

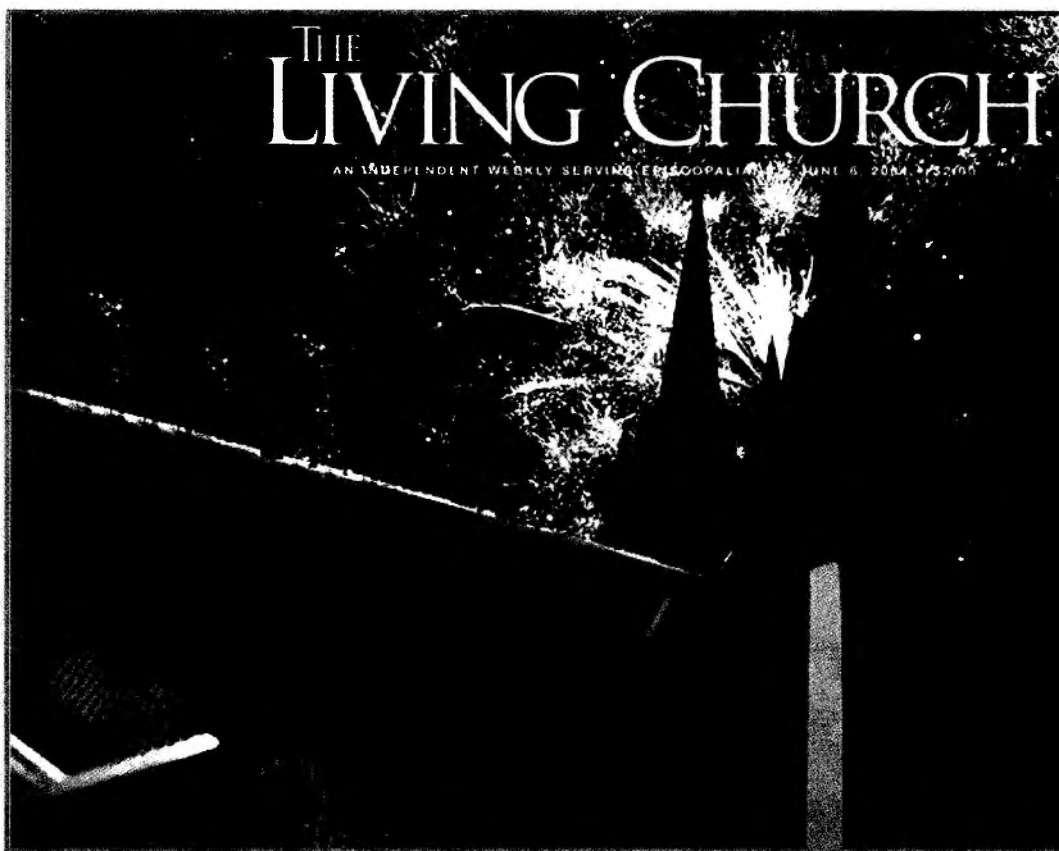
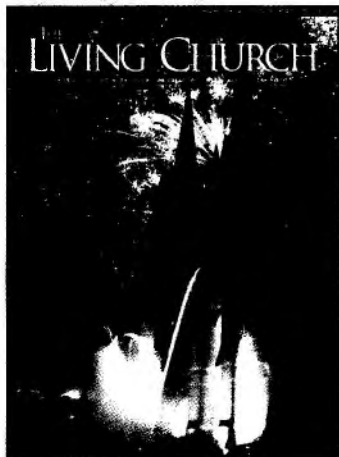
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Editorial and Business offices:

816 E. Jumeau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

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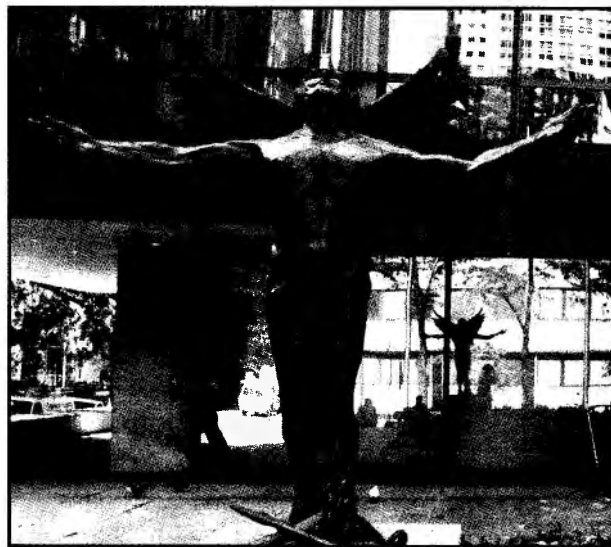
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Volume 229 Number 16

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

THIS WEEK



10



15

Features

10 No Longer Welcome?

The Diocese of Chicago has many examples that demonstrate a growing sense of alienation in the Church since General Convention.

BY DOUGLAS LEBLANC

News

7 Bishops Wait to Decide

8-9 Cleaning up in Pittsburgh and Central Gulf Coast

9 Delegation Will Push for Israel Divestment

Opinion

13 Editor's Column

The Commission Explained

14 Editorials

Waiting for the Report

15 Reader's Viewpoint

The Fullness of the Gospel

BY DAVID M. BAUMANN

16 Letters

From Font to Altar

Other Departments

4 Sunday's Readings

5 Books

6 Short & Sharp

18 People & Places



On the Cover

Doves are released as parishioners and community leaders join the Rev. Canon Denis O'Pray (left), rector of the Church of Our Saviour, San Gabriel, Calif., at a Sept. 19 blessing ceremony for Our Saviour Center's Kids' Campus youth facility. Sponsored by the parish, the new facility in nearby El Monte will serve children of homeless and working poor families.

Rex Botengan photo

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SUNDAY'S READINGS

Wrestling with God and with Faith

'...and a man wrestled with him' (Gen. 3:24).

The 20th Sunday after Pentecost (Proper 24C), Oct. 17, 2004

Gen. 32:3-8,22-30; Psalm 121; 2 Tim. 3:14-4:5; Luke 18:1-8a

Most of us in the American Episcopal tradition are uncomfortable with the notion, so common around us, that having faith is a passive activity. We can respect and honor those many Christians for whom faith is simply a given, but it isn't that easy for us. We might be envious of those who profess to know with certainty both the nature and the will of God, yet we're honest enough to admit that only the worst kind of arrogance can presume to know either in its fullness. At least we're in good company, though, as today's readings amply demonstrate.

In the reading from Genesis, Jacob literally wrestles with God, probing the Lord's being and power with such fervor that he's "put out of joint." We, too, find ourselves continually wrestling with who God is and with what he can do. We find that it's only through that process that we, like the patriarch, can "prevail" through more perfect knowledge of the Lord, and so can humbly ask his blessing upon us.

The author of 2 Timothy makes it clear that "[a]ll scripture is inspired by God," and probably no Christian of any stripe would take serious issue with this. Yet the writer also knows of a tendency among faithful people

everywhere to "accumulate for themselves teachers to suit their own desires" — those who misuse the word to pander to the prejudices of their hearers. Those who use non-contextual "proof texts" to demonstrate the legitimacy of either the political left or the political right might fall into this category. It's only through our continuous wrestling with what the Spirit is now saying through the scriptures that our own souls can achieve some measure of peace.

The woman in our Lord's parable in today's gospel wrestles with the meaning and efficacy of prayer, as many of us do today. Confronted with the apparent failure of her efforts at interceding, she's tempted to cut her losses and to quit altogether. Encouraged in perseverance, however, she's eventually taught the true effect of prayer: It changes her, and not God. When we pray with persistence, we inevitably discover the very same thing.

