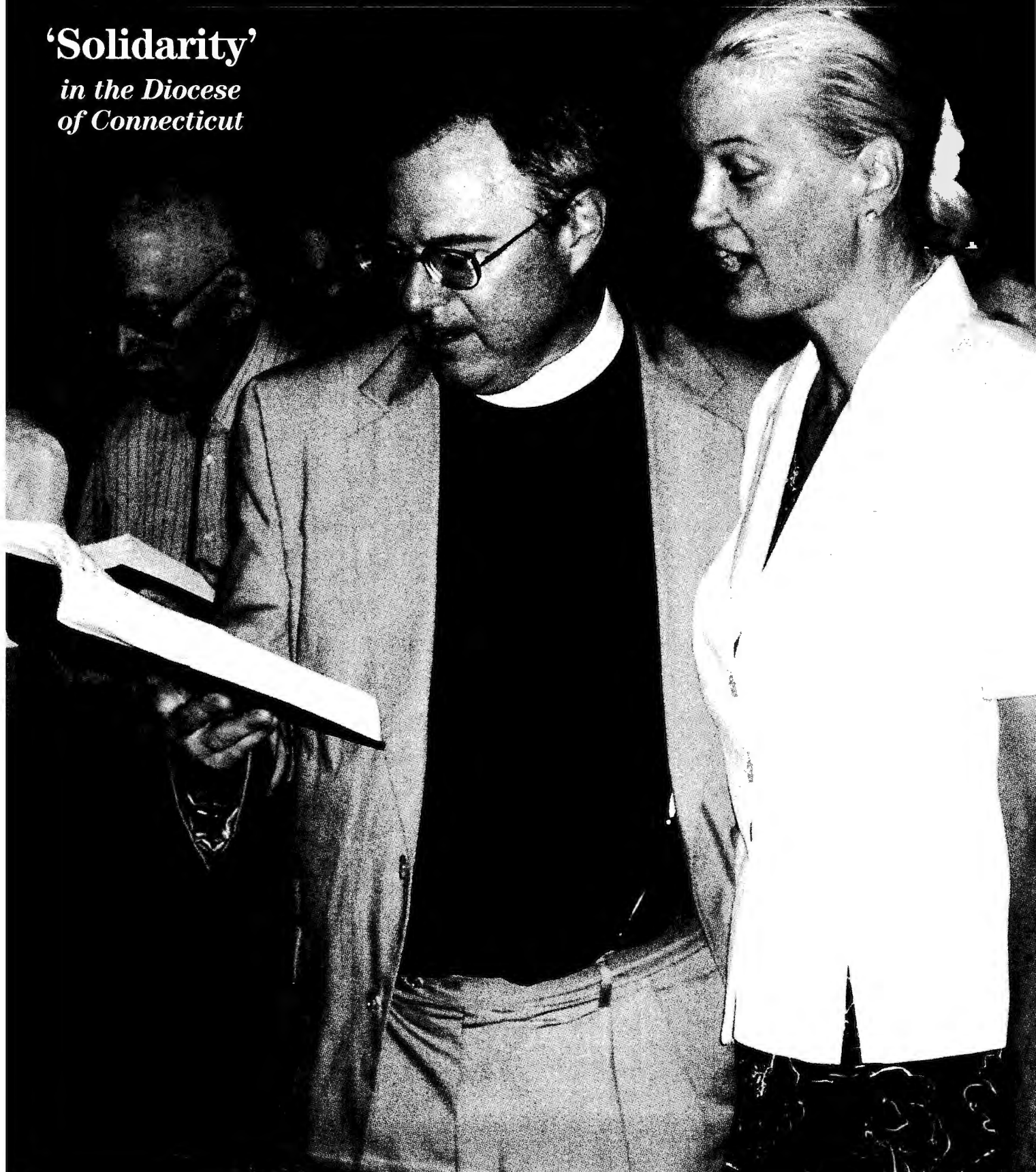


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A publication of The Living Church Foundation

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Editorial and Business offices:

816 E. Juneau 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

MANUSCRIPTS AND PHOTOGRAPHS: The Living Church cannot assume responsibility for the return of photos or manuscripts.
The Living Church is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$42.50 for one year; \$62.50 for 18 months; \$80.00 for two years.
Canadian postage an additional \$15.08 per year; Mexican rate \$19.24; all other foreign, \$24.98 per year.
POSTMASTER: Send address changes to The Living Church, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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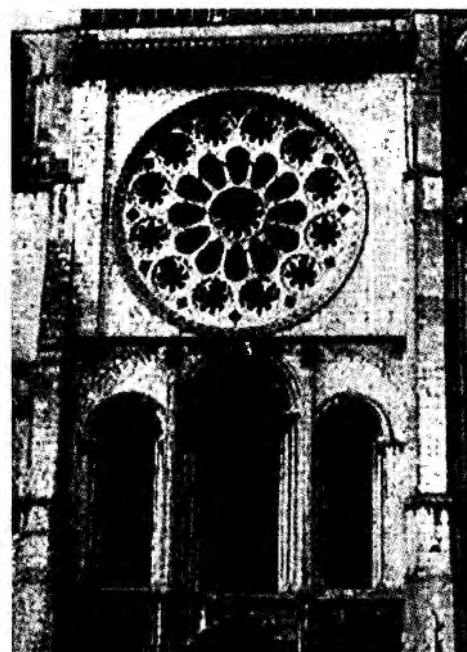
Volume 231 Number 6

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



7



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On the Cover

The Rev. Mark H. Hansen and his wife, Ceil, participate in an evening prayer and praise service July 17 at Trinity Church, Bristol, Conn. Simultaneously, about three miles to the southwest, the Rt. Rev. Andrew D. Smith, Bishop of Connecticut, held a private meeting, the purpose explained as therapeutic, for members of St. John's, Bristol, after he seized the building, secured the parish's financial accounts, and inhibited Fr. Hansen, the rector [p. 6].

Len Freas photo

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SUNDAY'S READINGS

Atheists in Foxholes

'Ascribe to the Lord the glory due his name' (Psalm 29:2a)

The 12th Sunday After Pentecost (Proper 14A), Aug. 7, 2005

BCP: Jonah 2:1-9; Psalm 29; Rom. 9:1-5; Matt. 14:22-33

RCL: Gen. 37:1-4, 12-28 or 1 Kings 19:9-18; Psalm 105:1-6, 16-22, 45b or 85:8-13; Rom. 10:5-15; Matt. 14:22-33

"There are no atheists in foxholes" is an old saying. It is surely untrue as a statement, but it nonetheless contains a profoundly true observation. There are many people whose objection not only to belief in God but also to his demands is mostly cerebral fluff, and there are those whose commitment to God may look impressive but, when put to the test, proves to be a house built on foam. When a great need or crisis arises in the lives of either of these persons, those whose objections are based on specious arguments as well as whose commitment has no sticking power may suddenly find a primal and desperate need for God. Today's readings present us with two such circumstances.

