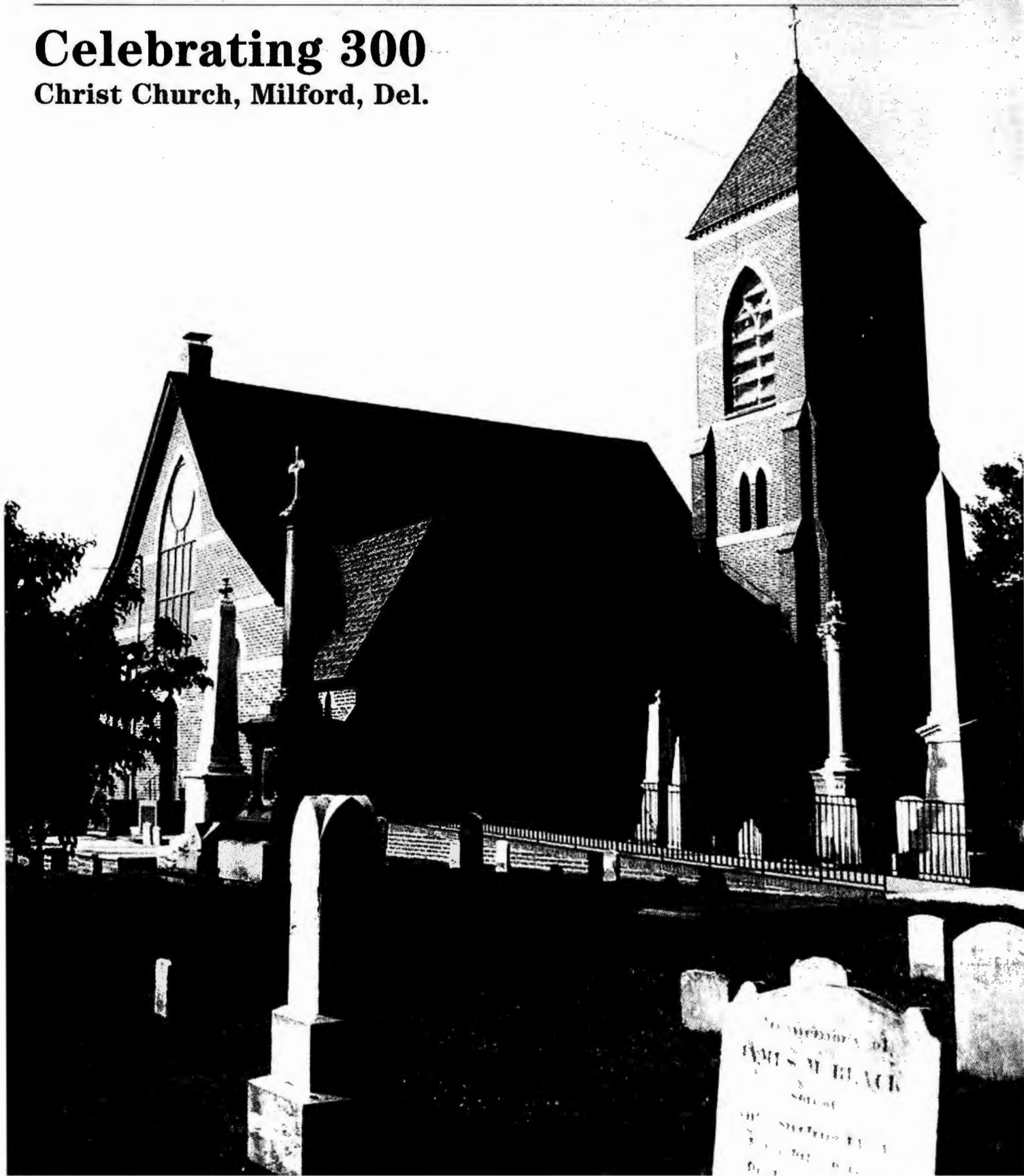


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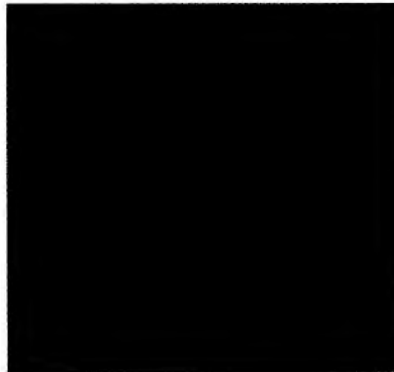
Number 2

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

Christ Church, Milford, Del., which celebrated its 300th anniversary at a solemn Evensong June 6, was the second church in the state founded by the Society for the Propagation of the Gospel.

Richard Vicari photo

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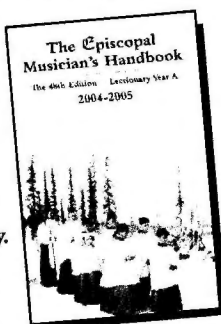
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SUNDAY'S READINGS

American Samaritans

'But a Samaritan while traveling came near him'

(Luke 10:33)

The Sixth Sunday after Pentecost (Proper 10C), July 11, 2004

Deut. 30:9-14; Psalm 25 or 25:3-9; Col. 1:1-14; Luke 10:25-37

Being called a good Samaritan is a compliment. Of course, we realize that it is a left-handed compliment. Remember, the good Samaritan must be associated with a prior stigma, a stigma that says this person is from the dregs of life, has no charity, is best overlooked, and would never contribute anything worthwhile to society. Then, when the good deed is done, that person gains the title of good Samaritan.

Each year that this parable arises, the preacher is challenged to find the suitable person or group for the Good Samaritan Award. This year an apt group could be us — Americans!

From certain corners of the globe, after all, we do bear an unpleasant stigma. Consider the Arab world's perspective. We are invaders, and we occupy no high moral ground. Remember Abu Ghraib. And they know who is Israel's greatest supporter.

Or consider the Europeans and the prevailing attitude toward our exporting genetically altered foods, or the Hindus and our movies with "adult sexual content," or the people of drought-stricken Malawi and our dietary pet foods.

True, we may think these stigmata are undeserved and our motives altruistic. We may well think our qualifica-

tion unfairly given, but then, the Samaritans may well not have deserved their stigma.

Of course there is a good side to this. Those whom St. Paul would call "the saints in the United States" (Col. 1:1) have the opportunity to catch the attention of the watching world with extreme actions of kindness which earn us the title of good Samaritans.

We are magnanimous when it comes to supplying resources of goods and expertise. What other things or attitudes could bring surprises and praise from those outside the U.S. — behavior that would gain us the label of good Samaritan?

Today's psalm indicates a class of attitudes we should note. Some of these would be: a willingness to be taught by non-Westerners; accepting leadership by believers of other lands; humility about our resources and our spiritual poverty; an easy acknowledgement of our sins, shortcomings and needs.

Actions of generosity arising from these attitudes would earn us the title of good Samaritan and also the imitation of the church in Colossae. Its members were known for their love for the saints, knowledge of God's will, lives worthy of the Lord, and fruit in all the world (Col. 1:10-14). Oh, for such a reputation!

Look It Up

Read through Colossians — it's only four short chapters. What were some of extraordinary marks of that church?

Think About It

What are some unexpected but appreciated things you can do with your Muslim and/or Arab neighbors?

