

July 18, 2010

Retirement Issue

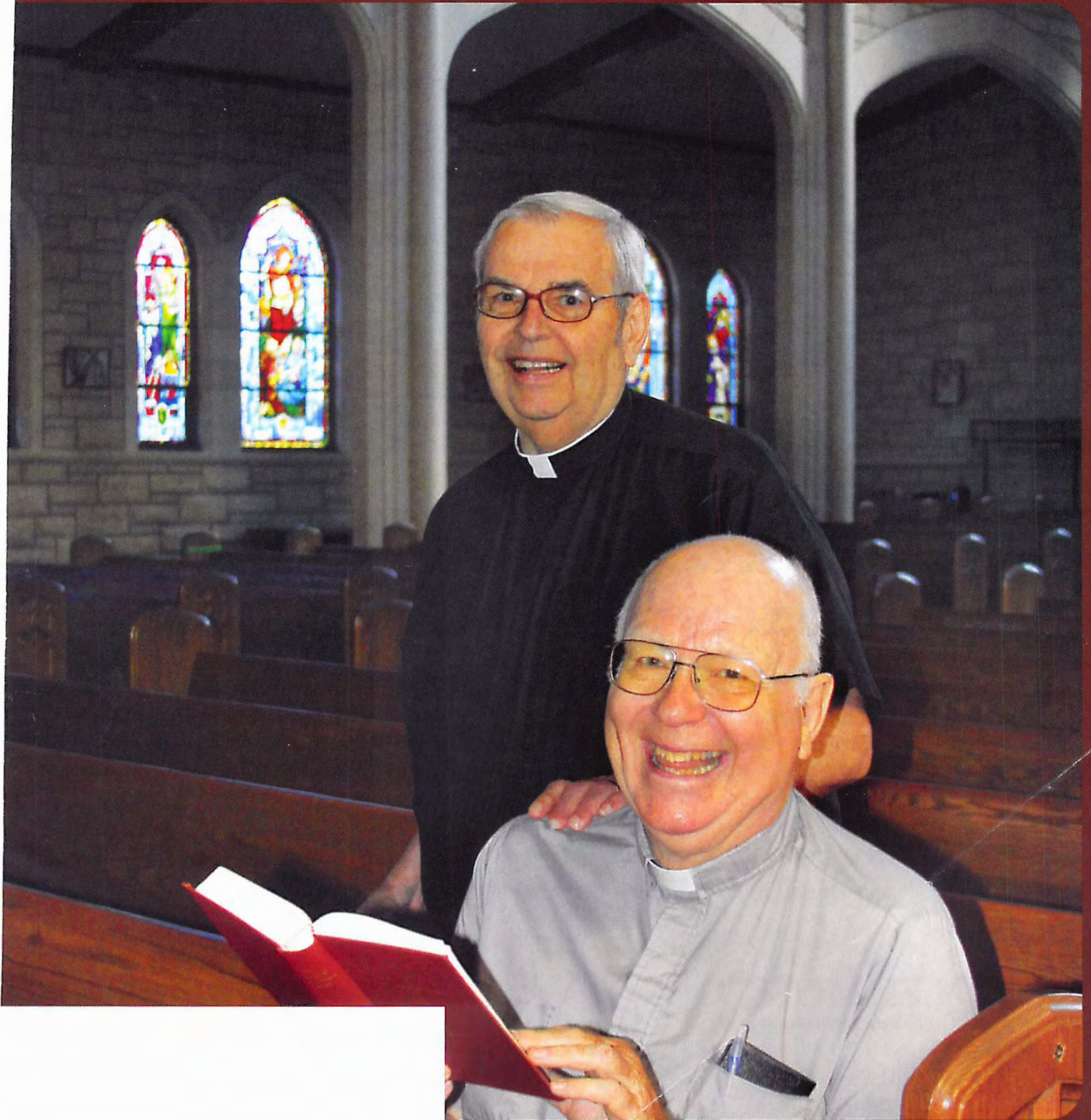
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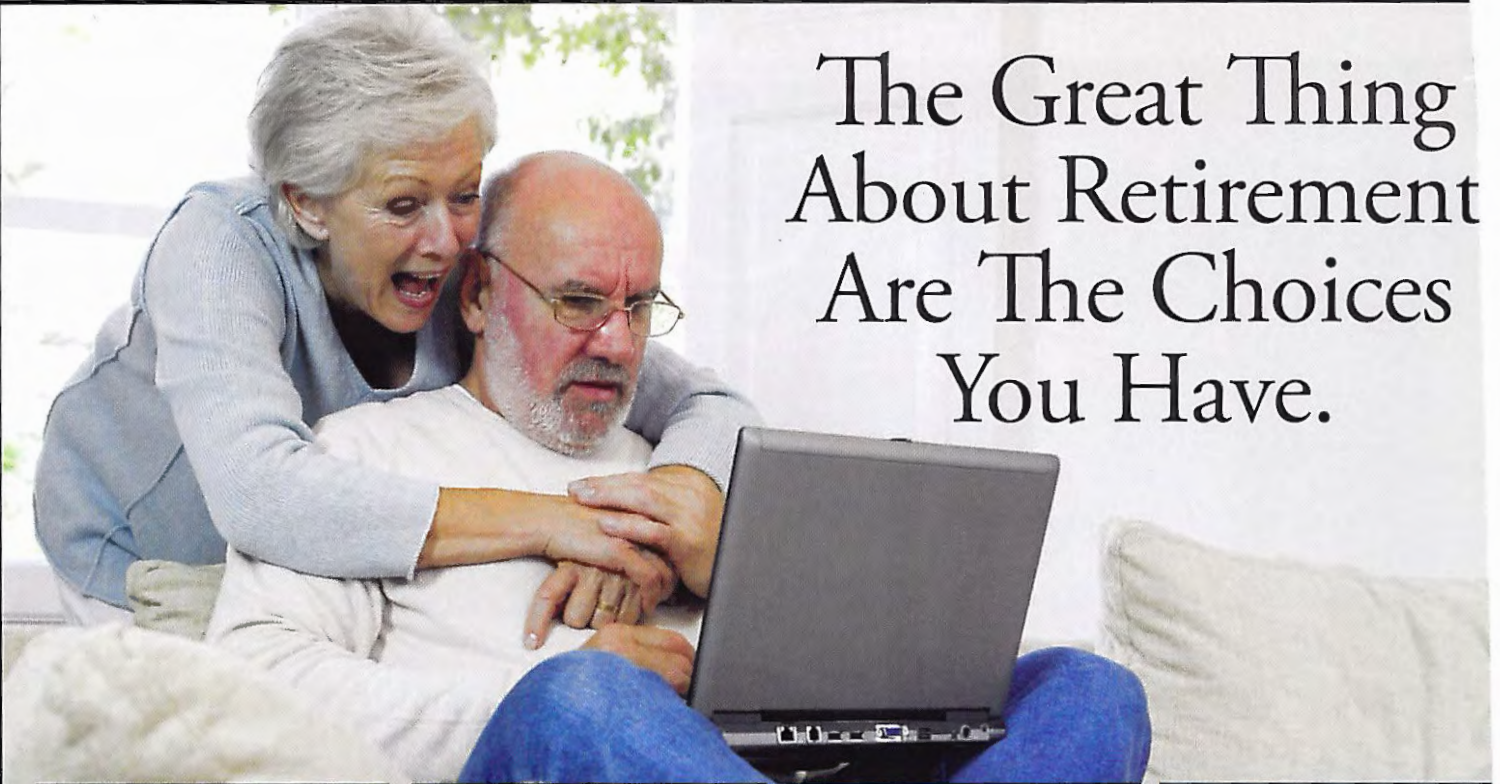
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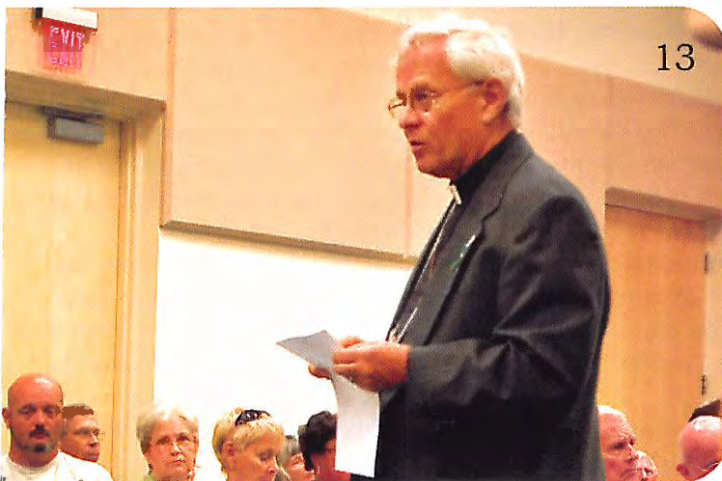


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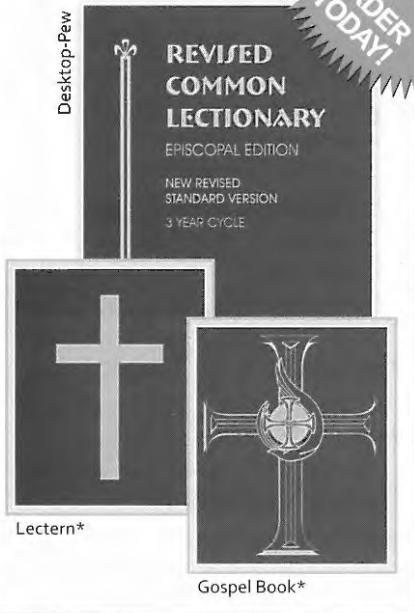
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news

Mexico Adopts Anglican Covenant

The Anglican Church of Mexico, which was part of the Episcopal Church until 1995, has become the first province to adopt the Anglican Covenant.