Jonah is well known as the wayward prophet who, even when compelled to deliver his message to the people of Nineveh, is angered that they heed it. His understanding of God and his will is severely lacking, though without a doubt he has faith and the gift of prophecy. Even though he can say to God, "I knew you were a tender, compassionate God" (Jonah 4:2), he fails to understand and internalize this truth. Because of this lack, when he earlier receives the call to prophesy, he attempts to flee and comes eventually to disaster. Then, in his greatest need, he prays the prayer that is provided in

today's lesson. It is an urgent plea that comes in a time of crisis. Yet even though he is delivered, he still has not accepted the depths of God's mercy, and flies into a rage when the Ninevites repent as a result of his prophecy.

Similarly, when the disciples are impressed and amazed by seeing Jesus walk on water, Peter rashly urges Jesus to invite him to join him. Whatever his motivation, he is unprepared for it and sinks the instant he takes his eyes off of Jesus. His prayer, "Lord, save me!" is surely one of the most fervent and heartfelt in scripture. It is all he has time for, and, in his desperation, comes from the heart.

The psalm for today presents a striking image of God in power and, by contrast, the dependence and subjection of all of creation under him. Here, surely, is One to whom we may appeal with confidence. Even in this psalm there is an expression of God's tenderness and consideration: "The Lord shall give strength to his people; the Lord shall give his people the blessing of peace" (Psalm 29:11). Sometimes our circumstances leave us with nothing to say or even think, but only a wretched craving for God. And often God allows us to experience such desperation, because then we are able to pray more genuinely and deeply than ever before. And that is good.

Look It Up

Though the message in the epistle may appear to be separate from the rest of the lessons, it also has something in common with them. Where is the theme of disastrous sudden need which is met by a powerful but gracious God?

Think About It

What could have been Peter's motivation to urge Jesus to call him to step over the side of the boat?

Next Sunday

The 13th Sunday After Pentecost (Proper 15A), Aug. 14, 2005

BCP: Isaiah 56:1(2-5)6-7; Psalm 67; Rom. 11:13-15, 29-32; Matt. 15:21-28

RCL: Gen. 45:1-15 or Isaiah 56:1, 6-8; Psalm 133 or 67; Rom. 11:1-2a, 29-32; Matt. 15:(10-20), 21-28

BOOKS

Jesus in the World's Faiths

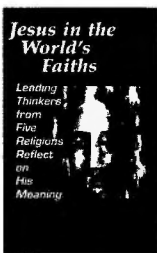
Leading Thinkers from Five Religions

Reflect on His Meaning

Edited by **Gregory A. Barker**. Orbis. Pp. 198. \$18.00. ISBN 1-57057-573-6.

For those of the Christian faith, there are certain "givens" in the world of Christology. Jesus is Savior, Messiah, God incarnate, the second Person of the Trinity, sinless. But are these understandings the extent of it? Are there other ways of understanding Jesus that are not exhausted by these concepts? And, if so, can Christians gain these insights from those of other faiths? This is the central question around which the 20 essays of Barker's *Jesus in the World's Faiths* are written.

The text is set up in five parts, one for each of the major world religions: Buddhism, Christianity, Hinduism, Islam and Judaism. In each section there are four essays, the first one setting the stage and the others responding to it. Barker has compiled an anthology of respected contemporary religious thinkers who come at the person of Jesus from many angles. There is



Jesus as *Bodhisattva*, Jesus as Rabbi, Jesus the Avatar, Jesus the Prophet of Islam, Jesus the abandoner of *Torah* and the Jesus of poetry. Within their respective faiths the writers, too, come from varied traditions and backgrounds. They deal with Jesus both from theological perspectives and from more "popular" conceptions.

As a resource for Christians, this seems a book whose time has come. Because we cannot assume that our friends, colleagues and neighbors will share our Christian worldviews, it is helpful to see varied perspectives and what cultural, ideological and philosophical stumbling blocks our understandings of Christ might cause. At the same time our own ideas of Jesus may be stretched into deeper and deeper understandings.

*Geoffrey J. Mackey
Nyack, N.Y.*

Plan B

Further Thoughts on Faith

By **Anne Lamott**. Riverhead Books. Pp. 272. \$24.95. ISBN 1-57322-299-2.

Anne Lamott is a delightfully wacky and wise Christian writer. Deeply pious, she is as irreverent as a drunken seminarian. She is in love with Jesus, enjoys her boyfriend, curses like a mother giving birth, goes to church, and often wants to kill her son whom she adores. She is a self-revealing writer who tells us her Presbyterian congregation in Marin County, California, helped her recovery from alcohol and helped stabilize her



life as a single mother as she found her faith.

"I don't have the right personality for Good Friday, for the crucifixion: I'd like to skip ahead to the resurrection," she writes. "In Jesus' real life the resurrection came two days later, but in our real lives, it can be weeks, years, and you never know for sure that it will come. But I believe in Jesus' resurrection and ours."

Dedicated to peace, she quotes A. J. Muste who, when questioned why he was on a lonely vigil in front of the White House during the Vietnam War, said, "...I don't do it to change the country. I do it so the country doesn't change me."

As a devout Christian, she wrestles with how she can learn to love the president. She knows she is supposed to love him. She writes, "On earth, however, when I consider he is my brother, and I am to love him, I'm reminded of the old Woody Allen line that someday the lion will lie down with the lamb, but the lamb is not going to get any sleep."

Lamott is in love with grace, the free glowing gift from life and God to her, that is offered completely without merit. Her book helps us meditate on God, life, getting your kid to go to church, sin, imperfection, nature, the city, difficult parents and children and even gives us a superb college commencement address. *Plan B* is a splendid follow up of her *Traveling Mercies*. The religious and the secular will benefit from her tough sagacity and tender soul.

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

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Rev. Jerome F. Politzer leads you on a life-affirming journey in his new book *A Light Unto My Paths*, published by Episcopalians for Traditional Faith (ETF). Make this resource a companion in your spiritual growth and a treasured classic in your home.

