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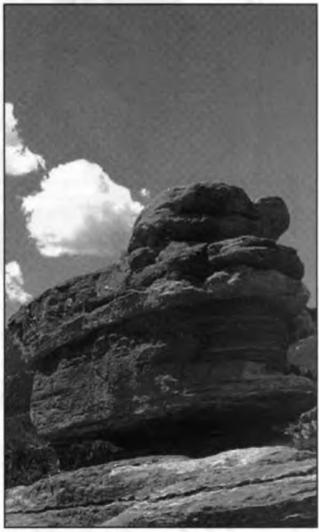
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Volume 227 Number 16

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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The Cover

The Rt. Rev. C. Franklin Brookhart, Jr. exchanges a liturgical greeting of peace for the first time with Episcopalians in "Big Sky Country." He was consecrated Sept. 27 at St. Helena Roman Catholic Cathedral in Helena Mont. Bishop Brookhart, formerly rector of Lawrenceville Parish Church in Wheeling, W. Va., was elected on the third ballot last May.
(Christopher Rock photo)

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SUNDAY'S READINGS

Who's On First?

Teacher, we want you to do for us whatever we ask of you'
(Mark 10:35)

The 19th Sunday after Pentecost, Oct. 19, 2003 (Proper 24B)
Isaiah 53:4-12; Psalm 91 (or Psalm 91:9-16); Heb. 4:12-16; Mark 10:35-45

James and John tell Jesus, "We want you to do for us whatever we ask of you" (Mark 10:35). We may be surprised at the patience of Jesus in handling the situation. He does not admonish them for their presumptuous attitude, but rather uncomplainingly inquires what it might be that they are demanding. There is sometimes a reaction from feminists against the attitudes in this story. For a good part of history men have been saying to women, "We want you to do for us whatever we ask of you." Some women might respond with anger and rebellion. This is not a surprise.

It turns out that James and John want to sit on the right and left hand of Jesus. It would be like making it to first base while the other apostles are still in the dugout. Jesus goes on to instruct them that they should rather strive to be servants. For years many women have been subservient to men. So to ask a woman who is reacting to this history to be a servant can be jarring. That is the same attitude many men have had toward women for a long time.

There is a general consensus among scripture scholars that Mark's gospel was written prior to Matthew's. It is further conjectured therefore that if Matthew tells the same story as Mark but the stories are slightly different, it is Matthew who made a change in the story. If we accept this consensus opinion, we see that Matthew changes the story to have not James and John make the request for pre-eminence but their mother who on their behalf wants them to be first among the apostles (Matt. 20:20). In this way James and John appear to be innocent of a competitive attitude and it is a woman who is to blame. This is like parents in the bleachers at a sports event wanting their child to be first.

We can hope there has been some progress in this area. When we are no longer saying to each other do for us whatever we ask of you, when we are no longer saying we want to be first, then we can move to being mutual servants of each other. This is what Jesus is after – not for us to be subservient to each other, but to be mutually servants.

Look It Up

Check out these parallels to our gospel story: Matthew 20:20-28 and Luke 22:24-27.

Think About It

Competitiveness and striving to be first is often considered a virtue in our culture. Is this really the best of worlds?

Next Sunday

The 20th Sunday after Pentecost, Oct. 26, 2003 (Proper 25B)
Isaiah 59:(1-4)9-19; Psalm 13; Heb. 5:12-6:1, 9-12; Mark 10:46-52

BOOKS

3 on Thomas Merton

The Thomas Merton Encyclopedia

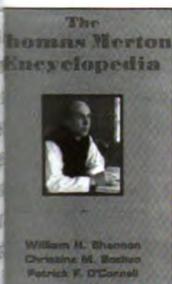
By William H. Shannon, Christine M. Bochen and Patrick F. O'Connell. Orbis. Pp. 556. \$50. ISBN 1-57075-426-8.

Thomas Merton (1959-1968), the American Trappist monk, poet, author, and spiritual celebrity, is without a doubt one of the more important figures in 20th-century Christendom, especially for the English-speaking world. It seems sometimes as if no issue presently facing the churches of the catholic tradition was not addressed, at least to some degree, in his life and writings. Those who only know a few of his poems, plus *The Seven*

Storey Mountain, have barely scratched the surface of this complex character. The present volume can do a great deal to introduce readers to the scope of this unusual man, his life, his work, and his thought.

The Encyclopedia is comprised of three types of articles, arranged alphabetically: book articles, theme articles, and persons-and-places articles, supplemented by numerous illustrations. The short articles on persons and places are just that: brief biographies of persons related to Merton, whether by blood or through his work, and short descriptions of the places where he lived or visited, and their meaning for him. The book articles comprise a comprehensive and detailed annotated bibliography of Merton's extensive published writings and are descriptive, rather than critical, in tone. For many, these articles alone would justify the price of the book.

More fascinating, though, are the theme articles, which attempt to summarize Merton's thought on what the authors consider to be the key terms, ideas, and issues in his writings from "Abbot" to "Zen." The articles on contemplation, mysticism, the Trinity, and the like make for an essential introduction to Merton's work. They also give an interesting





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BOOKS

account of how he came to modify many of his ideas through time and experience. For instance, it is certainly comforting to read, in "England, Church of," that Merton came to moderate the rather harsh critique of Anglicanism contained in *The Seven Storey Mountain*. In the light of present events in the church and the world, Merton's ideas summarized under the titles "Celibacy," "Interreligious Dialogue," "Judaism," "Just War," "Liturgy," "Love," and "Sexuality" should be found especially salutary.

The book is not without flaws, however. It is no substitute for a good biography of Merton, though it would make an excellent companion to one.

There is also no bibliography, nor is there much mention of the extensive secondary literature on Merton's life and work. These are relatively minor caveats. Considering the overall quality and usefulness of its contents, *The Thomas Merton Encyclopedia* would make an excellent addition to any church or personal library.

Howard Preston Burkett
Austin, Texas

began in 1959 and to which he made a final revision in 1968, *The Inner Experience* exposes Merton's theology of the interior journey, the pilgrimage in progress toward "the Father" that Merton called "the real journey in life.

Anyone who professes that it is easy to become a person of prayer, a contemplative, or a mystic, or, on the other hand, teaches that "inner work" is only for a spiritual elite, will not find *The Inner Experience* accommodating.

Jonathan Montaldo
Collingswood, N.J.

When the Trees Say Nothing

Writings on Nature, Thomas Merton

Kathleen Deignan, ed. Sorin Books. Pp. 192.
\$15.95. ISBN 1-893732-60-6.

This book is an anthology of passages on nature drawn from Thomas Merton's works. The editor's purpose is to underline what she feels is a neglected aspect of Merton's spirituality: reverence for the created world. She has extracted these passages primarily from Merton's journals and categorized them under headings that have a common subject matter (e.g. seasons, elements, creatures).

This is not a book to be read straight through. It prompts meditation on each passage. However, the primary purpose is to tell us something we may not know, or may have forgotten, about Merton himself.

The editorial approach comes across as somewhat artificial. The excerpts were taken out of context and chronology and there is a sense of absence of the integrated Merton. His awe and respect for the natural world was part and parcel of the contemplative nature of his community life, his interest in Eastern spirituality, and his concern with social problems.

For the modern-day reader whose vocation is most likely focused on family and employment responsibilities, the writings in context present relevant insights into daily living. Taken out of context, they may leave the lay person frustrated over the loss of what we at least imagined was the leisure of the "good old days."

Mariana Keene
Milwaukee, Wis.



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Thomas Merton,
The Inner Experience

Notes on Contemplation

Edited with an introduction by William H. Shannon. HarperSanFrancisco. Pp. 176. \$22.95.
ISBN 0-06-053928-3.

