound of self-centered sin.

Bernard of Clairvaux, the great Benedictine reformer, said, "Where self-interest is present there is a corner, and in corners you will find rust and dirt" (*Fifth Step of Pride*). On that accord, an old army buddy of mine confided that he once prayed that God would show him his sin. "Don't ever pray that prayer," he breathlessly confessed later. "For two weeks, my sins, which I had neatly swept out of sight, were broadcast to me nonstop in Technicolor!" To weed out what is festering in the corners of our life is ghastly work. It, too, is like pulling stems of barbed wire out of concrete.

My wife and I have discovered the only remedy for the Mound is to cultivate a lively congregation of salvia, verbena, rosemary, sage, and thyme to outnumber and overtake the weeds. To fight flower with flower, you could say. It's much the same with each one of us in our battle against sin. If we fill up the corners of our lives with good gifts from God, there will be less and less room for the crabgrass to take root in untended corners of our lives. "My way," "my say-so," "my position," "my ministry," and "my righteous anger" are no match for "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control" (Gal. 5:19-23). The former are conceived in us. The latter are rooted securely in God.

Our guest columnist is the Rev. Patrick Gahan, rector of St. Stephen's Church, Wimberley, Texas. This is the fifth in a series of personal reflections on the life of a priest.

Taking Notice

The decisions reached by the recent Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) on sexuality issues, while not unexpected, are disappointing nonetheless [TLC, Sept. 13]. With the assembly's votes, the ELCA joins The Episcopal Church, with which it has enjoyed a full communion relationship for nearly a decade, in trying to explain how it can reconcile two opposing understandings of scriptural authority.

ELCA Presiding Bishop Mark Hanson recognized the difficulty of that predicament. Following the last of the assembly's votes on sexuality resolutions, he cited various scripture passages to appeal to three distinct groups: those that grieved the outcome of the votes, those that celebrated them, and those that fear for the cause of church unity. Afterward, he said he was pleading with those who opposed the assembly's decisions to "stay engaged in the conversation."

While there were a few similar appeals earlier this summer at The Episcopal Church's General Convention, many more who were in Anaheim returned to their dioceses celebrating what they have characterized as convention's improved spirit of unity and respect. What goes unsaid is that such unity was achieved through a diminishment of the voices of those who have defended what Anglicans have always believed. And now, two months after General Convention's conclusion, some church leaders seem to hope their actions in Anaheim will receive as little notice as possible back home.

But no such luck. The decisions by TEC and ELCA received significant secular media attention, and some have hailed the denominations for their willingness to, as one *Boston Globe* op-ed piece put it, "continually adapt and revise theological interpretations as their social environments change." That is the message that the TEC and ELCA governing bodies have sent through the decisions they made this summer. And it's a message that any leader of a part of the one, holy, catholic and apostolic Church should find deeply troubling.

Some church leaders seem to hope their actions in Anaheim will receive as little notice as possible back home.