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— *Bishop K. L. Ackerman, Eighth Bishop of Quincy and President, Forward in Faith North America (FiFNA)*

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Connecticut Bishop Asserts His Authority

Among Other Actions, He Seizes Records at St. John's, Bristol

Four days after he inhibited their rector, seized the checking account, and changed the locks at St. John's Church, Bristol [TLC, July 31], the Bishop of Connecticut told parishioners that their congregation remains a parish in good standing, but, at a members-only meeting on July 17 the Rt. Rev. Andrew D. Smith said he will not allow the elected vestry to call a priest-in-charge or possess a set of keys.

Bishop Smith inhibited the Rev. Mark Hansen on July 13 for allegedly violating the diocese's sabbatical guidelines, and pastorally neglecting his congregation, charges Fr. Hansen denies. Bishop Smith also ordered the locks changed, seized the congregation's records, and appointed a priest-in-charge, the Rev. Susan J. McCone, to supersede the Rev. Clayton Knapp, a supply priest licensed by the diocese in June to officiate at St. John's.

Approximately 50 people attended worship services at St. John's the first Sunday after the inhibition. One member of the congregation who attended the service told *THE LIVING CHURCH* he recognized only 15 people as active parishioners at the morning Eucharist celebrated by Ms. McCone.

Vestry member William Witt told TLC the mood at the start of the evening meeting was hostile and divisive. While approximately two dozen people indicated approval of the bishop's actions, five times their number voiced strong dissent to the removal of Fr. Hansen and the seizure of the parish, he said.

A spokesman for Bishop Smith began the meeting by explaining its purpose was therapeutic. The meeting was not a business session or forum, but an opportunity to allow the members of the congregation to express their feelings and to begin the "healing" process.

Several parishioners disregarded the parameters set by the diocese and peppered the bishop with sharp ques-

tions as to his motives and actions. Bishop Smith, participants said, would not be drawn into discussion and did not respond to most direct questions. Appointed as spokesman for the vestry, Mr. Witt was rebuffed at first in



Bishop Smith



Fr. Hansen

his attempts to read a prepared statement. Bishop Smith eventually relented and the vestry's case was laid before the meeting.

The vestry disputed the charges proffered by Bishop Smith against Fr. Hansen, objected to his having acted without consultation with the vestry or in conformance to canon law, and questioned the propriety of appointing Ms. McCone.

Ms. McCone, they argued, held views "diametrically opposed" to those of the congregation, citing her roll as executive director of Affirming Catholicism, and advocacy work within the Church. The vestry, Mr. Witt said, objected to her use of the term "religious right" to characterize traditionalist views and was disturbed by her published remarks that the Episcopal Church should leave the Anglican Communion rather than conform to wider Church's teachings on human sexuality. Ms. McCone declined to speak with TLC when contacted at St. John's on July 18.

Fr. Hansen Responds

In an interview with TLC on July 14, Fr. Hansen said he had arranged coverage for the worship and pastoral needs of the parish by clergy licensed to serve in the diocese during his sabbatical leave. He said he also discussed the arrangements dur-

ing a meeting at Diocesan House in Hartford with the Rt. Rev. James E. Curry, Bishop Suffragan of Connecticut.

Bishop Smith presents a different side of the story. In his July 13 statement announcing the inhibition of Fr. Hansen, Bishop Smith said Fr. Hansen "neglected to notify Bishop Smith of his departure as rector of the parish," made decisions "that left the parish without sustained clergy leadership," and could not be located because "the bishop has not been notified of an alternative address." Fr. Hansen is one of six rectors in Connecticut engaged in a public dispute with Bishop Smith over alternative episcopal oversight provisions for their parishes since shortly after the 2003 General Convention.

In March, Bishop Smith received a copy of a letter written by Fr. Hansen to his parish saying "that April 10 must be my last Sunday as your priest, at least in terms of directly providing for your pastoral care, leadership and worship, after that I will officially be on sabbatical."

Fr. Hansen said one of his sons "has special needs that require support services that cost money." His original intention at the time the sabbatical was announced was that "there would be suitable arrangements made so that I could move on to another career, not in the full-time, paid ministry," but the vestry did not want to define it as a terminal sabbatical because "it was their desire that I maintain that authority as rector for a longer period so that the parish would not be declared vacant and there would be no ambiguity."

Bishop Smith wrote to St. John's vestry, stating he was unaware of these plans and asking for clarification. Karin Hamilton, a diocesan spokesperson, said the vestry sent "a paragraph back" in April stating

(Continued on next page)

(Continued from previous page)

“Mark Hansen was on a nine-month sabbatical.”

Upon return from his own sabbatical, Bishop Smith told the 2002 diocesan convention “every parish should encourage their clergy to take sabbatical leave.” While not governed by canon, Connecticut’s “Healthy Church Practices” handbook sets out guidelines for sabbaticals and asks clergy to inform the diocese a year in advance of any planned leave.

Ms. Hamilton told TLC, “We don’t have a formal request for his sabbatical.” Fr. Hansen was inhibited, meaning he is not to celebrate the Eucharist or to preach, for failure to comply with these guidelines and for the “cumulative” challenges to Bishop Smith’s authority.

Fr. Hansen told TLC the claim that the diocese was unaware of his whereabouts was “specious,” noting that he lived in the parish rectory and that no one attempted to contact him either at the rectory or via his mobile telephone numbers, both of which remain unchanged. He also discounted the claim that the diocese had been kept in the dark over the sabbatical, noting that he met with Bishop Curry about the issue on July 1.

In addition to Fr. Knapp, the Rev. Thomas Beck, a retired priest of the diocese, was on pastoral call during the weekdays of the sabbatical. The parish deacon was also available for pastoral calls, as was the Rev. Donald Helmandollar, rector of Trinity Church in Bristol, a fellow member of the “Connecticut Six,” who had agreed to provide pastoral care as needed. Fr. Hansen told TLC Bishop Curry had been informed of these arrangements.

Fr. Hansen said he also continued to make himself available as needed during his sabbatical, having conducted a wedding, a funeral and counseling following a suicide. As to the accusation that the parish was only open a few hours a week, Fr. Hansen said those hours had been in effect “these past 15 years.”



The Rev. Peter Casparian/ENS photo

Presiding Bishop Frank T. Griswold kneels at the Armenian Genocide Memorial, which commemorates the death of more than 1.5 million Armenians in 1915 by the Turks of the Ottoman Empire. Bishop Griswold was a guest of His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians, during a July 4-9 visit. Armenia prides itself on being the first nation to adopt Christianity in the fourth century. Self-governed since achieving independence from the former Soviet Union in 1991, the landlocked country is largely surrounded by the Muslim world.