Next Sunday

The Seventh Sunday after Pentecost (Proper 11C), July 18, 2004

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

Suffering and Healing

FOUND THROUGH LOSS: Healing Stories from Scripture and Everyday Sacredness (includes 2 CDs). By **Nancy Reeves**. Northstone Publishing, Kelowna, BC, Canada. Pp. 159. \$19.95. ISBN 1-896-836-49-6.

Healing Stories is a revealing title for this book of journeys through grief. Commuters and travelers can "read" the book via the CDs and later use the reflection questions to deepen their understanding. Reeves is a skilled grief counselor and

offers insights from scripture along with her ability to be a companion for those in the grieving process.

WIPE THE TEARS: 30 Children's Sermons on Death. By **Phyllis Vos Wezeman, Anna L. Liechty, Kenneth R. Wezeman**. The New Brown Bag, The Pilgrim Press. Pp. 91. \$10. ISBN 0-8298-1520-1.

Liechty and the Wezemans have crafted a book to discuss a difficult subject with children. In 30 different lessons they provide instructions on varieties of deaths children can experience. Beginning with an object and a scripture passage, these simple teachings develop themes such as suicide, death of a parent, murder, death of a pet, and others as well as related issues of cremation, cemeteries, and funeral services.

THE DEATH OF A CHILD: Reflections for Grieving Parents. By **Elaine E. Stillwell**. ACTA Publications. Pp. 159. \$9.95. ISBN 0-87946-260-4.

Based on her own journey through the death of her own children, Elaine Stillwell describes how she lived through this experience. Her faith in the resurrection and eventual reunion with her children is the underlying theme of coping with these tragedies. The book offers ideas and help for the daily life of mourning for those who suffer what I believe to be the most unthinkable experience.

INTO THE ABYSS OF SUFFERING: A Catholic View. By **Kenneth R. Overberg, S.J.** St. Anthony Messenger Press. Pp. 130. \$9.95. ISBN 0-86716-522-7.

Overberg offers a view of suffering in the sense of revealing the varieties of

meanings given to suffering throughout history and faith traditions. For those not fully satisfied or questioning atonement for sins as the only approach to understanding Jesus' death on the cross and if there is any meaning to suffering in the world, this book is a helpful exploration. Each chapter concludes with questions for reflection, prayer and discussion, making it useful for study groups.

BROKEN BREAD AND BROKEN BODIES: The Lord's Supper and World Hunger. By **Joseph Grassi**. Orbis Books. Pp. 109. \$15. ISBN 1-57075-530-2.

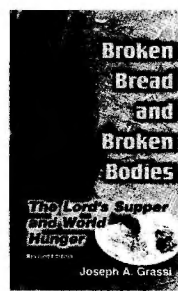
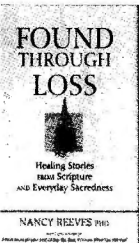
A revision of Grassi's book first published in 1985, it draws the connection between the Eucharist and the world to energize Christians into action to end hunger and poverty and oppression. His exegesis of the gospels supports a Christianity that changes the world here and now. This is a book for

those who dream of a church that does more than congregate to feel good. It challenges Christians to become a community ministering to a hungry world.

SEARCHING FOR GOD IN GODFORSAKEN TIMES AND PLACES: Reflections on the Holocaust, Racism and Death. By **Hubert G. Locke**. Eerdmans. Pp.109. \$18. ISBN 0-8028-6084-2.

Hubert Locke, professor emeritus at the University of Washington and pastor, asks how one can have faith in a world of holocaust and racism. Seeking a third way between believing that human life is all there is and a seemingly mysteriously cruel God, the author explores the continuing questions of why is there such evil in the world. For those who find doubt as the door to faith, Prof. Locke speaks eloquently.

(The Rev.) Ann Fontaine Lander, Wyo.



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Cindy Blanchard/Richmond Times-Dispatch photo

The Rev. Phillip Glick, rector of St. David's, Richmond, Va., hugs Sarah and Alexandra Gilbert in celebration of his recent return to the United States. In January 2003 Fr. Glick was deployed as chaplain to a military helicopter battalion based at Bagram Air Base north of Kabul in Afghanistan.

Lambeth Commission Hears Divergent Reports on U.S. Church's Health

Internal stresses and contradictory testimony from American church leaders marked the second plenary session of the Lambeth Commission which met at the Kanuga Conference Center in Hendersonville, N.C., June 13-18. The meeting included personal testimony by a delegation from the Episcopal Church Center and others from the Network of Anglican Communion Dioceses and Parishes, each of whom offered dramatically different accounts of the health, vitality and tolerance found within the Episcopal Church.

The meeting also included reports of unrest and factionalism among the commission members. Though disagreeing as to the proper ends, both conservative and liberal members object to a perceived pursuit by the commission of "enlightened expediency" at the expense of truth. Grumbling has also been heard about the commission's staff, with questions raised about the propriety of Canon Gregory Cameron's address to the Canadian General Synod on behalf of the commission [TLC, June 20].

The plenary opened June 13 in an atmosphere of conviviality, but opposing opinions soon surfaced. The Most Rev. Drexel Gomez, Archbishop of the West Indies and commission member, submitted a paper in which he questioned the validity of Bishop V. Gene Robinson's orders, arguing that a "defect of intention" made his consecration invalid, while the Most Rev. Njongonkulu Ndungane, Archbishop of Southern Africa (not a member of the commission), urged respect and restraint for provincial autonomy.

After two days of review and internal presentations, the commission received testimony from the Rt. Rev. Robert Duncan, Bishop of Pittsburgh and moderator of the network; the Rev. Canon Martyn Minns, rector of

(Continued on next page)

Orthodox Alliance Formed

The Anglican Communion Network and five other organizations — all in various degrees of impaired communion with the Episcopal Church — have informed the Archbishop of Canterbury of their intention to "make common cause for "a united, missionary and orthodox Anglicanism in North America" under the leadership of the Rt. Rev. Robert Duncan, Bishop of Pittsburgh and network moderator.

In addition to the network, the other groups are: the American Anglican Council, an advocacy group of the Episcopal Church; the Anglican Mission in America (AMiA), a missionary endeavor of the Anglican Provinces of Rwanda and Southeast Asia that is not in communion with the Archbishop of Canterbury; the Anglican Province in America, a denomination which split from the Episcopal Church in the 1970s over the ordination of women to the priesthood; Forward in Faith North America, an Episcopal Church advocacy group opposed to the ordination of women, and the Reformed Episcopal Church, which split from

the Episcopal Church shortly after the Civil War over liturgical and ecumenical differences.

The June 11 announcement was prompted partially in response to puzzlement from Anglican primates over the existence of so many splinter Anglican groups within the United States, according to the Rt. Rev. Jack Iker, Bishop of Fort Worth and a member of FIFNA. "The declaration of common cause is in part a signal to the primates to say that the orthodox groups in North America are willing to work together," he said.

The groups have not always enjoyed cordial relations among themselves. The Diocese of South Carolina and the AMiA, for example, are currently embroiled in a lawsuit over who owns title to the deed of All Saints' Church, Pawleys Island.

The Rt. Rev. Edward Salmon, Jr., Bishop of South Carolina and a member of the network, said the formation of the alliance has brought about no immediate change in that situation.

Suzanne Gill

(Commission - from previous page)

Truro Church, Fairfax, Va.; Michael Howell, a lay deputy to General Convention last summer; Diane Knippers, president of the Washington, D.C.-based Institute on Religion and Democracy; and A. Hugo Blankingship, legal advisor to the American Anglican Council. Initial accounts indicate that while the network proffered no new arguments, a variety of solutions were put forward that might address what was described as an unraveling situation within Episcopal Church.