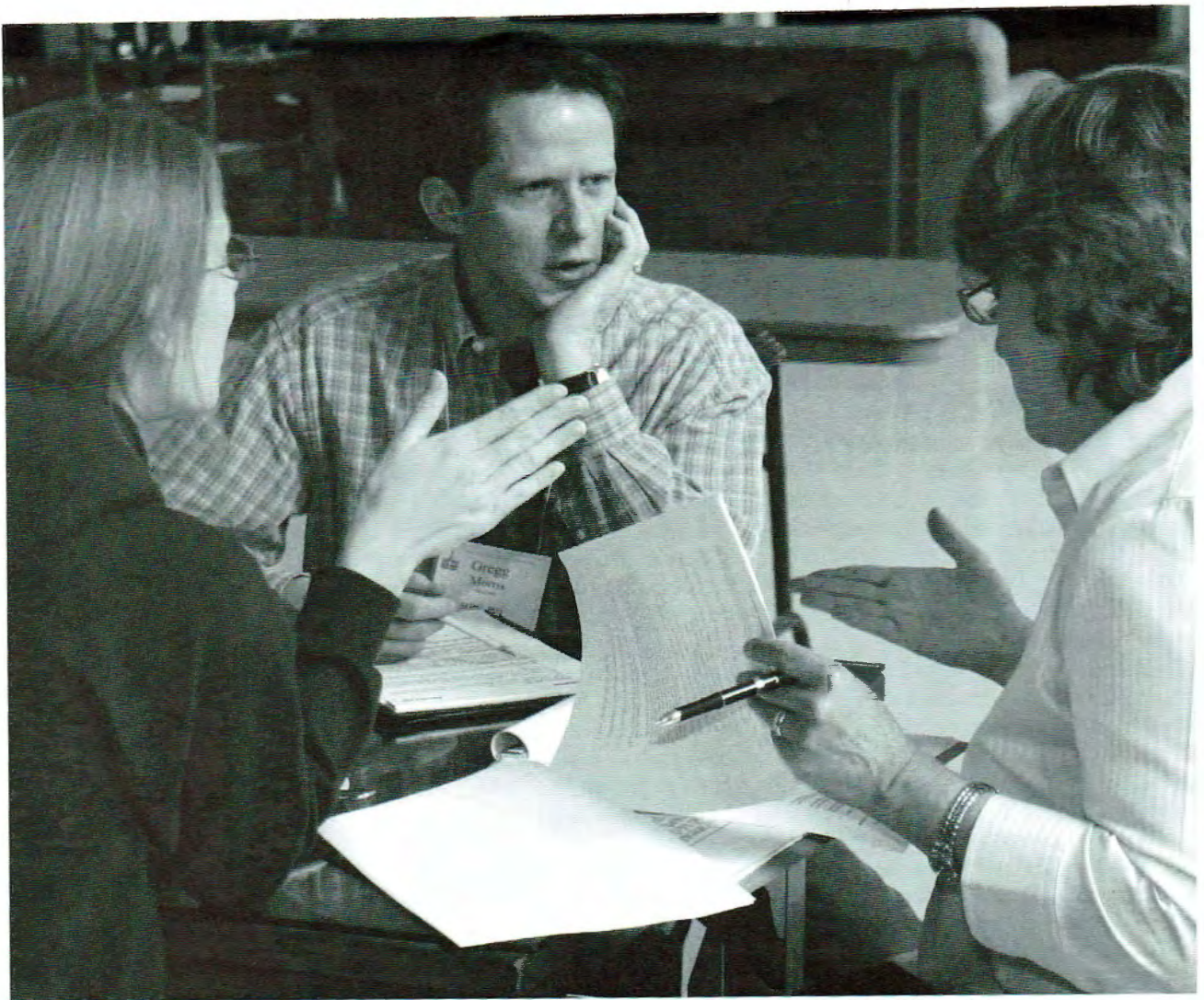
Hope and Understanding

This week, members of Recovery Ministries of the Episcopal Church, Inc., will meet for the organization's annual gathering. This year's event, to be held in Milwaukee, will focus on the theme of recovery ministry in a multicultural environment. The organization is to be lauded for its vision and supported for its lifesaving work.

Addiction to alcohol and other drugs has touched the lives of nearly every family and parish in The Episcopal Church. According to statistics compiled by Recovery Ministries, the disease of alcoholism affects one in ten Americans and is a factor in as many as 40 percent of hospital admissions. Some 18 million Americans could benefit from treatment for this incurable and fatal disease, which kills more than 100,000 people annually.

With members in more than two dozen dioceses nationwide, Recovery Ministries plays an important role in raising clergy awareness of the prevalence of the disease, educating clergy and lay leadership about addiction and recovery, and helping both groups to acknowledge the stresses that can lead them to become victims of addiction themselves. Its influence continues to grow among both faithful Episcopalians and among the unchurched who turn to the church as a safe haven for healing.

By translating and offering its publications into Spanish, the organization is taking the next step in offering its message of hope, grounded in Christ's mercy, to an even wider audience. We invite our readers to hold in prayer the leadership and members of Recovery Ministries and all ministries helping those who struggle with the disease of addiction. May those they serve, through God's grace, soon celebrate deliverance to sobriety.



The Case for Residential Seminary Training

There's a lot to be said for being there.

READER'S VIEWPOINT

By Justyn Terry

One of the growing trends in seminary education at the moment is to go local. Many people who are looking at seminaries are settled in a church where they are already doing important work and seeing fruit.

These men and women also may wonder whether they need to move themselves, and perhaps their families, to another location for three or four years before relocating to the new field of ministry to which God then calls them. In the current financial climate, the appeal of the local option is greater than ever.

Theological educators understand that urge and feel the force of it. They also realize that for some people there is simply no option of moving: The training must be provided without relocation. So they are committed to meeting that need and have developed online and intensive courses in order to do so. They are being flexible in helping prepare leaders for Christian mission today.