Our personal and corporate faith, as Episcopalians, isn't one that is simply a "given." We're simply too smart for that. Yet we can take comfort in knowing that faith which is gained at a cost — through "wrestling" — is faith which can carry us unto death.

Look It Up

In what way does an apostle change his mind, through wrestling with the word with other Christians, about his previous understanding of the Lord's teaching nature? (Acts 10:34).

Think About It

What issues facing the Church today call us to wrestle with the nature of God and with the meaning of the scriptures? What insights does this wrestling bring to us in our contemporary Anglican disagreements?

Next Sunday

The 21st Sunday after Pentecost (Proper 25C), Oct. 24, 2004

Jer. 14:(1-6)7-10,19-22; Psalm 84 or 84:1-6; 2 Tim. 4:6-8,16-18; Luke 18:9-14

Jesus Circles

By Peter R. Lawson. Xlibris (www.xlibris.com). Pp. 154. \$17.84. ISBN 1-4134-4084-3.

Jesus Circles offers a radical way to look at the life of Jesus and its application to the broken world in which we live. The circles refer to a specific method of getting people into deep dialogue and reaching consensus in non-violent and caring decision making.

Peter Lawson, a retired Episcopal priest, is deeply influenced by the Jesus Seminar scholars John Dominic Crossan and Marcus Borg. He traces the culture of Jesus' time as different from ours in many ways, yet shows the results of domination and violence are essentially the same.

Fr. Lawson focuses on Jesus the sage proclaiming the kingdom of God. Jesus teased the elites and people in power, he broke the tyranny of the rigid family structures of his time, named the poor and lowly as those most blessed by God, ate with those regarded as sick and impure, encouraged the lower classes to be "non-violent provocateurs

of the new Empire of God." These sections of the book are inspirational pictures of what it means to be a follower of Jesus.

*(The Rev.) Robert Warren Cromey
San Francisco, Calif.*

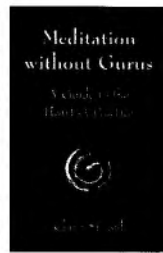
Meditation Without Gurus

A Guide to the Heart of Practice

By Clark Strand. Skylight Paths. Pp. 167. \$16.95 paper. ISBN 1-893361-93-4.

Burn this book!

Beginning with this entirely sensible advice, Clark Strand, onetime Buddhist monk, sets out to instruct readers in the ways of meditation. He takes pains to focus on the essence of the practice, clearing away externals such as clothing, religious commitment, scrupulous regimentation, and especially "experts" (or gurus)—hence he urges that his readers clutch a book of matches in one hand while reading his book, for he is not an expert, and a book about a prac-



tice is not itself the practice.

In simple, unadorned prose, Strand lays out the practice of meditation, anticipates some of the shoals upon which a neophyte might founder, and discusses creating a "present moment" group to meditate together. Throughout, he interweaves autobiographical stories from the monastery, his family, and his first teacher, Deh Chun. Periodically he encourages the reader to set down the book and take up an exercise to begin to meditate, to attend to one's breath, and be present to the moment. Perhaps more than anything, Strand is

wonderfully, unapologetically human as he introduces this deceptively simple practice. Some supplement might prove useful to fill out the practice of Christian meditation, but for anyone wanting a straightforward, no-nonsense introduction to the practice of meditation, this is it. Just keep your matches handy.

*(The Rev.) Jason A. Fout
St. Joseph, Mich.*

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Seeking and Finding

By Ann Fontaine

GETTING READY FOR THE NEW LIFE: Facing Illness or Death with the Word and Prayers. By **Richard F. Banskemer.** Augsburg Fortress. Pp. 83. \$9.99. ISBN 0-8066-4988-7.

"Why did God give us bodies to live through?" is the question underlying this book. Banskemer, through scripture, prayer and questions for further reflection, explores the difficulties of bodies — dying suddenly or of old age, of illness, and aging.

JACOB'S HIP: Finding God in an Anxious Age. By Kerry Walters. Orbis Books. Pp. 103. \$12. ISBN 1-57075-437-3.

Exploring the challenges of a post-9/11 age, Walters looks at the issues of our "dread of insecurity and our obsession with safety" when Christianity is about embracing vulnerability and living in the "perfect love that casts out fear." Persons of privilege will find this a helpful book while those who have experienced the margins will wonder what is new.

GETTING A LIFE: How to Find Your True Vocation. By **Renee M. LaReau.** Orbis Books. Pp. 158. \$15. ISBN 1-57075-498-5.

Written by and for 20-somethings, LaReau's reflections on her life experiences display a depth of wisdom. She explores the questions of her generation about living a meaningful life and making a difference in the world. An excellent book for a young adult study group.

SUNSHINE ON OUR WAY: 99 Sayings on Friendship. Edited by **Stephen Liesenfeld.** New City Press. Pp. 99. No price given. ISBN 1-56548-195-X.

Collected sayings on friendship from various sources from Cicero to Augustine to Teresa of Avila, the Bible and other cultures. A nice gift book for a friend.

PRAYING A NEW STORY. By **Michael Morwood.** Orbis Books. Pp. 144. \$15. ISBN 1-57075-531-0.

A book of prayers with an emphasis on the presence of God in all of life and creation. Acknowledging and living into the idea of God "in whom we

live and move and have our being," this book challenges us to see God in the world, "always present and everywhere active in an unfolding universe."

A TREASURY OF MIRACLES FOR FRIENDS: True Stories of God's Presence Today. By **Karen Kingsbury.** Warner Faith, Time Warner Book Group, NY. Pp 162. \$12.95. ISBN 0-446-53334-3.

Stories about miracle cures that the author attributes to God. The theme is the role of friends in praying for and supporting those in crisis.

THE RELENTLESS GOD: Encountering the One Who Won't Let Go. By **Cecil Murphey.** Bethany House Publishers, Bloomington, MN, 2003. Pp. 189. \$11.99. ISBN 0-7642-2587-1.

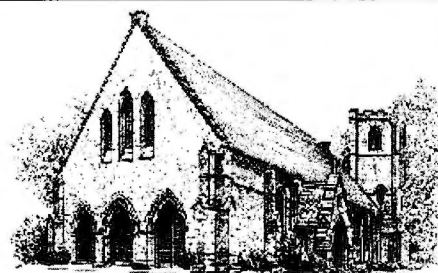
A series of reflections on the author's belief in a God who continues to seek and pursue a deeper relationship with humankind. Illustrated with stories of his spiritual journey where God is experienced as the Relentless One.



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- The DaVinci Code: Historical Fact or Fiction or Both?** ~ Nov. 6
with **Deirdre J. Good**, Professor of New Testament, General Theological Seminary in New York City
- A Study of the Psalms: Out-of-Control Joy and Impolite Honesty Before the Throne** ~ Dec. 4
with world-renown Old Testament scholar **Walter Brueggeman**

Winter/Spring Conferences:

- The Gospel According to Paul** ~ March 5
with **The Rev. Robin Griffith-Jones**, The Master of the Templar Church in London
- The Search for the Historical Jesus** ~ April 23
with **Luke Timothy Johnson**, Emory University
- How the Early Church Read the Bible** ~ May 21
with **Professor Rowan Greer**, Yale Divinity School

For more information please visit www.stthomaswhitemarsh.org



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Bishops Wait to Decide

While not present, the five retired bishops who performed unauthorized confirmations in the Diocese of Ohio last March [TLC, April 4] were the subject of conversations held during the final two days of the House of Bishops' fall meeting in Spokane, Wash., Sept. 23-28.

