

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ JULY 6, 2003 ♦ \$2.00

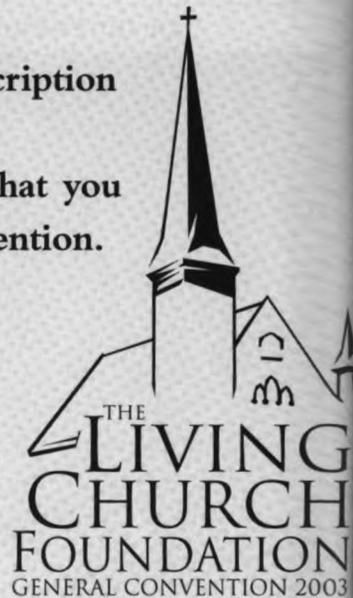
*'As your Son
came not to
be served but
to serve...'*

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The Rt. Rev. Robert W. Duncan lays hands on one of 14 persons who were ordained deacon in the Diocese of Pittsburgh June 14.

Donald Cox photo

THE LIVING CHURCH

An independent weekly serving
Episcopalians since 1878

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SUNDAY'S READINGS

Popular Preacher or Savior?

'Our eyes look to the Lord our God' (Psalm 123:3)

The Fourth Sunday After Pentecost, July 6, 2003 (Proper 9B)

Ezek. 2:1-7; Psalm 123; 2 Cor. 12:2-10; Mark 6:1-6

Whenever Jesus was with a crowd, he was met with eagerness, enthusiasm and excitement. At the time of the miracle of the multiplication of the loaves and fish, he taught thousands of people who had come from far away with such fervor that they neglected to bring food. Crowds shouted "Hosanna" when he entered Jerusalem on a donkey. Yet his popularity did not guarantee that he would be accepted and believed in as Messiah and Savior.

There are stumbling blocks to belief whenever it comes to making a real change. The rich young ruler went away sad because he was unable to divest himself of his riches, the "one thing" that he needed to do for eternal life. In the lessons for today, we see that there is a gulf between interest in the things of God, and truly hearing and responding to God in a way that changes one's life through and through. The reading from Ezekiel shows that God knows full well, of course, that human beings will not accept the truth gladly, but will

usually, on the contrary, resist and reject it: "You shall speak my words to them, whether they hear or refuse to hear." Those who refused to hear were the poorer for it, for Ezekiel's words include some of the most comforting and majestic in the Old Testament.

In the gospel, those who were familiar with Jesus through association with his family and knowledge of his growing-up years used that familiarity as a reason to resist and reject his message: Though his hearers were "astounded" at his words and even acknowledged his "wisdom" and "deeds of power," rather than be changed they disdained these things: "Is not this the carpenter?"

The right attitude is given to us in the psalm, for it speaks of humility, receptiveness, and the need for mercy. God will never flag in trying to reach his rebellious people, but he will never force us to respond and be changed. That must always be a free choice, and it will rarely be easy.

Look It Up

Why did God not remove Paul's "thorn" as related in the epistle? Why was Paul's retention of it necessary for the greater good? What was that greater good?

Think About It

Reflect on Mark 6:5-6a and consider why faith is necessary for the performance of Jesus' miracles.

Next Sunday

The Fifth Sunday After Pentecost, July 13, 2003 (Proper 10B)

Amos 7:7-15; Psalm 85 or Psalm 85:7-13; Eph. 1:1-14; Mark 6:7-13

**Life of the Spirit
in the Mature Years**

The Gift of Peace and Purpose

By Tracy and Betty Lamar. Winepress.
Pp. 167. \$14.95. ISBN 1-57921-481-9.

Ministering, as I do, in a retirement and resort community, I find that I am surrounded by many active, intelligent and gifted people in the last third of their lives. I am constantly looking for good material to recommend to them. This book is the second title produced by this husband-and-wife

team. We used their first, *The Gospel for the Mature Years*, co-authored with Dr. Harold Koenig of Duke University Medical Center, for Lenten home groups. It received rave reviews. This book continues the good work and provides, like the former, questions for small-group discussion. Writing out of their own experience of aging in the ministry of the Episcopal Church, the Lamars provide personal insights gleaned from 20 years of retirement.

Their theme is the work of the Spirit leading them from one stage to the next in their earthly pilgrimage. The authors see the mature years as giving us opportunities to continue to grow, to be of service, and to deal with unfinished business in our lives. The chapter on old age is a gem containing a myriad of suggestions on how to live a full life in retirement.

*(The Rev.) Ted Schroder
Amelia Island, Fla.*

**Many Mansions?
Multiple Religious Belonging
and Christian Identity**

Edited by Catherine Cornille. Orbis Books.
Pp. 146. \$30. ISBN 1-57075-439-X.

This book is a collection of nine essays by contemporary theologians, most of whom are professors of theology at various colleges and universities in the United States, Britain, Sweden and Japan. The editor is Belgian by birth and currently teaches Theology of Religions and Interreli-

gious Dialogue at Boston College and at the College of the Holy Cross.

Most of the essays focus on the idea of Multiple Religious Belonging, being a Christian Hindu or a Buddhist Christian, for example. The essays are not an attempt to justify the subject but rather to investigate whether such a thing is possible from a Christian theology point of view.

This is very difficult reading. I found myself reading this book in one hand with a dictionary in the other. The subject is fascinating and, I think, a precursor of a direction of study that the Christian Church will find itself turning to increasingly in the future of this shrinking, pluralistic world.

*Robert C. O'Neill
Hawthorne, N.J.*



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Respect the Vote in New Hampshire, P.B. Tells Bishops

In a letter to members of the House of Bishops, Presiding Bishop Frank T. Griswold is urging his colleagues to respect the action taken by the Diocese of New Hampshire to elect a homosexual man in a committed relationship to be its next bishop [TLC, June 29].

Bishop Griswold also reassured members of the house that a vote to confirm the Rev. Canon V. Gene Robinson would not imply that the church has altered its existing teaching on sexuality.

"I hope that a distinction can be made between the consent to the consecration of a bishop who is a priest in good standing partnered with a member of the same sex, and the continuing debate regarding formal actions by the church in the area of human sexuality," Bishop Griswold said.

The election of a bishop requires the consent of a majority of bishops and standing committees. However, when an episcopal election occurs less than 120 days before a General Convention, confirmation must be obtained from a majority of the House of Deputies and by diocesan bishops with jurisdiction.

Two More in Kansas

The standing committee of the Diocese of Kansas announced June 13 that two additional candidates have been nominated through the petition process for the episcopal election scheduled for July 12.

The candidates are: the Rev. Robert C. Lord, rector of St. Michael and All Angels' Church, Mission, Kan., and the Rev. Canon Jo Ann T. Smith, canon to the ordinary for the Diocese of Kansas. The election will be at Grace Cathedral in Topeka.

Suffragan Elected in Texas



Canon High

In the "other" episcopal election on June 7, the Diocese of Texas chose from a slate of three candidates for bishop suffragan, all from the diocese.

The Rev. Canon Rayford B. High,

Jr., canon for pastoral ministry, trailed in the clergy order until the decisive fourth ballot at Christ Church Cathedral in Houston. He was elected over the Rev. Canon Dena A. Harrison, canon to the ordinary. A third candidate, the Rev. John Bentley, rector of St. Dunstan's, Houston, withdrew after the second ballot.

As canon for pastoral ministry, bishop-elect High helped attend to the spiritual and emotional health of diocesan clergy. He also served as a liaison between the diocese and St. Luke's Episcopal Hospital in Houston.

The Texas election occurred the same day as the unprecedented election of a man in a committed homosexual relationship to be the next Bishop of New Hampshire.

		TEXAS							
		1		2		3		4	
Ballot		C	L	C	L	C	L	C	L
C = Clergy; L = Laity									
Needed to Elect		109 224							
Bentley		36	116	14	58	1	2	0	1
Harrison		88	195	93	218	95	238	96	216
High		94	144	110	175	121	209	119	229

NYC Cathedral Gets Landmark Status

The New York City Landmarks Preservation Commission announced on June 17 that it had conferred landmark status on the Cathedral of St. John the Divine. It is believed to be the first time that the commission has nominated an unfinished structure, and the designation came only after lengthy negotiation with the cathedral chapter.