The province adopted the Covenant during its sixth General Synod, which met June 11-12 in Mexico City.

"We are delighted to hear that Mexico has agreed to adopt the Covenant," said the Rev. Canon Kenneth Kearon, Secretary General of the Anglican Communion. "Provinces were asked to take their time to seriously consider this document, and we are glad to hear from recent synods that they are doing just that."

Canon Kearon added that he saw Mexico's adoption of the Covenant as a "significant step" in the life of the Anglican Communion.

The vote also is significant because Mexico's primate, the Most Rev. Carlos Touche-Porter, has frequently stood with pro-gay advocacy groups within the Anglican Communion.

The archbishop became one of four patrons of Inclusive Church in 2007. He said then that his province would accept clergy involved in same-sex partnerships, adding: "Mexican society is open and tolerant and our church reflects this."

The archbishop also was one of 21 people to sign the "Declaration of the Anglican Bishops of Latin America and the Caribbean (Global Center)" in 2007.

"It has been proven in our relations that we greatly represent the plurality and diversity that are universal characteristics of Anglicanism and that we hold different positions on the themes that are

presently discussed in the Communion," that statement said. "However, we have also experienced that the plurality and diversity we represent has become a rich source for growth, rather than a cause for controversy and division. We unanimously express our determination to remain united as members of the same family and will continue to come to the Lord's Table, together."

Covenant Endorsed at Albany Convention

The Diocese of Albany's annual convention endorsed the Anglican Communion Covenant in a 314-76 vote June 12.

Albany joins the dioceses of Central Florida, Dallas, South Carolina and Western Louisiana in endorsing the Covenant.

Albany Via Media opposed the endorsement, and posted a statement from the vestry of Christ Church, Hudson, N.Y., that said the Covenant is "about the exercise of group power through bargaining and voting."

The Rt. Rev. William H. Love, Bishop of Albany, welcomed the vote.

"As I have stated on earlier occasions, by endorsing the Anglican Communion Covenant, the Diocese of Albany is sending a strong message and signal to the rest of the Episcopal Church and the wider Anglican Communion that we greatly value our Anglican heritage and relationships throughout the world, and that we intend by the grace of God to honor that which is asked of us in the Anglican Communion Covenant, worshipping and

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...serving our Lord Jesus Christ, sharing the Gospel in cooperation and close relationship with our brothers and sisters in Christ throughout the Anglican Communion," he wrote to clergy and laity of the diocese.

The bishop added that the Covenant does not ask the diocese "to do anything that we are not already doing" or "to be anything other than who we are."

Grace Cathedral Calls Scholar as Next Dean

Grace Cathedral, San Francisco, has called the Rev. Dr. Jane Alison Shaw, dean of divinity at New College, Oxford University, as its eighth dean.

Shaw became the first woman to serve as New College's dean of

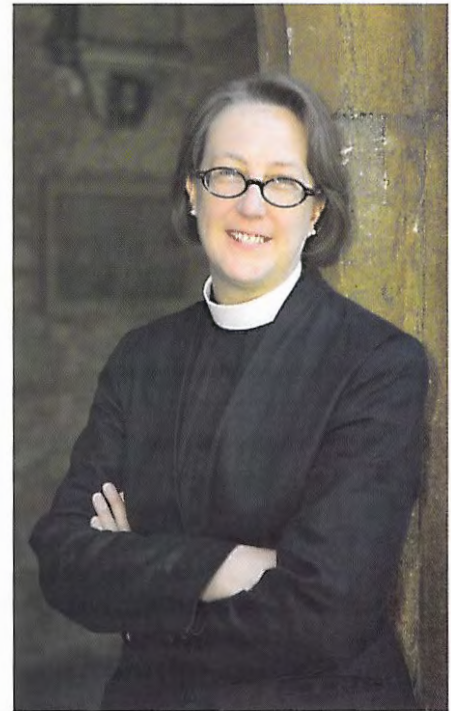
divinity in 2001, when the college was 627 years old.

She has earned bachelor's and master's degrees in history at Oxford (1985, 1991); a master's in theology from Harvard Divinity School (1988); and a doctorate in history from the University of California at Berkeley (1994). She taught at Church Divinity School of the Pacific during the 1990s.

Dr. Shaw wrote sympathetically about the Archbishop of Canterbury early in his tenure, but has been more critical of the Covenant, which the archbishop has encouraged Anglican provinces to adopt.

In a column for *The Guardian* in October 2007, she wrote that Anglicans already have a sufficient covenant in the baptismal covenant.

In the same column, she described




Robert Taylor photo (www.taylor-photo.co.uk)

Dr. Shaw moves from Oxford to San Francisco.

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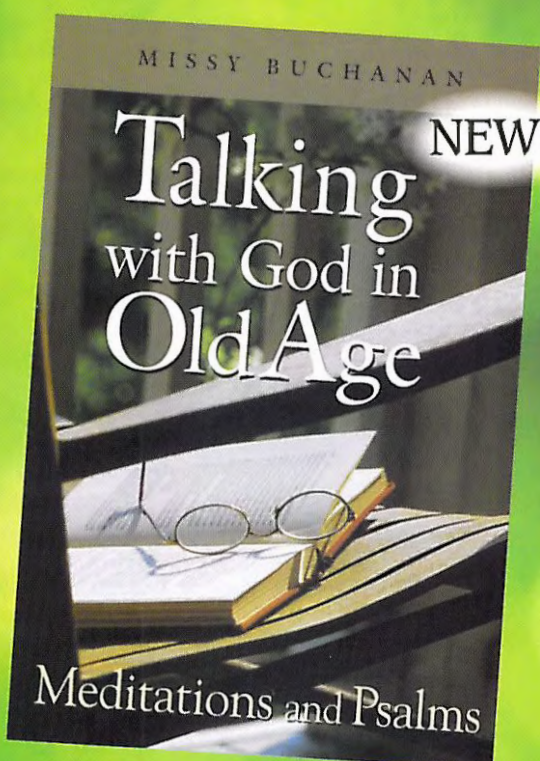


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DEAN APPOINTED

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baptism less as a sacrament of conversion than as accepting a love that God extends to every human being.

"The gospels relate that when John the Baptist baptized Jesus, God's voice boomed from the heavens: 'This is my son, the Beloved, with whom I am well pleased,'" she wrote. "And the heavens echo with that phrase every time a child or adult enters the waters of baptism: 'This is my daughter, my son, the Beloved, with whom I am well pleased.' Baptism is both a recognition and an acceptance on our parts that we are always and already loved by God. Baptism marks a choice to enter into a community that first of all believes that all human beings are made in the image and likeness of God and are therefore God's beloved; and, secondly, accepts the call to express that love in the world."

Both in writing for *The Guardian* and in interviews, she has depicted the Anglican Communion's disputes on sex as really being about power.

"I have asked a lot of conservatives, why, if you are not insecure about your own sexuality, are you so hung up about this? The answer I have been given is that they fear that people who are not abiding by a very particular set of sexual ethics will go to hell," she said in an interview with Graham Downie of *The Canberra Times* in 2006. "Why there is so much cultural anxiety about sexuality is a mystery to me."

Iran's Bishop Quits Standing Committee

The Rt. Rev. Azad Marshall, Bishop of Iran, has resigned from the Anglican Communion's Standing Committee.

The bishop's resignation follows the resignation of his primate, the

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Most Rev. Dr. Mouneer Anis, president bishop of the Province of Jerusalem and the Middle East. Bishop Anis wrote a five-page letter Jan. 30 to the standing committee and to Anglican primates and moderators to explain the reasons for his resignation.

Bishop Marshall's reasons for resigning have not been disclosed by the Anglican Communion Office.

The standing committee will elect Marshall's successor when it meets July 23-27 in London.

Presiding Bishop Katharine Jefferts Schori and the Rt. Rev. Ian T. Douglas, Bishop of Connecticut, are both elected members of the standing committee.

The continued membership of Bishop Douglas has been questioned by members of the Anglican Com-

munion Institute because he was elected while a priest and member of the Anglican Consultative Council (ACC).

The Episcopal Church's Executive Council elected Douglas to fill a vacancy left on the ACC when the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York, completed her term.

Bishop Douglas has said election to the global standing committee is not contingent on orders and that he intends to continue attending its meetings.

The Archbishop of Canterbury said in his Pentecost letter, however, that he will consult with the standing committee, the ACC and the primates' meeting on whether the Episcopal Church will have a continuing presence on any of those bodies.

Missioner Leaves Connecticut Diocese

The Rev. Geoffrey A. Little, who has served as a church planter in the Diocese of Connecticut for more than 18 years, resigned his orders as an Episcopal priest July 1.

Little and his bishop, the Rt. Rev. Ian T. Douglas, announced his resignation in a joint statement issued June 27.

Little, who served most recently as priest-in-charge of St. Luke's in the New Haven neighborhood known as Fair Haven, plans to start a new parish, All Nations Anglican Church, in the same community. It will be affiliated with the Anglican Church of North America.