Canon Minns

Canon Minns told his congregation on June 18 "the commission really listened to our talks and afterward asked tough and penetrating questions. It also seemed evident," he added, that the commission "supported our contention that this is not business as usual and that some kind of discipline and structural relief is necessary."

The two groups lunched with the commission on June 15, but did not attend each other's presentations. The commission met in the afternoon with Presiding Bishop Frank T. Griswold; the Very Rev. George Werner, president of the House of Deputies; the Rt. Rev. Arthur Williams, acting director of Ethnic Congregational Development at the Episcopal Church Center; the Rt. Rev. Charles Jenkins, Bishop of

Louisiana, and David Booth Beers, the Presiding Bishop's chancellor.

The delegation from the Episcopal Church Center offered a less structured presentation than the network with the Presiding Bishop addressing the commission without a prepared text. Writing to his diocese before the meeting, Bishop Jenkins said, "I've not been told what I ought to say or how I should structure my testimony. I am free to describe the situation in our church as I perceive it."

Upon his return to New York, Bishop Griswold issued a statement summarizing his case. "We sought to make clear," he wrote, "that the overwhelming reality of the Episcopal Church is the diverse center in which differing views are held in tension because of our common desire to live together in the communion of the Holy Spirit, and to manifest Christ's reconciling love to our divided and broken world."

Bishop Duncan wrote he also "left encouraged and thankful," but noted that "Archbishop Eames made it clear to us that the principal issue the Commission was assigned to address was how the Anglican Communion could re-shape its life in light of a province (ECUSA) that has rejected the clear counsel and stated teaching of the Communion."

The commission will hold one more plenary session before submitting its report to Archbishop of Canterbury Rowan Williams in early October.

The medical condition of the Rt. Rev. **Terence Kelshaw**, Bishop of the Rio Grande, has improved considerably, and at press time he was expected to be released from a Canadian hospital in late June. Bishop Kelshaw was returning to the United States from Turkey when he suffered severe respiratory distress symptoms from what was later diagnosed as double pneumonia [TLC, June 27]. His flight made an unscheduled landing in Newfoundland so that he could be airlifted to a nearby hospital.



Rosenthal/Anglican World photo

Archbishop Williams (right) greets the Rt. Rev. Andrew Smith, Bishop of Connecticut, and his wife, Kate, at the fund-raising dinner.

Give Religious Leaders More Voice, Archbishop Says in UN Speech

Arguments — including recent ones over Iraq, Bosnia and Rwanda — have weakened the United Nations, according to the Most Rev. Rowan Williams, Archbishop of Canterbury, who in a fund-raising speech in Greenwich, Conn., on June 18, described the organization as indispensable and proposed giving religious leaders and non-governmental agencies more opportunity to be heard as one way the U.N. could recover some of its lost moral authority.

Archbishop Williams made a brief visit to the United States as the featured speaker at a \$1,500-per-person fund raiser on behalf of the Office of the Anglican Observer at the United Nations. In his after-dinner speech, Archbishop Williams asserted that the types of challenges facing the U.N. today are not that different from the ones it faced at its inception in 1945. Economic globalization has made those challenges more diffuse, however. U.N. reform, Archbishop Williams said, has often focused on enlargement of the Security Council, but an increase in the visibility and responsibility of NGOs (non-governmental organizations) and CSOs (civil society organizations) might be an alternative means of securing effective change.

"It will be very plain that I am not

(Continued on next page)

BRIEFLY...

The Most Rev. **Edward Scott**, primate of the Anglican Church of Canada from 1971 to 1986, was killed in a car accident June 21 near Parry Sound, Ontario. Archbishop Scott was a passenger in a car driven by his close friend Sonja Bird when the vehicle left the highway, rolled over and landed upside down in a metal culvert. Ms. Bird was transported to the hospital with serious injuries.

Dean's Firing Highlights Concerns About Bishop Walker

Amid allegations of racism and incompetence, the abrupt dismissal of the Very Rev. James J. Cardone as dean of the Cathedral of the Incarnation in Garden City, N.Y., has left a number of cathedral members stunned by the insensitivity of the timing and led to renewed concerns about the health of the Rt. Rev. Orris G. Walker, Jr., Bishop of Long Island.

In a June 11 letter addressed to

clergy and lay leaders, Bishop Walker wrote that his deteriorating relationship with Dean Cardone was his motivation. "This is not a decision that I have taken lightly," he wrote. "It became obvious that we had developed a lack of mutual confidence to the point where I concluded that an attempt at reconciliation was not possible."

The New York Times reports that

the two men were particularly at odds over budget cuts that Dean Cardone implemented at the cathedral over the objections of Bishop Walker. The bishop, who is African American, took particular issue with the decision by Dean Cardone, who is white, to lay off an African American church sexton and a Latino grounds crew member.

Dean Cardone, whose 22-year-old son died one month before the June 10 announcement while serving on a Navy frigate stationed in Japan, told the *Times* that a \$200,000 budget deficit out of a \$1 million budget, not racism, was the reason for the budget cuts, which also reduced other employees' hours and eliminated a vacant position for a second priest. He also said a recent effort to restore the cathedral had been made much more difficult because of donors' reservations about Bishop Walker.

"People have been very specific that as long as Bishop Walker was in charge of the diocese they won't give a penny," he told the *Times*. "Overall there is an extraordinary depth of dislike and distrust for him."

Since Dean Cardone was appointed about five years ago, he is credited with revitalizing cathedral programming, bringing stability to cathedral finances, and taking the lead in a \$3 million fund-raising campaign to restore the 119-year-old building, a national historic landmark which had fallen into a state of serious disrepair.

Dean Cardone said firing him so soon after his son's death was callous, something "even the worst of business executive would have enough depth of human understanding and sensitivity not to do." He, his wife and surviving son will remain at the deanery, he said, until Bishop Walker puts the terms of his dismissal in writing.

The surprise announcement has also reignited concerns about Bishop Walker's health, according to the *Times*. Bishop Walker has publicly acknowledged that he has a problem with alcohol and has undergone residential treatment and other programs.

National Church Pledges Exceed Expectations

Diocesan pledge payments to the national church during the first quarter were "slightly slower" than the previous year, but an updated financial report presented to Executive Council during its June meeting in Burlington, Vt., suggests that annual revenue may be as much as 1.4 percent greater than initially expected.

In February council approved a budget that anticipates a \$27.5 million contribution from dioceses for 2004 which at the time was based on signed pledge commitments equaling \$16 million from 51 dioceses and verbal commitments totaling \$8.1 million from an additional 33 dioceses (diocesan pledges account for 61 percent of annual revenue). Treasurer and chief financial officer N. Kurt Barnes informed council that the Episcopal

Church Center now has signed pledge commitments equaling \$23.6 million from 82 dioceses and verbal commitments totaling \$4.2 million from an additional 22 of the Church's 109 dioceses. This represents an estimated increase of \$384,000 over the amount previously approved by council, but is still below the \$30.2 million diocesan assessment amount approved in 2003.

Mr. Barnes said that \$1.2 million of the 2003 budget remains uncollected and it is estimated only one quarter of that amount will be collected this year.

With a number of dioceses experiencing significant declines in revenue, some of those pledge commitments for this year may become problematic, and it is unknown whether the rate of collection will exceed the 97 percent rate last year.