Thomas Merton's honesty, what I call his "compassionate transparency" in his private journals, can put a reader's breath on hold. On Jan. 30, 1965, the eve of his 50th birthday, he shared this assessment of himself: "What I find most in my whole life is illusion. Wanting to be something of which I have formed a concept. I hope I will get free of that now because that is going to be a struggle." One of these "concepts" that propelled and kept on course the trajectory of his monastic life at the Abbey of Gethsemani for 27 years (1941-1968) was the notion of "contemplation" and leading "a contemplative life" as the major office of the Christian monk and, he also fully believed, of the baptized Christian. A carefully edited manuscript that Merton



Pittsburgh Calls the Church to Action

By overwhelming margins, clergy and lay deputies to a special convention in the Diocese of Pittsburgh endorsed a series of resolutions which could lead to a canonical and theological confrontation with the national church. The margins of approval — none passed by less than a 3-to-1 margin — indicate sweeping support for the Rt. Rev. Robert W. Duncan, who has been one of the most candid critics of the recent General Convention actions to condone same-sex blessings and confirm a sexually active homosexual as Bishop Coadjutor of New Hampshire.

"It is going to be 'mucky' for a while, but I am so grateful to be part of what God is doing here," said the Rev Canon Mary Hays, canon to the ordinary in the Diocese of Pittsburgh, following the special diocesan convention Sept. 27. Canon Hays' comments articulated the feelings of many of Pittsburgh's 300 clergy and lay deputies gathered at St. Martin's Church in Monroeville, Pa.

In his convention address, Bishop Duncan made three proposals: "I am asking you as the representative body of the entire diocese to state our unequivocal rejection of two schismatic decisions of the 74th General Convention," he said "... I am asking you to join me in appealing to the primates of the Anglican Communion ... to intervene in the pastoral emergency thereby created ... Finally, I am asking the special convention to appeal to the primates ... to provide for episcopal care to orthodox Episcopalians in dioceses where General Convention's schismatic actions have been implemented."

The convention responded by passing six resolutions, without amendment or substitution, in support of the bishop's call for action.

The first resolution held that General Convention had "exceeded its authority" when it confirmed the episcopal election of Canon V. Gene Robinson and voted to condone same-sex blessings. The roll call vote was 239-69. A second resolution, calling for the overseas Anglican provinces to recognize



Clergy and lay deputies in Pittsburgh opposed to attempts by the bishop and diocese to disassociate from changes in church teaching on sexuality line up to lend their voices. All resolutions passed by margins of 3-to-1 or more.

Robert Gunderson photo

Pittsburgh and other "orthodox" dioceses, parishes and ecclesial bodies as "the legitimate expression of the Episcopal Church in the United States," was approved by a vote of 227-86.

The third resolution, asking the primates to approve a system of "flying bishops" or alternative episcopal oversight for traditionalist minorities in liberal dioceses, passed by a vote of 230-81.

Opponents of the resolutions questioned whether this was an appropriate issue over which to divide the Church. The Rev. Harold Lewis, rector of Calvary Church, Pittsburgh, argued that the resolutions fomented schism and were themselves "unconstitutional." Others argued that Bishop Duncan was pursuing an "un-Anglican" course of action. "The Episcopal Church," one lay deputy argued, "is a place where we hang together even with deep disagreements."

The Very Rev George Werner, president of the House of Deputies and retired dean of Trinity Cathedral, Pittsburgh, asked the convention not to divide the church and spoke of the need to maintain unity in conflicted times. Dean Werner told THE LIVING CHURCH after the convention that he was saddened by the outcome. He believed "there was clearly no opportunity for someone on the minority side to discuss the issues in depth and to clarify and correct."

The Rev. Geoff Chapman, rector of St. Stephen's, Sewickley, told THE LIVING CHURCH, however, that the bishop and convention had been "scrupulously fair." He noted the "mood of the convention was serious, respectful, and devout, on all sides. There was a great awareness of the importance of the moment."

After a break the convention debated three fiscal resolutions. It voted 211-81 to redirect the diocese's annual contribution to the national church program budget to other Anglican mission projects. A second resolution, passed on a vote of 215-77, authorized those parishes within the Diocese of Pittsburgh that were unhappy with the pastoral care and oversight of the bishop to request alternative oversight and redirect their diocesan contributions elsewhere.

The final resolution re-affirmed the traditional pre-1979 Episcopal Church practice of vesting title and trusteeship in property with the parish. The final resolution sought to "nullify" the Episcopal Church's 1979 "Dennis" canon that sought to place trusteeship of all Church property in trust for the national church and diocese. Though opponents of this measure argued that this was an unconstitutional action itself, the resolution passed by a vote of 205-74.

(The Rev.) George Conger

Authority Was Exceeded, Say Fort Worth Leaders

With little opposition clergy and lay deputies to a special convention in the Diocese of Fort Worth declared that the General Convention had exceeded its authority when it voted to confirm a sexually active homosexual person as Bishop Coadjutor of New Hampshire. Deputies to the special convention at St. Peter and St. Paul Church in Arlington, Texas, on Sept. 27 also appealed to other primates of the Anglican Communion to intervene on behalf of those who cannot accept these innovations to church teaching on sexuality.

"Some have said that these things are a new teaching and even the work of the Holy Spirit, or that they are just another way of interpreting the Bible," said the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, in his convention address. "We strongly disagree with that spin, and we must say so. We must say that they are contrary to the holy scriptures and to the clear moral teaching of the Church. The proponents of these changes in church doctrine and practice would have us believe that the Church has been wrong all these years about what we understand the Bible to say about homosexuality."

Bishop Iker made a distinction between behavior which the Church



Suzanne Gill photo

Clergy and lay deputies to a special convention in the Diocese of Fort Worth Sept. 27 listen to an opening address by the Rt. Rev. Jack L. Iker, Bishop of Fort Worth.

has historically condemned and people who should be treated with dignity and respect.

"It must also be said, then, that the teaching of the Church is to condemn the hatred of people and the abuse of any person," he said. "But to say that the Church opposes the blessing of same-sex relations is not a hateful thing; it is speaking the truth in love."

Convention agreed. In a series of voice votes after minimal discussion

the Diocese of Fort Worth voted:

1. to affirm its continued membership within the Anglican Communion;
2. to declare that General Convention had exceeded its authority and separated itself from the Anglican Communion by voting to condone same-sex blessings and to confirm the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire;
3. to appeal for intervention and recognition from other Anglican Communion primates;
4. to appeal to the primates for their help in establishing alternative episcopal oversight for congregations "committed to historic faith and order" in dioceses where "offending actions" of the General Convention have been "approved or implemented";
5. to commit to funding those "missionary agencies, dioceses and structures that serve to uphold and propagate the historic faith and order..."

In order to implement the final resolution the diocese announced that in the future it would no longer solicit individual congregations for financial contributions to the program budget of the General Convention. The diocese as a corporation has not contributed to the program budget for a number of years.

Archbishop Eames: The Communion Will Endure

The prevailing view of the Anglican Communion as a federation of "like-minded" yet autonomous provinces may not survive the challenge posed by recent events, but the Communion itself will endure in some form, says the Most Rev. Robin Eames.

The Primate of Ireland and the longest-serving head of one of the Communion's 38 provinces successfully led a commission on another highly divisive issue, the ordination of women.

"The truth is that the Anglican Communion has lived through generations without basic regulations, rules or legal structures," Archbishop Eames wrote in an editorial for *The Church of*

Ireland Gazette. He cited numerous instances in which provincial autonomy has been reaffirmed and questions whether it is even possible to consider expelling a member province. "To put it plainly — if no constitutional or legal rules exist for what constitutes membership of the Anglican Communion there are no rules for expulsion of a member Church."