Little told the *New Haven Register*.
(Continued on page 25)

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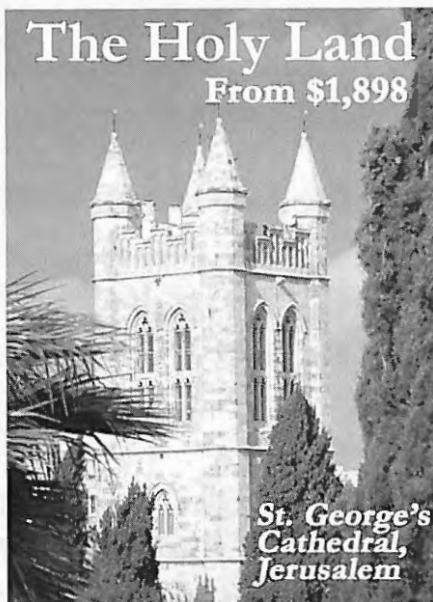
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The Retirement Paradox

Living and Serving in a New Context

By Sudduth Rea Cummings

"I'm not ready." That's a common assertion by many people in their later years, including ordained servants of God. Not ready to retire; not ready to downsize sizable possessions and living space; not ready to move away from the parish and town that are so familiar; not ready to consider a retirement community — the list goes on, but we've heard them all many times. The paradox of retirement is that something so feared actually promises new life!

What so many of us are not ready to do is again launch into something new and unfamiliar, as some of us have done many times. At a certain point in life it's natural to resist taking new risks, facing the unknown, even starting all over again. It may help you to know a bit about my preparation for making that kind of decision. Mine is one path through the paradox.

Ordained in 1971, I had steadfastly held to the expectation that retirement would come as late as possible for me, and even after that turning point, I

would continue working in the Church. While my wife, Charlotte, had long expressed the hope that I would retire in my early 60s, I kept charging forward, largely because, frankly, what else would I do? What else could I do? The priesthood has been my life a very long time, and my life's goal long before ordination. No major hobbies captured my imagination or passion. As with so many clergy, my identity was wrapped up in my work. I knew my vocation to the priesthood was God's gift to me and I didn't want to fail the race, drop the baton, etc. My ego was also deeply involved in the clerical collar's leadership role.

However, something funny happened on the way to getting older. At 63, I realized I was tired. I considered several attractive options for a new ministry, God gave me the grace of a major mental paradigm shift. I agreed with my very wise wife — it was time. I would still be a priest, but no longer full time in the harness. Then, the miracle began — I lost weight, my blood pressure fell, I had new energy and was genuinely happy to be at home to

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enjoy Charlotte's company. I realized that we really did need to downsize not only our household belongings, but also my large theological library. I embraced the good news of simplicity which Charlotte had been preaching to me and practicing for a long time. Selecting the really useful books from my library blessed me with an unexpected joy. God gave me the peace of discovering that I could be his faithful child and even useful to his kingdom as a retired priest. And his promise of abundant life became even more real to me.

Your journey may be very different from mine. I have clergy friends who yearned for retirement as soon as possible. I know of other good priests who persevered in parish ministry right up to and beyond the mandatory age limit of 72. If you are young and new to ordained ministry, this concept of retirement may seem irrelevant to you. Nevertheless, I hope and pray that you will take advantage of an invitation to attend CREDO when it comes your way. Attending a CREDO session five years ago introduced me to a new way to think about life planning. It also helped me to recognize that we could be financially okay. My conscious preparation for the adventure of retirement really began during the CREDO experience.

Retirement is intensely personal — like marriage, the choice of vocation, family life, illness and death. It is a major life change, and never abstract. It's your life, your work, your retirement. We already know that preparation for death begins at birth. We help others to prepare for that final transition. We preach courage in the face of the unknown. We pray for peace to come to those facing loss. There is a parallel truth: preparation for retirement starts when we begin our working lives. Whether unconscious or deliberate, we are constantly in a process of getting ready for the next major turning point in life.

There are many ways to live the retired life. Some simply stay where they have been, surrounded by friends and family as well as familiar routines. Others buy an RV and hit the road. Many baby boomers have been choosing the "active adult" mode of liv-

ing with other seniors in a setting that provides endless opportunities of recreation and fellowship. We chose a different path.

After becoming acquainted with lifecare communities (also called Continuing Care Retirement Communities, or CCRCs) in the 1990s, we embraced this lifestyle. We had been too nomadic because of ministry to consider anywhere really home with deep roots. We sensed it would be wise to arrange for our care in a community that could become a village of friends for us. We desired the freedom to travel without being concerned about the safety of our home. Five years ago we began seriously researching CCRCs based

Retirement is an intensely personal experience — like marriage, the choice of vocation, family life, illness and death.

It is a major life change, and never abstract.

It's your life, your work, your retirement.

on criteria we developed: qualities we desired in a community; financial capability; and parts of the country that attracted us. We realized that this would be the first move in our adult lives that we could make on the basis of where we wanted to live — an exciting new opportunity. We intentionally visited various communities on our vacations. By a challenging process of elimination we were prepared for that "Aha!" moment when we

walked into the community we have chosen for our future.

We made a decision for living. The CCRC we plan to move into provides not only abundant recreation opportunities, exercise facilities and plans for health care, but a preferred lifestyle for us. Rather than repeating the mantra, "I'm not ready," we think of our decision as a choice of freedom. We have a hunch that as more of our fellow baby boomers discover CCRCs, demand will increase. We wanted to get in while it is affordable.

A word of clarification: there are different management styles in lifecare communities. Some are driven from the top down by a national corporate structure, with less flexibility on the local level. Some are freestanding with a strong base of local support and more policy flexibility. Some are for-profit, others not-for-profit. The most critical factor we have found for us is the orientation of the community life. The more traditional CCRC is geared to

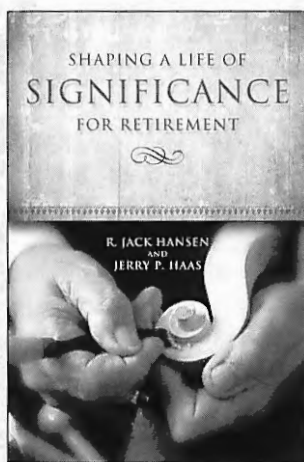
provide care for those of very advanced age, who enter the community late in life for the medical care. We have chosen a community that is a hybrid of both corporate and local, with financial stability and policy flexibility. It is also one that has made provisions for younger retirees like ourselves. With new housing options and policies that give us great freedom, we will be part of the growing edge of the community of people who want to continue preparing meals at home and who will travel more.

It's easy to start researching retirement options online. There is an accrediting agency for CCRCs (www.carf.org) and a multitude of websites that provide lists and links to various communities. The important step is to begin thinking, planning and gathering information earlier rather than later, so decisions you make about retirement living arrangements are intentional and informed. One helpful printed resource is Richard L. Morgan's *Set-*

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Is There a Theology of Retirement?

There are obstacles to embracing retirement. One of them could be the notion that somehow retirement is not spiritually justified, but rather a selfish and self-centered decision and lifestyle. A crucial question then would be: "Is there a theology of retirement?"

I struggled with the legitimacy of withdrawing from the full-time parish ministry that has claimed my life for 38 years. After prayer and reflection, I've come to the following conclusions:

1. God calls us to different tasks during the progressive phases of our earthly life. What is appropriate for childhood (studying the basics of the intellect and exploring the world as new) changes as we enter young adulthood (career, marriage). Midlife has its own perils and needs, as does maturity.

2. God calls us to serve him in different ways as we age. The reality of "vocation" as a gift from the Lord is the critical piece for our discerning his purpose and will for us. The nature of ministry changes as we change.

3. The basic vocation of a disciple of Jesus Christ by faith and baptism is universal for all Christians. Other vocations expand the dimensions of our service — marriage, parenthood, ordination. All aspects of life are called to become cross-shaped in God's love and grace.

4. The particular vocation of the aging is to retire, or withdraw from the intense demands of full-time work in order to focus on the inner life and to serve the kingdom of God in new and different ways. The "cross" and blessing of retirement is to leave the center stage in the theater of the Church.

5. God may call us to minister to neighbors in a retirement community, to serve his Church part time to help busy pastors, or to provide Word and Sacrament to a small and struggling congregation. He will show us when we ask.

6. The Lord may even call us back to full-time ministry for a season, for which the retired bishop, priest, or deacon is free to respond.

7. Retirement gives a new freedom to minister in creative ways. A couple I know spend much of their time working in RV campgrounds and find plenty of opportunities to minister to others.

8. Retirement is like the eighth day of the resurrection — it opens the door to new life. Our task is to seek God's direction and to embrace his call to a new vocation.

These Scriptures helped focus my meditation about retirement: John 10:3, 14-15; Phil. 2:13; 2 Peter 1:2-11; Ex. 33:13a; Psalm 40:8; Psalm 119:33-37, 133; Psalm 139:3; Psalm 143:8, 10; Isa. 48:17.

I also recommend *Four Seasons of Ministry: Gathering a Harvest of Rigorousness* by Bruce G. Epperly and Katherine Gould Epperly (The Alban Institute, 2008, \$18). They wisely counsel a "healthy preretirement" so that clergy may "remember that God is still calling them toward faithful discipleship, albeit in yet unknown forms beyond congregational ministry" as the most effective way to deal with any sense of grief, loss, and ambivalence at retirement.

Sudduth Rea Cummings

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tling In: My First Year in a Retirement Community (Upper Room Books, 2006.)

We learned the wisdom of taking the Church Pension Fund's advice to begin the process of retiring early, at least six months ahead (which you can always delay or stop). It appears that there is a growing demand for retired clergy working part time for those who feel called to it. We've also discovered, in our visits with residents of many different retirement communities, that more people with multiple children are choosing the CCRC route to maintain their independence. Retirement is a whole new world full of exciting opportunities.