Still, a case needs to be made for the maximum

degree of residential training in preparation for ministry in the church today. I am convinced that we gain things from it that cannot be fully replicated in online, intensive or local training alternatives. Let me set this out in terms of the three great aspects of seminary education: knowledge, skills and formation.

Knowledge

Ministers of the Christian gospel need to know many things about the Bible and about Christian history, theology, ethics, liturgy and spirituality if they are to be effective. But how do we learn? In many different ways, no doubt, and those vary from person to person. In the words of a humorous definition of a lecture, however, it is not simply a matter of information "passing from the notes of the lecturer to the notes of the student without passing through the minds of either." Education is profoundly relational. It is about knowing and trusting our teachers and being inspired by them. It is also about getting to know our fellow students and learning from them. Believing and belonging go together.

No doubt these things can occur without a student's

Residential training allows students to learn both the theory and the practice of the skills of Christian ministry in the accepting and forgiving environment of a seminary chapel.

moving to a seminary. But the depth of engagement that can arise in conversations between classes, over lunch, at chapel and in each other's homes when living in a community of learning is one of the great advantages of residential training. Week-long intensives give a taste of such a life but cannot, I think, entirely replace it.

At seminaries, students, staff and faculty share their lives as they worship, study and eat together. Education is going on all the time, not only in what is said, but also in the way it is said. Some of the questions that come up touch us deeply. To wrestle with them in an intentional community committed to the gospel of Jesus Christ, to the supreme authority of Scripture, to the lordship of the Holy Spirit and to the need for evangelism and discipleship is, I believe, the best way to gain the knowledge we need for the demands of Christian ministry.

Skills

Knowledge is, of course, not enough on its own. Seminary life is also about equipping with the skills of preaching, teaching, leading services, caring for those in distress, counselling those seeking God's wisdom, and praying in the Spirit on all occasions.

How are these skills learned? No doubt in many ways, but I think they are primarily learned by watching others, reflecting on what they do and internalizing these things for ourselves. Much of what I learned about preaching, leading, caring, counselling and praying I learned from my teachers at seminary and in serving as an assistant minister for four years after seminary.

I am an advocate of that second stage of training as an assistant, when the skills of Christian ministry can be learned from an experienced mentor. But I am aware that this is a relatively rare opportunity these days. Seminaries have to equip their students to take responsibility for a church upon graduation. That is a very tall order. Residential training is all the more important in such a context, since it allows students to learn both the theory and the practice of the skills of Christian ministry in the accepting and forgiving environment of a seminary chapel and its community of training churches. There is also an advantage to learning from so many different individuals — a richness of perspective that is well-rounded and adaptive to a variety of circumstances.

Formation

Formation is the hardest of the three aspects of education to define and to measure. What we are talking about is really character formation for those who are

preparing for the great demands of Christian leadership. It is the result of the kind of intensity of discipleship that Jesus gave the twelve apostles in their three years with him. Jesus called them apart to live with him, learn from him, minister with him, and mature under his gracious care in preparation to follow his call to proclaim his message to the world.

One of the joys of teaching at seminary is seeing how our students develop over their years with us. Indeed, they acquire a new way of life — with God and with others in a community that shares common rhythms, patterns, and goals. These highly committed men and women mature before our very eyes. This is rarely seen from one day to the next, but it is evident from one year to the next. Seminary graduates have a greater maturity, depth, and humble confidence than they had when they first arrived.

How that comes about is hard to say; people are shaped by the whole process of learning. Three or four years of studying together, praying together, celebrating Communion together, serving at churches and going on missions together, and facing the joys and disappointments of life together, all have an enormous impact which is not easily forgotten. It also forms the bonds of friendships that last a lifetime. Most of my closest friends are people I met at seminary. Together we learn a deep dependence on Jesus Christ and the power of the Holy Spirit, and that is vital for Christian leadership.

I came to the United States four years ago following ten years of ordained ministry in London, where secularism and pluralism have greatly increased the difficulty of Christian ministry. Believers in the risen Lord Jesus often find themselves on the defensive. As secularism and pluralism become more prominent in this country, we need to increase, not decrease, the seriousness with which we prepare for ordained ministry. This is a time when we need to be better equipped than ever to help the people of God to "give a reason for the hope that is in us" (1 Pet 3:15).