Archbishop Eames believes that development of more tangible qualifications for communion of member provinces would come into conflict with the precedent of autonomy and he questions whether there is sufficient support to overhaul such a well-entrenched practice.



Christopher Rock photo

A worshiper greets Bishop Brookhart following the Sept. 27 service.

A New Day in Montana

The Diocese of Montana capped its annual convention by consecrating with great pageantry a new bishop, the Rt. Rev. C. Franklin Brookhart, Jr., from Wheeling, W. Va., on Sept. 27 at the Roman Catholic Cathedral of St. Helena in Helena.

The convention, "Behold I Make All Things New," began Sept. 25 and continued through Sept. 26, ending the next day at the cathedral after a colorful procession of bishops from a dozen states, priests, deacons, acolytes and banners watched by 1,000 people. The Most Rev. Frank T. Griswold, Presiding Bishop, was the chief consecrator. The Rt. Rev. James E. Waggoner, Jr., Bishop of Spokane, was the preacher. Co-consecrators were: the Rt. Rev. Charles L. Keyser, retired Bishop Suffragan of the Armed Services and assisting Bishop of Montana; the Rt. Rev. W. Michie Klusmeyer, Bishop of West Virginia; and the Rt. Rev. James L. Jelinek, Bishop of Minnesota.

Montana last consecrated a bishop 15 years ago. Bishop Brookhart succeeds the Rt. Rev. Charles I. Jones, who was removed from office several years ago for immorality and conduct unbecoming a member of the clergy.

The convention was uneventful and harmonious with no mention of sexuality issues, reports Christopher Rock, editor of the *Episcopal Evangel*. "The plenary session moved smoothly and quickly," he said, "through the elections, resolutions and legislations. The approved \$1.3 million budget was cut from last year, but it went through as presented."

The convention delegates spent some time discussing whether to raise parish assessments to help restore some of the youth ministries budget. Instead, they decided not to raise them and made up more than \$10,000 in an offering taken at the convention.

Val Hymes

Nigerian Archbishop Elected to Lead African Council

The Sept. 25 election of the Most Rev. Peter Akinola as president of the Council of Anglican Provinces in Africa (CAPA) marks a sharp break with past practice and is regarded as an unprecedented show of support for the Nigerian leader after his highly publicized disputes with leadership of both the Episcopal Church and the Primate of South Africa. The CAPA elections came one week after a public exchange of letters between Archbishop Akinola and the Most Rev. Njongonkulu Ndungane in which the two African Church leaders clashed sharply over whether homosexual behavior is appropriate for Christians.

On Sept. 8, *The Guardian* newspaper of London published an interview with the South African primate in which he was quoted as saying African church leaders who opposed the ordination of homosexuals and a liberalization of Church teaching on homosexual behavior were meddlesome, arrogant, intolerant and hypocritical. Time and resources would be better spent working together to alleviate hunger, disease and poverty, he argued.

In a public letter dated Sept. 22, Archbishop Akinola said issues of spiritual salvation have higher precedence for Christians than peace and justice. Those ministries, Archbishop Akinola said, were derivative of the Church's primary call to make Christ known to the world. He also dismissed the claim that the hallmark of Anglicanism was its diversity on matters of doctrine. The question of the American Church and homosexuality was not merely a challenge of "unity in diversity" as Archbishop Ndungane claimed, but a deviation from the essentials of the faith. On questions of faith, "any deviation means alienation."

Leaders of the Episcopal Church have pointed to Archbishop Ndungane as proof that the African Church is not of one mind on the issue of homosexuality.

(The Rev.) George Conger

New Headquarters in Southwest Florida

The administrative offices of the Diocese of Southwest Florida were relocated to a new building in the Lakewood Ranch section of Sarasota late last month.

The Rt. Rev. John B Lipscomb, Bishop of Southwest Florida, moved the diocesan staff offices to temporary quarters at the DaySpring Camp and Conference Center from downtown St. Petersburg five years ago with the intent to build a new office at the conference center. Several attempts to build have failed, for various reasons.

The move will mean a new address and phone numbers. As of Oct. 1, the new address and numbers are:

Diocese of Southwest Florida
7313 Merchant Court
Sarasota, FL 34241
Phone: 941-556-0315



Archbishop Akinola: the gospel is his passion and life.

A Lion Awakens

The Most Rev. Peter Akinola is gaining a wider audience.

By John A. Donnelly

Most Episcopalians have never heard of him. But the Most Rev. Peter Akinola, Primate of the Anglican Church of Nigeria, represents a sleeping lion of African Anglicanism, which has now awakened and is beginning to roar. Soon many Episcopalians will hear of him as he is vilified by his enemies and praised by his supporters. He is likely to be a prominent participant in the meeting of Anglican primates in London next week.

As primate of the largest province of the Anglican Communion, Archbishop Akinola oversees 17.5 million Anglicans, compared to the 2.3 million Episcopalians in this country. Recently, he has made the bold pronouncement that he will break communion with any Anglican province that authorizes same-sex blessings and/or appoints a bishop living in a same-sex relationship. By seeking to influence the Episcopal Church, he has become a controversial figure.

I met him in 1979, when we were classmates at Virginia Theological Seminary (VTS). At that time he was a priest who had come to this country to receive further theological education at VTS. However, that was not the principal reason he had come to the United States. He came here to escape an assignment given to him by his bishop. His bishop wanted him to leave his tribe and home, and to move to the site where Nigeria was building its new capital city, Abuja. At that time, there was nothing in Abuja except a few huts, and miles of uninhabited land. Fr. Akinola's assignment was to plant the Anglican Church in this new, desolate missionary field. For Fr. Akinola, this seemed like a professional death sentence. So he applied for some grants and was accepted as a student at VTS.

However, as he was preparing to leave his wife and children on his flight from the Lagos airport, he met his former bishop, who had mentored him in the ordination process. To Fr. Akinola's dismay, his bishop prophesied that once he completed his studies in America, like Jonah, Jesus would call him back to Abuja.

He lived in one of the single-student dormitories for the two years of his studies. Although quiet on campus, he was comical and rowdy in the dormitory. Frequently, he would cook a traditional Nigerian dish in his dorm room. The fragrance permeated the entire dorm and was offensive to everyone but him. He could not believe that we weren't captivated by the delicious aroma.

Back to Abuja

Upon his graduation from seminary, Fr. Akinola returned to his family and his home. He was hoping to be appointed as an instructor at a theological seminary. However, the Jonah-like prophecy was fulfilled, and he was sent back to Abuja.

Finally, he accepted that this was God's call on his life. He resettled his family, and began his work as canon missionary. His task was to build a new diocese, all by himself.

"When I started, there was nothing, nothing — not even a city," Archbishop Akinola reflected recently. "They had just begun to build a few buildings, and there were only a few people there." After half a year of work, the canon missionary was ready to hold his first public service of worship. It consisted of four people, meeting in his living room.

Eventually, a small diocese was established and Peter Akinola was appointed missionary bishop. Twelve years later, his new diocese consisted of 28 parishes, all of which were dependent on outside funding to meet their needs. By 2000, all these congregations had become self-sufficient, and each was starting new missions. Since the Church of Nigeria uses its bishops as chief missions officers, the diocese was then divided in half as part of the missionary strategy. The year before, a new cathedral church was planned, built, and fully funded in Abuja. The new cathedral was built before there was a functioning congregation. It seats 3,000. For the past three years, all seats of the new cathedral have been filled for services on every Sunday. This sort of church growth has been typical for the Church of Nigeria, which has doubled its size in the past 10 years.