The House did not report any conclusions it may have reached in the matter, but the Rt. Rev. Charles E. Jenkins, Bishop of Louisiana and president of the Presiding Bishop's Council of Advice, said the five bishops continue to have an open invitation with the council. To this point they have refused a meeting.

"We want them to hear about the spirit of reconciliation and the theological integrity of the House of Bishops," he told *THE LIVING CHURCH*. "Maybe I'm in the minority in that I think there is a place to stand with integrity and strength within the Episcopal Church."

The situation of the Rt. Rev. Maurice M. Benitez, retired Bishop of Texas, is considered more serious than the other four because he has participated in liturgical services within the Diocese of Los Angeles without the permission of the Rt. Rev. Jon J. Bruno, Bishop of Los Angeles.

"I did not give him permission to perform any sacramental acts within my jurisdiction," Bishop Bruno said. "I'm praying about whether or not to file charges, but I have decided to wait until after the release of the Lambeth [Commission on Communion] report."

Bishop Benitez has announced that he was appointed an episcopal spiritual advisor by the Archbishop of Uganda to the three Los Angeles parishes that have declared their independence from the Episcopal Church and the Diocese of Los Angeles — All Saints', Long Beach, St. James', Newport Beach, and St. David's, North Hollywood. The diocese is pursuing legal action to regain possession of those properties.

Steve Waring



Steve Waring photo

One of the many small-group discussions at the House of Bishops' meeting in Spokane.

For Some, a Time to Draw Closer Together

Prior to last month, the House of Bishops had not met in the Diocese of Spokane since 1983, and with the Sept. 23-28 event scheduled to occur just a few weeks before the Oct. 18 release of the highly anticipated report from the Lambeth Commission on Communion, some questioned ahead of time whether it would have been better to postpone the meeting. Faced with the possibility of a lame-duck session, the 132 members of the House in attendance took advantage of the opportunity to deepen collegiality and found inspiration from a resurrection story about their meeting location.

The historic Davenport Hotel was hurting when the bishops met there in 1983. Less than two years later it closed seemingly for good and at one point during the next 17 years that it remained vacant, demolition was a strong possibility. In 2000, a local entrepreneur bought the property and spent \$36 million over the next two years restoring it to its original splendor.

Among the subjects the bishops addressed during their time at the Davenport was betrayal.

"A number of you have experienced betrayal," Presiding Bishop Frank T. Griswold said during a report from small-group discussions. "You've gone to incredible lengths to build and sustain relationships. There is nothing more painful than betrayal, but we also need to remember that betrayal is part of the paschal mystery."

Two invited speakers helped guide the small-group discussions which occurred during the first two-and-a-half days. On the opening day, Yale Divinity School professor Miroslav Volf urged bishops to "embrace the other" by "inverting perspectives" and seeing the "other" with their eyes.

"We cannot live truthful, just and peaceful lives with others in a complex world if the only perspective we are willing to entertain is our own," said Prof. Volf, a parishioner of Christ Church, Guilford, Conn., and native of Croatia.

On the second day, San Francisco author and essayist Richard Rodriguez urged the House to think "brown," a cultural melding concept which he said most struggle to define.

"Brown is everywhere in the Christ-

(Continued next page)

BISHOPS

(Continued from previous page)

ian tradition," he said. "Christ was the great experimenter who dared to come to love us in ways that frighten us. Love turns out to be the stumbling block in the Church right now. It's a scandal that the Church is having difficulty loving."

The bishops were somewhat frustrated in their attempts to reach out to those with different perspectives by the absence of all but one of the 10 bishops who have affiliated with the Anglican Communion Network of Dioceses and Parishes. Also absent was the Rt. Rev. Francis C. Gray, an assistant Bishop in the Diocese of Virginia who in a Sept. 21 letter explained his own reasons for not attending while at the same time distancing himself from the Network and the American Anglican Council (AAC). Bishop Gray stated his belief that the House "lacks the discipline to govern itself with any degree of authenticity" and went on to cite a number of specific examples.

"I believe that my presence at the House of Bishops would lend credence that I have acquiesced in the decisions of General Convention and in the continuing disregard for the Church Catholic by many members of this House," he wrote. "Further, this is the only orderly means of public and prophetic protest I have at the present."

The Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina and a member of the network, chose a different means of dissent, noting that during his lifetime he was not aware of any serious disagreement that had been resolved without meeting face-to-face.

"I have laid my cards on the table and people have listened to me and I think have no doubt about where I stand on the issues," he said. "I told the other network bishops that I was coming and they asked me to represent them."

The House will gather in a special session during January to consider as a body the recommendations contained in the report by the Lambeth Commission. Further details such as the specific dates and location have yet to be announced.

Steve Waring



The force of the wind caused the church bell to fall through the roof of Christ Church, Pensacola, Fla.

Central Gulf Coast Cleans Up

Diocesan center, Bishop Duncan's home among those severely damaged

When Hurricane Ivan made landfall during the night of Sept. 15-16, its winds and waves struck deep into the Diocese of the Central Gulf Coast. Virtually no parish escaped the power of the hurricane.

The storm surge and wind gusts did severe damage to Pensacola, Fla., where the Bishop Charles Duvall Center diocesan offices are located and most of the diocesan staff reside. The storm then cut a path north through Alabama, affecting congregations through the center of the state.

Once the winds died down, the extent of the damage quickly became apparent. The offices of the diocese, located in downtown Pensacola, were severely damaged from wind and rain when several sections of the roof blew off. Early estimates project it could be nine months before it can be used as office space again.

The home of the Rt. Rev. Philip M. Duncan II, Bishop of the Central Gulf Coast, in Tiger Point, Fla., had a portion of its second-story roof blown off and about two feet of water in its first floor. The home of Vince Currie, canon administrator, was inundated in the 20-foot storm surge and received significant structural damage. For four other staff members, the damage to their residences was so extensive that they had to relocate. Two lost

their homes to tornadoes.

Several churches sustained heavy damage. The roof of St. Thomas' in Greenville, Ala., is gone, and the bell at Christ Church in Pensacola plunged from the tower through the roof and floor of the church [TLC, Oct. 10]. A tree fell on the roof at Trinity, Atmore, Ala., and other churches reported water in buildings, shingles and gutters blown away, and trees down on the property. There were no reports of deaths within the diocesan family, although fatalities did occur throughout the Gulf Coast and along Ivan's path.

From outside of the diocese, help has come from many sources, including the dioceses of Southeast Florida, Western Louisiana, and Mississippi, each of which sustained damage themselves when hurricanes and tropical storms struck the coast earlier in the summer. In addition, a \$10,000 grant has been received from Episcopal Relief and Development (ERD).

With many people still without power, there continued to be a need for ice, water, gasoline, and tarps to cover holes in roofs. Meetings have been rescheduled, episcopal visitations have been postponed, and lives have been altered. Yet even on the Sunday after the storm, worship services were held in the churches, people were helping their neighbors, and the healing process had already begun.

David Clothier

'God Can Use Even This Mess'

Pittsburgh church plant fights floodwaters even before it opens

When the Rev. Deborah Carr pictured the first official service at Garden Gate, the newest church plant in the Diocese of Pittsburgh, four feet of muddy water wasn't part of her vision.

Too bad no one told that to the remnants of Hurricane Ivan. When the storm dumped more than five inches of rain on Oakdale, Pa., on Sept. 17, it took fewer than 40 minutes for the local creek to spill over its banks and flood much of the community, including the basement of Garden Gate.

"In the middle of it all, as the water was up to my front steps, I said, 'Very funny, God,'" related Ms. Carr, "I don't know if it was connected or not, but it was just about then that the water started going down."