Robert B. Tierney, chairman of the commission, told *The New York Times* that the announcement culminated a "37-year quest" to preserve the "unique place in the architectural, social and cultural history of the city and the nation." Mr. Tierney also said that the designation would not compel the cathedral to follow the existing French Gothic plans designed by Ralph Adams Cram if funds became available to restart construction.

The cathedral cornerstone was first laid for a Romanesque Gothic structure in 1892. In 1911, Mr. Cram was retained to modify the design. Con-

struction was stopped in 1941 due to a shortage of steel. It was begun again in 1979, but was halted when funds ran out a few years later.

By law only the exterior of religious structures can receive landmark status which typically limits the amount and type of renovation that can be done. Until now cathedral trustees opposed landmark status, but last year they agreed to cooperate with a designation that recognized its uncompleted state and also preserve additional development potential at the north end and southeast corner of the cathedral campus.

Cathedral trustees are negotiating with Columbia University to build on those sites. Under the landmark designation agreement, designs would be reviewed by a committee that includes two members appointed by the landmarks chairman. New buildings would also be governed by existing zoning laws on height, width and shape.

San Antonio Churches on Alert for Arson

Fire investigators are urging San Antonio-area churches to be vigilant after St. Francis' Church in San Antonio became the latest arson victim on June 14.

Vandals threw a Molotov cocktail through an office window, but the fire failed to spread, causing only minimal damage and no injuries.

Others among the five churches affected in the past month have not been as fortunate. A suspicious fire at Shenandoah Church of Christ the same day as the one at St. Francis' caused more than \$250,000 in damage.

Fire officials believe the same suspect is responsible.

Florida Man Gets 45 Years in Prison for Murder of Priest

A 21-year-old Florida man was sentenced June 10 to 45 years in prison for fatally stabbing the Rev. Andrew Patterson, an Episcopal priest, last August.

Joshua P. Smith was convicted of second-degree murder in May after he refused a plea bargain that could have sent him to prison for 15 years. In his

defense, Mr. Smith claimed he stabbed his friend Fr. Patterson only after he became fearful that the priest was going to attack him. Mr. Smith said he intends to appeal his sentence.

The body of Fr. Patterson was found by his father, the Rt. Rev. Donis D. Patterson, retired Bishop of Dallas.



Janice Beetle Scaife photo

The Rev. Mpho Tutu prepares the table at Christ Church Cathedral, Springfield, Mass., during a service at which she was ordained to the transitional diaconate. The daughter of the Most Rev. Desmond M. Tutu, Archbishop Emeritus of Cape Town, South Africa, will be clergy resident at Christ Church in Alexandria, Va. She expects to be ordained a priest, and drawing on several experiences that have moved her over the past five years, she feels called toward a ministry with women.

BRIEFLY...

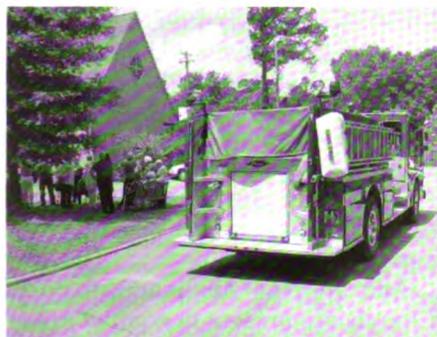
Presiding Bishop Frank T. Griswold announced June 13 that **Ralph O'Hara** was to resign as treasurer and chief financial officer of the Episcopal Church effective June 30. Mr. O'Hara, who has served at his current position since October, 2001, has accepted another position in the corporate world. Bishop Griswold has asked Thomas

Moore III to assume responsibilities as acting financial officer. Mr. Moore served previously as interim assistant treasurer and is currently working with the Church Pension Group.

William L. Ryon, Jr., a parishioner of St. Paul's Church, K Street, Washington, D.C., was recently elected president of the U.S. chapter of the Ecumenical Society of the Blessed Virgin Mary. According to information from its website, the society exists to advance the study at various levels of the place of the Blessed Virgin Mary in the church, under Christ and of related theological questions; and in the light of such study to promote ecumenical devotion.

Correction

The report of the election of a bishop coadjutor in the **Diocese of Florida** contained erroneous information. The Rev. Canon Ellis Brust and the Very Rev. Frederick Mann were nominated by petition rather than a search committee. The Rev. Kevin Martin and the Rev. John Palarine were nominated by the search committee rather than petition.



Billy Gaines photo

St. John's Church for the Deaf in Birmingham, Ala., went a bit farther than most with the tradition of red for the Feast of Pentecost. During the service, people began to notice gas fumes. At the end of his sermon, the Rev. Jay Croft asked everyone to evacuate and someone contacted 911. The emergency responders arrived quickly in a liturgically appropriate vehicle. No leak was found and no one was hurt.

Coffee Sales Will Assist ERD's Relief Efforts

Episcopal Relief and Development (formerly known as the Presiding Bishop's Fund for World Relief) introduced a premium line of certified Fair Trade, dark roasted coffees last month. Through the sale of "Bishops Blend," Episcopal Relief and Development will be able to further its mission of responding to the needs of the poor, hungry, homeless, and sick worldwide.

In addition to supporting Episcopal Relief and Development's ministry, Bishops Blend is certified Fair Trade, organic, and shade grown coffee. This ensures that coffee farmers are being paid a fair living wage and gain access to affordable credit.

A Place Just Right

Presiding Bishop's wife enjoys lending her support throughout the Anglican Communion.

By Patricia Nakamura

Few of us are lucky enough to find that situation in life that seems our own perfect place, exactly "where we ought to be." But Phoebe Griswold has arrived at, and created, hers.

As the wife of the Presiding Bishop, she keeps a schedule that would exhaust a teenager. Recently, after a conference in Chicago, she was scheduled to leave New York for Brazil, then London, then Uganda.

"I love traveling with Frank," she said during a stop in Chicago. "I love to see our church — people work so hard; in the churches, the trenches of transformation.

"There's so much opportunity. The role is not just for me but for building up the church."

The Anglican Church is, she said, the right church for the time. "You can go anywhere and find Anglicans. We're family!" Various denominations have different gifts. "The Anglican Communion is a global family based on love. Small is a gift: We are accountable to one another, as Bishop [Leo] Frade said in Honduras."

After Hurricane Mitch flattened much of Honduras, Mrs. Griswold said "I've got to be there." With Ann Vest, then of the Presiding Bishop's Fund for World Relief, she saw "things were dreadful, homes were gone ... I was with Diana [Frade] as she cried in the ruined church."

And here she saw the church at its very best. The village of Faith, Hope, and Joy was built with "a passion for reason. They thought about how to make it the best community; houses with water, people buying land and



Max Hernandez/ENS photo

Mrs. Griswold leads a game with children in Honduras.

houses where the money goes into community groups. They built the school.

"A brown stream was purified for drinking water. A couple created the system for the village. [It's an example of how] relief can become development."

Talking of the Jerusalem 2000 effort, she quoted a line from Persian poet Rumi: "'There's a field — meet me there.' We are there; our family is Palestinian, and we stand with our family there. Our school in Ramallah — that works. Walls are not the solution. We must live side by side, loving God passionately."

She went to Nigeria for a bishops' retreat, Mrs. Griswold with the diocesan women's groups, run by bishops' wives. "They had such joy!" They were building, teaching; they were stabilizing that society, through the families.

Women in particular, she said, are "about nurturing life, from geraniums to grandchildren." As wife of the Bishop of Chicago, she was deeply involved in an urban Heifer Project, growing talapia and garden worms at the Robert Taylor Homes, the public housing project. She's no longer involved in the Heifer Project but has remained informed and supportive. In New York, her love of nature is more difficult to express: "I work with the plants, on the terrace."

As a long-time "insider," she had kind words for bishops' spouses: "I love them! They know all about the church."