(Archbishop - from previous page) trying (and am not competent) to draft in detail a new structure for global security and global justice," he said. "But I am attempting to draw attention to some striking convergences among recent writers in thinking about security and global justice. If there is one theme that emerges with absolute clarity in the thinkers I have been mentioning, it is the importance of 'global civil society,' the voluntary and transnational 'trusteeship' of moral accountability beyond the often chaotic and transient interests of national governments."

Archbishop Williams did not suggest that these non-governmental,

humanitarian agencies be given either vote or veto power. Instead he suggested a stated right to comment on proposals or to be heard in sessions. Faith communities should have an important role as well, he added.

"Every religious tradition concentrates upon what is good for human beings as such, not upon what is good exclusively for a nation state or even an empire," he said. "We all know how this has been distorted by self-interest in the past, but we know equally how religious traditions renew themselves self-critically, so that they become agents of constructive critique in their social and national settings."

(The Rev.) Bonnie Shullenberger

When Grieving People HURT

"I will not leave you comfortless: I will come to you"

(John 14:18)

By Peggy Eastman

The recent deaths of Americans in Afghanistan and Iraq, searing memories of those who died on Sept. 11, 2001, and edgy warnings about more terrorist attacks on the United States have refocused our attention on grief, that dark thief of what we hold most dear.

After the eulogies and the prayers of the memorial service, after the folded flag has been presented, after the handfuls of earth and the flowers have been thrown into the open grave, the raw pain of invasive grief asserts its hold on survivors.

After the urgency of making funeral arrangements has ended, after the initial outpouring of casseroles and cards has dwindled, the mourner is faced with the challenge of getting up every day and surviving. That is when the church is most needed, for it can help in the long journey of becoming whole again after loss. That is when the church can offer clergy and parishioner calls and bereavement support groups that become a mourner's lifeline to hope.

When my husband, Jim, was killed in a plane crash in 1985, I had had no preparation beyond my lifelong membership in the Episcopal Church. Like many oth-

ers who are bereaved, it was to the church that I turned for help.

The cause of Jim's death was listed as "blunt trauma to the head." What the certificate said nothing about was "blunt trauma to the heart." That is what survivors of loss feel. There are many people who have experienced blunt trauma to the heart. Are our churches doing enough for them?

It is hard to discern God's hand in the premature snuffing out of productive lives. The Church can't answer "why" questions, just as God did not answer Job's questions when that good, beleaguered man cried out to him for succor. But what the Church can do is offer hope — the promise that Christ will defeat the darkness of intruder grief, even when the mourner's heart is pounded by the blunt trauma of death. The Church shines the light of Jesus into what can seem to the griever like terminal darkness.

When grief took over my life, a part of me withdrew from what was going on around me. That is when the Church reached out. The Rev. Henry "Hank" Harris, then a new assistant rector at my church, All Saints' in Chevy Chase, Md., seemed to take on some of my pain.

In the midst of the din that attends a violent, sud-

den death — the incessant “brrring” of the doorbell, the constantly ringing phone, the murmuring voices, the sound of feet moving from room to room — Hank’s presence transcended the grim travesty of events. He, as Christ’s representative, was able to connect with an eternal and sacred space untouched by outward trauma. It was a space made holy by One who, in the words of Isaiah, “hath borne our grief, and carried our sorrows.”

At All Saints’ during that fall of 1985, an improbable new family formed: a bereavement support group started by the Rev. Darlene Tittle, then an associate rector.

Stricken grief-walkers who had lost spouses, siblings, parents, a fiancée, an infant, drew together. Many initially were hesitant to participate; they felt they could not bare themselves,

mourners no matter how long the timetable takes. We learned that grief does not last forever, and that healing does take place in God’s own time. We learned how to eat together like normal people during potluck suppers, and that it was possible to laugh again. We learned that it was possible to be without being sad. We learned that hearts can recover from blunt trauma.

One evening during our regular support-group meeting the Rev. Henry Stuart Irvin, then rector at All Saints’, asked the bereavement group to do him a favor. Would we, he asked, make a gift of our pain by writing a booklet that he and other clergy could share with the newly bereaved? Hesitantly, the group agreed.

It was a combined effort that took many drafts and required hours of work, but *For They Shall Be Comforted* was published by All Saints’ Church in 1989. It was subtitled “A Guide for Those Who Mourn a Loved One’s Death and for Friends Who Want to Help.” The booklet was subsequently published by Forward Movement Publications in Cincinnati, Ohio, then our bereavement group revised and updated it. It came out in a new, expanded edition by Forward Movement in 1999.

Loss is universal. It touches all lives. The church is the place to take the pain and sorrow of loss. The church is the logical place for an ongoing bereavement support group for those who need it. This group may lie fallow for a while, but then it can be reactivated as the newly bereaved become known to clergy. That is exactly what the Rev. Carol Spigner did as an associate rector at All Saints’.

As believing Christians, we can offer mourners a sanctuary where their pain, tears and, yes, rage will be met with the message of unconditional Christian love. Platitudes such as “It was God’s will” or “Your loved

one is in a better place” do not comfort someone who is raw with grief. Mourners need to be reminded that Christ wept when Lazarus died, and that tears are normal. Grievors need to help others as well as themselves express their sorrow and their anger in a Christian support group.

Church communities can do more when the funeral or memorial service is over and the flower petals have withered. That is when their helping role becomes a lifeline. Those who have died have entered into eternal life. But left behind are survivors whose grief journey is just beginning. □

Peggy Eastman is a member of All Saints’ Church, Chevy Chase, Md., and the author of Godly Glimpses: Discoveries of the Love That Heals.

**Those who have died
have entered into
eternal life.**

**But left behind
are survivors
whose grief journey
is just beginning.**

could not show their pain to others, could not become even more raw and vulnerable than they already were.

But what this new little family learned is that for the Christian, grief should and must be shared. For it is when Christ’s hurting people share pain that they find strength in each other. Jesus wept publicly when his friend Lazarus died. Why should we be any different in expressing our grief? When people in our group cried but could not pray, others prayed for them.

With the guidance of parishioner and social worker Judith Ford Bankson, who donated eight weeks of her time to get us started, this group, the uninitiated, learned about the stages of grief. The group learned that the grief of each mourner has its own timetable, and that God will walk with

Going Out in Style

A London newspaper, *The Daily Telegraph*, has gained an unusual reputation of having outstanding obituaries — so outstanding, in fact, that a book containing the best of clergy obits has been published. Titled *Priests and Prelates: Clerical Obituaries*, it is compiled by Trevor Beeson, former dean of Winchester, who has written many of the death notices, and published by Continuum. Calling the clergy “a strange bunch,” he presents obits from the past 15 years. I found many of them highly entertaining (most are from the C of E), and a few excerpts are worth sharing:

The Rev. Michael Bland — “He was tried on four charges of neglecting his duties: by leaving church before Divine Service ended; refusing to baptize a baby; preventing a parishioner from entering the church to declare publicly his dissent to the marriage of his son at the time the banns were published; and repelling another parishioner from Holy Communion without lawful cause.”

The Rev. John Milburn — “... was a leader in that exotic fringe of the Church of England which in belief and practice is often more Catholic than the Pope and makes the ethos of latter-day Roman Catholicism seem distinctly Protestant.”