How did all this happen? "Here is the secret voodoo magic of our church growth," the archbishop said. "I am not ashamed of the gospel of Jesus Christ." The gospel is his passion, and the gospel is his life. His convictions are demonstrated by the fruit of his labors. However, in order to promote this work of the gospel, he has had to overcome many obstacles, including opposition from within his own church and from local governmental authorities, persecution by Muslims, and inter-tribal conflict among his own people. It was with this background in mind that his peers overwhelmingly elected him Primate of the Church of Nigeria in 1998.

Archbishop Akinola's goal has been, and is, quite simple: "Every church member should be an evangelist." With that in mind, it is likely that the Nigerian church will continue to experience its astounding growth. □

The Rev. Canon John A. Donnelly is the rector of St. Michael's Church, Wayne, N.J.

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Guidelines for TLC Writers

Nearly everyone I meet seems to be a frustrated writer. One time at a race track I introduced myself to a trainer of some renown. When I told him who I was and what I did, he responded, "I always wanted to be a writer." My barber once told me he'd like to write. So did a woman who identified herself to me as a massage therapist. A few months ago I drove a homeless person to a job interview. He asked me what I did for a living. When I told him I was an editor, his response was immediate: "I used to be a writer."

OK, so everyone wants to be a writer, but few are able to make a living at it. Some of those persons send their articles to this magazine. A few are quite good, and we'll wind up publishing them. For those who believe they have some writing ability and would like to submit something to their favorite weekly magazine serving the Episcopal Church, read on. This may be helpful to you.

How should one send an article to THE LIVING CHURCH?

The preferred method is to send it to my attention via e-mail at dkalvelage@livingchurch.org. For the electronically challenged, the USPS or a FAX machine are possible. Pertinent information may be found on page 3 of this magazine. A return postal address should be included on all submissions.

What is the preferred length of articles?

Feature articles and Viewpoints should be less than 1,000 words.

What other writing do you accept?

Occasionally we publish a poem (keep them short!). Once in a while we'll publish a Benediction, that meditation that appears near the back of the magazine (less than 300 words). And, of course, there are letters to the editor (less than 300 words). Book reviews and music reviews are welcomed by our book and music editor (pnaakamura@livingchurch.org).

Are you looking for specific topics?

Right now we're inundated by Viewpoint articles. If would-be authors insist on writing a Viewpoint, it should be about something other than V. Gene Robinson. We'd like to see more articles on church growth, stewardship, and profiles about individuals or parishes.

What else does one need to know about submitting articles?

An article is more likely to be published if it's accompanied by a photograph or two, or other artwork. If someone is writing about a particular liturgical season, it should be sent to us well in advance of that season.

Does TLC pay for articles?

Ah, there's the key question. Generally we do not. We pay for articles only if we request an author to write a specific piece for us. And we pay for news articles written by our diocesan correspondents. Remember, we are a not-for-profit foundation.

How often may articles be submitted?

They may be submitted at any time, but for obvious reasons we are likely not to publish the same author more than once during a six-month period. Prospective authors should keep in mind that articles should reach us at least a month in advance of a possible publication date.

Does TLC use articles that have been published elsewhere?

No. It is our policy not to publish articles that have appeared in other publications unless there are extraordinary circumstances.

Do TLC's articles ever get published elsewhere?

Yes. On occasion we are asked to grant permission for an article to be reprinted in another publication or a newsletter. We usually grant permission.

What kind of articles will not get published?

Sermons. Lengthy articles. Those that consist of nothing but citing one bit of scripture after another. Obviously, those with factual errors, bad theology, bad taste, lack of focus, or those that have nothing to do with the Episcopal Church.

Articles sent to us are read by two or three editors before a decision is made concerning publication. They are, of course, subject to editing. Because of the large number of articles we receive, it is not possible for us to send edited articles back to authors for their approval. We are most grateful to all who send articles to TLC. Those persons are an important reason why this magazine has been published for 125 years.

David Kalvelage, executive editor

Did You Know...

The Rev. Marjorie Bevans, assistant at St. Michael's Church, Bon Air, Va., is a former jockey.

Quote of the Week

The Rt. Rev. Daniel Herzog, Bishop of Albany, on the decisions of General Convention: "Once we approve any sexual relationship outside marriage, the barn door is open. We might as well get our theology from Dr. Ruth."

**In repudiating the action
of General Convention,
these dioceses are saying
unofficially that there are
two forms of Anglicanism
in this country.**



Friend or foe?

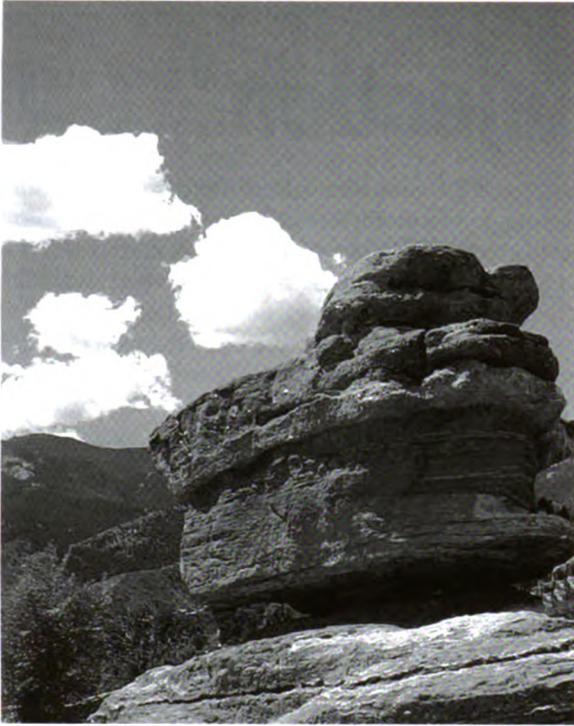
Dissenting Dioceses

This is the time of year when diocesan conventions proliferate. On many weekends in October and November there will be as many as 10 or 12 diocesan conventions taking place. These gatherings are important events in the life of a diocese, with delegates from all of its congregations meeting to conduct business. Occasionally, diocesan conventions get involved in matters that will have far-reaching effects. It's happened this fall as five dioceses have held special conventions in response to the decisions of the 74th General Convention in Minneapolis. Some other dioceses plan to deal with these issues at their regularly scheduled conventions.

When the national convention voted to consent to the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire, and to permit same-sex blessings to take place, it touched off a variety of responses. Among them has been the calling of special conventions in dioceses where evangelical or Anglo-Catholic theology has been dominant. In these places — Central Florida, Albany, Pittsburgh, Fort Worth, and South Carolina — the action of General Convention has been unacceptable to many Episcopalians. They have responded by adopting resolutions that disassociate the diocese from the decisions of General Convention along with other legislation that differs slightly from one diocese to another.

It needs to be pointed out that these dioceses, and others that may adopt similar resolutions, are not separating themselves from the Episcopal Church. In repudiating the action of General Convention, these dioceses are saying unofficially that there are two forms of Anglicanism in this country — one being the "official" Episcopal Church, and the other claiming its members believe what Anglicans have always believed. Most of them are hopeful that a provision will be made for them to remain in communion with the Archbishop of Canterbury, perhaps even in a separate province.

We agree with these dioceses that the Episcopal Church exceeded its authority when it adopted the sexuality resolutions at General Convention while ignoring the other 37 Anglican provinces. Whether these "dissenting" Episcopalians will be taken seriously by the rest of the Church remains to be seen.



A Firm Foundation?

The Bible never teaches "inclusivity" as it has been coined and defined in our day. If anything, the gospel of Jesus Christ is exclusive.

By James E. Flowers, Jr.

Throughout the recent General Convention, I was struck by the prevalence of the words "inclusivity" and "diversity." They seemed to be a part of the explanation of nearly every resolution, the *raison d'être* at almost every committee hearing, the guiding principle of almost every worship service. I heard these words in the legislative halls, in bars and restaurants, in the hotel lobby, on the streets of Minneapolis, and once I even found them written on a bathroom stall, though I am reluctant to disclose the context.