Our liturgy and worship, she said, is "so daring! We call the sacred to the table and share it. When the crucifer

heads down the aisle it's like Joan of Arc. We are very brave to follow." She believes the church should be involved in national and international politics, professing our values on issues such as third world debt and children's welfare. "Affluence is a sickness; it dulls the sense of mission. We [in the West] have been numbed. Hope is born when people survive suffering."

And we, the Anglican/Episcopal Church, are present in conflict areas. "There is value in presence," as after 9/11, "wanting to hold suffering, attending to it." She recounted a particularly intense image: "I heard Mary say to me, when I asked her if I could hold her baby, 'You must first hold my suffering son before you can hold the baby. And then you must hold the child as if you are holding him for the whole world.'" □

Expect Things to Change

No one should have been surprised when the Diocese of New Hampshire elected the Rev. Canon V. Gene Robinson as its bishop coadjutor on the second ballot [TLC, June 29]. Canon Robinson was perfectly positioned for this election. He had participated in the episcopal elections in the dioceses of Newark and Rochester and fared well, so when his own bishop, the Rt. Rev. Douglas Theuner, called for the election of a bishop coadjutor, it seemed like the right spot for Canon Robinson.

Despite the appearance of a "slam dunk," the standing committee and the search committee in New Hampshire took great pains to ensure that the election looked open and fair minded. It produced a slick brochure and a nice video as many dioceses do, and one of its members even wrote an article on the process for this magazine [Oct. 6, 2002]. That article might have given us a clue concerning the eventual outcome. ... "we quite deliberately ceased to follow the familiar paradigm," Margaret Porter wrote. "The very nature of our profile package would reflect our state's reputation for independence and innovation – New Hampshire's motto, after all, is 'Live Free or Die'."

As a result of that independence and innovation, the Episcopal Church now has to deal with the knotty problem of having to consent to the consecration of a bishop-elect who is living in a committed gay relationship.

"What's the big deal?," you may be asking. "We all know the Episcopal Church has gay clergy."

Yes, it does. Many of them. It has homosexual bishops, too. Most of us have known one or more of them. But there's a difference this time. Canon Robinson is living in an open gay relationship which, last time I checked, still falls outside what the church teaches is the norm. Other homosexual bishops have lived a more-or-less closeted existence, either as single persons or with an opposite-sex spouse. To further complicate matters in some people's minds, Canon Robinson was married, had two children, then divorced (for which he had a liturgical ceremony), and entered a gay relationship.

So here's what happens: If the House of Deputies and the House of Bishops consent,

then Canon Robinson will become the ninth Bishop of New Hampshire. I suspect the House of Deputies will consent by an overwhelming margin, and the House of Bishops will approve by something less, with about two-thirds of the bishops with jurisdiction voting in favor.

Then matters will get dicey. Much like the Diocese of New Westminster (Canada), we can expect a good number of Anglican primates to declare they are no longer in communion with New Hampshire. In other words, they would regard New Hampshire as no longer a member of the Anglican Communion. And by implication, those primates might regard the Episcopal Church itself as no longer in communion with them because it consented to the consecration. But in the meantime, if General Convention approves blessing of same-sex

The Episcopal Church now has to deal with the knotty problem of having to consent to the consecration of a bishop-elect who is living in a committed gay relationship.

relationships, those primates, and presumably at least some of their national synods, are likely to declare they no longer are in communion with the Episcopal Church, so New Hampshire will then be a moot point.

I have never met V. Gene Robinson. I hope to do so during General Convention. Several of my friends know him, and they are impressed. They think he's going to be a good bishop. I have no reason to doubt them.

V. Gene Robinson (according to the *Episcopal Clerical Directory* the "V" stands for Vicky) is about to become the most famous Episcopalian since Walter Righter. He'll be the darling of the media, the *cause celebre* of church people who lean to the left. He has the support of the majority of the leadership of the Episcopal Church, but in the Anglican Communion, his supporters are a minority. The election of V. Gene Robinson, combined with the New Westminster fiasco and the nomination in England of Jeffrey John [TLC, June 29] have brought about some unprecedented times for our Communion. Anglicanism will never be the same.

David Kalvelage, executive editor

Did You Know...

When an episode of the TV show *Law and Order* was filmed in Bayside, NY, the basement of All Saints' Episcopal Church was used as a breakroom for the show's crew.

Quote of the Week

The Rev. Canon V. Gene Robinson, bishop-elect of New Hampshire, on his call to the episcopate: "God has been like a little yappy dog nipping at my heels about this, like the 'hound of heaven'."

No Direct Ordination

For the last two decades or so, the Episcopal Church has been wrestling with how to handle the revival of the diaconate. Some dioceses have embraced this segment of the historic threefold ministry while others have scarcely been involved. There continues to be uncertainty in some places about the role of deacons, particularly concerning whether there should be differences between the permanent and the transitional diaconate.

Now the 74th General Convention is being asked to consider whether to eliminate the transitional diaconate by ordaining persons called to priesthood directly to that order, and not requiring them to be deacons for at least six months to one year. We hope convention does not take this step, for direct ordination to priesthood would further complicate our already unclear theology of holy orders. It would be both inconsistent with universal catholic practice, and a radical departure from Anglican tradition. The servant ministry of a deacon is critically important to the church. Its priests and bishops need to be grounded in the diaconate. They will be better priests and bishops as a result of having served as deacons.

Direct ordination
to priesthood
would further
complicate
our already
unclear theology
of holy orders.

Remember the Visitors

Summertime gives our churches a wonderful opportunity to use our ministries of evangelism and hospitality. Many of our churches will have visitors during the summer months as church members travel from one part of the country to another. Our churches should be prepared to receive visitors, and to make them feel welcome. If the church is to double its attendance by 2020, it will need to respond positively to visitors, newcomers and seekers. Friendly ushers or greeters at the door can have a major effect on whether people may return to the church. Quality preaching, familiar liturgy, an invitation to fellowship, and welcoming parishioners also can make a major difference.

Engaging in conversation with a stranger can prove to be a rewarding experience. The visitor may have interesting stories to tell about other churches he or she has visited, and, as is sometimes the case, may even be acquainted with an Episcopalian you know. Visitors may be interested to know of local sights or history or perhaps a restaurant. Wherever our visitors come from, we hope they receive a warm welcome.

Collect for Our Times

The collect for Proper 6 in the prayer book (p. 178 and 230) speaks clearly to the bind in which the Episcopal Church and the Anglican Communion find themselves these days. Intended for use on the Sunday closest to June 15 and on the weekdays which follow, it was not read on that Sunday, for that was Trinity Sunday, which has its own collect. For those who heard it during that week, this prayer seemed particularly appropriate: "Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion..." Many parts of the prayer book and passages of scripture speak directly to specific needs and concerns. This collect is appropriate for any occasion, but it seems particularly fitting as the time for General Convention approaches.

READER'S VIEWPOINT

Taking Us Home

By Russell J. Levenson, Jr.



There is an interesting scene in the story of *Alice in Wonderland*. Alice comes upon the Cheshire Cat. Alice has lost her way, but is not quite sure where to turn. When she tells the Cat, "I don't really care where I go as long as I get somewhere..." he replies wryly, "Oh, you're sure to do that, if you only walk long enough."

Those last words ring ominously as we watch the debates within the Episcopal Church. For a brief time our family has been obsessed with issues related to human sexuality – particularly, homosexuality. Though we may pretend it is not the case, the lines are clearly drawn.

There are those who stand in the place of mainline, orthodox, Anglican Christianity. They affirm that there is a place for all people in the family of God, including persons of homosexual orientation and lifestyle, and yet they recognize that there is no support from scripture, tradition or reason to adopt the ultimate agendas of the far right or the far left. They believe the answers to issues on human sexuality rest somewhere in the middle, and thus they take an Anglican *via media* approach between the extremes. What are those extremes?