The Rev. Canon Bill Sargent — “... who has died aged 62, had a fine brain, was a superb preacher and with his broad vision would have made an exciting cathedral dean; but his Left-wing political views, allied to a disdain for the Establishment, made him suspect among those with preferment at their disposal.”

The Rev. Canon David Rutter — “One of his shortest and most memorable sermons at Lincoln (Cathedral) was preached at Matins on the day when, somewhat later than in most places, the ‘Series 2’ Communion Service was introduced. He said simply ‘Dean Dunlop, the man of taste, rejected this service. Dean Peck, the man of prayer, rejected this service. It has remained for the present dean to introduce it. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.’”

The Rt. Rev. Merwyn Stockwood — “Some indication of Stockwood’s character may be

gained from a story he told of being rebuked as a little boy at All Saints’ by a ‘ferocious-looking man called a sacristan’ for failing to remove his cap. Fifty years later he returned to the church as a bishop declaring triumphantly that ‘that little boy is now standing in this pulpit, and today he is allowed to wear a hat in church.’”

The Rev. Canon Brian Matthews — “He lived simply — spartanly in the eyes of his neighbours — but his capacity for drinking whisky enabled him to mix easily with the varied, sometimes exotic, personalities who formed his congregation ...”

The Rt. Rev. Douglas Feaver — “Eric Abbott, a notably wise and generous Dean of Westminster, described Feaver as ‘the rudest man in the Church of England.’ There was ample evidence to support this verdict.”

The Rt. Rev. Howell Witt — “The bishop not only learned to fly an aeroplane; he became expert in such arts as sheep-dipping, catching crayfish and rounding up wild goats.”

The Rev. Donald Patemen — “... who has died aged 83, was perhaps the most ‘politically incorrect’ clergyman in the Church of England.”

My favorite obituary was for the Rev. Canon Brian Brindley, who “was a flamboyant Anglo-Catholic canon whose extravagant tastes would have been more easily accommodated in Renaissance Rome than in the postwar Church of England.

“He wore his grey curly hair in a style resembling a periwig and dressed in lavish Roman monsignor-

al attire, including buckled shoes with four-inch heels, which he had painted red.” The obit describes Church of the Holy Trinity, Reading, where he was the incumbent: “Fogeyish young men from all over the country made pilgrimages there to peer through the incense at what were arguably the ‘highest’ ceremonies in Anglican history.

“He died surrounded by a dozen of his closest friends, celebrating his 70th birthday at a seven-course dinner at the Athenaeum, he suffered a heart attack between the dressed crab and the boeuf en croute.”

David Kalvelage, executive editor

Did You Know ...

St. Paul’s Church, Kansas City, Kan., founded in 1857, is older than the Diocese of Kansas, the state of Kansas, and the city of Kansas City, Kan.

Quote of the Week

The Rt. Rev. John Chane, Bishop of Washington, on preparations for the funeral of Ronald Reagan: “The planning for this particular service, or for any service would be a state funeral — and all living presidents in the United States will be buried from the National Cathedral ...”



Alignment Makes Sense

For those who believe there is strength in numbers, the alignment of six groups within the Anglican tradition [p. 6] should be a force worthy of attention. The intriguing configuration of the American Anglican Council (AAC), Forward in Faith North America (FIFNA), Reformed Episcopal Church (REC), Anglican Mission in America (AMiA), Anglican Province in America (APA) and the Anglican Communion Network (ACN) may be an attractive alternative for conservative Episcopalians disillusioned by recent developments in the Episcopal Church.

Particularly interesting is the inclusion of three groups that fall outside the Episcopal Church. The Reformed Episcopal Church separated itself from the Anglican fold 125 years ago, and only in recent years has there been significant interaction between the two jurisdictions [TLC, June 6]. The largely charismatic AMiA has been separated from the Episcopal Church for more than two years and claims union with Canterbury through the provinces of South East Asia and Rwanda. And for the APA, a mostly Anglo-Catholic body that would be classified in the "continuing" Anglican fold, it is a significant step to be realigned with Episcopalians. It is estimated that together the six jurisdictions total more than 200,000 persons.

The reason for the amalgamation is obvious. The six groups, while expressing differences in their theology and their worship, are united in their belief that the Episcopal Church departed from the catholic faith and from traditional Anglican and Christian belief in the consecration of a non-celibate homosexual person as Bishop Coadjutor of New Hampshire and in the recognition of same-sex blessings. They, like most Anglicans, are awaiting the report of the theological commission appointed by the Archbishop of Canterbury in hopes that it may produce a recommendation to end the current stalemate within the American Church.

One of the first questions to ask of the new alignment is what will it do. While it may be regarded suspiciously as providing a venue for conservative Episcopalians to leave the Church, that strategy is not its intent. Rather, under the leadership of the ACN and its chairman, the Bishop of Pittsburgh, the alliance has pledged "to make common cause for the gospel of Jesus Christ and common cause for a united, missionary, and orthodox Anglicanism in North America." They intend to cooperate with each other in building unity among previously separated Anglicans, and in some cases to rebuild relationships that have been either deteriorating or non-existent in recent years.

Another question is whether the six jurisdictions are forming a new church. It may look that way to some observers, but that is not the intention of the organizers. The three Episcopal groups involved intend to stay within the fold, and the other three are not at this time pursuing organic unity.

The formation of the new alliance is an encouraging development. Working together with like-minded Christians in a common cause, sharing the beliefs of a majority of the Anglican Communion, and presenting throughout North America an attractive alternative in opposing what amounts to the spirit of the age is at last a hopeful occurrence. We wish its leaders well in their attempt to present an orthodox witness to the gospel.

The configuration of six groups within the Anglican tradition may be an attractive alternative for conservative Episcopalians disillusioned by recent developments.



The Myth of Episcopal Unity

myth | 'mɪθ | *n* [Gk *mythos*] (1830) **1**: a usu. traditional story of ostensibly historical events that serves to unfold part of the world view of a people or explain a practice, belief, or natural phenomenon **2a**: a popular belief or tradition that has grown up around something or someone; esp: one embodying the ideals and institutions of a society or segment of society **b**: an unfounded or false notion **3**: a person or thing having only an imaginary or unverifiable existence

By Jack Estes

Every community maintains a core set of values which bonds it together — ideals which embody its identity. Within this core grouping there often resides one value, or ideal, which stands out above the others, from which the community derives its substance. One that is pre-eminent. Unity is the pre-eminent value of Episcopal ethos. The ideal of unity casts aside all other claims, whether theological, hermeneutical, or practical. Woven deeply into the tapestry of community that the Episcopal Church displays, unity is propagated as sacrosanct, the very reason for our being. The problem, of course, is that unity does not exist. It is a myth. Unity has “only an imaginary or unverifiable existence.”

This myth of unity within the Episcopal Church does indeed have roots that can be traced back to a time when the present ideal was merely descriptive of

a genuine theological and ecclesiastical reality. The Lambeth Quadrilateral of 1886, 1888 (BCP pp. 876-877) boldly juxtaposed and affirmed those four great poles of Christian faith and order found expressed in the historical streams of Anglicanism: evangelical, liberal, catholic, charismatic. The resultant symbiosis gave way to a richness of interaction that allowed for mutual acceptance, respect and influence. Thus a diversity was created in which each part contributed to the health and well being of the whole. From that wholeness, each part in turn was able to receive that which it lacked. Anglicanism dared to call the four poles of Christian faith not only valid, but its own. Together they formed four spokes of the wheel, the circle of unity. That was then, this is now.