Two days later, the opening service, scheduled for the evening of Sunday, Sept. 19, went forward as planned.

The flood wasn't part of Garden Gate's strategic plan, but it did give the small house church many opportunities to reach out to its friends and

neighbors. Many houses located on lower ground than Garden Gate had water as high as their first-floor countertops. Every business in the downtown area was flooded.

"We're praying for God to give us a heart to know where to go and whom to help," said Ms. Carr. Since the waters receded, she and others connected with the new plant have been volunteering daily.

Other Episcopalians are also lending a hand. Three members of Christ Church, Greensburg, Pa., responded to a diocesan call for volunteers and drove an hour and a half to spend a day cleaning out basements on Sept. 23. "We're just trying to help," said Gordon Graham, who serves as junior warden at Christ Church.

Bishop Robert Duncan of Pittsburgh commended the Episcopalians at work in Oakdale and all over the diocese. "We're called to share Christ's love with those around us, whatever their situation," he said. "What better time to do that than when the needs are so great."

In the aftermath of the flood, with the town still closed to all but residents and volunteer workers, Ms. Carr said Garden Gate is doing its best to bring Christ's love to a town that has nearly been swept away. "God can use even this mess to bless people," she said.

Peter Frank

More San Diego Nominees

Three more persons have been nominated by petition for the Nov. 13 election of a bishop in the Diocese of San Diego, joining five other candidates previously announced [TLC, Sept. 12].

The Rt. Rev. George Eldan Packard, Bishop Suffragan for the Armed Services, Healthcare and Prison Ministries, has been nominated along with two priests from the Diocese of San Diego — the Rev. John Conrad, rector of St. Alban's Church, El Cajon, Calif., and the Ven. William Dopp, archdeacon and communications officer of the diocese.

Delegation Will Push for Israel Divestment

A statement released by a delegation from the Anglican Peace and Justice Network at the conclusion of its visit to Israel and the Palestinian territories last month made no mention of divesting money from Israel in protest of government policies toward Palestinians. But several delegation leaders said they would recommend just that when the Anglican Consultative Council (ACC) meets in Wales next June.

Twenty-nine Anglican representatives toured Israel and the West Bank Sept. 14-23 before drawing conclusions about the Israeli-Palestinian conflict. The delegation's statement received wide coverage by the world press, particularly for its characterization of "the draconian conditions of the continuing occupation under which so many Palestinians live." But there was no mention of divestment in the statement itself.

Nancy Dinsmore, director of development for the Diocese of Jerusalem, told the Associated Press that was because not all 29 leaders signing the document support divestment as an option for their country's church.

Yet at the conclusion of the delegation's visit, New Zealand representative and delegation leader Jenny Te Paa told the Israeli daily newspaper *Haaretz*, "We will return home and recommend that the Anglican Consultative Council adopt a resolution calling for divestment from Israel, and if our delegation is representative of the larger Anglican sentiment, then I'd say we're in good shape."

Delegation members urging divestment, according to Ms. Dinsmore, included the Rev. Canon Brian Grieves, director of Peace and Justice Ministries for the Episcopal Church. On his return, Bishop Grieves told *The Jewish Week* divestment would be "part of the formulation" of the panel's report.

Critics of the delegation's statement noted that the visitors failed to meet with any members of the Israeli government during their stay. Many government offices were closed throughout the delegation's visit, which was scheduled during the Jewish High Holy Days.



Grace Church, St. Marys, W. Va., lost most of its backyard to Hurricane Ivan's flood waters. It is now perilously close to a 60-foot drop to a creek. The Rev. Richard Heller, rector, said engineers have told the parish the rest of the bank could erode during the next six weeks. Representatives of FEMA, the Army Corps of Engineers, and interested citizens met to discuss plans and funding to prevent further slipping in the historic area.

No Longer Welcome?

The Diocese of Chicago has many examples that demonstrate a growing sense of alienation in the Church since General Convention.

By Douglas LeBlanc

When the Rt. Rev. James W. Montgomery, ninth Bishop of Chicago, could not bring himself to ordain women to the priesthood, he won the affection of people throughout the Episcopal Church by asking his brother bishops to ordain them instead.

Roughly 25 years later, some conservatives in the Diocese of Chicago are not feeling a comparable level of pastoral concern for how they are treated as a theological minority. Like conservatives in other dioceses with liberal policies on homosexual priests and blessings of same-sex relationships, they feel tolerated at best, or perhaps nudged toward the exits.

Here is one way the Rt. Rev. William Persell, Bishop of Chicago since 1999, described conservatives during a Fall Clergy Day sermon in September 2003: "There are well-organized, heavily financed organizations who value their cause more highly than they value our unity."

Bishop Persell was similarly critical when the American Anglican Council met in Dallas after the General Convention of 2003.

Reviewing a seven-point document the AAC released from its national meeting, he wrote, "The seventh point is most disturbing, appealing to the Primates of the Anglican Communion to make provisions for 'orthodox' bishops to extend episcopal oversight, pastoral care, and apostolic mission across current diocesan boundaries."

The bishop made clear what episco-

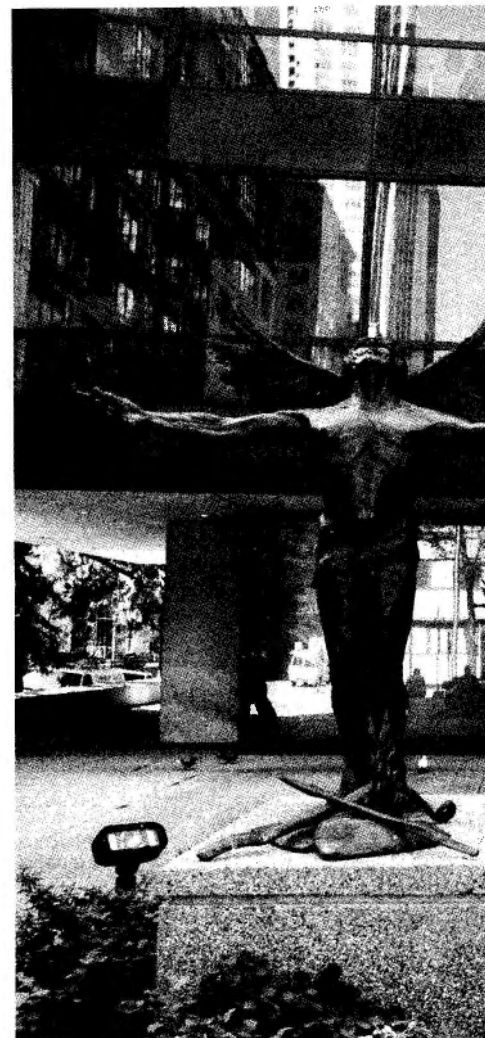
pal oversight would look like in the Diocese of Chicago: "I welcome any of our congregations to invite bishops from other dioceses to come into their congregations for a visit. . . . However, visiting bishops would come as guests, not as overseers. While respecting the opinions of the Primates, and for that matter, members of the American Anglican Council, I will continue the pastoral direction and oversight of all our congregations."

The former rector of St. Mark's Church, Glen Ellyn, the Rev. Charles Edgar, says that approach to alternative episcopal oversight is one thing that made him decide to join the Anglican Mission in America (AMiA) and leave the Diocese of Chicago. At least half of St. Mark's members have since left for other churches.

For some conservative members of the diocese, the aftermath of the 74th General Convention has involved theological conflict, a sense of alienation from their longtime parish homes and, in some cases, moving to other congregations or leaving the Episcopal Church.