The retirement paradox is resolved by the theology of stewardship. As clergy, we have preached, taught and prayed stewardship as God's call upon us all. We know that being good stewards of our life, resources and time requires thoughtfulness, prayer and careful planning. That should be a motivation to us all in our preparation for retirement. Practicing faithful stewardship is how we claim God's promises of abundant life as we age. Job 12:12 asks: "Is not wisdom found among the aged? Does not long life bring understanding?" The promise of renewal in Isaiah 40:31 assures us of something good to come. So, what part of "I'm not ready" is practicing good stewardship?

The Rev. Dr. Sudduth Rea Cummings grew up in Missouri and has served churches and seminaries in several dioceses. He loves historical architecture, Sherlock Holmes, and the art of Louis Comfort Tiffany.

Called to Retirement

By Leigh Edwards

For the Rev. Gary R. Gilbertson of North Dakota, retirement was a calling within the priesthood. After 46 years as an ordained priest he felt called to step down from full-time leadership. Gilbertson had led small parishes, been dean of a cathedral, led as interim at large urban parishes and worked as an Air Force chief of chaplains. In 2003 he retired officially, discerning a call to focus more on other work in his life.

In retirement, he continues work he did before with the Air Force, the U.S. Department of Health and Human Services, and BlueCross/BlueShield, using his skills as both a priest and a psychologist. In Gilbertson's case, retirement was a discerned call to enjoy more time with his family, do more reading and writing, and serve as a mentor to younger clergy.

Wanting more time with family is a common motivation for retirement among clergy. For the Rev. Richard Copeland of Texas, the decision to retire was likewise a prayerful one. He felt God telling him that it was time to step down from full-time pastoral duties. One of the best parts of retirement, Copeland says, is being able to worship with his wife.

Fr. Copeland also felt more practical concerns as he approached retirement. He was tired from 25 years of parish ministry and felt assured a younger clergyman would better fill his post in the church. Copeland and Gilbertson, along with other priests, may still undertake a few priestly duties but are more heavily involved in other work they did not have the opportunity to do as rectors.

There are other reasons for retirement, though. For the Rev. John P. Lambert, infighting within the Episcopal Church made his decision to retire after 33 years of ordained ministry easier. Having found "tension and lack of civility" throughout his min-



Jim DeLa photo

Deacon Gary Cartwright leads a workshop on financial and environmental stewardship in October at the annual convention of the Diocese of Southwest Florida — an example of the variety of ways clergy continue in ministry in retirement.

istry, he is looking to retirement to recoup. Riding his motorcycle, reading, playing golf and spending time with his family have allowed him to regroup after a wearing career in the Church.

Fr. Lambert said he is not financially pressured to continue working, as a supply priest or other-

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For many clergy, physical realities dictate the time of retirement.

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wise. Spiritual and emotional rest are as important as physical rest for some priests leaving full-time work.

For many clergy, physical realities dictate the time of retirement. The Rev. E. Gene Bennett of Mississippi felt his body telling him that it was time to slow down. He had “visions of just wasting away,” without the pastoral work that he was used to for so long. In his short months of retirement, Bennett has found more quality time with friends and family and hopes to do more traveling.

The Rev. Charles L. Johnson of Virginia says that health issues cause most of the retirements among his peers, which is “really tough. [Clergy] are forced to do something they are not ready

to do. It takes some time to figure out how [to] make the best life of this.”

Fr. Johnson found retirement mostly a procedural move. After deploying clergy for the Diocese of Virginia for many years, Johnson hoped to work as an interim. Retirement allowed him to engage in a ministry he previously did not have the opportunity to undertake.

While retired priests understand that they are still priests, and so continue to preside at office and Mass with varying degrees of frequency, they often are no longer called or able to do the same work.

“For many of us who are clergy, we really have very few boundaries, and our priesthood is who we are,” said Fr. Copeland, who has coached and counseled priests and churches throughout his life. “So

to retire, for many of us, is a really traumatic kind of situation, because suddenly we don’t have a reason for being.”

Priests, Fr. Copeland suggests, need to focus first on who God has made them to be, rather than grounding their identity in the specifics of what they do. There are few other professions, such as medicine, where a person’s identity is so tied up in what they do. Many priests, Fr. Copeland suggests, do not know who they are without an altar. Fr. Gilbertson expressed a similar concern: he resisted the notion of “dying with my stole on behind the altar.” Instead, both priests found that their call was to hand over the reins to younger clergy.

Retired priests praise the vital role of conferences by CREDO and the Church Pension Group. These conferences help priests consider a couple of years beforehand how they hope to spend their time in retirement.

“When people go into retirement knowing something of what they are going to be doing in ministry that just changes everything,” Fr. Johnson said.

Priests who know what they want to do will identify where they can best use their passions and gifts and then cultivate those opportunities.

Fr. Johnson knew he wanted to continue as a supply and interim priest. For Fr. Copeland this meant engaging his entrepreneurial skills outside a church building to establish a home health agency. Fr. Gilbertson now works as a counselor. All are working in fields they explored before retirement.



The Rev. Gary Gilbertson mentors younger clergy in his retirement.

Leigh Edwards is a junior fellow with THE LIVING CHURCH and a student at Duke Divinity School.

CREDO

The CREDO Institute, Inc. offers eight-day retreats for church employs, clergy and lay, to explore their vocation, gifts and identity in Christ in community. CREDO conferences are by invitation only and work primarily with pension plan participants, both active and retired. The CREDO conferences take a holistic approach to health, approaching the participants' physical, mental and spiritual health through main areas of their life. The goal is for participants to be able to come away recommitted and reinvigorated about their authentic vocation. CREDO is found online at <http://episcopalcredo.org/> or by phone: (901) 527-6350.

Church Pension Group

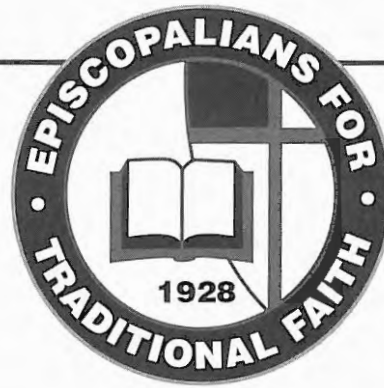
The Church Pension Group (www.cpg.org) provides extensive resources and guidance for clergy and lay people who are looking to or already in retirement. Insurance, healthcare and the Church Pension Fund comprise only some of the information provided to support clergy health in ministry. There are a number of other online resources available on the Church Pension Group's website. You can also reach the group by phone: (800) 223-6602.

"Planning for Tomorrow"

A conference organized and run for active clergy and lay employees of the church to work on financial planning skills and plan for retirement. There are several conferences held across the country each year where attendees can meet with senior members of the Church Pension Group, hear presentations on financial resources, and consider and begin to plan for a financially sound future.

"Enriching Your Retirement"

Like the "Planning for Tomorrow" conference, "Enriching Your Retirement" provides financial guidance and resources for already retired clergy and lay employees of the Episcopal Church. The Church Pension Fund helps to underwrite the cost of these conferences, giving support and guidance to financial funding during retirement.



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Alone

By Ephraim Radner

with God

“O God . . . your loving-kindness is better than life itself” (Psalm 63:3)

Someone once asked me to visit a woman he knew, who lived alone in her house. So I went to talk to her. “I wish I were dead,” she told me. “I’m just miserable.” “I’ve nothing to do, no place to go. What’s the point?”

“Do you pray?” I asked her.

“I’ve prayed to get out of this place for ages; and God simply doesn’t listen.”

“Do you pray, not for things, but just to be with God?”

“What in the world do you mean *be with God*?” she asked

“You know,” I said, “be with God out of love?”

She stared at me blankly. “I haven’t a clue what you’re talking about.”

A chilling moment.

Still, what I asked this woman, I ask myself sometimes: Could I ever be “alone” yet not be “lonely”? Could I make my home with God, even here? In a nursing home, in a hospital, in jail even? When I am old and left behind? Or would I be abandoned?

I am asking this because without an answer that makes sense the rest of the Bible and of the Christian life is kind of meaningless: “Take up your cross and follow me.” Where? Why? Who are you? Why would I wish to move and leave and go somewhere new? If there is some place, some basic place of being — ill and alone — where I am faced only with myself, and

where God is nowhere to be seen, where I am “on my own” with only my depleted resources, where I look at the world around me and see only mute objects and my own faltering self ... then the gospel makes no sense; and when we listen to it, we too must aver that “I haven’t a clue what you’re talking about.”

Be with God, out of love... Do we know ourselves to be people who are living with God, fundamentally and really, always and everywhere, so that in fact we are never alone? Prayer inhabits the knowledge that “your loving-kindness is better than life itself,” so that “my soul is content, as with marrow and fatness” (Psalm 63:5). These words speak of eating, of sustenance — of life itself. The Church has always taught

(Continued on next page)

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that prayer lies at the center of human life itself, and of the Christian vocation in particular. I have failed too often, as a teacher of teenagers and confirmands and new members, by neglecting this reality in favor of teaching about “doctrines” and “ministries” and the rest. But prayer! The prayer that constitutes “being with” the Life of our life, with God, as our marrow and fatness. Speaking to him, face to face — that is *necessity*.

An old professor of mine, Louis Dupré, wrote a small book, *The Deeper Life*, which is destined to become a classic. He outlines the way in which, in this radically secular world we live in, even our “faith” is something compartmentalized — to church, to special study times or worship times and so on — while the bulk of what we do remains engulfed in the vain play of work and responsibility that is basically godless. And so, of course, at the end of our lives — or even before — when so much of this “usual stuff” of life is stripped away, *then* we find ourselves sitting in very “empty” rooms.