On the far right there are those who see no place for the inclusion of homosexual persons in the life of the church. They are accused, (sometimes accurately) of a self-righteousness that focuses on the speck in the eye of their fellow Christian, while ignoring the plank(s) in their own. For instance, the far right often takes a hard line against homosexual persons, but says relatively little about the incidence of serial heterosexual marriage. Their position is not embraced on any grand scale and does not now threaten the greater unity or orthodoxy of the Episcopal Church.

There are those on the far left who not only strongly oppose the far right, but bit by bit continue to whittle away at the solid middle way on many fronts, and while they feign "full inclusion," their inclusion leaves little or no room for those who may disagree with them. They are often just as harsh, judgmental and self-righteous as those on the far right. Yet, this is often ignored in favor of a pseudo-inclusiveness that pretends to welcome all, but as with the far right, a narrowly-defined "all." Thus, like Alice, we seem to have lost our way. The church is deeply divided, and we need to find our way home.

Based on our General and diocesan conventions, the need to press forward on the left's agenda is urgent and demands our immediate and conclusive response. Its advocates compare it to human rights issues with which we have wrestled previously. But those who say the issues surrounding this one are much like ordination of women and/or slavery are simply not accurate. There are clear biblical and traditional mandates for the abolition of slavery and equal rights for women whereas we cannot find any for approving same-sex unions or ordination of persons (of any sexual orientation) sexually active outside of heterosexual marriage. And so for



Cause for Concern

nearly three decades, the debates, dialogues and studies have continued. General Convention looms, and yet, the way "home" already seems to be paved for us, if we would but follow.

Our past Archbishop of Canterbury opposed the agenda of the far left and the current archbishop now notes that though he has ordained a practicing homosexual person, he probably would not do it again. Why? Because he feels it necessary that his actions be consistent with the mind of the larger church, noting the 1998 Lambeth Conference resolution that stated active gay relationships are "incompatible with scripture."

The long-awaited, three-year study, "The Gift of Sexuality: A Theological Perspective," has been given to the House of Bishops and been unanimously received, (though oddly, not approved). The recommendation was clear: "...we believe it is imperative that the Episcopal Church refrain from any attempt to 'settle' the matter legislatively." Have we then not been told the "way to go from here?" The response of the far left? Like a child who does not get its way when told the rules of the game, the response is too often, "So?"

The Episcopal Church may have spoken its mind, but those who continue to thumb their noses at careful, prayerful and thoughtful responses to these difficult issues are clearly obsessed with a personal agenda that would move the Episcopal Church from mainstream Anglicanism and orthodox Christianity. Thus, if one is ready to dismiss the mind of the church, the teachings of scripture, our faith's tradition, well-thought-out reason, and the wisdom of our international and national leaders, then the Cheshire Cat's suggestion is true: "One is sure to get somewhere, if only you walk long enough."

There are many, it is well known, who believe the agenda of the far left will be in some way authenticated at this summer's General Convention. There are also many of us on the front lines of day-to-day ministry who believe if we continue the path on which we are headed, we will leave home behind, and threaten not only the ongoing support of the Episcopal Church, but likely bring about division the likes of which those of us living have not known.

We all know the conclusion of Alice's journey. What seemed to be exciting and wonderful at the beginning took her far from home. In the end, "wonderland" became a horrible dream and she desperately sought to escape, before it was too late. What began as a journey in dialogue and exploration about human sexuality a few decades ago has dwindled (in most cases) to backbiting, disunity, finger pointing and judgmentalism. Traditional Anglicanism has never been defined by extremes, and the ends of the spectrum have ultimately never been able to set the agenda. There is a sincere and weighty need for our deputies and bishops to loosen the chains put on the church by either extreme, to wake up from what is becoming an increasingly bad nightmare, and find, once again, the way home. □

The Rev. Russell J. Levenson, Jr. is the rector of Christ Church, Pensacola, Fla.

In the last few weeks, we have cause for great concern about the future unity of the church. The Claiming the Blessing coalition has responded to the primates' pastoral letter by accusing the primates of lacking prophetic insight, of refusing to welcome their group on its own terms, and have said that they are determined to press on toward the General Convention and deal with the consequences afterward.

The Diocese of New Hampshire, despite both the primates' letter and the report of the Theology Committee of the House of Bishops who urged not to bring the homosexual issue to the vote at this General Convention, have nevertheless elected V. Gene Robinson, an openly gay man with a partner, to be its bishop [TLC, June 29]. The timing of the election, just before General Convention, effectively bypasses the standing committees and ensures that the issue is voted on at the General Convention. I see this as a cynical manipulation of the process, and if it succeeds it will guarantee a rending asunder of the body of Christ. It is a recipe for chaos. Our God is a God of order, and a disunited church is rendered ineffective in carrying out its mandate to evangelize the world, for all of its energy then goes into the internal conflict. The primates had the prophetic insight to see this. May we have the wisdom to heed their words.

*(The Rev.) Brian C. Hobden
St. James' Church
Mesilla Park, N.M.*

In the election of the Rev. Canon V. Gene Robinson, the church must question the role of discernment; that process whereby it listens for the voice of God as it seeks to reach decisions. Authentic discernment is our defense against the vagaries of heresy. In the matter of Canon Robinson's election, the bad news is that a post-modern heresy rages. The good news is that the church still has time to engage in some genuine discernment so that we might allow God to deliver us from the heresy that places us in the great danger we face in light of this election.

Thomas Dubay, in his landmark work on discernment points out that "Illuminism is the deadly enemy of discernment." Illuminism is the heresy that sets one's individual (or community's, or movement's) sense of an inner light or illumination as "the truth." It is, as Dubay so profoundly states — "the truth gone wild."

Canon Robinson and the assembly that elected him appear to be in the firm grip of Illuminism, the prevailing heresy of post-modernity. The church must protect herself

from this heresy. The House of Bishops must conclude in the matter of Canon Robinson's election that there was no authentic discernment, the evidence being that scripture and tradition were hidden by the blinding light of Illuminism, and that the election cannot be confirmed. The matter of how Canon Robinson is permitted to serve the church in holy orders at all, while living in a state of "notorious sin," calls for discernment by his bishop.

*(The Rev.) P.S. Winton
Atlanta, Ga.*

The present Bishop of New Hampshire is quoted as saying: "The people of the Diocese are aware that they're part of the larger church, and value that, but we're selecting a bishop to be our bishop" [*New York Times*, June 8].

That, in my opinion, is a contradiction. Any diocesan episcopal election is that of a bishop in the Anglican Communion designated to serve in a particular area. The former qualification seems to be lost today among delegates to such conventions. Hopefully it will not be lost among the House of Bishops and members of the House of Deputies whose actions speak for the whole church.

For despite its divisions over specific issues, the church is one body. Actions taken by any one diocese affect the whole body, a fact that cannot be denied. It is a mistake to say: "What they do doesn't bother or affect me."

*(The Rev.) Robert A. Tourigney
The Woodlands, Texas*

Invite Others

To the South Carolina bishops who have invited other bishops to a meeting about proposed General Convention legislation concerning human sexuality and the approval of some form of same-sex commitment liturgy [TLC, June 15], I say please invite some homosexual folks so that you might hear about God's ongoing revelation of life-giving love in their lives. It sounds like your bible could use some of these stories. Also, please consider not only the people who may leave the Episcopal Church if such legislation comes to pass, but those who may join because of it. The witness of these folks might persuade you to understand what many in our church already know — that homosexuality is not a choice nor is it a lifestyle.

*(The Very Rev.) David J. DeSmith
Trinity Cathedral
Easton, Md.*

Take a Risk

If "The unilateral action in New Westminster could be a major step in the unraveling of the unity of Anglicanism" [TLC, June 22], it's time to risk that for the continuing evolution of the church.

I doubt if this Communion has ever been "raveled," so why should we fear unraveling? I dare say obtaining an episcopate by going around the London bishops to the non-jurors was divisive. The illegal but valid ordination of the Philadelphia 11 was divisive. So was the consecration of a woman bishop.

I am tired of pussyfooting around the little old ladies of both sexes on the blessing of same-sex unions and the ordination and consecration of brothers and sisters in Christ who come at their intimate relationships a little differently than I do. Despite the seemingly self-evident scriptural prohibitions, I find none in any proof texts presented to me.