And for some churches in the western suburbs, which generally are more conservative than congregations in the city, post-convention life has involved greater conflict.

- At St. John's, Naperville, it has meant the departure of an associate priest who says her sermon affirming the church's historic teachings on sexuality angered some liberals in the congregation.



- At Grace, Hinsdale, it has meant 110 members signing a statement opposing gay blessings, and the subsequent departure of several conservative families.

- At Emmanuel, La Grange, it has meant the vestry rejecting a petition from 50 parishioners who asked that their rector not be allowed to bless any gay couple, and the subsequent loss of an estimated 30 members.

An "unfortunate tone"

Conservative clergy were troubled by a Chrism Mass sermon during Holy Week by the Rt. Rev. Victor Scantlebury, assistant bishop since 2000. Various priests described the sermon as urging them to stand in unison with the Chicago bishops' support of General Convention's decisions.

"The whole thing was kind of a threat, to intimidate us on the stances we have taken," said the Rev. Reginald Sey, rector of Holy Cross in Chicago and vicar at St. Ambrose in Chicago



City officials have approved plans for a 63-story office and residential tower in downtown Chicago that will replace the current five-story diocesan and cathedral office building (left). No date for construction has been announced.

Kristine Strom photo

Heights. Fr. Sey was so troubled by Bishop Scantlebury's sermon that he declined to receive communion. "What he was preaching was not consistent with the Jesus I know. I felt like we're not really of the same faith. I love my bishops and respect them, but this is a faith issue."

Bishop Persell said Bishop Scantlebury was asking rhetorical questions about, and asking clergy to help him understand, such practices as redirecting money away from the diocese. "The tone of the sermon was unfortunate for the day," Bishop Persell said. "It came across, to some people, as scolding."

Bishop Persell said he met with clergy from the Waukegan deanery who were bothered by the sermon. The diocese did not respond to a request for a text of that sermon.

Massive changes in Glen Ellyn

Fr. Edgar resigned as the rector of St. Mark's, Glen Ellyn, on Jan. 13. He

told TLC that he chose to resign when it became clear that his church would never receive alternative episcopal oversight as described by the primates of the Anglican Communion, and that a significant liberal minority in his parish no longer trusted his leadership.

Fr. Edgar accepted a new position with an AMiA congregation in Columbia, S.C. Since then, his assistant at St. Mark's, the Rev. Martin Johnson, and seven families formerly with St. Mark's have launched All Souls' Anglican Fellowship, which meets at a United Methodist church in nearby Wheaton. All Souls' has attracted up to 160 worshipers during the summer.

Many members of St. Mark's formally broke with the parish on Aug. 20, when six conservative members of the vestry submitted their resignations simultaneously. "The current vestry is deadlocked theologically in a way that does not allow us to move forward on any substantive issue," the resigning

vestry members wrote. "It is also our considered opinion that continuing to strive for Adequate Episcopal Oversight is futile in the present circumstances, partly because it may not be offered for years, if ever (and Delegated Episcopal Pastoral Oversight [DEPO] is unacceptable to us because it does not fundamentally change our relationship to the Diocese of Chicago). We've concluded that our pursuing alternative oversight will only needlessly fracture the parish for years."

Bishop Persell says he offered to let St. Mark's bring in visiting bishops, and that he believed Fr. Edgar left because his conservative stance on sexuality prevented him from "leading the congregation into unity."

St. Mark's faces a monthly note of \$15,000 on a mortgage it took out to expand its facilities. The Rev. Sheila Ferguson, interim rector at St. Mark's, told TLC that St. Mark's has been able to continue paying the monthly amount and its other bills. The parish will soon launch another capital campaign called "Bridging the Gap."

St. Mark's formerly had a membership of more than 500. Its attendance in recent months has been between 137 and 184, Ms. Ferguson said.

She added that it's important that the parish experience healing and say goodbye without animosity to its departing members. She said some conservatives have remained active members of St. Mark's. "I think the spirit is very good here," she said. "There's certainly a sense of loss, but from what I've seen, people are stepping forward to help. ... There's a fair amount of respect in the congregation. A number of the people who have

(Continued on next page)

(CHICAGO - from previous page)

volunteered to help are conservatives.”

‘Preaching like a Baptist’

In Naperville, the Rev. Alice Marcum has been out of a paid job since March, and she sees her dismissal as related to what she preached just after General Convention in 2003.

On the weekend of Aug. 8-9, Ms. Marcum preached these words from the pulpit of St. John’s in Naperville: “After speaking to our rector, who is on vacation, I can assure you that Father [Jeffrey] Liddy and I have not forgotten our ordination vows. Father Liddy and I will remain firm on the teachings of the holy scriptures. There will be no same-sex blessings at St. John’s on our watch.”

Ms. Marcum says her sermon received a standing ovation at each service that weekend, but at one service a few members walked out in protest. She says the senior warden accused her of “preaching like a Baptist.” Ms. Marcum, a descendant of four Baptist ministers, considered her sermon mild by comparison to what her forbears would have said.

She learned on Jan. 14 that the church did not intend to renew her contract. She stayed on at St. John’s until March 2, when the church learned that she had hired an attorney.

Fr. Liddy left St. John’s in June to become the rector of a congregation in Philadelphia.

Bob Stetcher, the current senior warden at St. John’s, and his predecessor, Sarah Dore, both declined interview requests, saying Ms. Marcum’s severance agreement forbids discussing the terms of her departure. Mr. Stetcher did not respond to a subsequent question about St. John’s membership numbers since General Convention.

One source, who insisted on anonymity, said the church was suffering a shortfall of more than \$100,000 and could no longer afford to keep Ms. Marcum on staff.

A 110-person affirmation

In Hinsdale, former senior warden Ralph Quackenbush leaves it to his wife to continue attending Sunday services at Grace Church while he searches for another place to worship.

Mr. Quackenbush said he knows of a dozen families who have left the parish. Another source, who still attends the parish, said those who have left include a parish chancellor who resigned in protest and two active members of the vestry.

The Rev. George Muir, rector of Grace, spoke of different numbers.

“In this past year membership has grown by 16 families (over 45 members),” he wrote in an e-mail response to questions from TLC. “Several inactive members have returned because of the actions of General Convention. During that same period we have had five families move to other non-Episcopal congregations.”

On Sept. 15, Grace’s vestry approved a resolution that allowed parishioners to designate that their donations not go to the Diocese of Chicago. The vestry rescinded that resolution a month later, but added, “If after prayerful consideration you choose to place a restriction on your donation, the Vestry will honor your restriction.”

In October, 110 members of Grace signed a statement that said General Convention had exceeded its authority; affirmed the Lambeth Conference’s resolution on human sexuality; pledged to welcome all people “within the boundaries to our faith and morals set forth by God in Holy Scriptures”; and called for the reversal of General Convention’s decisions on sexuality.

They sent the statement to the rector and wardens of Grace, to the diocese, and to the Archbishop of Canterbury.

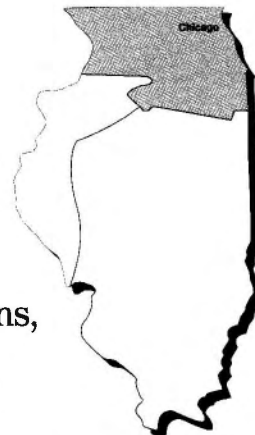
A petition against a rector

In La Grange, more than 50 people signed a petition and presented it to the vestry on Aug. 26. Those who signed “are strongly opposed to the blessing of same-sex partner unions, and the performance of any religious service recognizing such unions at Emmanuel Church,” the petition said. “Furthermore we urgently recommend that the rector of Emmanuel Church refrain from blessing the union of same-sex partners and/or officiating in any religious service endorsing or recognizing such unions at Emmanuel Church.”