P.B. Nominating Committee Narrows List

The Joint Nominating Committee for the Election of the Presiding Bishop met June 17 in Chicago to narrow the list of potential successors to Presiding Bishop Frank T. Griswold. The committee will begin conducting interviews in September with a confidential number of candidates. The House of Bishops is scheduled to vote June 18, 2006, during the 75th General Convention which meets in Columbus, Ohio.

The committee hopes to complete

Awaiting a Decision in Florida

In response to a request for alternative episcopal oversight from seven priests, the Bishop of Florida is consulting widely and aware that many Episcopalians will be affected by whatever decision he announces, according to a diocesan spokesperson, Paul Van Brunt. The Rt. Rev. John Howard briefed the standing committee on the situation at a regularly scheduled meeting in mid-July.

“It may not be exactly 30 days, but it won’t be 90 either,” Mr. Van Brunt said of the timing of the bishop’s decision.

its work next March, at which time a list of three to five names will be submitted to the House of Bishops, according to the Rev. Canon Mark Harris of Delaware, who has been designated to prepare press releases on behalf of the committee. In addition to conducting interviews, the committee also may undertake visitations and review literature published by the potential nominees.

After the House of Bishops receives the list of nominees, there will be an interval during which bishops and elected members of the House of Deputies will be able to submit the names of candidates by petition. That interval will conclude prior to the start of convention in order to allow sufficient time to conduct background checks on nominees successfully added by petition, Canon Harris said.

Under the canons of General Convention, members of the House of Bishops elect the Presiding Bishop, after which time the incumbent must be confirmed by the House of Deputies, which is comprised of up to four clergy and four lay persons from each of the 110 dioceses in the Church.

Panel of Reference Pledges Secrecy

The 13 members of the Archbishop of Canterbury's Panel of Reference have sworn an oath of secrecy, pledging not to reveal details of any petition for relief presented to them, and to report all contacts with the media to staff assigned as liaisons to the panel. The decision to conduct its deliberations secretly was made at an organizing meeting July 12-14 in London at the offices of the Anglican Consultative Council.

Observers note that last year's Lambeth Commission on Communion was plagued by leaks from staffers and members on both sides of the issue, to the consternation of its chairman, Archbishop Robin Eames of Ireland.

Parishes and dioceses that wish to avail themselves of the Panel of Reference process must first petition the Archbishop of Canterbury for relief. The panel will accept only referrals from Archbishop Rowan Williams. After a referral is received, Archbishop Peter Carnley of Australia, the chairman, will distribute the petition to the 12 members and notify the primate of the province affected, soliciting his views on the matter.

Archbishop Carnley will then form a subcommittee comprised of at least two members, one clergy and one lay, to examine the dispute. The rest of the panel will be asked to submit responses to the case within 14 days of receipt of the petition. The subcommittee will then initiate an investigation, gathering

facts and hearing the arguments. Upon completion and submission of the initial finding, the panel members will be given 14 days to offer comments and suggestions.

A revised finding, prepared in light of the comments received, will then be circulated to the full panel. Should there be "significant dissent," the subcommittee is directed to "discuss the matter with the dissenting members with a view to achieving consensus."

The guidelines give Archbishop Carnley coercive power over his fellow panel members in the case of division as dissenters, and the subcommittee "shall report" the substance of their talks to him and "shall follow his directions" to achieve consensus.

Once an agreed report is prepared, it will be sent to the petitioner and respondent for comments. The final text will be distributed to the panel for final approval. Should any member dissent from the final text, Archbishop Carnley "shall give further directions."

An agreed statement and recommendations will then be forwarded to Archbishop Williams. Should he accept the recommendation, he is constrained in how he proceeds, as he has no authority outside the Church of England. Participation in the Panel of Reference process does not confer jurisdiction upon the Archbishop of Canterbury. The petitioner and respondent are encouraged to accept the recommendations, but cannot be compelled to do so.

Province of Brazil Seeks Partners

The Anglican Province of Brazil is seeking a covenant with the Episcopal Church, and a report recently submitted to the national Executive Council includes a proposal for a "substantial mission fund."

The request for outside financial aid comes at roughly the same time that the primate, the Most Rev. Orlando Santos de Oliveira, has sought ecclesiastical finality to a long-running personal dispute with the bishop and Diocese of Recife, which claims to be the largest in the province.

The Province of Brazil was founded in 1890 by Episcopal missionaries. It achieved independence in 1965 and the Episcopal Church concluded ongoing financial obligations in 1975. In 1990, during centennial celebrations in Brazil, the primates of Brazil and the Episcopal Church agreed to establish a bilateral committee to "reconnect and reconcile dynamics of distance that occurred," according to a bilateral committee report.

The public dispute with the Rt. Rev. Robinson Cavalcanti began March 14, 2004, when the Bishop of Recife participated in an unauthorized confirmation service in the Diocese of Ohio. Archbishop Oliveira reprimanded Bishop Cavalcanti, and later imposed alternative episcopal oversight (AEO) for a small number of parishes, but Bishop Cavalcanti continues to enjoy the full backing of the standing committee as well as the majority of clergy of Recife.

The House of Bishops in Brazil deposed Bishop Cavalcanti in absentia on June 17, citing among its grievances the fact that Bishop Cavalcanti refused to recognize the AEO decision and had used "offensive language" against the primate in a speech prepared for the British advocacy group, Anglican Mainstream.

Flanked by (left to right) the two bishops suffragan: the Rt. Rev. Sergio Carranza and the Rt. Rev. Chester Talton, as well as the Bishop of Los Angeles, the Rt. Rev. J. Jon Bruno (partially hidden), the Rev. Will Wauters, rector of Church of the Epiphany in east Los Angeles, describes the church's past and present contributions to the city's history during a June 15 hearing before the City Council. Epiphany sought and received designation as a city landmark.



Janet Kawamoto/Episcopal News photo

Find more news, including updates of stories on these pages:
www.livingchurch.org

Sermons in Stone, Stories on Glass

By Nancy G. Westerfield

Easing back into the pew from your knees after your entrance prayer, suddenly you are struck by angel fire from a stained-glass window catching eastern sun. The angel itself gleams all blue and gold, set off by nuggets of Tiffany red, spreading white wings shelteringly over the name of the one remembered. Whose name? You would have to go to the window to read. Decades ago, someone loved someone else so dearly that a window was given to the glory of God and in memory of a beloved. Yes, it was his wife, dead in 1918.