Let the blessings, ordinations and consecrations begin!

*(The Rev.) Stanley C. Kemmerer
Burlington, Conn.*

More Faithfulness

Thank you for Jay Mills' reasoned and compassionate article on gay relationships [TLC, June 15]. I was especially taken with his closing remarks to all of us, regardless of our current belief.

Some years ago, my then rector, the late Rev. Bob Steilberg, visited a street ministry friend in New York City. The friend had been placed in charge of a home for gays stricken with AIDS. Bob found himself deeply moved, and remarked on his return, "I saw men patiently and lovingly caring for their stricken partners, many of whom had been deserted by their own families. I saw more faithfulness than I've seen in many heterosexual relationships."

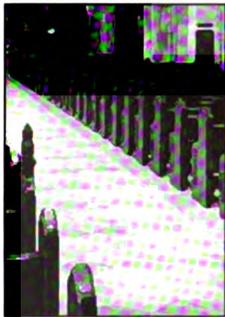
We need not call it "marriage." But whether we agree or disagree with what may or may not go on in the private relationship of two individuals who care deeply for each other, I have no problem with the church finding a way to bless their commitment.

*(The Rev.) Wesley W. Hinton
Milford, Ohio*

Thank you for printing the "Reader's Viewpoint" article by the Rev. Jay Mills. His words express exactly what I've been hoping to hear from the church for a long time. I was a deputy to General Convention and a member of the



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I was a widow who remarried after 48 years of marriage and did not have to give up a single benefit.

“Social and Urban” committee several times during the 1980s. We struggled with this issue then. The time just wasn’t right, I guess. After almost 20 years, maybe it’s time to listen to what Gamaliel had to say. Thanks again to Jay Mills for writing, and TLC for printing this courageous article, which will probably get a lot of people’s dander up.

*Joanne Maynard
Helena, Mont.*

Benefits Kept

With reference to the article “Marriage in the Wrong Aisle” by Richard Tudor [TLC, June 22], and with special reference to the statement concerning a possible ceremony for “relationships” of retired persons living together because of concern about a reduction of Social Security and pension income, if a widow remarries after the age of 60 and was married to her husband at least 20 years, she does not have to give up any benefits. Many people still do not know this and so hold off marriage for that reason. In the “dark ages,” women did have to give up such benefits if they remarried, and it was very unfair to women, as men could always keep theirs with no problem. I know this to be true because I was a widow who remarried after 48 years of marriage (and certainly past the age of 60!) and did not have to give up a single benefit.

*Lois Fasel Schmieler
San Antonio, Texas*

Overlooked

The Episcopal Church’s pension fund is well- and conservatively managed. Benefits, especially those on the low end of the pension scale, have been strengthened. It is my understanding that additional changes to the system may be in the works.

However, there is a small group not yet provided for. Clergy who marry after retirement find that their spouses will look forward to receiving no pension on the death of their clergy spouse. Yes, they may be the beneficiary of the life insurance — but so may any surviving spouse regardless of the marriage date.

The argument is that a spouse acquired after retirement was not on the scene of the cleric’s ministry. That is true. However, there is another argument and that is found in the CPF’s concern for the health of retirees. Persons in a happy, stable marital relationship have fewer health problems and tend to live

longer and more satisfactorily than a person who is lonely and isolated.

*(The Rev.) James H. Davis
Sanford, Maine*

A Man to Remember

The Rev. William H. Ralston [TLC, June 8] is a very special person and now that for him, “life has changed, not ended,” we are the poorer who trod the path without his presence and encouragement. Fr. Ralston was most graciously gifted with a beautiful soul and magnificent mind. He stands as one of the Anglican greats of the 20th century, ranking alongside his beloved Evelyn Underhill and C. S. Lewis. Through his eyes we learned the power of the gospel as revealed in music, poetry, prose, theater, and the arts. His understanding and presentation of holy scripture was amazingly beautiful, clear and inspirational. In his words, we learned the importance of Plato, Augustine, and the works of Thomas Cranmer in the Christian vision of God which he obviously saw very clearly.

I was fortunate to attend seminary three of the four years he graced the halls of St. Luke’s, Sewanee, Tenn., as our professor of Moral Theology, where his ready smile and wit made him a favorite. I was also able to visit him at St. John’s, Savannah, where he brought together a wonderful congregation and established a gracious vision of Christian living that will continue in the hands of his able successor, Fr. Michael Carreker. We rejoice that the tradition of excellence will continue at St. John’s, but with all due respects, Fr. Ralston was truly unique and his special and genteel vision of the City of God will be greatly missed.

*(The Rev.) James F. Graner, SSC
Larned, Kan.*

Church and State

I have just read that Old North Church in Boston has applied to the federal government for \$317,000 to repair its windows. This is a bad idea.

We need to continue to thank God for the wisdom of our forefathers, who established a clear separation of church and state. If Old North accepts this gift, it acknowledges that the fact that Paul Revere hung a lantern or two in its steeple in 1775 is really much more important than the ministry which this parish has carried out from before the date until now.

In other words, a parish, still functioning after so many years, will be turned into a mere national monument. That would be sad indeed.

*(The Rev.) Alexander Seabrook
Lockport, Ill.*

Appointments

The Rev. **Richard Banks** is rector of St. Luke's, 1222 N Dorgenois St., New Orleans, LA 70119.

The Rev. **Bill Cooper** is vicar of St. Thomas', 8 Brentwood Ave., Tupper Lake, NY 12986.

The Ven. **Shawn W. Donney** is archdeacon of the Diocese of Springfield, 821 S Second St., Springfield, IL 62704.

The Rev. **Jane R. Dunning** is vicar of St. John's, Main St., Ashfield, MA 01330.

The Rev. **P.J. Harris** is deacon at St. Philip's, PO Box 484, Circleville, OH 43113-0484.

The Rev. **Kathi Kramer** is assistant at Christ Church, 409 E High St., Springfield, OH 45505-1007.

The Rev. **Ed LaCombe** is vicar of Christ and St. John's, PO Box 240, Champlain, NY 12919-0240.

The Rev. **John Roads** is priest-in-charge of All Saints', 610 N 4th St., Portsmouth, OH 45662-3921.

The Rev. **James Shortess** is rector of Holy Communion, PO Box 474, Plaquemine, LA 70764-0474.

The Rev. **Megan Stewart-Sicking** is assistant at Trinity, 125 E Broad St., Columbus, OH 43215-3605.

The Rev. **Owen Thompson** is assistant at St. Mark's, 754 Montauk Hwy., Islip, NY 11751.

The Rev. **Fred Tinsley** is rector of St. James', 1620 Murray St., Alexandria, LA 71301.

The Rev. **A.J. van den Blink** is chaplain-general of Sisters of the Community of the Transfiguration, 495 Albion Ave., Cincinnati, OH 45246.

The Rev. **Heather Wiseman** is assistant at St. Timothy's, 8101 Beechmont Ave., Cincinnati, OH 45255-3196.

The Rev. **Grant Wiseman** is rector of St. Andrew's, 925 S 84th St., Omaha, NE 68114.

Ordinations

Priests

Eastern Michigan — **Marilyn Gilbert**, assistant, Christ Church, 78 Washington St., Norwich, CT 06360.

Eau Claire — **Loigh Farley Waggoner**.

Louisiana — **Richard Easterling, A.J. Helms**.

Deacons

Eau Claire — **Anthony Richard Ring**.

Pittsburgh — **Deborah L.S. Carr, Nancy O. Chalfant-Walker, Robert M. Dorow, Martha H. Ellertson, Layne C. Hanson, James E. Kay, Julian D. Linnell, Amanda L. Nickles, Sandra L. Ritchie, Paul B. Rodgers, Michael R. Ruk, Eugene S. Sherman, Jay F. Stocum, Matthew T. Walter**.

Change of Address

Community of St. Mary, 3 Cloister Way, Greenwich, NY 12834.