What then shall we do? Dupré says that we must “turn inward” — indeed, learn to pray — in such a way that we rediscover the Person who lies at the root of our own selves. “My soul clings to you,” the Psalmist writes (63:8). My “soul”! A ringing affirmation of and direction toward the renewal of our lives — which is the life of God already at work *within* us. “Behold, you were within me, and I outside,” writes St. Augustine, as he wonders at all the years he spent aimlessly wandering in an existence devoid of meaning and hope. You are alone? Look inside — in the prayer that moves you toward the center of your being.

Where, after all, does courage come from? And hope? And all the things that make a person someone who illumines the world? (Take up your cross and follow!) Courage, hope and all the rest come from within, not as something gained by will power, but as the receipt of a gift offered from the source of life that undergirds us, as the apprehended assurance that “God is in the midst” of the soul and it “shall not be overthrown” (Psalm 46:5). No matter what. “My soul clings to you; your right hand holds me fast.”

But it is not enough to affirm it, verbally: we must actually “experience” it. Practice it; that is: turn inward and see with the eyes of the spirit the very Person of God. And by “practice” I really do mean the constant, regular work of praying to God out of the

sheer love of his presence. It isn’t enough today, in this world where we end up too often alone and bitter, to say, “Well, I say a prayer now and again.” We need time; quiet; practice. “I meditate upon you in the night watches” (Psalm 63:6). Night after night after night, inwardly speaking to the Voice before our voice.

Life’s eagerness, beauty, strength and hope derive from this practice. It isn’t some leisure activity of choice. In Africa, where I worked long ago, I lived alone in a small house without electricity, lights or

Where, after all, does courage come from?

people around me. It was all I had — I would pray alone, night after night. And when things began to fall apart there — the government police roaming in the dark, fear becoming palpable, arrests starting, neighbors nervous and rumors flying — my bedroom mat on the concrete floor where I used to pray was the place I fled. Prayer meant meeting my God.

For “My soul clings to you; your right hand holds me fast.” A priest I respect tells me that at least 15 minutes a day, alone, quiet, turning inward, listening, sitting with God — it is like water, completely and *absolutely necessary* for every living being with a heart and mind. Fifteen minutes at least, of sitting before the Lord, and of setting him before us. Carrying about the life within us that is God’s life. To see it, we must pray!

I remember a parishioner, with whom I sat as he was dying after two and a half years in a nursing home. This is what he told me: “I’m never alone; never alone.”

How so?

“Why, I can always pray!” he said with a snile — a deep, broad, peaceful smile that touched every person around him.

“My soul is content, as with marrow and fatness; and my mouth praises you with joyful lips” (Psalm 63:5).

In prayer, you will find it: the living face, the presence, the joy of God himself. And then? “Following” is an eager privilege.

The Rev. Dr. Ephraim Radner is professor of historical theology at Wycliffe College, Toronto. This sermon was preached at Church of the Incarnation, Dallas, on Father’s Day and was edited for publication.

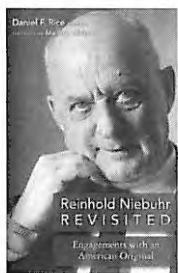
Reinhold Niebuhr Revisited

Engagements with an American Original

Edited by **Daniel F. Rice**. Eerdmans.

Pp. 377. \$26 paper.

ISBN 978-0-8028-6257-0.



Reinhold Niebuhr, mourned historian Arthur M. Schlesinger, Jr. in 2005, has fallen out of fashion. Yet our time might be auspicious for America's most influential theologian of the past century, the man whom William Temple, one of the best known archbishops of Canterbury, once called the troubler of his soul. Though grounded in Augustine and the Reformers, Niebuhr focused upon the relationship between Christianity and politics; his professorship at New York's Union Theological Seminary was in Christian ethics. Thanks to Donald F. Rice, professor emeritus of philosophy and religion at the University of Wisconsin-Eau Claire, we have a collection of 21 essays by historians, philosophers and theologians that remind us just how pertinent Niebuhr remains.

Certain articles focus on his theology. Gary Dorrien of Union Seminary and Douglas John Hall of McGill University stress Niebuhr's concentration on the cross, the agency by which God takes the suffering of the world upon himself. William D. Dean of Iliff School of Theology notes his subject's warning against finding the redemption of humanity in the events of history rather than in God's transcendent activity. The University of Minnesota's David Noble discusses Niebuhr's insight that humans become self-destructive when they define themselves as sinless and manifest arrogance toward others.

Some pieces have contemporary application. Roger L. Shinn, a Union

colleague of Niebuhr's, points to George W. Bush's middle eastern involvement, shaken national and world economies, and the current immigration debate as manifesting the need for a new Niebuhr, "a realist who never gives up on the struggle for justice." Anthology editor Rice notes the theologian's warning against indiscriminate American efforts to export democracy; some cultures remain decidedly inhospitable to such efforts. Occasionally an essay is critical. Ronald H. Stone of Pittsburgh Theological Seminary,

for example, faults Niebuhr for his uncritical pro-Zionist stance, though Stone does find insight in Niebuhr's warnings against international hubris.

Other topics include Niebuhr's relationship to Christian mysticism, the religious and theological movements of his own times, and direct relevance to a generation that hardly knows he existed. The volume is a rich one, with some essays worth several readings.

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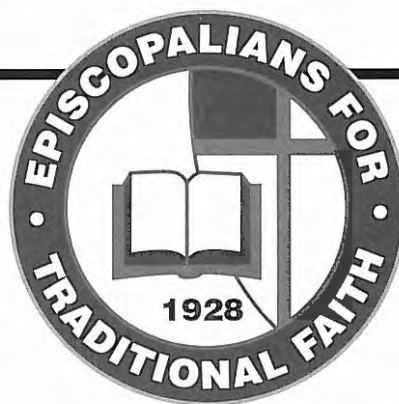


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guest column

Seeing the Present through the Eyes of the Past

Second in a series

SOUNDINGS in Anglican Ecclesiology

By Daniel H. Martins

As we confess our faith using the words of the Nicene Creed, we say that the Church is, among others things, *one*. Very often, I wince at this point. One? In the telephone directory of the county in which I live (population approximately 76,000), I recently counted over 50 different “brand names” of Christian congregations. Only one of those brand names represents a community with which the Episcopal Church enjoys full mutual recognition of members and ministries. I am a member of the local ministerial association, and we do many fine things together, but that which is the “source and summit” (per Vatican II) of Christian life — the Holy Eucharist — is not an act we are able to share.

Division among Christian communities has become so ingrained that we have “normalized” it in our minds, and even begun to celebrate it as God-ordained. Many will speak of the unique gifts of the various Christian traditions, observing that each one is able to reach out and connect with a particular segment of society, or individuals with a certain mental-emotional profile. Making a virtue out of necessity, we have spiritualized the notion of unity, seeing it as inward, invisible. Consequently, we can read our Lord’s own words in his “high priestly” prayer —

“that they may become perfectly one, so that the world may know that you have sent me” (John 17:23) — and not be haunted by their incongruity with what can be known simply by opening the Yellow Pages and looking under “churches.”

This would have been completely unimaginable to the 19th-century Anglican liturgical scholar and ecclesologist William Palmer. In *A Treatise on the Church of Christ*, he lays out a vision of the unity of the Church that is both hopelessly dated and also possibly a missing dimension in our contemporary experience, one that might enable us to look at that experience with fresh eyes.

For Palmer, to say that the Church is one means exactly that, and it means exactly that externally and visibly, not merely in some interior or spiritual way. Moreover, he was a “high churchman,” not in the sense in which that expression is often used informally to connote certain liturgical practices, but in the sense of having a “high” view of the nature of the Church. The Church, even in her institutional manifestation, is the Body of Christ — concretely and organically, not merely spiritually. Hence, to be separated from the Church, either by one’s own action or by the formal action of the Church, is nothing other than to be separated from Christ. Schism, then, is not just sadly inconvenient; it is of the most profound

spiritual consequence: “Voluntary separation from the Church of Christ is a sin against our brethren, against ourselves, against God; a sin which, unless repented of, is eternally destructive to the soul. The heinous nature of the offense is incapable of exaggeration, because no human imagination and no human tongue can adequately describe its enormity” (p.41, second edition).

William Palmer was a member of the Church of England, and it is vital to know how he understood the Church of England when attempting to interpret his ecclesiology. His view is perhaps more intuitively

Division among Christian communities has become so ingrained that we have “normalized” it in our minds, and even begun to celebrate it as God-ordained.

grasped by members of that church than by Anglicans in other provinces, and is concisely signified by the fact that Rowan Williams is spoken of as the 104th Archbishop of Canterbury, counting back not to Thomas Cranmer, in office at the time the Church of England was reconfigured in the 16th century, but to St. Augustine, who led Pope Gregory’s mission to England at the end of the sixth century, nearly a thousand years earlier. The implication here is that the Church of England was not founded or created in the 1500s, but is simply the continuation into time of the ancient native English Christian community; it is nothing other than the indigenous Catholic church in the British Isles.

Palmer is at pains, repeatedly, to insist that, in any given geographic locale, at any given time, there can be but one visible manifestation of the Catholic Church founded by Christ and attested to in the creeds. To contend otherwise is to deny the Church’s fundamental unity, or to spiritualize it in a way that is foreign to the Church’s historic self-understanding. It naturally follows, in his view, that if the Church is indeed one, and if schism from the Church is supremely to be avoided, then any Christian who lives in England is obligated to be in communion with the one manifestation of the Catholic Church in that land — namely, the Church of England.