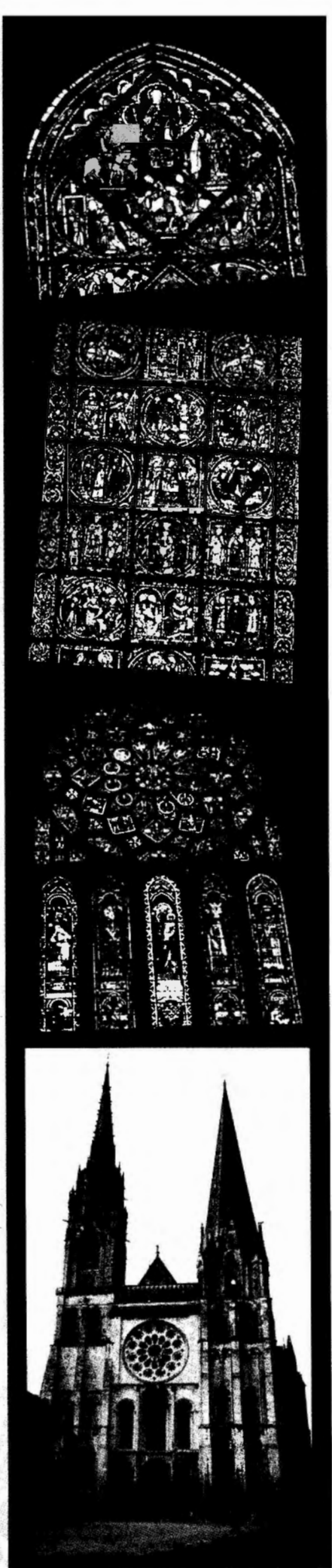
For seven centuries stained-glass windows in Europe's cathedrals have been celebrating the magnificence — and munificence — of past principalities and powers. Often to amend unrighteous deeds ("Will no man rid me of this pest of a priest?" swore Henry II at table among his dagger-ready knights, about Thomas á Becket), royal coffers raised prayers for mercy with stone and stained glass. At a price.

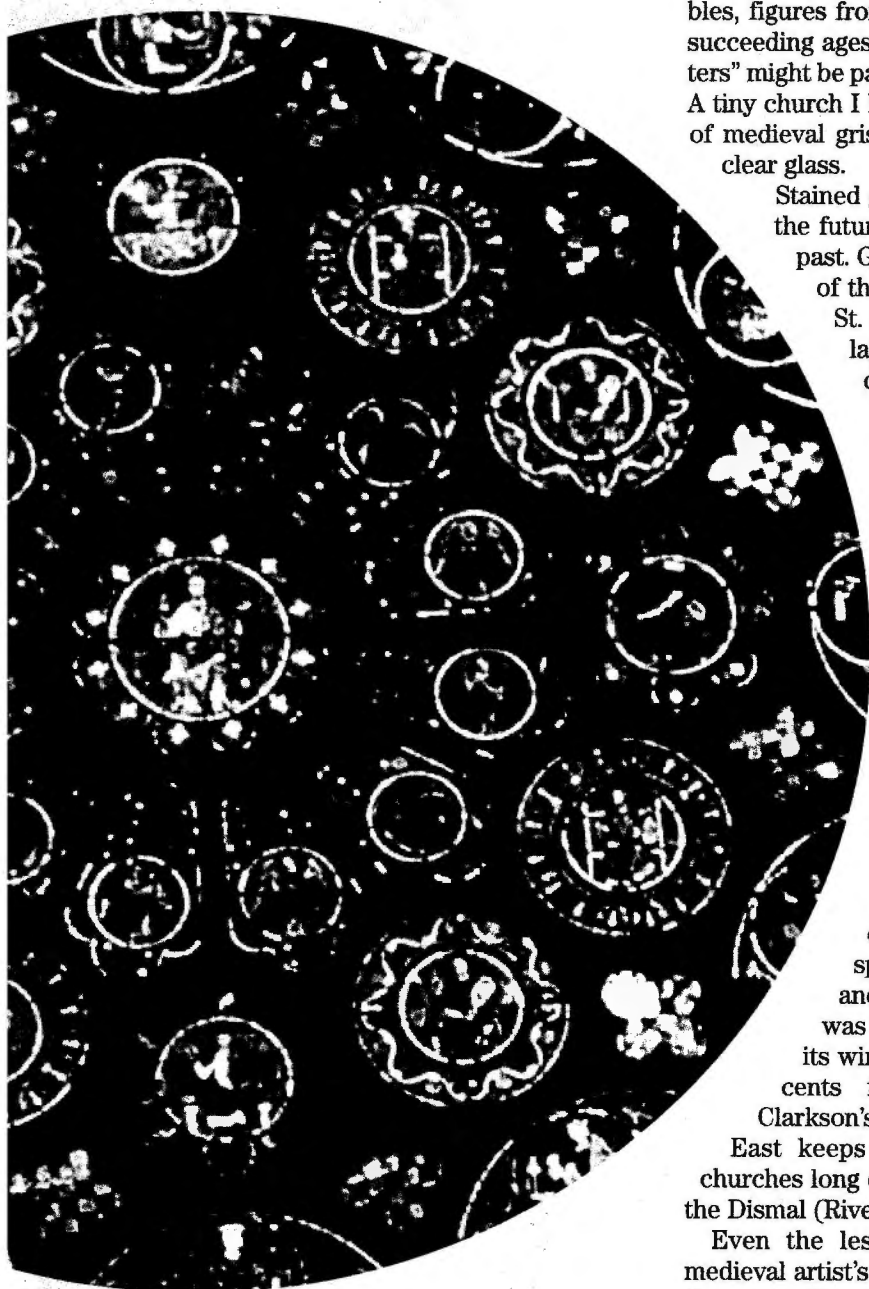
In the 13th century, the greatest period of cathedral building, a skilled craftsman earned 25 cents per week. Colored glass cost \$41.50 per square foot. Calculate: Chartres was glazed with 176 windows, averaging 8x20 feet.

To tell one's story on glass today totals many zeros still. A major glass company contacted in the United States declines to quote or send any estimates without a definite design for a project. Designs, or "cartoons" of the subject, as in the past, can involve leading painters or sculptors. Glass painters do not, and never did, make or blow the glass itself, a process as old as the Romans, possibly even Egyptians. Glass is a simple combination of super-heated silica (sand) and alkali (ash), colored by impurities added, once woodland plants, now metallic oxides. Colored glass, overpainted and pieced with leading, became a Christian architectural art as the buttressing of cathedrals lightened the main vault and made possible ever-taller windows to be filled with instructional materials.