The Rev. David E. Weaver, rector of Emmanuel, declined a request for an interview.

Fr. Weaver and the vestry responded to the petition’s requests with two let-

The diocese
has 138
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fellowships
and 44,000 members.



ters. The first, dated Sept. 8, deferred a decision but added, “Emmanuel has always tried to be a welcoming and loving parish to all who attend our worship and other events.”

The second, dated Oct. 24, said the vestry had no canonical authority to prohibit Fr. Weaver from blessing a gay couple. The letter added: “The Vestry places full trust in the pastoral judgment of the Rector and the advice received from the Bishop.”

Some conservatives move to parishes like St. Paul’s, Riverside, and St. Mark’s, Geneva. Others go to new Anglican churches not affiliated with the diocese, such as the Church of Christ the King, which meets in Evanston, or All Souls’ Anglican Fellowship, which meets in Wheaton. Three AMiA churches have emerged in Chicago’s suburbs since the mid-1990s.

Bishop Persell said in an interview with THE LIVING CHURCH that post-convention conflicts are atypical in the diocese of 138 congregations, chapels and fellowships and 44,000 members. He said other congregations — including All Saints’, the Cathedral of St. James, Church of Our Savior, a Nigerian group meeting at St. Peter’s, all in Chicago, and Nuestra Senora de Guadalupe in Waukegan — have all grown since General Convention.

Bishop Persell said that to depict the diocese as experiencing turmoil would be a “misrepresentation and a distortion.” At any rate, it is a far different place than it was 25 years ago. □

Douglas LeBlanc is a church journalist who lives in Richmond, Va.

The Commission Explained

Seldom has there been anticipation of any event in the Anglican Communion such as we find surrounding the release of the report by a theological commission scheduled to take place Monday, Oct. 18, in London. Longtime Anglican observers have put forth a bevy of predictions of what the commission will do ranging from the drastic expulsion of the Episcopal Church from the Anglican Communion to a mere slap on the hands of naughty Episcopalians.

Despite all the publicity surrounding the commission, there are plenty of Episcopalians who know nothing about it. As a service to those who may find themselves without a clue, here is some basic information about it.

What is this commission?

It's called the Lambeth Commission on Communion, appointed by Archbishop of Canterbury Rowan Williams.

Who are its members?

Seventeen theologians from all over the Anglican Communion.

Why is this commission in the news?

After working for a year, it is scheduled to release a report containing its recommendations on Oct. 18.

What brought about the need to have such a commission?

The consecration of a non-celibate homosexual person as the Bishop Coadjutor of New Hampshire in November 2003.

What is the essence of the commission's work?

To advise on how the Episcopal Church is to function with the other 37 Anglican provinces following this consecration; how the Anglican Church of Canada is to co-exist with other provinces after moving toward legitimization of blessings of same-sex relationships.

Does this commission have any power?

It has no canonical strength. All it can do is make recommendations.

What happens after this report is released?

It will be studied by the Joint Standing Committee of Primates which meets in London Oct. 18-21, then by the all primates Feb. 20-26, and the Anglican Consultative Council in June.

Can the Episcopal Church and the Anglican Church of Canada expect to receive some sort of disciplinary action?

British newspapers claim that is likely.

If it has no power, what kind of disciplinary action could be involved?

It could, for example, recommend that bishops who approved of the consecration of Canon V. Gene Robinson in New Hampshire not be invited to the Lambeth Conference in 2008. It could call for the American and Canadian churches to repent before they are restored to full membership in the Communion.

How will the Episcopal Church respond if there is disciplinary action?

Look for some sort of retaliation, but do not expect the Church to function any differently than it has in the past. Expect same-sex blessings to continue and other homosexual persons to be elected to the episcopate.

What does it mean to be in communion with other provinces?

Anglicans share a biblical and apostolic faith. We are united by this common faith and worship and through close relationships with each other. Being in communion includes matters of unity and trust.

Some Anglican provinces already have broken communion with the Episcopal Church and the Canadian Diocese of New Westminster. What does that mean?

It means that those provinces will not participate in ministries in which the Episcopal Church is involved. They will not recognize the ordained ministries of Bishop Robinson or others involved in the New Hampshire consecration, or those who voted to consent to it.

Isn't talk of possibly dividing the Anglican Communion over issues of homosexuality a bit severe?

If that were the only issue, perhaps, but it is merely the tip of the iceberg. The authority of scripture is a much more significant matter.

Can't the Archbishop of Canterbury step in and prevent a split in the Communion?

No. Each of the 38 churches in the Anglican Communion is autonomous and self-governing. He is only able to offer counsel and advice.

David Kalvelage, executive editor

Did You Know...

The father of Bishop William E. Swing of California was a professional golfer.

Quote of the Week

The Rt. Rev. Bennett Sims, retired Bishop of Atlanta and author of *Why Bush Must Go*, to the *Asheville Citizen-Times* on political labels: "I repudiate the narrow and frightened rejection of the word 'liberal' as a fatuous pejorative label by the forces of political conservatism."

**In perhaps the
most encouraging
phrase of the letter,
the bishops state
'All are responses
of faithful people.'**

Humble and Ironic

At the conclusion of the fall meeting of the House of Bishops [p. 8], "A Word to the Episcopal Church from the House of Bishops" was communicated to the faithful in the form of a letter. That correspondence is marked by irony, humility, and acknowledgment that the Church is in the midst of a crisis.

Ironically, the bishops begin their letter by recognizing words spoken in the Examination at their ordination, that their "heritage is the faith of patriarchs, prophets, apostles and martyrs, and those of every generation who have looked to God in hope." With some incongruity, we note that in that same Examination, it is pointed out that bishops are "called to guard the faith, unity and discipline of the Church." Those words seem to have been forgotten by many of our leaders as they have directed the Church away from the beliefs of most of the Anglican Communion.

In their correspondence, the bishops also mention they "are confident that our household of faith is large enough to embrace us all." That, of course, has been one of the strengths of Anglicanism, a tolerance that there is room for all sorts and conditions, a healthy diversity among those who share a common faith and worship. Instead we are plagued by litigation, name calling, suspicion and mistrust. These differences, the bishops report, "will continue to challenge us."

The bishops also note that they are "encouraged by stories of health, vitality and strength within the Episcopal Church" as well as hearing stories of "anger, anguish and division." In perhaps the most encouraging phrase of the letter, they state "All are responses of faithful people."

Finally, we are pleased to see that the bishops acknowledge that they are committed to receive the report of the Lambeth Commission "in a spirit of humility and to a willingness to learn how we might best be faithful and responsible partners in the Anglican Communion," and that "we deeply value" membership in the Communion. Considering the Church's unilateral decisions of the past, such a statement is most welcome.

Waiting for the Report

From Singapore to Southampton, from Accra to Abilene, Anglicans all over the world are anxiously awaiting the report of the Lambeth Commission on Communion. Due to be published this week in London, it is expected to contain recommendations concerning the future of the Anglican Communion. Formed by the Archbishop of Canterbury in an attempt to determine what it means for 38 separate national churches to be in communion, and to address how to respond to legislation regarding homosexuality adopted by the Episcopal Church and the Anglican Church of Canada, the report is likely to have far-reaching consequences.

Like most statements, reports, pastoral letters and other documents issued by church officials, whatever the Lambeth Commission publishes will not be received positively by everyone. Some will challenge the commission's authority, others will say the commission's recommendations go too far, and still others will contend that the proposals aren't strong enough. We hope Episcopalians will be prepared to receive the report prayerfully and graciously and they will take the time to read it carefully and digest its contents, for there is much at stake.