As one might imagine, Palmer saw Roman Catholicism in his country as an intruder, an interloper, not

so much unwelcome as redundant, and therefore, ironically, in schism from the Catholic Church. There already was an established church in Britain that clearly professed in her liturgical forms the teaching of the apostles and clearly shared in the fellowship via the oversight of bishops who were themselves in visible historic succession to the apostles. Any rival worship or episcopal hierarchy was inherently schismatic. The same reasoning applied to the various “dissenting” sects, all of which had broken away — without legitimate cause, per Palmer — from the ancient native church of the land.

Both “Romanists” and “Dissenters” (to use the terminology of Palmer’s era) would counter, of course, that the Church of England had ceased to teach and practice the Catholic and apostolic faith; hence, they were justified in their separation. In concept, Palmer agreed with that argument. If a church engages formally in false teaching (as the Dissenters may have claimed) or is in schism from “the main body of the Church” — Palmer’s language — (as the Romanists may have claimed), then in fact it ceases to be a church, and the faithful are released from any obligation of loyalty (indeed, they have a corresponding obligation to seek out that community which is the legitimate expression of the Catholic Church in their locality).

However, Palmer places the bar in the topmost position when it comes to discerning the presence of heresy or schism in a church. The mere presence of false teaching, even for an extended period of time, does not meet that standard. “Saint Augustine often and convincingly argued, ‘The good,’ said he, ‘are not to be deserted on account of the evil, but the evil to be tolerated on account of the good, as the prophets tolerated those against whom they spoke’” (p. 47). Neither is the absence of external communion a presumptive sign of schism; he cites the possibility of a number of anomalies that may result in *material* schism without constituting *formal* schism, and it is only the latter that “de-churches” a local Christian community.

The final two installments in this series will further explore the notes of catholicity and apostolicity as seen through the lens of William Palmer’s ecclesiology, and suggest some applications to the current Anglican scene.

The Rev. Daniel H. Martins (cariocaconfessions.blogspot.com) is rector of St. Anne’s Church, Warsaw, Indiana.

The Politics of Charity

By Lyndon Shakespeare

Friendship and politics were once inseparable. For the classical thinkers, friendship was the key social relationship that exemplified the mutual social obligation on which the *polis*, or city, depended. Politics, as the science of living together without conflict or major injustice, looked to the maintenance of friendship to be the social glue that allowed civic life to be managed in a rational and just way.

Friendship was defined as working for the good of another, mutual care, and sharing in honest speech. It was also local: friends spent time together to build up regard and to practice the virtues of justice, temperance, fortitude and prudence. Friendship, in short, was a school of virtue that trained people how to live in community, that is, how to be political, as seeking happiness for others while lessening conflict and injustice. For the ancients, the breakdown of friendship as a practice meant the breakdown of politics.

In John 14, Jesus teaches his disciples that God is actively seeking their friendship so that the disciples may embody a new politics of charity: with God, with each other, and with the world. Jesus doesn't say it like that, of course; rather he says, "If you love me, you will keep my commandments." And later he says, "They who have my commandments and keep them are those who love me."

Loving God is just what it means to be friends of God; and keeping his commandments is what it means to practice charity with a body of people and thus to practice a *politics* of charity. Friendship is the most accurate and helpful way to describe what our life with God is and should be. A life of loving friendship with others is how our friendship with God is made complete in our lives.

The friendship we have with God is actually our sharing in his happiness, and is made possible by his love for us. We call God's happiness working in us *grace*. It is a divine gift. We also call this gift the Holy Spirit. The Spirit, or Advocate, St. John recalls, is the one Jesus promises will be with us when Jesus departs. The Spirit is not some *thing*, but is the very agency of God's love and grace. In other words, the Spirit is God, for the Spirit flows

out of the abundance of friendship love shared within the triune God. Jesus promises that his disciples will not be left orphaned as those left out to sea; rather, we are made participants in God's happiness, as friends of God, in whom the Spirit dwells.

To have friendship with God is what it means to love God. We also call this love from God *charity*. To love God as a friend is to love the God who always loves us first. It is God's movement toward us in love that allows us to move toward God in love. Left to ourselves, simply hoping for this friendship is hoping too much. So God moves toward us in loving friendship: working for the good in us, seeking our care, and speaking with truthful speech. Naturally, this is a special kind of friendship that God shares and seeks; a friendship in Jesus, who loved the world, even unto death. We are invited to share in the friendship love between the Father and the Son which is the Spirit, the one who works in us and through us as God's gift of grace.

What about keeping the commandments of Jesus? I want to suggest that our friendship with God finds expression in the charity we share with others. In grace God gives us the Spirit of love, notes theologian Paul Wadell, and it is through charity that we continue to share in this grace. If grace is what it means to share in the friendship of God, charity is what it means to live with others according to grace.

To return to the words of Jesus in St. John, "If you love me, you will keep my commandments." To keep the commandments is what it means to practice charity, or loving friendship, in the community to which we belong. This is why I link charity and politics; charity is simply what we do as part of a body of people — a *politic* — who share in the friendship of God as those in whom grace is present and active. Wadell says it best: what grace enables charity completes. What begins as God's move toward us in love finds a proper end in that our lives, formed and shaped by this love, are found active in working for the good of others, participating in mutual care, sharing in truthful speech, and spending time together where we practice justice, forgiveness and thanksgiving. This is the politics of charity.

The politics of modern governing has nothing on



the politics of charity as it is lived out in communities of faith. As such, the Church has something to offer *realpolitik*. In contrast to the culture of fear, the policies of fundraising, and the practice of character assassination, the Church embodies an alternative politics that is grounded in the grace that God reveals to us through the Spirit of love. In grace, we practice love because we share in the friendship of God, who in the Spirit transforms our desires and behaviors to reflect the way of Jesus.

The signs of hospitality and sacrifice that defined Jesus' ministry moreover define the politics of the Church. When it comes to friendship with God, mere genteel friendliness will not do. The challenge of God's friendship is that it is expressed through practices like seeking forgiveness, working for peace, and sharing in the bread and wine that are, through faith, the broken body and blood of Christ. Friendship and politics are not for the faint of heart.

Where does all of this leave us in a climate of heightened political tension? It leaves us with this: for Jesus, friendship is the clearest way of

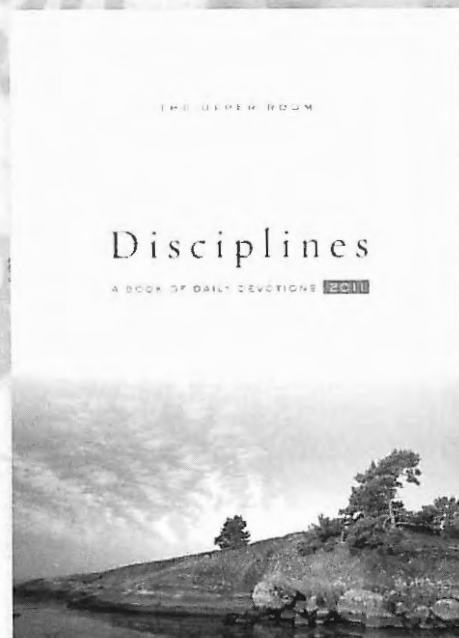
understanding what it means to love God and to love each other. And so it follows: to embody the commandments of Jesus is to practice the charity of God, charity that is enabled by the gift of grace and finds completion in our loving friendship with others.

I have called this the *politics of charity*. Like any politics, the politics of charity is a lived expression of some deeper reality; for the Church, the deeper reality is the friendship of God, made possible by the life, death and resurrection of Christ, through the agency of the Holy Spirit. This is not a politics of violence or greed or wealth; rather it is the life of the community of friends who have been called by God to embody friendship, and who live by faith and practice charity with friend, stranger and even enemy. This might have confounded the ancients. But God in Christ has gifted us with the grace of friendship and the most hopeful vision of faithful politics.

The Rev. Lyndon Shakespeare is rector of All Saints' Memorial Church, Navesink, N.J.

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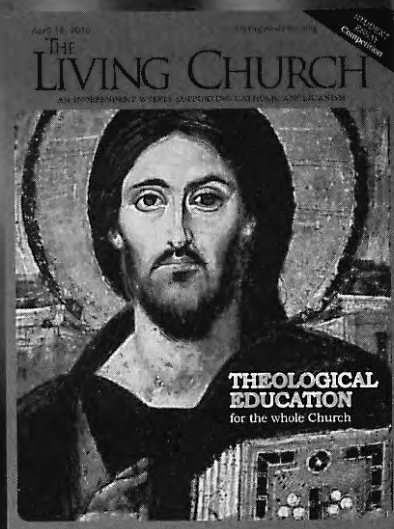
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MISSIONER RESIGNS

(Continued from page 7)

ter that he thinks up to 90 percent of the congregation may follow him to the new parish. Little is not attempting a legal challenge about the diocese's control of property at St. Luke's, and the diocese intends to continue providing ministry to members of the parish.

The joint statement by Little and Douglas was both amicable and respectful.

"Geoff's departure from the Episcopal Church represents a significant loss for the Episcopal Church, the Episcopal Diocese of Connecticut, and for our urban ministry in

New Haven," the statement said. "Geoff has been a very faithful and hardworking missionary in the Episcopal Diocese of Connecticut for over 18 years. The diocese is less because of his departure."

Little and his wife, Blanca, told the *Register* of how some of their parishioners responded to their pending departure, which they've been considering for about 18 months.