Consider: Entire populations once attended Mass. At Chartres 10,000 might stand at a single service. And not a literate folk. Emperor Charlemagne could not read or write. "Whence cometh our help?" Look up to the windows, the educational medium of the literate clergy. There glittered the narrative of the life of Christ, his para-

For seven centuries stained-glass windows in Europe's cathedrals have been celebrating the magnificence — and munificence — of past principalities and powers.





**Stained glass,
in its story-telling function,
does not envision the future
(except perhaps the apocalyptic);
it pictures the past.**

bles, figures from the Old Testament, our lady, later saints in their succeeding ages. To cut those costs, windows like York's "Five Sisters" might be painted in (gray) grisaille, which also let in more light. A tiny church I know in Winchelsea, Sussex, treasures its fragment of medieval grisaille set like a medallion in a chancel window of clear glass.

Stained glass, in its story-telling function, does not envision the future (except perhaps the apocalyptic); it pictures the past. Graphic realistics sometimes the pictures are. I think of the martyrdom of St. Stephen, the huge window in a St. Stephen's Church in Nebraska. In a tiny fishing village, Rye Harbour, in England, the great "lifeboat" window in an Anglican church commemorates the loss of two dozen of the town's young men in 1928, taking out a rescue boat in a Channel storm.

Although the art of so-called "popish pictures" declined with Reformation centuries, still contemporary architecture continues, to provide suitable space for the use of stained glass. New churches will always need fresh gifts of memorial windows to enhance the fabric and tell their stories. American sunlight has fired Tiffany's angels more colorfully than ever watered English sunshine.

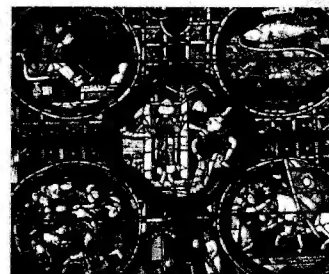
High above any nave with its resplendent rose window at one end and its saints towering along the sides, shine the lesser clerestory windows, another opportunity for decoration and light. In my diocese, our two cathedrals tell clere-stories. Windows were given by all the far-flung pioneers of churches. The (Pro-) Cathedral of the West (1929) sparkles with color from Broken Bow and Bridgeport and Mullen out in the Sand Hills. A parishioner who was part of a North Platte Sunday school saving up for its window remembers her nickel given each Sunday: 2 1/4 cents for church, 2 1/2 cents toward the window. Bishop

Clarkson's Trinity Cathedral of the East keeps alive the name of lost churches long closed, back to Eclipse on the Dismal (River).

Even the lesser windows merited a medieval artist's greatest care, lavished on the most obscure details. On his white-washed wood table, the glazier followed a kind of "paint-by-number" pattern, fitting his full-sized "cartoon" with his fired pieces and leading them together, then working by sections within the window-embasure itself. (His table was washed with beer!)

But always there must be a calculated imperfection, because only God's handiwork can be perfect, Perhaps that explains why my own church has an Alpha and Omicron window, and a window where Simeon says "my eyes hast seen the glory..."

That marvels of stained glass can be fire-resistant was proved by the partial burning of York Minster in 1984. That humbler dedications of stained glass can be time-resistant is proved by your walk over to that fiery angel: The wife beloved died in 1918. □



Nancy Westerfield is a member of St. Luke's Church, Kearney, Neb.

More Division Ahead

OK, we've gotten past the meeting of the Anglican Consultative Council, the meeting of the House of Bishops, the meeting of the Anglican primates, and the Anglican Communion doesn't look any different than it did six months ago. Now what?

Perhaps before we look ahead, this might be a good time to pause and see what's happened. There's no need to rehash the New Hampshire election and consecration, but seeing that it's the focal point for the possible division of the Anglican Communion, we can't ignore it. Here's an attempt to try to put this in perspective:

Let us start with the four instruments of unity of the Communion: the Archbishop of Canterbury, the Anglican primates, the Lambeth Conference, and the Anglican Consultative Council. All four advised the Episcopal Church

not to proceed with the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire. The thinking was, there was nowhere near consensus of support in the Anglican Communion for the position taken by the Episcopal Church, the consecration would be divisive, and the Americans should wait before taking action.

We all know what happened. The New Hampshire consecration took place as planned, and Anglicanism hasn't been the same since. The Windsor Report, issued by the primates of the 38 Anglican provinces, made recommendations for the Episcopal Church and the Anglican Church of Canada, but so far the North American churches have not provided exactly what the Windsor Report called for. After studying the Windsor Report, the American bishops rightly deferred to the 75th General Convention, scheduled for June 12-21, 2006, in Columbus, Ohio, to produce an official response.

That means another wait to see what happens, although it's fairly safe to figure out what convention is going to do. I can't imagine that

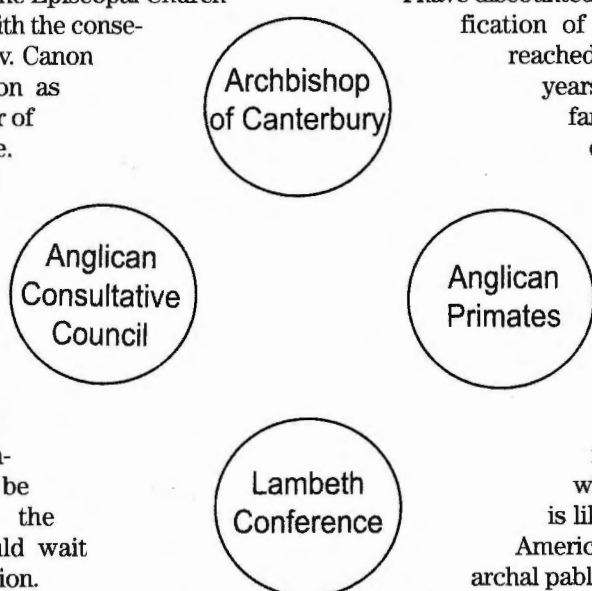
the 2006 convention is going to reverse itself and say it was wrong in 2003. It might go so far as to continue the House of Bishops' moratorium on giving approval for bishops to be consecrated, although the chance of that seems slim. The General Convention is more likely to receive the Windsor Report, acknowledge the hard work done by the primates, and not take any decisive action. That will bring about another waiting period — two years until the Lambeth Conference of Anglican bishops takes place. In the meantime, we'll have departures of individuals and segments of congregations, drifting away to any number of possibilities, and some "conversations" will take place, bringing about a change of mind of a few persons and maintaining the status quo for the remainder.