I was familiar with these words prior to my arrival in Minneapolis. Both are essentially newly styled or coined words, which have burst upon the cultural scene in the last decade or so. "Diversity" is an old word, but with a new primary meaning. Indeed, in my older dictionaries it never refers to persons, as it does almost exclusively today, but rather the defining example is generally something like "a diversity of opinion," which, it seems to me indicates opinions which are likely at odds.

In the case of "inclusivity," though I can find it in none of my dictionaries, clearly today's meaning is something like "every person is included." It's interesting that the word "inclusive" which is in all my dictionaries, rarely if ever refers to persons but rather almost always refers to numbers as in "1 to 10 inclusive."

Now I understand that language evolves and changes. But I think that it is somewhat ironic that an increasingly illiterate generation would choose such

words as guiding principles, i.e. words which either have to be re-defined, or made up altogether in order to make any contextual sense.

That being said, the more important point lies in the prominent and even overwhelming use of these words at General Convention. They were used so much, in fact, that an observer might easily conclude that they were doctrinally or ideologically foundational to our deliberations and to our Church itself. The problem with this, of course, is that neither word represents a Christian or biblical concept, much less a guiding principle or doctrine.

The Bible never teaches "inclusivity" as it has been coined and defined in our day, nor do the gospels themselves. If anything, the gospel of Jesus Christ is

The word "inclusive" rarely if ever refers to persons but rather almost always refers to numbers as in "1 to 10 inclusive."

exclusive, i.e. you must believe and/or do certain things in order to be included. As but one example of this, consider the poignant story of "the rich young ruler" (Luke 18:18-30, Matt. 19:16-29, Mark 10:17-30). Here the young man is clearly excluded even though his sincerity is obvious.

He is excluded because he is simply not willing to conform to the standard Jesus sets. This principle of conditional acceptance, though it offends us moderns and post-moderns greatly, is to be found on almost every page of the New Testament. It is without question a guiding principle of Christianity. As

READER'S VIEWPOINT

The articles that appear on this page do not necessarily represent the editorial opinion of The Living Church or its board of directors.

such, the notion of inclusivity, no matter how attractive to our modern ears, must be rejected for it is neither biblical nor Christian.

"Diversity" as it has come to be defined in our day, is not necessarily in opposition to biblical principles as inclusivity is, rather it is a concept that is simply not to be found in the Bible, and so we are hard pressed to consider it a defining principle of Christianity. (Of course one could point to Jesus' consistent exclusion of non-Jews in his concept of the kingdom as the antithesis of diversity, but here Jesus' attitude hardly constitutes a basis for a biblical or Christian doctrine either.)

Even Paul's famous proclamation of unity, "Neither Jew nor Greek, slave nor free, male nor female..." (Gal. 3:28) is not about inclusivity or diversity, but rather about being one in Christ Jesus. Inclusivity is not an issue here, for all those who are not baptized believers are definitely excluded. Though diversity is somewhat applicable, that concept as we understand it is clearly not part of Paul's larger point. Indeed, Paul's point is not that people are diverse, but rather that they are unified, in and through Jesus.

So how are we to understand the church's obvious fascination with two words, two concepts, which are not particularly Christian nor biblical, and in fact which may even be shown to oppose Christian essentials? I would suggest to you that the reason is not hard to understand. Said simply, the "gospel of inclusivity and diversity" is easier to take, is far less demanding, than the true gospel. It comprises a kind of *faux* gospel or even anti-gospel which stands in stark contrast to the true gospel, the bloody cross, personal salvation, repent and be saved gospel, which is the cornerstone of the New Testament.

We must assume that those who have embraced the gospel of inclusivity and diversity have either abandoned the real gospel because it is just too hard, or have never known any other gospel thanks to the church's teaching in recent years. In either case, this anti-gospel is quite simply a lie. It has no saving power, it brings life to no one. Rather it is the path of least resistance, which in my experience is always the path to hell.

It is easy to understand how our Church, having largely embraced the gospel of inclusivity and diversity, managed to elect and then confirm Gene Robinson. For that gospel is a feel-good gospel, a don't-hurt-anyone's-feelings gospel, an I'm OK, you're OK gospel. There's just one problem: It's not the true gospel. I, for one, believe that's a very serious problem indeed. □

The Rev. James E. Flowers, Jr., is the rector of St. Timothy's Church, Alexandria, La.

LETTERS TO THE EDITOR

No Rejection

Episcopal Relief and Development's Board of Directors wants to be sure that your readers don't draw a mistaken impression from Canon David Anderson's statement [TLC, Sept. 21] that "A handful of rejected grant applications have even cited overseas primatial interference on internal policy decisions of the Episcopal Church as being among the justifications for the denial."

We want to assure Episcopalians, and Anglicans throughout the world, that Episcopal Relief and Development has not issued such rejections, nor would we ever do so. Our entire focus is on people in need, and on our ability to help them live into the fullness of life. We never make funding decisions on the basis of an applicant's reading of scripture.

Each year we have been forced to turn down a large number of requests because they fall outside our focus areas of food, security and primary health, or because we simply do not have enough money. Greater financial support from Episcopalians who are interested in making the world a better place for all God's children would enable us to provide far more assistance to those in need.

We have tried to reach Canon Anderson but he has not responded. We would be happy to discuss this misunderstanding with him at any time.

*Sandra Swan
Episcopal Relief and Development
New York, N.Y.*

It Was Offered

I cannot understand those who say that "... the leadership of the Episcopal Church failed to provide a meaningful dialogue of the sexuality issues...", as did the Rev. Sherrill Scales, Jr. [TLC, Sept. 28].

It is not accurate to say that nothing has been done to "provide the meaningful dialogue."

As one who was involved in the 1992-93 church-wide conversations on human sexuality on a national, provincial and diocesan level, I know that every diocese was urged to participate. Two curricula were available, one Lutheran and one developed by Province 7, and leadership training was offered. Dioceses and parishes were able to choose other sources. It was a monumental undertaking, with communication moving smoothly through the provincial structure.

Statistics were tabulated and much was learned. A report was made to the 1994 General Convention.

Not every diocese chose to take part and not every parish in participating dioceses undertook the study, but it is not accurate to say that nothing has been done to "provide the meaningful dialogue."

*Cynthia H. Schwab
Joplin, Mo.*

Where Were Others?

At last, after the same old, same old from jet-setting foreign bishops which you readily print in your usually comprehensive magazine, *Church Times* reported that the Primate of South Africa has criticized Anglicans for their preoccupation with the "hot topic" of sexuality, at the expense of "life-and-death issues of war in the Middle East and elsewhere, poverty, and diseases like HIV and AIDS." The interview was headlined, "South African Primate steps out of line."

The bishops in the Church of Ireland and the Primus of the Scottish Episcopal Church were also reported to issue more mollifying statements during the first week of September. Those bishops affirmed the centrality and authority of the Bible but recognize that "interpretation of scripture is, in itself, an area of divergence among Christians." The Scottish Primus expressed his belief that "God and the world will judge us harshly if we lose sight of one of our principal purposes, which is to witness to God's kingdom of peace and justice in a fragmented world."

I don't recall reading about those interviews in TLC.

And, the headline "Redirected Giving part of AAC Strategy" [TLC, Sept. 21] begs the issue. It is out-and-out blackmail, however the strategists spin it.

*(The Rev.) Jim Kellett
Williamsburg, Va.*

For All of Us

This is written in response to Patricia Nakamura's Benediction piece [TLC, Sept. 14]:

"For us and for our salvation, he came down from heaven" (Rite I form of Nicene Creed).