It may be more expensive and inconvenient in the short term, but in the long run, I believe residential training will be repaid many times over. It is a great investment for the kingdom of God and a sign of a radical commitment to the radical call of Jesus Christ that lies at the heart Christian ministry. □

The Very Rev. Justyn Terry is dean and president of Trinity School for Ministry, Ambridge, Pa.

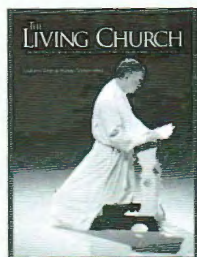
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LETTERS TO THE EDITOR

More to the Story

THE LIVING CHURCH's recent article does our diocesan cathedral a grave disservice [TLC, Aug. 30].

TLC correctly reports some of the information that Dean Douglas McCaleb and I provided about the radical changes over the past few years in the neighborhood around Trinity Cathedral and the ongoing efforts of the cathedral chapter to ensure that ministries reflect these changes. However, the overall thrust of the story misrepresents the decision to move the feeding ministry away from the cathedral property as some kind of sell-out, a *quid pro quo* that resulted in the grant from the city of Miami for urgently needed repairs to Trinity's historic building.

The story failed to report that as a result of the "gentrification" of the neighborhood, the homeless who congregated in the area when the feeding program began more than 25 years ago are no longer there. The vacant lots where many used to sleep have been replaced by high-rise hotels, offices, and condominiums. The people who were coming for breakfast were often walking a mile or more to get to the cathedral.

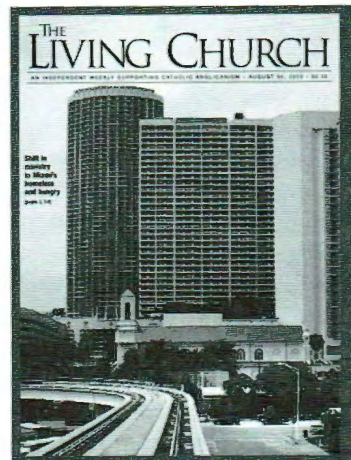
Another part of the story that was not told is the expansion over the past quarter-century of faith-based and community services for the homeless in downtown Miami. For more than two years prior to the decision that was the focus of TLC's story, the cathedral's outreach ministry and the cathedral chapter had been looking at ways to provide more than the "Band-Aid" of a breakfast hand-out by partnering with these other organizations and ministries that are working to transform the lives of those on the margins.

The grant from the city has indeed been a godsend for our cathedral, which can now devote some of the resources that might have been needed for building repair to a variety of ministries to our various surrounding communities, from our neighbors in the high-rises to our neighbors on the street.

Members of the cathedral are now part of an ecumenical team feeding breakfast to about 150 homeless persons every Friday morning at a downtown Methodist church close to where the hungry and homeless people now are. The cathedral's outreach committee is also actively recruiting additional volunteers for a Wednesday morning feeding team.

The leaders of this ministry are Ted Eldredge, whom TLC quoted so extensively as opposing the decision to move the feeding ministry, and his wife. Their opposition to the specific changes in how the ministry operates has not lessened their commitment to the ministry. Nor has Trinity Cathedral abandoned its commitment to "Feed My Sheep," although we are always seeking the best ways to minister more effectively to the "least of these" in our community.

To suggest any other motivation for making any change in our outreach ministries is simply untrue.



**The homeless who
congregated in the area
when the feeding
program began ...
are no longer there.**

(The Rt. Rev.) Leo Frade
Bishop of Southeast Florida
Miami, Fla.

College Services Directory



Broader Application

Explaining her General Convention remarks about the "great Western heresy" of individualism, the Presiding Bishop recently specified it as "the understanding that the interests and independence of the individual necessarily trump the interests of others, as well as principles of interdependence," which she called "basically unbiblical and unchristian" [The Living Church News Service, Aug. 27] Fair enough. I can't help but wonder, though, why this same insight seems not to apply to an individual Anglican province in its relationship with the Communion as a whole?

*(The Rev.) Steven R. Ford
St. James the Apostle Church
Tempe, Ariz.*

A Great Man of God

Thank you for your article on Bishop Hatch [TLC, Aug. 16]. You covered his life and active ministry well. But now, the rest of the story.

In retirement, before moving to Colorado, Bishop Hatch lived in an extended care home in Rhode Island. Each week one of four retired clergy holds a service at the facility. Bishop Hatch attended faithfully. After the service, he would always point out something in the service or sermon that was particularly meaningful to him. I would often mention his successor, the Rt. Rev. Alexander D. Stewart, a former Rhode Islander. That would bring him joy, as he would speak about how thankful he was for Alex's ministry and how wonderfully he had built up the Diocese of Western Massachusetts.