The Fullness of the Gospel

Love, Peace and Truth Without Compromise

By David M. Baumann

I have been a priest for more than three decades. From my earliest years, even in seminary, I had traditional convictions, and for a long time exercised leadership positions in traditional organizations both local and national. That involved me in controversies and contentions at conventions and other gatherings and events.

Over time I realized that there are those in the Episcopal Church who uphold love as the primary focus of the gospel. They value "inclusion," "acceptance of all people," "justice," "making a home for the outcast," and "making the Church and the gospel relevant and timely for all people."

Many of these people favor liberal positions. Their convictions are definitely authentic to the gospel, but when they are taken at the cost of the biblical and historic understanding of the faith, then their viewpoint becomes unbalanced. Whenever someone emphasizes love at the expense of truth, something is wrong.

There are also those in the Episcopal Church who uphold truth as the primary focus of the gospel. They want to uphold the biblical doctrines and behavioral standards the Church has followed all along. Many of these favor conservative positions. Their convictions are also definitely authentic to the gospel, but when these positions are taken at the cost of the

biblical and historic understanding of love and charity, then their viewpoint becomes unbalanced. Whenever someone emphasizes truth at the expense of love, again, something is wrong.

There are also those in the Episcopal Church who uphold peace as the primary focus of the gospel. Often self-described as moderates, they want everyone just to "come together," but usually make an appeal that compromises both love and truth. Whenever someone emphasizes peace at the expense of love and truth, then something is wrong.

What these three emphases have in common is a commitment to only a part of the gospel instead of the whole of it. Although this states it a bit simplistically, those for whom the gospel is primarily about love see those who disagree with them on the issues as hardhearted bigots. Those for whom the gospel is primarily about truth see those who disagree with them as arrogant, false teachers. Those for whom the gospel is primarily about peace see those who disagree with them as divisive and stubborn. On all sides, there are those who are indeed guilty of bigotry, arrogance, divisiveness, and even viciousness. It is very sad, and most definitely not the gospel.

Where, then, is the fullness of the gospel? I believe that full adherence to the biblical, historical, traditional teaching of the Church creates a liberating, loving exhilaration in Jesus in which all are welcome and all are challenged to be transformed. In Jesus all love, truth, and peace find their definition. This faith doesn't have to be updated or defended. It only needs to be lived. When it is, it becomes its own beacon.

Taking the long view in a time of controversy brings two apostolic injunctions to bear:

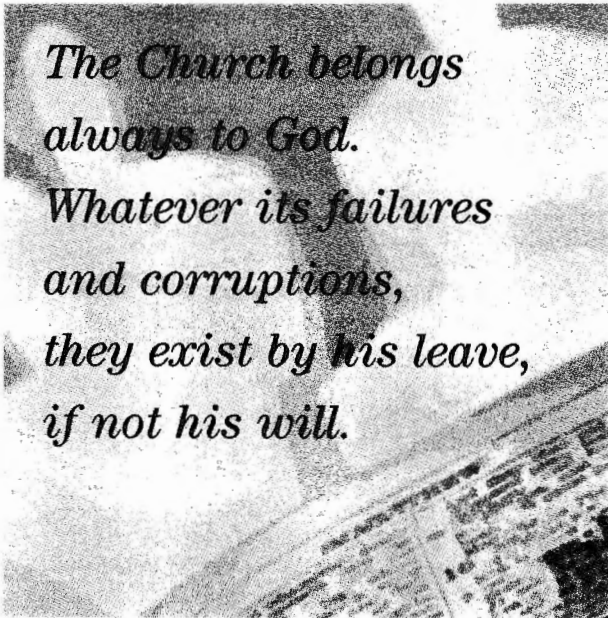
1. Christians are not allowed to change what has been revealed and accepted by the Church throughout the ages. Violating this is called "heresy." The apostles themselves in scripture command the faithful to hold fast to the truth that has been revealed, and the Church itself has provided abundant guidance on how

READER'S VIEWPOINT

to discern what is of the faith and what is not.

2. Christians are not allowed to break the fellowship of Christ. Violating this is called "schism." We get the word "scissors" from that word — to divide into two, usually by a measure of distress. The apostles themselves in scripture command the faithful to maintain the unity of the Church.

For roughly 30 years we have seen the damage done in the Episcopal Church by relentless revision of doctrine and discipline: a huge exodus of "the people in the pews," priests, and entire congregations. Several fruitful ecumenical contacts with catholic bodies were abruptly terminated. A large number of Anglican provinces



*The Church belongs
always to God.
Whatever its failures
and corruptions,
they exist by his leave,
if not his will.*

have broken communion with us. If anyone in Episcopal officialdom recognizes that these consequences are of elephantine proportions, I haven't heard about it.

On the other side, for these same 30 years, congregations have tried leaving, with results lamentable but predictable. Separation solves no problems. Instead, it adds to the grievous woundedness in the body of Christ, hurts those for whom Christ died, and follows a course of action which has never, ever, at any time in history I know of, been a benefit to the Church, the practice of the faith, or even those who separate.

Congregations which attempt to separate will often be involved in lawsuits that will eat up money, and news of the controversy will turn away people seeking the light of the gospel. The energy and focus of the congregations are likely to be drawn to the conflict rather than to living and preaching the gospel. Few real converts will be drawn to a congregation wrapped in conflict. Leaving violates the nature of the Church just as much as the false teaching of the revisionists does. If anyone who has left recognizes that these consequences are of elephantine proportions, I haven't heard about it.

The Church is the largest and most widespread organization in the world. Though it is fraught with sin, corruption, and failure, it is also characterized by unnumbered heroic saints, stupendous triumphs, and powerful successes. The Church belongs always to God. Whatever its failures and corruptions, they exist by his leave, if not his will. We must trust always in God and obey him, regardless of how things look at any given moment. Jesus let Lazarus die that a greater glory might take place.

Being loving is not enough. Believing rightly is not enough. Making peace is not enough. Becoming a saint is everything, for only that shows total commitment to Jesus.

I write these things boldly because I believe them to be true and have acted on them for years and found them to be dependable. I have made a commitment that I will not compromise revealed truth, I will welcome and love and challenge all people, and I will not leave. □

The Rev. Canon David M. Baumann, SSC, is the rector of Blessed Sacrament Church, Placentia, Calif.

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

LETTERS TO THE EDITOR

From Font to Altar

Regarding the editorial titled "Disrespectful Practice" [TLC, Sept. 19], which criticized the practice of "open communion": I couldn't disagree more strongly.

I have two possibilities to suggest. First, it has always befuddled me that the font could lead to the altar but not the other way around. In my experience I've known a number of now-faithful Christians who arrived at their baptism already full of the body and blood of Christ because of the practice of inviting "all those who feel drawn to the table" to join in the feast.

Second, I don't believe it is God who "imposes conditions on membership" of the table fellowship or the family—it is the Church. And my invitation to the banquet will continue to include these words: "the table belongs to the Lord and not to the Church, so all are welcome."

Our hospitality may be limited by rules and expectations, but God's never, ever is. And the Church should never forget that.

*(The Rev.) James Bradley
St. John's Church
Waterbury, Conn.*

Regarding the editorial on the disrespectful practice of "open communion," thanks for clearing up the matter of who's welcome at the Lord's table for the family meal. Too bad you weren't around to correct Jesus when he invited all those tax collectors and sinners, not to mention those nasty scribes and Pharisees.

*(The Rev.) Paul E. Meglathery
SS. James & George Church
Jermyn, Pa.*

Good, Bad, and...