"Some of our young people actually told us . . . that they were so relieved because they were so uncomfortable telling others that they were Episcopalian, that it was an embarrassment," Blanca Little said.

In a letter he prepared to accom-

pany the joint statement, Douglas wrote of his respect for Little.

"While I respect Geoff's decision and accept his resignation, I am deeply saddened by this turn of events," he wrote. "Geoff has been a good and faithful priest in the Diocese of Connecticut for close to two decades. His departure will leave us diminished in our witness to the Gospel and service to God's mission, particularly among Spanish-speaking people in New Haven.

"Geoff is a man of great integrity who has a profound commitment to discipling all people, and a passion for mission. I will miss him as a priest of this diocese."

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letters to the editor

Build Each Other Up

I am a new subscriber who can now say that I know the full meaning of THE LIVING CHURCH. Thank you for the way TLC ties together the various parts of each body of work that it receives.

My father, with the leonine name of Fortescue Leo Ash, was my hero. With his sense of humor, humility and love of people, he taught his three children discipline, even though, as a widower and a bishop of a far-flung diocese stretching to the [Australian] Bush, he was away from home a great deal.

I saw Dad's love for all kinds and conditions of men in Bishop Andrew Doyle's vow to "seek and serve Christ in all person, strive for justice and peace among all people and respect the dignity of every human being" [TLC, June 20]. Bishop Doyle's essay, aimed at how best to deal with Anglican-Episcopal relations, bears a second reading.

As for myself, a forgiven sinner, it was through Dad and the Apostle Paul's iterations that I learned early on to "build each other up" — and that includes the Church.

Ruth M. Gill
Bradenton, Fla.

The Pentecost Seven

The news article "Letter Affects Five Episcopal Leaders" [TLC, June 27] mentions five of us who, as members of the Episcopal Church, received letters (as an email attachment!) of dismissal from service on international Anglican ecumenical dialogues or other agencies.

There were, in fact, two more TEC members: Bishop Pierre Whalon (ARCIC) of the Convoca-

tion of American Churches in Europe and The Rev. Carola von Wrangel (Anglican—Old Catholic dialogue), who is rector of our congre-

guest column

New Diplomacy Calls for Sacrifice

By C. Andrew Doyle

The ministry of the Anglican Communion is not dependent upon our agreement on the issues of sexuality or on the integrity of provincial boundaries. Not at all dependent upon solving the ecclesial deficit within Anglicanism. The ministry of the Church is dependent upon the Holy Spirit and the grace of God.

We claim that the Church is the family of God (1 Pt. 2:10). That family is as diverse as the world's population. The notion of a "nuclear family" today is assigned to many different "households" — singles and divorced parents, seniors who become partners late in life, gay and lesbian couples with and without children. In some parts of our Communion, families include a husband with more than one wife. These beloved people make up the fabric of our global Anglican Communion. Some challenge our understanding of family beyond the traditional expression of marriage, yet all are the beloved people of God.

The family of God is not defined by our marital relationships but by our relationship to the Holy Spirit, our shared baptism — our shared covenant. Our family of God — the Episcopal Church and the Anglican Communion — is one part of the temple of the Holy Spirit. We are bound by the Spirit and we are pressed into service on God's behalf by the Spirit.

We are globally and locally engaged in Spirit-led mission where there we serve long for transformation and some small whiffers of God's love. This is the reality of who we are and we share one underlying desire: the love of God.

In all parts of the Church, those people who yearn for us to move forward together. Even in the most cynical I hear a hope that our lives, mission and Church can itself be transformed.

Anglicans are known for our ability to bring differing political forces to the table for conversation and to help local communities find ways out of terrible situations. We need only think of South Africa, Ireland and the Middle East. Each has an icon of the local laity and clergy who have worked behind the scenes to

walk in step with victims and victimizers and to bring them to a common table. The Anglican Communion and its interrelated parts are recognized for mediating conflicts far greater than sexually on a global stage. Yet, we seem unable to do the same work for ourselves.

We seem eager to be the prophetic actor doing the unexpected, leaping into the conflict in a spirit of conviction? We publicly mirror the victimizer, becoming in our own right a victimizer's mirror. The monster we have been fighting instead of the Christ we follow.

How do we see "being" Church today does little to build a stronger, healthier, vibrant community. Placing our divisions out in the press is not great communication. Lawsuits do not build up the body of Christ. Utterances across our side and closed minds on the other do not make for better conversation.

It is time for a new diplomacy, a new stratospheric citizenry in the household of God. It requires recognition that ministry happens within particular cultural contexts, which are affected by things that happen in the Church half a world away.

A new diplomacy begins in prayer and study that flows from our homes and congregations, then through our provinces and our global Communion. It demands humility — a humility that is in stark contrast to today's culture. It will take direct and personal communication.

As a bishop who leads my diocese in the traditional law of marriage found in the Book of Common Prayer (1979), I will continue to seek and serve Christ in all persons, strive for justice and peace among all people and respect the dignity of every human being. I believe the Church I love is achievable. It will need a partnership forged in diversity, not for the sake of compromise but for the sake of comprehension. I will spend my ministry building relationships to that end.

The Rt. Rev. C. Andrew Doyle is the ninth Bishop of Texas.

gation in Frankfurt-am-Main, Germany. As brothers and sister in adversity, I have dubbed our *persona non grata* group "The Pentecost Seven."

This designation, as a counter-type of the Spirit's seven gifts, captures I believe the irony of what was done as the result of Canterbury's Pentecost message. All seven of us are, of course, keenly disappointed. In my case, 17 years of continuous service on the Anglican-Lutheran International Commission came crashing to an end just one year short of ALIC finishing an important document for our respective communions and what would have been for me an honorable retirement from the commission.

Personal feelings aside, as an ecclesial ecumenist, I am left wondering what this gesture will

accomplish. It seems misdirected in punishing a class of persons who, as such, bore no direct responsibility for the perceived offenses of TEC.

Additionally, those in the Anglican Communion who hate the Episcopal Church will scarcely be satisfied by the narrow scope of the action. And finally, I predict that our international Lutheran, Methodist, and Old Catholic partners will not be edified by this deed, nor will our Roman Catholic and Orthodox partners be palliated by it.

*(The Very Rev. Dr.) William H. Petersen
Fairport, N.Y.*

A Small Price

Unlike many of your correspondents, I am rector of a large congregation that is fully inclusive and wel-

coming. We like being Episcopalians and are proud to be a part of the theological journey the Episcopal Church has been on to make room at the table for everyone. We support our Presiding Bishop as she attempts to recover properties for mission that have been taken from us. We even pay our diocesan assessment and don't try to designate it to causes we like. I think it is called Anglicanism, and I rejoice being one.

That said, I think our Executive Council and other national leaders are making a mistake engaging in an argument with the Archbishop of Canterbury over his Pentecost letter and the related decisions to remove certain representatives of the Episcopal Church from ecumenical dialogues.

First of all, they are his commis-

sions and so, presumably, it is his right to remove us. Second, all in all it is a small price to pay as he is under tremendous pressure to go further. Finally, and most significantly for me, if the mind of the North American church is godly about inclusion and a deeper understanding of the sacredness and mystery human sexuality (and I believe that it is), we should witness to that belief and accept the Archbishop's Godly Admonition.

Our vote in the political process is not nearly as eloquent as our commitment to justice and compassion. The movement for inclusion will win; the course of history is clear on that point. "Gracious restraint" is not too big a price for this victory.

*(The Rev.) J. Kenneth Asel
Jackson Hole, Wyo.*



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The Word of the Lord

"O Lord, ... do not pass by your servant" (Gen. 18:3).

BCP: Gen. 18:1-10a(10b-14); Psalm 15; Col. 1:21-29; Luke 10:38-42

RCL: Amos 8:1-12; Psalm 52; or Gen. 18:1-10a; Psalm 15; Col. 1:15-28; Luke 10:38-42

We see in the the lesson from Amos (continuing the theme from previous weeks) that the people as a nation refuse the word of the Lord that comes through the prophet. They are frantically committed to making money and are blind to anything else. The New Moon and the Sabbath are considered merely as constraints that keep them from making a profit, and profits will be made by cheating ("false balances," "selling the sweepings") and grinding the poor and powerless. The Lord is outraged and swears, "I will never forget any of their deeds" (Amos 8:7b). Most ominously of all, he declares that there shall be a famine "of hearing the words of the Lord" (Amos 8:11b). Those who have rejected the words of the Lord shall get what they want without even realizing that the only thing that gives life has been taken from

them. The description of the national anguish is chilling.

By sharp contrast, in the lesson from Genesis, Abraham greets his visitors with customary lavish Eastern hospitality. The three visitors are in fact a manifestation of the Lord himself though Abraham is not, at first, aware of it. His eager and generous welcome results in the promise that his wife, Sarah, shall have a son within a year. It is important to note that this promise comes after about 25 years of waiting for God to fulfill the promise that Sarah would produce a son. In this instance, though Abraham was not initially aware that his visitor was a manifestation of the Lord himself, his decades of fidelity to God made him easily able to receive that visitation when it came. In both lessons from the Old Testament, long habits determine the attitude of the

recipient of the Word of God when it came — either of blind and ignorant rejection or of gracious welcome even before recognition comes.

The gospel account of Mary's eagerness to hear Jesus' teaching makes a powerful companion lesson whether one selects the lesson from Genesis or Amos. Here also a habit determines a response to the presence of God. Martha is "anxious and troubled about many things" (Luke 10:41b). One may perhaps assume that this is a habit Martha has — very common today even among the faithful — which subtly but very effectively causes her to miss much of Jesus' teaching. She knows enough to be a loving disciple, but without further teaching from Jesus even while he is a guest in her own house, she will make only limited progress in discipleship.