The Word was made flesh and dwelt among us. Indeed! And what for? Was that Incarnation just a declaration of itself: "Here I am! I am the Incarnate One!" or, perhaps, as the creed wisely explicates: "For us and for our salvation He came down from heaven. By the power of the Holy Spirit he became incarnate from the Virgin

Mary and was made man." He was made our very flesh to give himself as a ransom for sinners.

For us and for our salvation:

- to the Pharisee, "You must be born anew!"

- to the adulteress: "Neither do I condemn you. Go, and sin no more!"

- to the rich ruler: "You lack one thing: Sell what you have and come and follow me!"

On the cross, dying in his incarnate life: "Father forgive them for they know not what they do."

For all of us sinners: the self-righteous, the homosexual, the greedy, the morally compromised, the publican in the Temple.

For every living man/woman/child: The Word came down — to forgive and save.

*(The Rev.) Stuart B. Smith
Memphis, Tenn.*

Congratulations on your publication of Patricia Nakamura's splendid meditation on the Incarnation.

It helps to compensate for the angry, snide and downright insidious tone of items in many recent issues.

The church needs to hear hope and truth, not carping and prejudice. Ms. Nakamura's essay points the way. In my copy, I wrote "Amen!" at the end of the column, and read it at the end of our Eucharist on a recent Sunday.

*(The Rev.) Cullie Mowers
St. Thomas' Church
Slaterville Springs, N.Y.*

Room for All

Our patronal festival is always an important occasion for us. We usually try to have the bishop for confirmation in the context of a glorious liturgy replete with a brass quintet and any other stop we might find to pull. This year the bishop was scheduled for Aug. 17, there was a goodly class to

present for confirmation. The class was comprised of half teens and half adults, most of whom were in their 20s or 30s. Given what had just happened at General Convention, this year could have been different from the past, but it was not.

On Saturday evening, as is our bishop's custom, there was an informal supper with the vestry. There ensued a wonderful, honest conversation about the most newsworthy issue at General Convention. Each person had a chance to express his or her position. There were differences to be sure but no anger, no animosity.

On Sunday the 8 o'clock liturgy had a normal-sized congregation to which the bishop read his pastoral letter that was supposed to be read in each congregation in the diocese. Only one person had strong words for the bishop as he left. The 10 o'clock liturgy was glorious, and the church was full.

I suspect that there are many congregations whose clergy are proud of them because, in the face of disagreement over a troublesome issue, the church has continued to be the church. This does not mean that differences should be swept under the rug; rather, it means that, as we Anglicans understand Holy Mother Church, her embrace is great enough to hold us all.

*(The Rev.) Robert Allen
El Dorado, Ark.*

BENEDICTION

Word Made Flesh

There it is, in simple words, a simple declaration: "The Word became flesh and dwelt among us" (John 1:14). Just flesh, human flesh, all flesh: Tall and short, thin, fat, dark, pale; hetero- and homo- flesh, male and female, healthy and ailing, even leprous flesh or bent and crippled flesh, young, old, and in between. *Sarr*, in the Greek, *caruus*, in Latin. Muscle, blood, body.

Humarity: The Incarnation, the becoming flesh, was not surely about just one person but every person, all people. Even those not born in that particular 33-year span, not born for another 2,000 years. Even us. Every single human person, then, now, and forever. The Word became flesh.

"Full of grace and truth." Somehow, amazingly, each one of us claims a bit of that grace, if we will but allow it. And a part of that truth, if we do but accept it, not analyze it, not dissect it into minute logical and linguistic segments. That truth simply is, as Incarnation, well beyond our feeble comprehension.

"And we beheld his glory." We beheld his glory, reflected from every one of us, every blue-eyed and brown-eyed, blond-haired or black-haired, graceful and clumsy, extroverted, introverted, gay, straight, strong or weak.

We cannot comprehend this transfiguration of *logos* into *sarr*. We cannot encompass with our finite minds an infinite, all-inclusive, non-excluding, utterly undeserved grace. We cannot explain or conjugate or rationalize Truth that simply is.

Yet these — flesh, grace, truth — belong to every single human person. They are in every one of us. How can any of us dare to exclude, separate, weed out, denigrate any other: good or evil, brilliant or stupid, wise, foolish, verbose, taciturn, male or female?

"In the beginning was the Word" And the Word was made, blindingly, stupefyingly, awe-fully — us. Every one.

Patricia Nakamura

It's Coordinated

While I enjoyed Kevin Martin's summary of my presentation on the Congregational Life Cycle at Start Up! Start Over! [TLC, Sept. 7], I would like to make a couple of corrections in the

LETTERS

introduction to the article. It said that the Start Up! Start Over! event is sponsored by the Episcopal Church Building Fund. It is in fact a program of, and financially underwritten by, the Episcopal Church Center and is coordinated by the Episcopal Church Building Fund. Also, without belaboring the point, my actual titles are director of congregational development and, also, president of the Episcopal Church Building Fund.

*(The Rev.) Charles N. Fulton III
New York, N.Y.*

Be More Positive

The editor's column, "General Convention Fallout" [TLC, Sept. 7] leaves me suspicious that your energies were spent seeking out semi-sensational, negative experiences for publication. There was lots of positive material available, but little of it appears in your issues, none of it in that column.

If TLC is the main sheet for the Episcopal Church, I would think we deserved greater balance. Further, I appreciate reading an editor's thoughts, feelings, and analysis. At a critical time, his best is called for.

*(The Rev.) David A. Crump
Redwood City, Calif.*

Diversity Needed

I couldn't help but notice in the listing of the deputies to General Convention [TLC, July 27] that almost all of the deputies were from large-city churches. We have been told that the majority of Episcopal churches are small, with less than 100 members, and that small churches are the heart of the Church. It seems as if the small churches need to organize and get our people elected as deputies to General Convention and other offices so that we may be heard and even survive.

*(The Rev.) Robert H. Creadson
St. Andrew's Church
Clifton Forge, Va.*

Letters to the Editor
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tlc@livingchurch.org

PEOPLE & PLACES

Appointments

The Rev. **Stephen Applegate** is rector of St. Luke's, PO Box 82, Granville, OH 43023-0082.

The Rev. **Stephen Booth** is priest-in-charge of Trinity, 88 Walker St., Lenox, MA 01240-2797.

The Rt. Rev. **Frederick H. Borsch** is theologian-in-residence in the Diocese of Pennsylvania, 240 S 4th St., Philadelphia, PA 19106.

The Rev. **Diane Carroll** is curate at St. Aidan's, 3201 Edinburgh Dr., Virginia Beach, VA 23452.

The Rev. **David Ferner** is rector of St. Thomas', PO Box 97, Whiteland, IN 46184.

The Rev. **Alexander Graham** is assistant at Holy Trinity, 212 S High St., West Chester, PA 19382.

The Rev. **Jay Lawlor** is assistant at St. Mary's, PO Box 86, Ardmore, PA 19003.

The Rev. **Julian Linnell** is assistant at Galilee, 3928 Pacific Ave., Virginia Beach, VA 23451.

The Rev. **Jim Shannon** is rector of St. Paul's, 319 S 5th St., Grand Forks, ND 58206.

The Rev. **Margaret Watson** is assistant at St. Margaret's, 47-535 Hwy. 74 at Haystack, Palm Desert, CA 92260.

Ordinations

Priests

Southern Ohio — Richard Heller, Kathi Kramer, Donna Maree, John Reade, Megan Stewart-Sicking, John Talk IV, Owen Thompson, Heather Buchanan Wiseman.

Deacons

Chicago — Carolyn Bavaro, Frances Marie Holliday, Kara Wagner Schorer, George Smith, Lisa Walters.