I have discounted the possibility of the reunification of the Episcopal Church. I reached that conclusion nearly six years ago. The two sides are too far apart, and even with sincere, earnest reconcilers in both camps, we have reached the point where minds won't be changed no matter what the proposal. Some probably will wait to see how the Lambeth Conference handles this mess, forgetting that Lambeth has no real authority, and that whatever the bishops decide is likely to be dismissed by the Americans and Canadians as patriarchal pabulum.

As for the Anglican Communion, its provinces seem more serious about maintaining the Communion, but I keep finding out about more and more Episcopalians who not only don't care about the future of the Communion, they don't even know what it is.

Sometime before Lambeth takes place, look for some diocese, or perhaps even an entire province, to decide it's had enough and to bolt for some undetermined location. Whoever starts it is likely to have company. Then TLC and others will have to report on the unraveling of the Anglican Communion. I can't say I'm looking forward to it. As I wrote in 2000, I'll be delighted to write a column saying I was wrong. I'll even apologize.

David Kalvelage, executive editor



Did You Know...

According to surveys conducted by America Online, 1 percent of Americans say they have checked their e-mail while in church.

Quote of the Week

Columnist Catherine Fox in *Church of England Newspaper* on evangelism: "I normally have evangelism in the same category as chainsaw assaults: Something you would think twice about doing even to someone you hate."

Heavy-Handed Action

The strategy of the Bishop of Connecticut, the Rt. Rev. Andrew D. Smith, in taking over St. John's Church, Bristol [TLC, July 31], is puzzling. When the bishop inhibited the rector of St. John's, moved into the parish and had the locks changed, the church's computer hacked and its website shut down, and appointed a priest-in-charge whose theology is in opposition to that of the parish, he displayed an astonishing use of ecclesiastical power.

By invoking Title IV, Canon 10 to inhibit the Rev. Mark Hansen as rector of St. John's, Bishop Smith has followed the tactic of some other diocesan bishops, who have inhibited rectors by using a canon intended to deal with "abandonment of communion." Fr. Hansen has not abandoned communion, but rather took a sabbatical leave in order that he could obtain additional income to pay for treatment for his son's medical problems. The rector claims to have notified one of Connecticut's bishops suffragan of the sabbatical, and arranged for a supply priest to be present during the rector's absence. By invoking Canon 10, Bishop Smith is using legislation intended to discipline a priest who has left the Episcopal Church for another denomination, or who has openly renounced the doctrine, discipline, or worship of the Episcopal Church. Being inhibited means Fr. Hansen is unable to preach or celebrate the Eucharist for six months.

The bishop's method of entering the church office on a weekday and taking over the property also has to be questioned. Couldn't he have arranged for a meeting with the wardens and vestry in order to gain the information he needed? And it seems strange that the supply priest the bishop recently had licensed to provide Sunday services had to be removed to make room for another who seems to have little in common with members of the parish. The bishop has made it clear to those parishioners that they are not welcome at St. John's, and many have begun to find new church homes.

We do not wish to imply that the strife at St. John's is entirely the bishop's fault. The parish apparently has not kept up the payments of a \$77,000 construction loan it received from the diocese. Its leaders have challenged Bishop Smith on previous occasions, particularly over his participation in the New Hampshire consecration. They have aligned themselves with the so-called "Connecticut Six," other congregations with similar conservative theological views, and they have formally requested alternative episcopal oversight, in which another bishop whose theology is closer to that of the parishioners would provide sacramental ministry. So far, that oversight has not been granted. In addition, there are reports that Fr. Hansen's sabbatical leave had not been approved by the diocese, and that he did not furnish the diocesan office with a telephone number where he could be reached during his leave.

Despite assurances by a spokesperson for the diocese that Bishop Smith was not planning to take similar actions against the other churches of the "Connecticut Six," observers are watching the situation closely. If disciplinary action against those churches becomes necessary, we hope it will be done pastorally rather than by the heavy-handed method used in Bristol. And we hope if a canon has to be invoked, that it will be one intended for this purpose.



When Bishop Smith inhibited the rector of St. John's, moved into the parish ... and appointed a priest-in-charge whose theology is in opposition to that of the parish, he displayed an astonishing use of ecclesiastical power.

Eucharist Much more than a Family Meal



By John D. Alexander

A practice emerging of late in the Episcopal Church is known as “open communion.” At an increasing number of Episcopal parishes — and even some cathedrals — a blanket invitation is issued to all present to come forward and receive Holy Communion, regardless of whether they’ve been baptized.

Such an invitation is prohibited by canon law, which specifies that only those who are baptized may receive Holy Communion. And even its advocates admit that this innovation marks an unprecedented departure from the unbroken practice of the universal Church in all its branches from the very beginning.

Ironically, this rupture of received sacramental order has generated much less controversy than other disputed issues in the Church today, but it has potentially more far-reaching and damaging consequences. For example, Philip Turner, recently appointed interim dean at the Episcopal Theological Seminary of the Southwest [TLC, July 31], writes in the June/July issue of the journal *First Things* that this innovation is likely to give our ecumenical partners in dialogue as much pause for hesitation about closer relations with us as anything that has happened in the Episcopal Church up to now.

So, what’s the problem? At first appearance, advocates of open communion make what seems a compelling argument. Our Lord himself dined with tax collectors, prostitutes, and other sinners. If he was thus unwilling to exclude outsiders from his table fellowship, then neither should we. We wouldn’t invite guests into our home and then refuse to feed them at the family meal; how then can we invite visitors into our churches and then refuse to feed them at the parish family

meal? So, instead of requiring newcomers and inquirers to come to communion by way of baptism, wouldn’t it be much more inclusive and hospitable to invite them to come to baptism by way of communion?

The problem with this argument is that it rests on a false premise: namely, the uncritical identification of the Eucharist with a family meal. In many ways, the Eucharist is indeed like a family meal — and the image of a family meal is a helpful teaching tool for illuminating much of what’s happening in the Eucharist: for example, the fair linen is like a tablecloth; and the ablutions are like washing the dishes. But, at the same time, the Eucharist is so much more than a family meal.

In an essay posted on the Anglican Communion Institute website, the Rev. Ephraim Radner points out that our Lord approached the Last Supper in a radically different way from the many meals, banquets, and feasts that marked his previous earthly ministry. The preparations for this final Passover meal were made in secrecy; and only the 12 apostles were present (Mark 14:12-17). Something new, different, and mysterious was taking place — something of a different order than even such miraculous events as the wedding feast at Cana or the feeding of the 5,000.

Fr. Radner also cites St. Paul’s description of the Last Supper and his warning that the consecrated bread and wine of the Eucharist are positively dangerous to those who receive them without the proper dispositions: He who eats and drinks without discerning the Lord’s body eats and drinks judgment upon himself (1 Cor. 11:27-30). Clearly, then, the Eucharist is a mystery that infinitely transcends and surpasses any family meal.