Resignations

The Rev. **Peter Rodgers**, as rector of St. John's, New Haven, CT.

Retirements

The Rev. **Harry Brunett**, as rector of St. Andrew's, Glenwood, MD.

Corrections

The Rev. **Christopher Rankin-Williams** is rector of St. John's, PO Box 217, 14 Lagunitas Rd., Ross, CA 94957.

Deaths

The Rev. **Jack Matheson Baker**, 89, of Fort Myers, FL, died May 2 at Hospice House of Fort Myers.

Born in Brandon, Manitoba, Canada, he became an American citizen at a young age and went on to graduate from Linfield College, Yale University and the University of Southern California. He became a Baptist minister and served a church in North Reading, MA, as a prison chaplain, and as a military chaplain during the Korean War. He was ordained to the diaconate and priesthood in 1959 in the Diocese of Western Massachusetts. He served in Northampton, MA; Springfield, MA; and Staunton, VA; then was rector of St. John's, Athol, MA, 1971-80. He assisted at All Saints', Worcester, MA, until his retirement in 1989. He resided in Athens, GA, until

1999, when he moved to Fort Myers. Fr. Baker is survived by his wife, Frances; daughters Trudy Berkowitz of Fort Myers and Jean, of Okemos, MI; four grandchildren; and a sister, Ruth Hunter, of Portland, OR.

The Rev. **Herman C.H. Badecker**, rector emeritus of St. John's Church, Cornwall, NY, died April 26. He was 81.

He was born in Brooklyn, graduated from Mercer Theological Seminary, and ordained in the Diocese of Long Island, as deacon in 1961 and priest in 1962. He was rector of St. Alban's, Staten Island, 1963-76, and rector in Cornwall from 1976 until 1992 when he retired. He was a member of the diocesan ecumenical commission and served on the diocesan youth conference. He was an associate of the Order of the Holy Cross. Fr. Badecker is survived by two sons, two daughters and nine grandchildren.

The Rev. **Orin A. Griesmyer**, 94, rector emeritus of the Church of the Transfiguration, New York City, died March 12 in St. Petersburg, FL. He had served at Transfiguration from 1958 to 1971.

Born in Cleveland, OH, he was educated at Seabury Divinity School. Ordained to the diaconate in 1931 and to the priesthood in 1933,

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his early years of ordained ministry were served in Minnesota and Kansas. He was rector of St. Mary's Church, Staten Island, NY, 1942-51, and Advent, Chicago, IL, 1951-58, before moving to Transfiguration. He was named rector emeritus when he retired in 1971. He was a past president of the alumni of Seabury-Western Theological Seminary, and was chaplain of the Episcopal Actors' Guild. Fr. Griesmyer's wife, Doris, survived him but she died two weeks after his death.

The Rev. **Raymond L. Holly**, 80, retired priest of the Diocese of Springfield, died May 19.

Fr. Holly was a native of Genoa, IL, who graduated from the University of Chicago and Seabury-Western Theological Seminary. Ordained deacon and priest in 1952, he served many congregations in the dioceses of Chicago, Long Island and Eau Claire. He was vicar of St. James' Church, Marion, and St. Mark's, West Frankfort, IL, from 1973 through 1985. He retired in 1986. Fr. Holly was a former chair of the Diocese of Springfield's Department of General Mission Strategy and was a past editor of *The Springfield Churchman*. He is survived by a son, Joseph.

The Rev. **Donald Lee Jackson**, 76, senior priest of the Diocese of Oklahoma, died May 12 of complications from a fall.

Fr. Jackson was born in Kansas City, KS, and graduated from the University of Kansas and the General Theological Seminary. Following service in the Army, he decided to pursue holy orders. He was ordained deacon and priest in 1953, then was rector of Grace Church, Ottawa, KS, 1953-54; associate at St. James', Wichita, KS, 1954-57; rector of Christ Church, El Reno, OK, 1957-60; chaplain at Tulsa area hospitals, 1961-62; curate at St. John's, Tulsa, 1962-65; and associate at St. Mark's, Tulsa, 1965-67. He helped merge the latter congregation with St. Thomas' Church to form St. Aidan's. He was involved in non-parochial ministry and in the 1970s operated his own business, a macramé, weaving and pottery shop. In 1989 he became priest-in-charge of St. Basil's, Tahlequah, OK, and was the rector there from 1992 until 1999 when he retired. Fr. Jackson was an associate of the Community of the Holy Spirit and for a time was in charge of youth work in the Diocese of Oklahoma. He is survived by his wife, Joyce; four children, David, of Austin, TX, Peter, of Cambridge, WI, Elizabeth Berntson, of Tulsa, and Margaret Connolly, of Tulsa; 11 grandchildren; and a sister, Beverly McCain, of Little Rock, AR.

The Rev. **Lawrence B. Jones**, retired priest of the Diocese of Albany, died June 7 at his home in New Bern, NC. He was 77.

Fr. Jones, a native of Brooklyn, NY, was a graduate of Mercy College and the General

Theological Seminary. He was ordained deacon and priest in the Diocese of Long Island in 1955. He was vicar of Church of the Redeemer, Mattituck, NY, 1955-59, and rector of All Saints', Long Island City, 1959-64. He spent the next 25 years in the Diocese of Albany, serving in Ticonderoga, Keeseville, and Au Sable Forks, then was rector of St. Philip's, Norwood, and Zion, Colton, from 1978 until his retirement in 1989. In recent years he was involved in supply ministry in the Diocese of East Carolina. In Albany he was a member of the diocesan council and the committee on alcohol/chemical dependency, and also belonged to the Order of St. Luke. Surviving are his wife, Elizabeth, and four children.

The Rev. **John William Knoble**, retired priest of the Diocese of Connecticut, died May 21 in Sebring, FL. He was 86.

He was born in Minneapolis, MN, was a graduate of Carlton College and Yale and Berkeley Divinity Schools. He was ordained deacon in 1949 and priest in 1950. Fr. Knoble was religious news editor of the *New Haven Register* for 17 years. He covered Vatican II in Rome, the Lambeth Conferences in England, and the World Council of Churches in Geneva. As a Methodist minister he served as Chaplain (Major) in the U.S. Army Air Force during World War II. Following his ordination Fr. Knoble served as Episcopal chaplain at Yale University, and at the University of Minnesota. He served several congregations, including St. John the Divine, Houston, TX, as associate rector, and St. Paul's, Sacramento, CA, as rector, 1960-66. He is survived by his daughter, Suzanne.

The Rev. **Robert Rodie, Jr.**, 79, rector of Christ Church, Riverdale, NY, for 19 years, died March 3.

Fr. Rodie was born in Kingston, NY. He graduated from Yale University, then served in the Army during World War II. He went on to graduate from Berkeley Divinity School at Yale and was ordained deacon and priest in 1954. He was assistant at Holy Trinity, New York City, 1954-56; rector of St. John's, New City, 1956-62; assistant dean for development at Berkeley, 1962-65; then was rector of the Riverdale parish. Fr. Rodie retired in 1984 and lived in Lakeville, CT. He was a member of the diocesan council, the Christian-Jewish Relations Committee, and the Board of Trustees of Berkeley Divinity School. He is survived by his wife, Polly, and two daughters, Elizabeth Jones and Jean.

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THE VITAL CHURCH FOR THE 21st CENTURY: A conference for church leaders who want to build vital, growing congregations by reaching out to the unchurched in our society. The conference will feature: **The Rev. David Roseberry,** Rector of Christ Church Episcopal in Plano, Texas, **The Rev. Canon Mary Hays** from The Diocese of Pittsburgh and **The Rev. Kevin Martin,** Director of Vital Church Ministries. Major themes for the conference are Leadership, Evangelism, Discipleship and Stewardship.