The historical bonds that produced a healthy unity in the Episcopal Church have dissolved. They were gone a long time before the 74th General Convention. The four great chords of Christian-

ity bound together in Anglicanism were able to bond because each maintained expression within the boundaries of the historic faith and order of the Church. Indeed, one could argue that each in turn provided the boundary for the others, the bounds that prevented a departure from genuine Christian faith. But along the road of history the liberal spoke has willfully broken off and begun to pound on the others. The wheel has disintegrated. The boundaries are violated. A practicing homosexual person is ordained a bishop in defiance of a worldwide ecumenical outcry, in disdain of two millennia of church wisdom, and in adoption of an agenda being pushed forward by a small percentage of the surrounding culture.

The recent turn of events is not surprising to those whose eyes and ears have been open for the past few decades. Throughout this last chapter in the life of the Episcopal Church, a chasm has opened in our midst — a

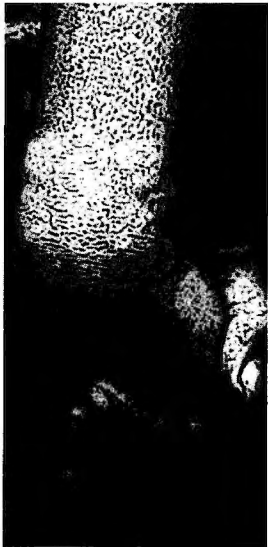
READER'S VIEWPOINT

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

chasm in which two distinctively different religious expressions have developed: revisionist and orthodox. The facade of unity was maintained through the retention of a common form of worship, in the Book of Common Prayer. Yet, although the surface may have provided a reflection that appeared unified and consistent, underneath powerful currents were moving in opposite directions — currents that were driven by radical differences in theology, doctrine and practice.

The surface calm was shattered by the ordination of V. Gene Robinson. This action is arguably the most divisive act ever taken by the Episcopal Church. Several provinces of the Anglican Communion have declared broken, or impaired, communion with the Episcopal Church. Ecumenical relations have been suspended with the Roman Catholics and Russian Orthodox, and others. Dioceses and parishes struggle to maintain their equilibrium. It is, therefore, ironic that in the face of such disintegration, in the midst of such a violation of boundaries, that we hear the clarion call for unity from those who by their theology and

practice have in fact ripped unity to shreds. Perhaps they naively still cling to the myth. Perhaps they shrewdly seek to use the myth to assuage the opposition. In any case, the myth of unity is spread like a net beneath the feet of those who stand against their actions.



Unity! Dialogue! These cries are trump cards, thrown down by those who care nothing about the unity of the Episcopal Church and who desire to bind up the voices of orthodoxy into a never-ending conversation until weariness and frustration bring silence. The much-touted "dialogue," or "conversation" is in

reality simply a placebo given to placate those who oppose the revisionist agenda. There is no intention of adjusting, or turning back, from the course of action already set. "Dialogue" is intended to bind up resistance in desultory "conversation" until the will to resist is exhausted.

Indeed, unity no longer exists in the Episcopal Church. It has not existed for a long time. Unity is a myth. The motivations of those who seek to perpetuate this myth are at best misguided, and at worst seriously suspect. We are radically divided in the very foundations of our beliefs, and it is unlikely that either side of the chasm will alter its position. The Episcopal Church once embraced a strength and beauty of Christian faith and order within the boundaries of Anglicanism. Until those boundaries are restored, unity is lost. □

The Rev. Jack Estes is the rector of St. Luke's Church, Bakersfield, Calif.

LETTERS TO THE EDITOR

Learn from History

Fr. Semon's prognostications [TLC, June 13] make for interesting reading but serve as a projection of his issues and desire to bash "liberals." A quick look at history might show something else about "views of truth."

His first and second issues, the denial of the divinity of Jesus and doubt about resurrection, were sounded quite early in the American experience with the formation of the Unitarians. Did they spring from liberal loins? No, they descended from Puritans.

Likewise, among the most liberal churches of the present day is the United Church of Christ. One of its constituent churches was the Congregationalists, who also descended from Puritans.

Puritans had already lost the battle over the authority of scripture within the Elizabethan settlement, where it was constrained to things necessary for salvation. Fr. Semon is correct in noticing that the same interpretive methods used to sanction divorce and remarriage after divorce are being applied to the marginal passages on homosexuality. That is the Anglican way.

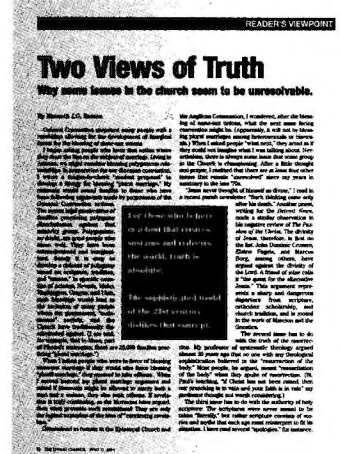
The historical fact is that the Puritans and other so-called scripture-based churches with their claim of a singular "truth" are responsible for the splintering of the Church into thousands of denominations, all claiming to follow scripture as their sole authority while disagreeing with all the other splinters. Rather than one united view of truth, they created the scandal of multitudes and the discrediting of scripture.

During this period the Anglican and Episcopal churches waddled along, not splitting, but maintaining unity despite the diversity (dare we call it pluriformity of truth?) of theological and piety positions taken within the Church. Perhaps Fr. Semon and the other Neo-Puritans in the church today might like to learn from history before they attempt to predict the future.

*(The Rev.) Michael Russell
All Souls' Church
San Diego, Calif.*

The Rev. Kenneth J.G. Semon, writing in part against homosexual marriage and the ordination of homosexual clergy, says he does not see how compromise is possible on these issues or any other issue involving a clear scriptural command.

He also claims a failure to understand why those who hold more "progressive opinions want to be called members of the Episcopal Church or even Christian." He says he likes to



goad "progressives" by asking them to imagine a future in which Episcopalians will perhaps want to allow and bless "plural marriage" — e.g., polygamy, bisexuals getting to marry one of each gender, etc. — but fails to consider a much more common kind of case upon which his critics might enjoy goading him — divorce and divorced clergy.

If I recall correctly, both scripture and catholic tradition (both Roman and Anglican) have expressed severe criticism of divorce. For example, the new Roman Catholic Bishop of Phoenix has expressed grave reservations about the legitimacy of divorced people receiving communion. It would greatly enrich Fr. Semon's analysis if he would address this issue and tell us if, in his view, scriptural and traditional condemnations of divorce are to be interpreted more flexibly (more "progressively"?) than those against homosexuality.

I am confident that this is an issue to which Fr. Semon has given thought. TLC should invite him to address this issue and to share any personal or pastoral experiences that he may have had with it.

*Jeffrie G. Murphy
Arizona State University
Tempe, Ariz.*

Kenneth Semon wrote in a parenthetical part of his piece, "Two Views of Truth," "I believe that the only alternative to believing in an absolute truth isn't pluriform truths, but rather, nihilism, but that is a longer argument." What a shame, because the rest of his article is stuff I already know (and with which I agree). It's this extra comment of his that I'd really like to hear explained further. Perhaps a longer follow-up piece?

*(The Rev.) Michael Bartolomeo
St. James' Church
St. James, N.Y.*

Fr. Semon's article highlights the fact that at the moment, our Church seems to have no visible or official sexual ethic. Having backed into our current situation by acting before we had a theological basis for our actions,

how do we answer those who ask our position on various types of sexual expression?