Retirements

The Rev. **John Hanley**, as deacon at St. John the Baptist, Portland, OR.

The Rev. **William Swan**, as rector of St. John the Divine, Springfield, OR.

The Rev. **Richard Toll**, as rector of St. John the Divine, Milwaukie, OR.

Deaths

The Rev. **Garnett Roy Smith**, retired rector of Grace Church, Hopkinsville, KY, died of leukemia Aug. 20 in Hopkinsville. He was 65.

Fr. Smith was born in Chattanooga, TN. He was a graduate of Tennessee Technical College, Vanderbilt University, and the School of Theology of the University of the South. He served as a minister in the United Methodist Church from 1960 to 1970, then was ordained a priest in the Episcopal Church in 1971. He was assistant at Calvary, Memphis, TN, 1971-72; rector of St. Barnabas', Tullahoma, TN, 1972-79; rector of St. Peter's, Columbia, TN, 1979-86; and rector in

Hopkinsville from 1986 until 2001, when he retired. Fr. Smith is survived by his wife, Linda, and two sons.

The Rev. **William A. Johnstone**, 79, retired priest of the Diocese of Albany, died Sept. 15 in Granville, NY, following a long illness.

Fr. Johnstone, a native of Rochester, NY, was educated at Wycliffe College. He was ordained deacon and priest in 1971 in the Diocese of Western New York. He served there as curate of St. Luke's, Jamestown, 1971-73, and rector of St. Stephen's, Niagara Falls, NY, 1975-86. He moved to the Diocese of Albany in 1986 as rector of Trinity. Granville, serving in his retirement until 2000. Surviving are his wife, Nellie, and four children.

Next week...

Fall Music Issue

The Roaring Shore

Gray skies again,
Portending rain.
Gulls rushing inward from the sea.
Wild things that cry
The darkening sky.
The roaring shore belongs to me.

The white waves sweep
In from the deep.
They foam and rant and rave and yell.
Sandpipers stand
In watered sand
And run to find a living shell.

Alone I stride
Watching the tide
Rush in across the tawny sand.
From out the deep
I watch it creep
The sea and I are in His hand.

Beth M. Applegate

CLASSIFIEDS

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EXTENT AND NATURE OF CIRCULATION

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 - B. Paid and/or requested circulation:
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 - 2. Paid in-county subscriptions: 42
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 - 4. Other classes mailed through the USPS: N/A
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 - D. Free distribution by mail:
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 - 2. In-county as stated on form 3541: 4
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 - G. Total distribution: 9,988
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I CERTIFY THAT THE STATEMENTS MADE BY ME ABOVE ARE CORRECT AND COMPLETE.

Betty A. Glatzel, General Manager

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.**

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POSITIONS OFFERED

ASSISTANT RECTOR: Program-sized parish on Mississippi Gulf Coast seeks a priest to share in team ministry in growing community. Inquiries and replies to **Dr. Steve Miner, St. John's Church, 705 Rayburn Avenue, Ocean Springs, MS 39564 www.stjohnsoceansprings.org.**

DIRECTOR OF MUSIC for vibrant 1,300-member Episcopal parish in Boise, Idaho. Responsibilities include serving as organist; director for Cathedral Choir (20 voice adult volunteer choir with two paid section leaders), Children's Choir (20 treble voices, boys and girls grades 3-9, RSCM-affiliated), and Cherub Choir (boys and girls grades K-2); planning music of liturgies; and administrating parish concert series. Three weekly Eucharists with music: 5:30 pm Saturday (solo vocalists and instrumentalists), 9:15 am Sunday (Children's Choir sings weekly, Cherub Choir monthly) and 11 am Sunday (Cathedral Choir). Instruments in nave include: 47 rank 1961 Sehlicker organ, C-2 2000 Yamaha grand piano, and harpsichord. Cathedral also owns three octaves of Malmark hand bells. Compensation commensurate with education and experience. Graduate degree in sacred music and/or organ preferred. Benefits include health insurance, continuing education funding, and pension after one year. Contact: **Richard A. Demarest, Dean, P.O. Box 1751, Boise, ID 83701 Phone: (208) 342-5601 Email: office@smec.org FAX: (208) 342-5603.**

FULL-TIME DIRECTOR OF PASTORAL CARE: Christ Hospital, Jersey City, NJ, a member of the Bon Secours & Canterbury Partnership for Care, seeks a Director to lead a dynamic Pastoral Care Department. This is a 400 bed, community hospital located in an urban area minutes from Manhattan. Christ Hospital is the regional oncology center of Hudson County and also specializes in maternal health and cardiology. Primary responsibilities include: provision of pastoral care, management of staff, implementation of projects to promote Episcopal identity, and collaboration with the CPE Director. **Qualifications:** Must be an ordained Episcopal priest or transitional deacon with previous management experience, strong administrative and pastoral skills, and APC Board Certified or certification eligible. Conversational Spanish a plus. Excellent salary and benefits package, including participation in the Episcopal pension plan. Please send resumes and CDO Profile to: **The Rev. Beth Glover, Director of Pastoral Education, Christ Hospital, 176 Palisade Avenue, Jersey City, NJ 07306. Fax: (201) 795-8312; Phone: (201) 795-8397. E-mail: Bglover@Christhospital.org**

FULL-TIME RECTOR: Faint of heart — Read no further. If congregational development is your strength — Read on! Have a good sense of humor? Deliver inspiring and meaningful sermons? Have the ability to instill the desire for lay ministers? Good Shepherd wants you! In historic Riverside area of Jacksonville, FL, our traditional parish seeks a spiritual leader with vision and creativity to attract newcomers. We seek someone gifted in inspiring stewardship as a way of life, committed to growing a children/youth program and able to build on a strong outreach program. Contact the **Rev. Canon Lila Byrd Brown, (888) 763-2602, lbrown@dioceseff.org** or Search Committee Chair, **Davis Ely** at (904) 346-5533, **dely@rtlaw.com.**

POSITIONS OFFERED

DIRECTOR OF MUSIC: The Episcopal Church of the Transfiguration, located in Dallas, Texas, is seeking a full-time Director of Music who is an experienced organist with competency in choral technique and organ repertoire. The Church of the Transfiguration has more than 1,900 members and has been selected as one of 300 churches of Excellence in America. The Director of Music will be responsible for all of the music programs of the Church which include management of adult, youth and children's choral and hand bell programs. Accountabilities include program development and execution and management of paid music staff.

A minimum of a Master's degree in Church Music is preferred in addition to successful experience directing music programs in a large church setting. The ideal candidate will have strong planning, organizational, administrative, relationship management and presentation skills along with expert knowledge of Anglican liturgical practices and music. Salary, depending on education and experience, is negotiable and includes pension plan and medical insurance.

Please send a cover letter with your resume, salary history, and a list of references to: **Music Director Search Committee, The Episcopal Church of the Transfiguration, 14115 Hillcrest Road, Dallas, Texas 75254-8622** or e-mail to the rector at **lgodwin@transfiguration.net** Website: **www.transfiguration.net.**

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POSITION IN PASTORAL THEOLOGY: The School of Theology of the University of the South, Sewanee, Tenn., invites applications for a full-time position in Pastoral Theology to begin Fall term, 2004. Teaching responsibilities may involve some or all areas of pastoral theology (including theory and practice of ministry, theology and spirituality of ordained ministry, congregational studies, pastoral counseling, parish administration, and canon law). The candidate need not have expertise in all of these specialties, since the School of Theology has other faculty resources in some of these areas. The following qualifications will be highly regarded: a Ph.D., Th.D., D.Min., or equivalent in pastoral theology or a related discipline; ordination in the Episcopal Church, with parish experience; and a commitment to teaching at both the M.Div. and D.Min. levels. Rank and salary are negotiable on the basis of training and experience. We particularly seek experienced parish priests with the ability to teach in this field.