Re. the editorial "More Bible Study" [TLC, Sept. 26], here's the good, the bad and the ugly:

I guess it is good that people pick up their Bibles, sure.

The bad is that in a church publica-

tion, the fact that people are looking up scripture and buying commentaries — gasp! — is newsworthy at all.

The ugly is that this shows exactly how Bishop Robinson and his supporters were successful in the first place. They knew their parishioners didn't know what the Bible says.

Odd, just before I wrote this, there was a news piece on a Christian discussion board about the Episcopal Church wanting to follow the Presbyterians and abandon Israel.

*Paul O'Hara
Carbondale, Ill.*

Still Breathing

Hurrah and *Deo Gratias* for Stephen Bancroft and his article, "Pax Instead of Pox" [TLC, Sept. 26].

I have been an Episcopalian for 77 years and have been ordained for 63 of those years in this wonderful and kooky Church. I love it dearly in spite of its warts — or because of them — and wouldn't leave it for anything.

As Dean Bancroft says, let's stop punching each other and try to be "correct" — whatever that is for an Anglican — and get on with being the body of Christ in our world. So we don't agree about homosexuality in spite of the fact that the Church has been ordaining gay people for centuries, and we are still around and breathing.

Anglicanism has never been a smooth ride. But it has been a delightful ride just the same.

*(The Rev.) Michael R. Becker
Philadelphia, Pa.*

Ministry in El Salvador

Herb Gunn's article on El Salvador, "Economic Stresses Persist in El Salvador" [TLC, Sept. 19], mentions Foundation Cristosal (standing for "Christ in El Salvador"). Foundation Cristosal, a non-profit organization incorporated in the state of Vermont, works in partnership with the Anglican Episcopal Church of El Salvador. Cristosal serves as a communication resource for North Americans about the church and society in El Salvador. It builds bridges between Salvadorans and North Americans through

exchange visits, work projects and educational experiences; raises awareness about the mission of the Salvadoran Church for interested people in North America; and offers support through fund-raising efforts for identified needs and emerging projects, and is an advocate in our Church and beyond for Salvadoran issues and concerns.

Readers of TLC who wish to learn

more about Cristosal and the Anglican Episcopal Church of El Salvador are invited to go to its website, www.cristosal.org/index.htm, for more information. They may also read a report (with photographs) of the recent Episcopal Communicators' trip to El Salvador in which Mr. Gunn participated.

*(The Rev.) Lee Alison Crawford
Northfield, Vt.*



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Appointments

The Rev. **Barbara Abbott** is assistant at Redeemer, PO Box 1030, Bryn Mawr, PA 19010.

The Rev. **Fred Cryslar** is rector of Christ Church, PO Box 1778, Sharon, CT 06069-2252.

The Rev. **Mike Michie** is church planter for West McKinney in the Diocese of Dallas; add: St. Phillip's, 8102 Stonebrook Pkwy., Ste. 300, Frisco, TX 75034.

The Rev. **Tim Reger** is rector of Grace, PO Box 6, Baldwinsville, NY 13027.

The Rev. **John Riebe** is vicar of St. Paul's, 624 Ovilla Rd., Waxahachie, TX 75167.

The Rev. **Belle Rollins** is deacon at St. Michael's, PO Box 2031, Alexandria, VA 71309.

The Rev. **Carrie Schofield-Broadbent** is canon at St. Paul's Cathedral, 310 Montgomery St., Syracuse, NY 13202.

The Rev. **H. Alan Smith** is rector of St. John's, 341 Main St., Oneida, NY 13421.

The Rev. **Nina Stasser** is rector of St. Paul's, 226 W Main St., Vernal, UT 84078-2506.

The Rev. **Chuck Treadwell** is rector of St. Paul's, 515 Columbus Ave., Waco, TX 76701.

Retirements

The Rev. **Sharline Fulton**, as assistant at St. Martin in-the-Fields, Philadelphia, PA.

The Rev. **Eugene Pearson**, as rector of St. Timothy's, Perrysburg, OH.

Correction

The Rev. **George Stierwald** [TLC, march 7] was ordained in the Diocese of Central New York, not the Diocese of Maine.

Deaths

The Rev. Canon **William Bomar Eppers, Jr.**, 65, retired priest of the Diocese of Florida, died June 8 at his home in Jacksonville, FL.

Born in Columbia, SC, Canon Eppers graduated from Wofford College and Virginia Theological Seminary. He had a long career with Abbott Laboratories before pursuing ordination. He was ordained deacon in 1988 and assisted in congregations in the dioceses of East Carolina and Virginia. Following ordination to the priesthood in 1995, he was assistant at St. Mark's Church, Jacksonville, 1997-98, then deputy to the Bishop of Florida until his retirement. Canon Eppers is survived by his wife, Elizabeth; sons Robert and Peter, both of Wilmington, NC, and William, of Jacksonville Beach; and a grandson.

Next week...

Fall Music Issue

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

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FULL-TIME RECTOR: Incarnation Holy Sacrament Episcopal Church, Drexel Hill, PA. Family-sized suburban church seeks a compelling preacher with the ability to relate God's word to today's issues. We are focused on deepening our spiritual understanding, development of youth ministries and strengthening our relationship with our community. We are open to innovative ideas to expand our parish family. Contact us for a copy of our profile: khaelle@rcn.com. Send resume and CDO profile to: **Discernment Committee, Incarnation Holy Sacrament Church, 3000 Garrett Road, Drexel Hill, PA 19026.**

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TOM PARKER AD MANAGER

(414) 276-5420 EXT. 16

E-MAIL: TPARKER@LIVINGCHURCH.ORG

FULL-TIME RECTOR: St. Chad's Episcopal Church, Albuquerque, NM; historically and culturally rich city in diocese undergoing leadership change. Seeking rector, comfortable in ECUSA, with strong leadership skills in church growth and Christian Education. 175 members, dedicated laity. Respond with resume & CDO profile. Confidentiality assured. **St. Chad's Church, ATTN: Search Committee, 7171 Tennyson NE, Albuquerque, NM 87122.**

See website: <http://home.earthlink.net/~stchads>.

PART-TIME VICAR: Are you retired or about to retire? Continue your ministry at Holy Trinity Church in the small (6,500) community of Raton, NM, on the Colorado border. Contact **Bill Fegan, PO Box 207, Raton, NM 87740. E-mail: bill@shulertheater.com** Phone: (505) 445-9622.

FULL-TIME RECTOR: Light of Christ Anglican Church (attached to Canterbury) in the Cobb County area of Atlanta, Georgia, is seeking a rector who is deeply committed to Jesus as his Savior and his Lord and who has been baptized in the Holy Spirit. We are seeking a rector who will lead us in growing our nine-month-old church by: inspired teaching, preaching and spirit-filled worship, healing ministry, home group participation by the entire congregation and active children and youth programs. E-mail a resume to **Lee Buck** at leeabuck@charter.net or contact Lee by phone at (770) 801-0244.

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Sun High Mass 9

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261 Fell St. (415) 431-0454
The Rev. Paul A. Burrows, r
Sun Mass 8 (Low), 9 (Sung), 11 (High), Evensong & Benediction of the Blessed Sacrament 3; Mon-Fri 7:30 Daily Mass (Low); Sat Mass (w/healing) & Fed Holidays 9; Holy Days add'l Mass (Low) at 6:30; Mon-Sat Eve Prayer 6; Holy Days Evensong 6

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ascensionchicago.org (312) 664-1271
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www.stpaulsparish.org (708) 447-1604
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Sun Eu 9 & 10:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

INDIANAPOLIS, IN

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CHURCH DIRECTORY KEY

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

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