*(The Rt. Rev.) William C. Frey
Bishop of Colorado, retired
San Antonio, Texas*

What About Mission?

I must take exception to one thing David Kalvelage wrote — or rather

It is more than unfair to judge the depth of someone's feelings about our troops on snatches of conversation overheard among several women having a social breakfast.

didn't write — in his column [TLC, May 30] when he said, "I would venture that in most of the 7,800 Episcopal churches things are no different than they were in May 2003." The list of parochial activities that follows contains many things, except this one vital thing: external mission.

True enough, maintenance activities are largely proceeding as they always have — which is part of our problem. Our insularity and self-absorption, largely to the exclusion of mission as Christ Jesus and the apostolic witness define it, have played a huge role in bringing us to the point that merely internal "pastoral" considerations — even disordered ones — are the tail wagging the dog.

If we were really the Domestic and Foreign Missionary Society, we would be too busy conducting great commission business to choke ourselves on let's-feel-good-about-ourselves programs and agendas, including but certainly not limited to the gay agenda. If we were truly focused outward, we would first ask

what the "mission environmental impact" would be before doing anything as parishes, dioceses and the Episcopal Church. We've been so practiced in failing to conduct ourselves in this fashion, it was inevitable that we would end up where we are — part of the judgment of God on our disobedience.

*(The Rev.) Nicholas A. Marziani, Jr.
St. Augustine, Fla.*



Unfair Judgment

The Very Rev. Philip C. Linder takes exception to an American woman's hope to buy a pair of black sandals as the nation wages war in Iraq [TLC, June 6].

It seems to me that it is more than unfair, if not impossible, to judge the depth of someone's feelings about our troops, the war, or indeed anything else on snatches of conversation overheard among several women having a social breakfast.

Imagine if Dean Linder had happened along as John the Baptist was speaking about latches and sandals. What great copy that would have made.

Perhaps, in the future, TLC should give such self-righteous musing the boot.

*Sally Richmond
Garden City, N.Y.*

LETTERS TO THE EDITOR

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Appointments

The Rev. Canon **Joy A. Rose** is rector of Emmanuel, 660 S Main St., Harrisonburg, VA 22801.

The Rev. **Janine Tinsely-Roe** is missionary for Native American Ministries for the Episcopal Church, 815 Second Ave., New York, NY 10017.

The Rev. **James N. Wilson II** is rector of St. Andrew's, 1832 James Ave. N, Minneapolis, MN 55411-3164.

The Rev. **L.D. Wood-Hull** is associate at St. John's, 114 20th Ave. SE, Olympia, WA 98501-2999.

The Rev. **Christopher Young** is rector of Christ Church, 1717 8th Ave., Moline, IL 61265.

Ordinations

Priests

East Tennessee — **Mary Lee Bergeron**.

Quincy — **Ronald Drummond**, diocesan youth missionary, 3601 N North St., Peoria, IL 61604-1599; **Andrew Powell**, curate, Grace, 405 Glenmar Ave., Monroe, LA 71201.

Rio Grande — **Willis Frederick Griffin**, Ascension, PO Box 664, Cloudcroft, NM 88317.

West Virginia — **Prentice Clark Dean**, Sister **Julian Hope**, **Briane Keith Turley**.

Deacons

Nebraska — **Richard C. Swenson**.

West Virginia — **Everette Wayne Rollins**, St. John's, 1105 Quarrier St., Charleston, WV 25301.

Resignations

The Rev. **Janet Avcin**, as rector of Christ Church, Lykens, PA.

The Rev. **Dru Ferguson**, as rector of St. Paul's, Dallas, TX.

The Rev. **Susan B. Heath**, as canon for education and theological inquiry at Trinity Cathedral, Columbia, SC.

The Rev. **Philip H. Kasey**, as co-rector of St. Elisabeth's, Glencoe, Ill.

The Rev. **Polly McWilliams Kasey**, as co-rector of St. Elisabeth's, Glencoe, Ill.

The Rev. **Rebecca Ferrell Nickel**, as rector of Trinity, Fort Wayne, IN.

The Rev. **L.D. Wood-Hull**, as vicar of St. Edward's, Silverton, OR.

Deaths

The Rev. **Thomas D. Schwartzburg**, 59, priest of the Diocese of California, died May 10 in Kaiser Permanente Hospital in Oakland, CA, from a heart attack after driving himself to the hospital. Fr. Schwartzburg was the managing editor of *Coast and Ocean* magazine. He resided in Monte Rio, CA.

Born in Shreveport, LA, he was a graduate

of the University of Notre Dame, Harvard and Episcopal Theological Seminary. He was ordained deacon in 1971 and priest in 1972 in the Diocese of Massachusetts, then was called to positions in Barnstable, MA, Gary, IN, and Port Washington, WI. At the time of his death he was assisting at All Saints' Church, San Francisco.

The Rev. **Jacob Boris Berlin**, 80, priest of the Diocese of Georgia, died May 29 in Augusta, GA.

Fr. Berlin was born and raised in New York City. He served in the military during World War II, spending considerable time in France, and was for a time a prisoner of war in Japan. He graduated from Harvard and the University of North Carolina, then worked for the Near East Foundation to improve the health of villagers in Iran. There he was influenced by Anglican missionaries. He returned to the United States in 1955 and was baptized and confirmed in Brunswick, GA. He went on to graduate from Virginia Theological Seminary and was ordained deacon in 1960 and priest in 1961 in the Diocese of Maryland. He was involved in parish ministry in that diocese, serving as vicar of St. Andrew's, Pasadena, 1960-64, and St. Anne's, Damascus, 1964-69. In 1969 he moved to Georgia to become involved in a diocesan-sponsored counseling service. In addition, he served St. Mary's, Augusta, until 1975. Fr. Berlin also pursued additional graduate study and received degrees from the University of South Carolina and Columbia Theological Seminary. He also provided counseling for a time to students at the Medical College of Georgia's School of Nursing. He is survived by his wife, Anne; sons Alexander, Bartlett and Christopher; daughters Letitia and Deborah; six grandchildren and two great-grandchildren.

Corrections, Clarifications

The funds reported missing in the Diocese of Texas [TLC, June 27] are classified as foundation funds rather than endowment funds as reported.

The Rev. Jonnie L. Cassell, author of the Reader's Viewpoint article, "The Comparison is Wrong" [TLC, June 27] was mistakenly identified as male in the biographical note.

Jim Hyatt should have been identified as the photographer in the photo of the honor guard for the crew of the Confederate submarine H.L. Hunley [TLC, May 23].

The subheadline for the article "Small Talk in Vietnam" [TLC, June 13] was erroneous. The author, the Rev. Patrick Gahan, had not previously been in Vietnam.

Next week...

Retirement Issue

CLASSIFIEDS

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.**

Gifts of God, catechumenate by Patricia Swift. Eight-week course considers Old & New Testaments, Episcopal Church, sacraments, prayer book, parish with ministries, life as gifts. For adult confirmation and renewal. 56 pp. paper spiral bound, \$7.00 plus postage. Phone: (954) 942-5887 Fax: (954) 942-5763. Available in English, French, or Spanish.