Send letter, full resume and three letters of recommendation to: **Donald S. Armentrout, Search Chair, School of Theology, University of the South, 335 Tennessee Avenue, Sewanee, TN 37383-0001.** Applications will be accepted until the position is filled; however, only candidates whose materials are received by **January 15, 2004**, can be assured of receiving full consideration. The University of the South is an Equal Opportunity Employer. Women and minority candidates are encouraged to apply.

ASSOCIATE RECTOR: Saint Luke's Parish, a corporate-sized Episcopal church, is seeking two full-time Associate Rectors. A new rector is forming a clergy team with wide-open potential in a highly engaged parish. **One Associate will primarily oversee pastoral care**, coordinating multiple lay ministries. The successful candidate will love developing a community where the baptized care for one another. **The other Associate will primarily oversee children and youth ministries**, encouraging and supporting our full-time Director of Children's Ministries and full-time Director of Youth Ministries. The successful candidate will be a strong advocate for the full inclusion of young people in the life of the baptized. Both associates will offer leadership in other aspects of parish ministry—from education, and outreach to men's and women's ministries—and will share fully in the preaching and liturgical life of a vital congregation. Send your resume to: **The Rev. David R. Anderson, Saint Luke's Parish, 1864 Post Road, Darien, CT 06820** or E-mail: david.anderson@saintlukesdarien.org.

SEARCH REOPENED for a full-time rector in a growing parish church in the Diocese of New York. We have much to offer the right candidate: committed congregants, opportunity to solidify shift from pastoral to program model, beautiful location in recreation rich Hudson River Valley, 1 hour north of NYC. Do our needs and goals match your strengths? Our top goals: strong sermons emphasizing practical Christianity, continued growth, physical plant expansion (now in planning stage), strengthening of Christian Education and youth/teen programs, development of mechanism to more fully engage laity in inreach/outreach. Housing provided. Generous compensation package. Expressions of interest welcome from all qualified candidates without regard to gender, age, race, sexual orientation or family status. Please send updated CDO profile and resume by **October 26th** to **Search Committee c/o St. John's Episcopal Church, P.O. Box 477, Cornwall, New York 12518.** Contact **Phil Dutton** at pdutton@hvc.rr.com if you have any questions.

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We offer a variety of worship styles and services, strong commitment to music, a diverse congregation. Staff includes one full-time assistant priest, one part-time assistant priest, and a vocational deacon, plus full-time organist/choirmaster and youth director. We seek an energetic and sympathetic leader with large-parish background and experience in the building process. Very competitive compensation package. Resumes/queries to: **St. Peter's Cathedral Search Committee, 200 Second Ave. S, St. Petersburg, FL 33701-4313.** Visit us at www.spcathedral.com.

FULL-TIME DIRECTOR OF MUSIC, ORGANIST-CHOIRMASTER: St. Luke's Episcopal Church in San Antonio, Texas, seeks a full-time Director of Music, Organist-Choirmaster who possesses strong knowledge of Episcopal choral tradition, open to creatively expanding that tradition, and developing a contemporary music program and a children's choir. Interested candidates should possess strong faith commitment, people skills, a commitment to excellence, and proven interest in working with adults and children. Salary dependent on experience. *Send resume and references by November 1st* to **L. Lewis, Music Search Chairperson, St. Luke's Episcopal Church, 11 St. Luke's Lane, San Antonio, TX 78209** or via email to clergy@saintlukes.net. Website: <http://www.saintlukesepiscopal.net>.

MISSIONER FOR NATIVE AMERICAN MINISTRIES: Episcopal Church Center (NYC) is searching for a Missioner for Native American Ministries. We seek a committed, energetic person with thorough knowledge of the theology, polity and structure of the church, understanding and knowledge of Native communities, Native rights and Tribal realities.

The successful applicant should have a passion for church planting in the Native American context and will have the demonstrated ability to build bridges across cultures within indigenous communities.

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RECTOR: St. Michael's is a 50-year-old parish of 1,200+ members with newly renovated and expanded facilities, located in a beautiful residential area of North Carolina's capital city. Our church's wide range of programs includes exceptionally strong music and youth ministries. Raleigh, located in Wake County near North Carolina's Research Triangle, is a center of government, science, and education. It is the home of North Carolina State University, and within a short drive of two of the nation's most prestigious universities, The University of North Carolina at Chapel Hill, and Duke University. Wake County also boasts one of the finest public school systems in the state.

We seek an energetic and enthusiastic Rector with excellent preaching, teaching and pastoral skills, who will provide leadership and actively support all aspects of parish life. A parish profile is posted at www.stmichaels-raleigh.org. Please submit résumé to **Search Committee, St. Michael's Church, 1520 Canterbury Road, Raleigh, NC 27608**, or contact **Hugh Stevens, Search Committee Chair** at HUGH@eghs.com.

POSITIONS OFFERED

FULL-TIME PRIEST: St. Paul's Episcopal Church of Montrose, CO, is seeking a full-time priest for a spirit-led worshipping congregation. We are biblically based, Christ centered and outreach oriented. We are a generous and caring community, seeking to reconcile the old and new in congregational life and ministry. Montrose is located in the Uncompahgre Valley in west central Colorado – a small, aggressive, growing community. Please e-mail questions to jdsmith@montrose.net. Please send resume to: **St. Paul's Episcopal Church, 2900 Sunnyside Road, Montrose, CO 81401.**

FULL-TIME PRIEST: North Platte Valley Cluster in western Nebraska is seeking full-time priest to continue programs in spiritual renewal and congregational development, and to minister to needs of individuals in the two parishes. Located on the Oregon Trail, four hours from Denver, CO, with excellent local schools and hospital. Located ten miles apart, Holy Apostles Mitchell and St. Timothy's Gering, are both active, involved parishes, working together since 1993 to serve Christ in this beautiful valley of the North Platte river. Send inquiries to **Ms. Julie Fancher, 1918 Mockingbird Dr., Scottsbluff, NE 69361;** E-mail: jf94107@alltel.net.

STEWARDSHIP AND DEVELOPMENT OFFICER:

St. Margaret's Parish in Palm Desert, CA, is seeking an experienced person to develop and lead a year-round Christian stewardship program, and to organize and arrange for long-term financial development through wills, trusts, grants and other instruments. The parish has approximately 1,000 member households. Send resume and cover letter to **The Rev. Robert G. Certain, Rector; St. Margaret's Episcopal Church, 47535 Hwy 74; Palm Desert, CA 92260.** E-mail inquiries to rgcertain@stmargarets.org.

RESEARCH

LOOKING FOR: Writing a book and seeking communication with Americans who were vanners on Eva Hasell's Sunday school vans. Contact: **Sharon Obuchon-Staub, 41795 Acacia Ave., Hemet, CA 92544-5001** E-mail: sharade@earthlink.net.

Researcher interested in contact with congregations which have sustained interfaith relationships or ministries within their community. Also interested in congregations which have worked to address differences in social/economic class. Contact: **Sheryl Kujawa-Holbrook,** E-mail: skujawa@episdivschool.edu.

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BOULDER, CO

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The Rev. James Cavanagh, campus chaplain
The Rev. Eric Zolner, family minister & assoc. r
The Rev. Don Henderson, r
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WASHINGTON, DC

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Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

ST. PAUL'S, K Street
2430 K St., NW — Foggy Bottom Metro/GWU Campus
www.stpauls-kst.com
The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat); 7, 6. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:30, MP 6:45 (ex Sat), EP 5:45. Sat MP 9:15, EP 5:45

STUART, FL

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Sisters of St. Anne (312) 642-3638
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www.stpaulsparish.org
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Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

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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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