Where: Christ Church Episcopal, Plano Texas
When: September 15-17, 2003

To obtain a conference brochure or for more information on Vital Church Ministries, visit us at www.VitalChurchMinistries.org, or write or call our office: **Vital Church Ministries, 4550 Legacy Drive, Plano, Texas 75024, 972-618-0222 ext. 129.**

POSITIONS OFFERED

CHURCH PLANTER Wanted. Growing Exurban area of the metropole. Focus on the Unchurched. Contact **Canon Neal Michell, Canon for Strategic Development, Diocese of Dallas, PH: (214) 826-8310; E-mail: nmichell@episcopal-dallas.org.**

POSITIONS OFFERED

DIRECTOR, FULL-TIME CHILDREN'S MINISTRIES: St. James Episcopal Church, a large Episcopal church downtown Birmingham, Michigan, is seeking a full-time (with benefits) director of children's and/or youth ministries. We are seeking a person with a commitment to leadership and support of the church's program of education and nurture of children and their families. A degree in education is a plus. Salary commensurate with education and experience. For more information visit us at www.stjamesbirmingham.org or send a resume with references to the rector, **the Rev. Fred Elwood at 355 West Maple, Birmingham, MI 48009 or rector@stjamesbirmingham.org.**

FULL-TIME RECTOR: Beautiful corporate-sized church in Scottsdale, AZ, needs wise, energetic, loving, committed rector to help us live Christ-centered lives. Talented staff of 16 leads strong programs for youth, newcomers, faith formation, choirs, pastoral care, fellowship and more. Fiscally sound. Capital campaign under way. We value outreach, liturgy, inspiring sermons and music, diversity, tolerance, tradition and creativity. Interested persons, please visit www.saintbarnabas.org or contact the **Rev. Canon Jenny Vervynck, 2728 Sixth Avenue, San Diego, CA 92103-6397 USA, telephone (619)291-5947. Apply by 08/15/03.**

FULL-TIME DIRECTOR OF CHILDREN AND YOUTH MINISTRIES: St. Paul's Episcopal Church, Paterson, New Jersey, seeks a person with energy and vision to provide leadership for its ministry among children and youth. Solid programming and strong volunteer leadership is already in place. St. Paul's is a diverse, ecumenical, inner city congregation in one of America's poorest small cities. For a position description and to apply, contact the **Rev. David B. Wolf, Rector, St. Paul's Episcopal Church, 451 Van Houten Street, Paterson, NJ 07501. Phone: (973) 278-7900, x12 or E-mail: rectorstpaul@aol.com.**

PART-TIME RECTOR: St. James' has a 125-year history serving a warm, multi-generational congregation on the bank of Lake Alice. Our facilities are well-maintained and our enthusiasm for education has recently led us to add an education wing. We are looking for an energetic, spiritual-based shepherd who lives in humility and grace to lead our congregation in spiritual growth. Our church offers a dedicated and active lay ministry and we are anxious to grow. As a moderate out-state congregation we invite you to join our beautiful, quiet, rural community in the lakes area of Fergus Falls, MN. The expectation of this position is a minimum of 30 hours with an attractive benefit package. The area offers everything from fishing, hunting and skiing to culture and arts, making it a great place to raise a family. Fergus Falls offers both public and private schools and a community college. Located on I-94 within 180 miles of Twin Cities and 50 miles from Fargo-Moorhead. If you feel called to join us on our quest for deeper spirituality and a life-long commitment to our Lord please send your resume to: **Dic Pickett, 115 North Court, Fergus Falls, MN 56537, Phone: (218) 736-6965 E-Mail: dic@prtcl.com.**

RECTOR: Church of the Incarnation, Great Falls, Montana, is seeking a rector to join us in the growth of this pastoral-sized parish. We are a loving, thinking people with a solid foundation in need of a spiritual leader. We seek a rector who is caring and nurturing toward all, young at heart, energetic, creative and has the ability to relate to all generations. We seek a priest who has strong pastoral skills and is a challenging preacher who will inspire us to grow spiritually and in community with renewed enthusiasm for the gospel. We wish to explore new and innovative ideas in worship and particularly desire to grow our youth involvement and welcome new families. Great Falls is the third largest city in the state, located between Yellowstone and Glacier National Parks. Please visit our website to learn more. www.incarnationmt.org. Contact: **Barbara Hoag, Search Committee Phone: (406)761-2518, E-mail:**

POSITIONS OFFERED

FULL-TIME CLERGY WANTED: We are willing to pay the right clergy person \$20,000 more than you are now earning, plus parsonage, utilities, automobile and moving expenses. Our church, which is more than half a century old, needs two assistant pastors for two new churches being planted in Atlanta, Georgia, and Memphis, Tennessee. We are seeking a caring, compassionate, and enthusiastic assistant pastor with a sense of humor, and committed to pastoral care. This person must have the quality of being a loyal team member of a church staff. Our church is an ecumenical and evangelical church that worships in the fifteen-hundred-year-old Anglican tradition, but reaches out to the entire community. Please send your resume to: **Candis Darken, Search Committee, Saint Matthew's Ecumenical Evangelical Church, 459 Columbus Avenue, # 234, New York, NY 10024.**

FULL-TIME YOUTH MINISTER: Grace Episcopal Church, Ocala, FL, is seeking an individual with a deep personal commitment to Jesus Christ who has experience in discipling young people, grades 6 through 12. Having a strong biblical foundation, he or she will serve as a spiritual friend and mentor to our youth, providing creative opportunities for spiritual growth, fellowship, evangelism and service and will be an active participant in the worship life of our congregation. Contact: **The Rev. Myron J. Manasterski, 503 SE Broadway, Ocala, FL 34471, or E-mail resumes to revmjman@aol.com.**

CURATE: Assistant for Liturgy and Education, The Church of Saint Mary the Virgin, New York City. A priest is needed for this full-time position. He or she serves with the other assistant and the rector at this historic Anglo-Catholic parish in Times Square. Competitive salary and benefits. The position description and application details are posted on the parish web site, www.stmvirgin.org.

FULL-TIME RECTOR: Come join us in a holy adventure in historic Southport, a coastal community at the southernmost tip of North Carolina. We are an inclusive parish of 435 members, which has doubled in the last eight years. We are blessed with more talent and leadership than most parishes twice our size. We are financially strong and dedicated. We will complete a major expansion of our worship space in the next few months. More than 70% of our members are actively involved in our many parish and community activities. Our rector has moved to a larger parish, and we are seeking a spiritually centered and vigorous priest who will lead us to even greater growth in our love and mission — in Christ. Please send replies to: **Chairperson, Search Committee, St. Phillip's Episcopal Church, P.O. Box 10476, Southport, NC 28461.**

Part-Time Choirmaster/Organist position available Sept. 1, at historic St. Mark's Church, Islip, Long Island. We are a growing congregation and are in need of musical leadership. Call **The Rev. Richard E. Simpson (631) 581-4950** or E-mail: stmrks@optonline.net.

FULL-TIME RECTOR: Seeking full-time rector for 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 June 30* to: **Search Committee, c/o St. John's Episcopal Church, PO Box 477, Cornwall, New York 12518. Contact Phil Dutton at pdutton@hvc.rr.com if you have any questions. Interviewing to begin in early July.**

CLASSIFIEDS

POSITIONS WANTED

CHAPLAINCY: APC Board Certified Chaplain, layperson, seeks full time pastoral care/chaplain position with church or institution that has a growing ministry in the inner city. Extensive experience in Urban Ministries. Available to relocate effective August 1. For resume and additional information send to E-mail: pilgrimconnie@msn.com.

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WORLDWIDE PILGRIMAGE MINISTRIES arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: 1-800-260-5104; E-mail: wwp11@aol.com; Website: www.wwpilgrimages.org.

RETREATS

DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484. Telephone (561) 496-4130. Website: www.DuncanCenter.org. Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf and tennis courts nearby. Individual and group retreats; conferences and day meetings; bed and breakfast for clergy and lay families, family reunions. Sleeping accommodations for 79; meeting and dining space for 100.

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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 Union; 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.