Look It Up

Note the epistle's tie to the theme in the other lessons. Paul explains how the message of Christ, "the image of the invisible God," redeems those who hear and receive it.

Think About It

Note that Jesus' mild reproof of Martha is not because she is busy doing the serving, which obviously must be done; it is because she is "anxious and troubled about many things."

Next Sunday **The Eighth Sunday After Pentecost (Proper 12C), July 25, 2010**

BCP: Gen. 18:20-33; Psalm 138; Col. 2:6-15; Luke 11:1-13

RCL: Hosea 1:2-10; Psalm 85; or Gen. 18:20-32; Psalm 138; Col. 2:6-15, (16-19); Luke 11:1-13

THE LIVING CHURCH

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Western Tennessee — **Beverly Clarisse Schroeder**, curate, St. George's, 2425 S. Germantown Rd., Germantown, TN 38138.

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Western North Carolina — **Sara Ardrey-Graves**; **Anne McClearn**, St. George's, 1 School Rd., Asheville, NC 28806; **Thomas Murphy**, Cathedral of All Souls, 9 Swan St., Asheville, NC 28803-2674; **Alice Rutland**, St. Mary's, 1917 3rd St., Napa, CA 94559-2312.

Change of Address

The Rev. **Edward L. Mullins**, 600 S La Canada Dr., Green Valley, AZ 85614.

Deaths

The Rev. Canon **Robert J. Center**, former rector of Gethsemane Church, Marion and Trinity, Michigan City, IN, died June 26 in Michigan City. He was 86 years old.

Fr. Center was born in Metropolis, IL, and educated at Indiana State University and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1953. After serving several churches in Illinois, he was rector of Gethsemane from 1956 to 1964 when he became rector of Trinity in Michigan City and served there until his retirement in 1987. The former historiographer of the Diocese of Northern Indiana, Fr. Center published a history of the first 75 years of the diocese, entitled "Our Heritage," in 1973. He was made an honorary canon of the Cathedral of St. James, South Bend, in 1989. He is survived by his wife, Helen, and two children, Mark and April.

The Rev. **Holland Ball Clark**, 83, died June 11 at the Memorial Campus of Mission Hospitals in Asheville, NC.


He was born in Savannah, GA, and served in the US Marines Corps in World War II, 1944-45. He graduated from Yale University in 1951 and earned master's degrees from Virginia Seminary in 1954 and the University of the South in 1967. Fr. Clark was ordained to the diaconate in 1954 and to the priesthood in 1955. He

served St. Michael's, Waynesboro, GA, 1954-59; Christ Church Christiana Hundred, Wilmington, DE, 1959-60; Holy Trinity, Baltimore (Essex), MD, 1960-65; Cunningham Chapel Parish Millwood/Boyce, VA, 1965-74; St. Luke's, Hilton Head Island, 1974-92; and All Saints', Hampton, SC, 1993-98. In retirement, as invited by resident clergy, he led worship services, preached and did pastoral work at churches in the Diocese of

South Carolina. In addition to his wife, Jane, he is survived by daughters Rebecca Freeman, Caroline Graham, and Jane Banse; 12 grandchildren; a brother, Reuben G. Clark; and numerous nieces and nephews.

The Rev. **Lynn C. McCallum** died May 3 in Ft. Myers, FL. He was 67.

(Continued on next page)



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(Continued from previous page)

A native of Scotts Bluff, NE, he was a 1964 graduate of the University of Nebraska. After graduation from Virginia Theological Seminary, he was ordained deacon in 1967 and priest in 1968. He was assistant minister and curate, St. Dunstan's, McLean, VA, 1967-73; rector, Christ Church, Washington, DC, 1973-77; rector, St. Paul's, Oregon, OH, 1985-96; interim rector, St. Thomas', Trenton, MI, 1996-98; and rector, St. Andrew's, Toledo, OH, 1998-2007. Fr. McCallum illustrated his sermons with drawings and wrote dramas that featured his parishioners. He painted during his retirement years, and his works appeared in a gallery show. He is survived by his wife, Mary; mother, Dolores McCallum, of Omaha, NE; his sister, Carol Kay Smith, Olathe, KS; his brother, Duncan Kent McCallum; a son, Donald Andrew McCallum; a daughter, Jessica McCallum; and four grandchildren.

The Rev. **James Edwin Pippin**, priest-in-charge of St. Augustine Parish, Chesapeake City, MD, died Jan. 6 at the age of 71.

Born in 1938 in Dover, DE, he received degrees from Wesley College, Virginia Seminary, and a doctor of ministry from St. Mary's Seminary. He was ordained deacon and priest in 1972. He served as rector of St. Paul's Church, Vienna, MD, and priest-in-charge of St. Paul's, Trappe, MD, 1972-75. He was rector of Christ Church, Cambridge, MD and St. John's, Cornersville, MD, 1975-1982; rector of All Saints', Florence, SC, 1982-92; and rector of St. Anne's and St. Stephen's, Scottsville, VA, 1992-2004. After retiring in 2004 he served as priest-in-charge of St. Augustine Parish, Chesapeake City, MD, until his death. He was president of the standing committee in the Diocese of Easton and chairman of the finance committee in the Diocese of Virginia. He is survived by his wife, Elsie; daughter, Gloria; son, Edwin; six grandchildren; five great-grandchildren; brother, David; sisters, Kathryn and Connie; and stepbrother, William.

The Rev. Dr. **Robert H. Whitaker**, a priest and educator, died April 24 at the age of 91.

Born in 1918 in Malden, MA, he earned degrees from Gordon College, Episcopal Divinity School, Boston University, and the University of Windsor. He was ordained deacon in 1943 and priest in 1944. He earned a Ph.D. from the University of

Edinburgh. He was assistant at Trinity on the Green, New Haven, CT, 1943-45; chaplain for the US Navy Reserve in the Admiralty Islands, Guam, and the Marianas, 1945-46. He was assistant professor at St. Andrew's Seminary, Philippines, 1948-52; associate professor at Kenyon College, Ohio, 1952-53; interim at St. John's, Bisbee, AZ, 1953; and chaplain at the University of Michigan, 1953-55. He served as associate at Grace Church, Mt. Clemens, MI, 1955-57. He was dean and director of studies at the School of Theology of the Diocese of Michigan, Detroit, 1957-84. In these years he taught at St. John Provincial Seminary, University of Detroit and University of Windsor; served as secretary for Lutheran-Episcopal dialogue; and was priest-in-charge of Church of Our Saviour, Detroit. He served as interim at St. Chad's, Albuquerque, NM, 1988; interim at St. Simon, Rio Rancho, NM, 1990; interim at Epiphany, Socorro, NM, 1994; and as supply at St. John's Cathedral, Albuquerque, NM. He wrote *Theo of Tarsus: Archbishop of Canterbury AD 558-590* and *Timaues as a Basis for Plato's Ethics*. He is survived by his wife, Eunice; daughters, Maria, Monica and Martha; three grandchildren; and sister, Ruth.

The Rev. **James W. Watkins** died Jan. 14 in San Diego, CA. He was 75.

Born in Bellefontaine, OH, he graduated from Ohio State University in 1956 and from Colgate Rochester Divinity School, Bexley Hall, in 1959. He was ordained deacon in 1959 and priest in 1960. He served as vicar of St. Matthias', Rushville, IN, 1959-61. He served in California for the rest of his life: chaplain, Episcopal Community Service, 1961-63; vicar, St. Bartholomew's, Poway, 1964-66; assistant director of religious education, St. James by the Sea, La Jolla, 1966-69; rector, Trinity, Orange, 1969-71; and chaplain, San Diego County Probation Department, 1977-92. After retirement he assisted at St. Paul's Cathedral, San Diego, and St. Alban's Church, El Cajon. He is survived by his wife, Margaret; daughter, Lisa Ferrari; son, Eric; and five grandchildren.

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BETHESDA www.bethesdachurch.org
The Rev. Thomas T. Parke, r
Sun 6:30, 8, 10; Wed 12:10

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd. (919) 787-7590
Website: www.sttimothyschurch.org
The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst
Sun MP 8:30, HC 9 (said), 11 (sung)

NEWTOWN, PA

ST. LUKE'S 100 E. Washington Ave., 18940 (215) 968-2781
Website: www.stlukesnewtown.org
E-mail: stlukeschurchpa@verizon.net
The Rev. Ernest A. Curtin, Jr., r
Sun H Eu 8, 10 (Choral)

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)

CATHEDRAL CHURCH OF ST. LUKE AND ST. PAUL

(843) 722-7345 126 Coming St., 29403
E-mail: office@your-cathedral.org
Sun HC 8 (1928 BCP), 9:15 Communion, Prayer and Praise,
11:15 Choral Liturgy

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237 3459
www.hcfm.us holycross@sc.rr.com
The Rev. Tommy Tipton, r
Sun 10:30

KENT, WA

ST. JAMES 24447 94th Ave. S. (253) 852-4450
Website: www.stjameskent.org
The Rev. Dr. Marda Steedman Sanborn, r
Sun Rite I H Eu 8, Rite II H Eu 9:30, 5 Contemporary
Service; Wed Rite I 10 (Chapel)

MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

HOPE & RESURRECTION CHURCHES (909) 989-3317
K and Inyo Streets
The Rev. William R. Hampton, STS
Sun Eu 9

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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; 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; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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