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FULL-TIME DIRECTOR OF YOUTH/YOUTH MINISTER: Lay or ordained. Vibrant and growing parish in the Diocese of Atlanta seeks staff member to focus on youth ministry, programs, and education. Core group of fifty-plus teens in place with dedicated lay volunteers and a history of having someone full-time to focus on this area of parish life. Write **Rector, Christ Episcopal Church, 582 Walnut Street, Macon, GA 31201** or contact wesley@christchurchmacon.com and visit our website.

FULL-TIME RECTOR: St. Paul's Church, Seattle, WA, an urban, progressive, Anglo-Catholic parish, is looking for a skilled singing liturgist, profound preacher, and energetic leader to help us grow. In the cultural heart of the city, St. Paul's is a welcoming congregation of 200 that offers a rich tradition of prayer, liturgy, and music. Please visit our website, www.stpaulseattle.org, for the parish profile and more. Send resumes and CDO profiles to **St. Paul's Search Committee, 15 Roy Street, Seattle, WA 98109.**

FULL-TIME ASSOCIATE RECTOR: *Church of the Redeemer, Baltimore, MD*

Our resource-sized parish of 3,000 members is searching for a full-time clergy associate to join our established clerical team. We seek a priest who will develop, nurture and instill leadership into our vital teenage youth program that averages over 60 in attendance each Sunday evening. It is critical for our new associate rector to be a strong preacher and teacher to maintain our standards of excellence in this area. Our hope is that the chosen candidate will develop ministries with Gen X and Gen Y, thus adding to an already effective, results-oriented program of over 50 years. The position includes general parish ministries. Church of the Redeemer is financially sound with a budget of \$1.5 million.

Situated on the Chesapeake Bay, Baltimore stands at the crossroads of innovation & history, while home to exceptional culture, 13 colleges, and only minutes away from our nation's capital. Visit us at www.redeemeronline.com or E-mail your resume to the **Rev. Paul Tunkle**, at ptunkle@redeemeronline.com.

FULL-TIME RECTOR: St. Anne's Church is a debt-free pastoral-sized parish located in a high growth area of suburban Fort Worth, Texas. We serve an economically diverse area with an active community outreach and a vibrant Hispanic Ministry. We seek a rector who can help us manage the transition from a pastoral to a program parish. Send inquiries to **Tony Hiatt, Senior Warden, St. Anne's Episcopal Church, 6055 Azle Avenue, Fort Worth, Texas 76135.** E-mail: tonyhiatt@yahoo.com.

CHILDREN'S EDUCATION DIRECTOR: St. Peter and St. Paul is an active, resource-sized parish located in suburban Atlanta. We are looking for an experienced Christian Education Director to work with our k-5th grade children. We average 200 young people on a Sunday morning. Our families are motivated and committed to the Christian education of their children and will work supportively of the new director. Minimum three years of Episcopal experience and Bachelors degree. If interested please contact: The Rev. **Sean Cavanaugh** at scavanaugh@peterandpaul.org, **St. Peter and St. Paul Episcopal Church, 1795 Johnson Ferry Road, Marietta GA, 30062.**

FULL-TIME RECTOR: *St. Andrew's Episcopal Church, Tampa, Florida.* We are an active historic downtown church and a loving, thinking people with a solid congregation in need of a spiritual leader. We seek a rector who is caring, nurturing, energetic, creative, and has the ability to relate to all generations. The candidate will have strong pastoral and administrative skills and will inspire us to grow spiritually, in community, and assist us in empowering and expanding our active lay leadership, with renewed enthusiasm for the Gospel. We wish to explore innovative ideas to grow in membership and instill a focus in welcoming new, young families to St. Andrew's. Please submit resume by 9/15/04 to **Susan Grady, Chairperson, Search Committee, St. Andrew's Episcopal Church, 509 E. Twiggs St., Tampa FL 33602.** E-mail: administrator@saintandrewstampa.org.

FULL-TIME ASSISTANT RECTOR: 146-year-old historic downtown church located in a beautiful coastal Georgia setting in need of a bi-lingual staff priest to oversee the ministry and spiritual growth of young families, young adults, youth, and an increasing Latino population. Parish is program size with diverse worship in parallel congregational settings. Experience in urban ministry a plus. Shared pastoral and liturgical duties. Competitive compensation pkg. Visit us at www.saintmarksepisopalchurch.com currently under construction. For further information or to submit a resume, contact the **Rev. Liam Collins** at (912) 265-0600, or E-mail: frliam@saintmarksepisopalchurch.com.

FULL-TIME RECTOR: *St. Luke's, Scituate, MA* is a welcoming, congenial parish in a lovely, historic, family-oriented seacoast town 25 miles south of Boston. A vibrant, active congregation, we share in joyful liturgical worship, and encourage outreach, and the spiritual growth and ministries of one another. We celebrate and sustain our community through fellowship, mutual support and endeavor. Visit our website www.stlukesscituate.org. Please submit your resume and CDO profile by August 5th to: **Joyce Barthold, Corresponding Secretary, St. Luke's Search, 98 Maple St., Scituate, MA 02066** or E-mail: hjosbar@comcast.net.

FULL-TIME ASSOCIATE RECTOR: Large, historic NYC church seeks senior associate for pastoral ministries and new member incorporation. Oversees pastoral assistance to all parishioners and others who contact the church. A major initiative will be the development of a program to help new members become fully integrated within parish ministries. Parish programs include Stephen Ministry, Lay Eucharistic Ministry, Lay Visitors, Healing Prayer, and a pastoral apartment for long-term cancer patients as well as committees for seniors and new members. Outreach includes two nursing homes. With other clergy, the Associate Rector shares in liturgies and on-call responsibilities. The position requires strong pastoral skills, a warm and giving personality, deep spiritual commitment, and the ability to work insightfully and effectively with a growing lay pastoral leadership. For a more detailed job description, please contact **Nima Maldari** at (212) 774-4256 or E-mail: nmaldari@stjames.org. Please send resumes to: **Pastoral Search Committee, St. James' Church, 865 Madison Avenue, New York, NY 10021.**

FULL-TIME RECTOR: St. Petersburg, FL's, oldest community of faith - St. Bartholomew's - seeks full-time rector for large pastoral parish committed to traditional catholic liturgy, excellent music and serious preaching. Founded in 1887 and worshiping in beautifully restored building, St. Bart's is a growing community consisting of year-round and seasonal members diverse in age, race and life-style. Expanding Montessori school serves 3 thru 10-year-olds. Send resume and CDO profile to **Search Committee, St. Bartholomew's Church, 3747 34th St. S., St. Petersburg, FL 33711-3836.**

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While the energies of the leadership and the prayers of the people are focused on the search process and healthy stability of the church, consider a light-hearted Faith Stories Retreat to bring spiritual refreshment to the parish family.

Thanks to a grant from a charitable trust, the leader of this weekend event comes at no charge to the church.

For information, contact:

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Albuquerque, NM 87106

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E-mail: FAOfficeNM@aol.com

TECHNOLOGY & RESOURCES ISSUE

— August 15, 2004 —

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CHURCH directory

KEY

Light face type denotes AM
bold face PM
add, address
anno, announced
A-C, Ante-Communion
appt., appointment
B, Benediction
C, Confessions
Cho, Choral
Ch S, Church School
c, curate
d, deacon
d.r.e., dir. of religious ed.
EP, Evening Prayer
Eu, Eucharist
Ev, Evensong
ex, excep
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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Sep-Jun: 8 H Eu & HU; 10:30 H Eu (sung) & Ch S

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H Eu Daily (ex Sat)

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