Summer Church Directory

AVERY, CA

ST. CLARE OF ASSISI
The Rev. Martin L. Bowman, v
Sun Mass 9 (Sung)

(Calaveras Big Trees)
Hwy. 4
(209) 795-5870

HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
<http://www.saintthomashollywood.org> (323) 876-2102
The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, assoc. r
Masses: Sun 8 (Low) Rosary 9:45 10:30 (High), Mon - Fri 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

SAN DIEGO, CA

ST. PAUL'S CATHEDRAL
www.stpaulcathedral.org
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30, EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12

Fifth Ave. & Nutmeg
(619) 298-7261

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www.stgabriele.org
Sun H Eu 8 & 10:15; Wed 9; Mon MP 9, Fri 7

6190 E. Quincy
(303) 771-1063

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ST. ANDREW'S
www.hpl.net/standews/
The Rev. Todd Sermon, r
Sun H Eu 9:30

367 E. Carr
(719) 689-2920

WILMINGTON, DE

CHRIST CHURCH CHRISTIANA HUNDRED
www.christchurchde.org (for directions)
(302) 655-3379
The Rev. Dr. John Martiner, r the Rev. Mary Duvall, the Rev. Heather Patton-Graham, Sr. Barbara Jean Brown, Christian Formation
Sun H Eu 8 & 10, Wed 9, Thurs 6:30 H Eu

6190 E. Quincy
(303) 771-1063

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sta., NW
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman; the Rev. Lyndon Shakespear, asst r
Sun H 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

(202) 333-6677

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

(202) 333-6677

JACKSONVILLE BEACH, FL

ST. PAUL'S BY THE SEA
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Sun H Eu 7:30 & 10, Christian Form. 9 am Wed H Eu 7, 10:30

(904) 249-4091

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215 St. George Street
www.trinityepiscopalparish.org
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SARASOTA, FL

CHURCH OF THE REDEEMER
222 South Palm Ave (Dwtn) (941) 955-4263
www.redeemersarasota.org
The Rev. Frederick A. Robinson, r; the Rev. Richard C. Mardsen, asst; the Rev. John A. Porter, asst; the Rev. Ferdinand Saunders, pastoral assoc.
Sun H Eu 7:30 (Rite I), 9 (Rite II) & 11 (Rite I); H Eu 2 (Spanish Mass); Daily Eu 10 (except Sun), Wed 7:30, Thurs 5:30; Daily MP 8:30 (except Sun); Daily EP 5:15

(941) 955-4263

STUART, FL

ST. MARY'S
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Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

SAVANNAH, GA

ST. PAUL THE APOSTLE
34TH & ABERCORN (912) 232-0274
The Very Rev. William Willoughby III
<http://www.members.aol.com/stpaul/sav>
Sun Masses 8 & 10, Mon 12:15, Tues 6; Wed 7; Thurs 10 Fri 7

HONOLULU, HI

ST. MARK'S
539 Kapehulu Ave. (808) 732-2333
Masses 7, 9 (Sung); MWF 8 (#13 Bus end of line)

CHICAGO, IL

ASCENSION
N. LaSalle Blvd at Elm
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH
60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
The Rev. Thomas A. Frazer, r
Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL
125 Monument Circle, Downtown (317) 638-4577
www.cccindy.org
The Very Rev. Robert Giannini, dean and r
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1

OLATHE, KS

ST. AIDAN'S
143rd & BLACKBOB RD. (913) 764-3050
The Rev. Kay Dagg, v
Sun H Eu 9, Wed H Eu 7, Mon/Fri MP 8:30

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715 Kirkman St. (337) 433-6244
www.goodshepherd-lc.com
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Daily MP 9:00

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2919 St. Charles Ave. (504) 895-6802
On the street car line at the corner of 6th St.
www.ccnola.org
The Very Rev. David duPlantier, dean
Sun Eu 7:30 (1928), 9, 11. Christian Formation 10:10, Daily Eu: M and F 12:15. Tu and Th 5:30, W and S 9:30 (W: HS).

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ST. PAUL'S
20 Fair Street (508) 228-0916
www.stpaulsnantucket.org
The Rev. Joel Ives, r; Richard Busch, Organist, Choirmaster
Sun H Eu 8 (Rite I); 10 (Rite II) choir, childcare; W H Eu/HS 8:30; Sat 5:30

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ST. PAUL'S
2 Washington St. (978) 531-2732
The Rev. Martha Vaguener, r
Sun H Eu 8, 10, Sun School 10

KANSAS CITY, MO

OLD ST. MARY'S
1307 Holmes (816) 842-0875
www.stmaryskcmo.org
Masses: Sun 8 Low, 10 Sol; Noon: Daily, Sat 11

BILLINGS, MT

ST. LUKE'S
119 N. 33rd St. (406) 252-7186
HC Sat 5, Sun 8 & 10:15, Wed 12

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1 mile off Strip (702) 735-7655
H Eu Daily (ex Sat) christissavior@ivcm.com

CAPE MAY, NJ

CHURCH OF THE ADVENT (609) 884-3065
Franklin & Washington Sts.
The Rev. Dr. James A. Fisher, r
Sun Eu 8 & 10:30, Thursday 12

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq. (973) 529-6178
www.gracechurchinnewark.org
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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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ST. THOMAS A' BECKET
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The Rev. Robert J. Tally, r
Sun H Eu 10

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www.episcopalcnc.org
Sun H Eu 8, 10:30; Wed H Eu 5:30

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3 Angle St.
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

NAGS HEAD, NC

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4212 S. Virginia Dare Trail (252) 441-5382
www.standrewbythesea.org
Sun H Eu 8, 10:30 Wed H Eu & Healing 10

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www.stpetersbythesea.com
The Rev. Russell G. Ruffino, r
Sun. H Eu 8, 10, Thurs Noon

PROVIDENCE, RI

S. STEPHEN'S 114 George St. (401) 421-6702
www.sstephens.org
The Rev. John D. Alexander, r
Sun Mass 8, 10 (Sol), 5:30, Daily as posted

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. (843) 722-2024
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c
Sun Mass 8 (Low) 10:30 (Solemn High)

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
81 Baskerville Dr. www.hcfm.us
The Rev. Tommy H. Tipton, r; the Rev. Dr. Michael G. Cole, asst.
Sun 8:30, 10:45 Thurs 10:30 H Eu w/healing

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stjosephofarimatea.org
Mass Sun 8 & 10

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The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
The Rev. Frank E. Fuller, asst www.cotgs.org
The Rev. Ben Nelson, asst
Sun 8, 10:15 & 6

DALLAS, TX

INCARNATION (214) 521-5101
3968 McKinney Ave.
The Rev. Larry P. Smith r; the Rev. Frederick C. Philpott v;
the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 7. M/W/Th H Eu 12 noon.
Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8,
8:15 H Eu, Reconciliation of Penitents 9-10.

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The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick;
the Rev. Ed Gomez
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10; Sat Vigil 6

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r; the Rev. Mike Marsh, asst. r; the Rev. Betty Gaston, d
Sun Eu 8, 9, 11 Wed. 5:15 Thurs Eu/Healing 10

SAN ANTONIO, TX

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Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

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ST. JOHN'S 275 East Main (276) 228-2562
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Sun 8 & 10, Wed 12:10

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Harmon, d
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ASCENSION 10612 N. California Ave (715) 634-3283
hecusa@cheqnet.net
The Rev. Bruce N. Gardner, r
Sun Eu 8 (Said) 10:15 (Sung)

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Sun Masses 8, 10 (Sung). Daily as posted.

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M & W 5:30

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ST. MICHAEL AND ALL ANGELS
(Marriot Hotel) 52 (998) 883-1143
The Rev. Kimberley Fleitz, v revkim@prodigy.net.mx
The Rev. Ann McLemore, v mclemore@cancun.com.mx
Sun 10

SAN MIGUEL DE ALLENDE 37700 GTO, MEXICO

ST. PAUL'S Calle del Cardo 6
Near the Instituto Allende
Mailing address: Apartado 640
Telephones: office (415) 20387; rectory (415) 20328
The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk,
d ass't; the Rev. Dean Underwood, r-em;
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30. Spanish H Eu
Sat noon

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HOPE CHURCH K and Inyo Streets (909) 989-3317
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Good to the last page . . .



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