What more does one want to find in a man than someone who is faithful, who can always find something good in everything, and who speaks well of his successor? He was a great man of God, a good friend and a gentle lover of Jesus.

*(The Rev.) Gordon J. Stenning
Portsmouth, R.I.*

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Sun H Eu 5:30 & 7; Sun & Thurs Fellowship Dinner 6

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The Rev. Geoffrey B. Curtiss, r
Sun 8, 9:30, 11:15

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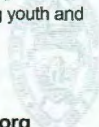
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Kansas — **Kathi Babcock, Sue Oldfather.**
Los Angeles — **Dina McMullin, Catherine Wager.**

Deaths

Betty Connelly, a national leader among Episcopalians during the 1980s and 1990s, died Aug. 27 in Newport Beach, Calif., where she was hospitalized after a recent stroke. She was 85.

Mrs. Connelly was born in Los Angeles in 1924 and was a graduate of Pomona College. She was active in the Episcopal Church Women, serving as the organization's president and presiding at its Triennial in 1979. She represented the Diocese of Los Angeles six times as a deputy to General Convention, from 1982 to 1997. She was a member of Executive Council (1982-88) and of the Church Pension Fund's board of trustees. She was a leader in the Anglican Fellowship of Prayer and one of the diocese's representatives of the Presiding Bishop's Fund for World Relief (now Episcopal Relief and Development). She was appointed an honorary canon of the Cathedral Center of St. Paul in 1993. She is survived by her husband of 63 years, Dan; two sons, Richard of Shell Beach, Calif., and Patrick of West Chester, Pa.; one daughter, Kathi Liebermann of Newport Beach; nine grandchildren; and seven great-grandchildren.

Other clergy deaths as reported by Church Pension Fund:

Edward Sumedca	60	Philippines
Edwin Taylor	84	Southfield, MI
Margaret Wallace	76	Spring Hill, FL
Emily Wilson	88	Ontonagon, MI

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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

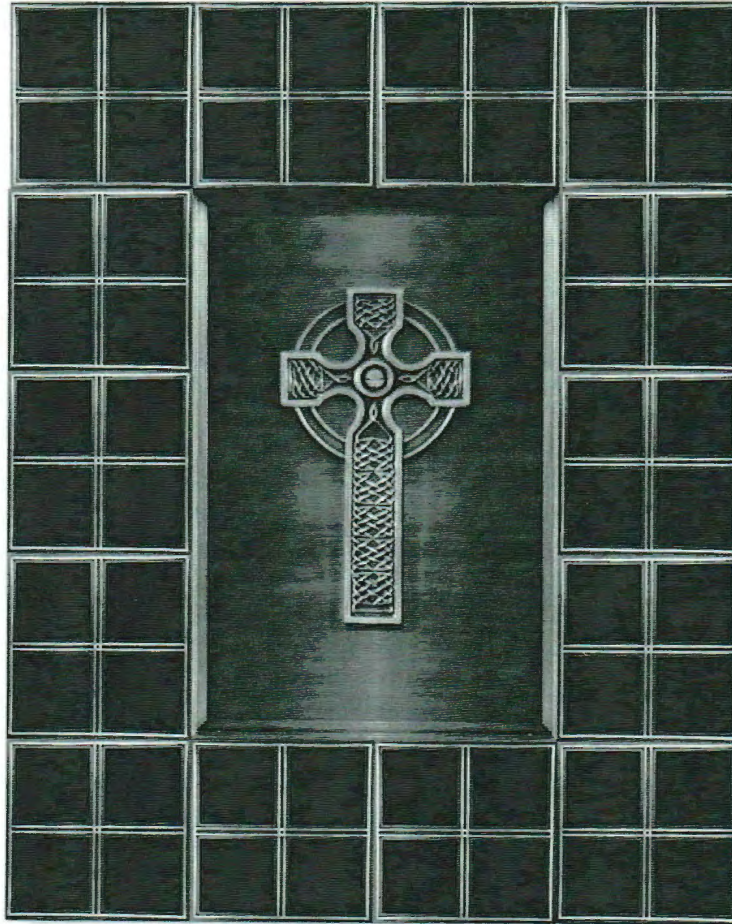
To place a church directory listing,
contact Amber Muma at amber@livingchurch.org

CHURCH DIRECTORY KEY

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

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