But why should baptism be the prerequisite for receiving Holy Communion? I suspect that the universal Church has not yet fully articulated the answer to this question. In the development of Christian doctrine, the implicit reasons for practices that have obtained in the Church since the beginning are often not made explicit until those practices are challenged and violated, as is happening today. And already some theologians are exploring the reasons why baptism must necessarily precede communion.

I’d like to propose another angle from which to look at the question. In several places, the New Testament describes the Church as a living organism. For example, in John’s gospel our Lord says, “I am the vine, you are the branches” (John 15:5). The Pauline letters develop the image of the Church as the body of Christ. And, in his Letter to the Romans, Paul likens the admission of Gentiles to the

Something new, different and mysterious was taking place at the Last Supper.

Church to the grafting of a wild olive branch into a cultivated olive tree (Rom. 11:17-24).

This organic biblical imagery suggests a physical analogy that is admittedly rather crude — and, like all analogies, imperfect — but which nonetheless affords a glimpse into the heart of the matter. Baptism is like an organ transplant or a tissue graft. By baptism, we are transplanted into a new body. We are engrafted into a new spiritual organism. And when organs are transplanted into a new body, they

(Continued on next page)

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begin to share that body's life. They begin to receive the blood that brings them oxygen and other life-sustaining nutrients. Likewise, when a branch is grafted into a new tree, it begins to receive the sap that enables it to live, grow, and blossom.

So if baptism is the procedure by which we are transplanted into the body of Christ, then Holy Communion is the means by which we subsequently share in that body's supernatural life. The Eucharist is, in effect, the spiritual circulatory system that brings life and health to all the body's members.

But a liver or kidney sitting in cold storage cannot begin to share a person's life until it is transplanted into that person's body. A lopped-off branch lying on the ground cannot begin to share a tree's life until it is grafted into that tree. Similarly, unbaptized persons cannot begin to share the life of the body of Christ until they become members of that body in baptism. So, refusing them Holy Communion is neither exclusive nor inhospitable. It simply recognizes the reality of how things are. And, in this light, the radically inclusive course of action is to call the unbaptized to repentance, faith, conversion and baptism.

While their efforts are misguided and misplaced, advocates of open communion do at least exhibit the virtue of seeking to express God's love, concern, and care for all people. Here the tradition of the Eastern Orthodox churches may suggest an alternate means of achieving the same goal. Although the Orthodox strictly limit communion to members of their own Church, at the conclusion of each eucharistic liturgy they invite all present to come forward and receive not the consecrated body of Christ, but rather a piece of blessed bread known as the *antidoron*. By this lovely custom, the Orthodox symbolically enact God's loving care for all present, even while they preserve the integrity of their sacramental fellowship.

I'm not suggesting that we rush to adopt the Eastern Orthodox practice. But its example does challenge us to think how we can structure our life and ministry in ways that embody God's love and concern for all people, baptized and unbaptized alike. In responding to that challenge, however, open communion is simply not an option. □

The Rev. John D. Alexander is the rector of St. Stephen's Church, Providence, R.I.

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

An Attempt to Explain

David Kalvelage's column [TLC, July 17] discussed "To Set Our Hope on Christ," the Episcopal Church's response to the Windsor Report at the Anglican Consultative Council in June. I appreciated his kind remarks about the Historical Appendix, but was sorry to read of his impatience and disappointment in the overall document.

He notes "the same, tired arguments ... have been tossed about for the past 40 years," and complains that it does not include the viewpoint that the decisions in Minneapolis in 2003 might have been wrong.

A number of people have faulted our team for what it did and didn't do in Nottingham. Expectations about our "assignment" were varied, perhaps reflecting what one hoped we would do. Some believed we were supposed to "repent and recant" the actions of our General Convention, which no group of individuals has the authority to do. Others were looking for a definitive resolution of the debate on sexuality. But Windsor Report Paragraph 135 asked the Episcopal Church to explain "how a person living in a same-gender union may be considered eligible to lead the flock of Christ." Or as Mr. Kalvelage put it, "what was the Episcopal Church's thinking in consenting to and consecrating the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire?"

"To Set Our Hope on Christ" set out to explain "what we were thinking." As the Presiding Bishop's Foreword indicated, the paper "makes the positive case" for how so many faithful people could have arrived at the decision to consent, rather than attempting "to give all sides of an argument or to model a debate." It shows the development, over many years, of ideas and a growing consensus. It was meant not to persuade but to explain how we got to where we are.

*Pamela W. Darling
Philadelphia, Pa.*

It's an Opportunity

I would like to thank David James for his article, "A Need for Comfort" [TLC, June 26]. It is true that in the family there are multiple victims of Alzheimer's although only one member is the host for the disease.

As the caregiver for my wife who hosts the disease, I would like to add to the author's list of suggestions. First, take the opportunity to celebrate each day, for the patient is as well that day as he or she will ever be. Celebrate the capabilities still available, and compensate as best one can for those skills that have been lost.

My second suggestion is for the caregivers, or "collaterals," as our neurologist calls us. It helps to look upon our caregiving as an opportunity to give something back of what we have received. We can find great comfort in the Lord's words, "Inasmuch as you have done it for the least of these your brethren, you have done it unto me." Giving care to a person who has Alzheimer's should be viewed as an opportunity, not a burden. Caregiving helps to define our lives and to make them more purposeful.

Finally, when depression rears its ugly head and threatens the caregiver, own the grief that we feel and find someone with whom to talk. Priest, therapist, spiritual advisor, good friend – all can assist us in working through our grief, allowing us to carry on the work which has been entrusted to us.

May God bless all caregivers, and especially David James, who highlighted a very real problem.

*(The Rev.) Raymond J. Hartjen, Jr.
Trinity Church
Atchison, Kan.*

PEOPLE & PLACES

There Is Help

Many thanks for the Retirement Issue [TLC, July 10]. In the editor's column, David Kalvelage noted that "the Church, for the most part, does not offer much help with retirement.

Since 2002 at Virginia Theological Seminary (VTS), in the Center for Lifetime Theological Education, we have offered an annual conference, "Retirement with Grace for Clergy and Spouses." The three-day conference/retreat does not seek to address all the questions about spiritual and emotional upheavals that come with retirement from active ministry. Among the issues explored in the last four conferences are: Counting the blessings of life so far; healing the wounds of ministry and life; naming the fears and claiming the hopes; setting goals for an active life in a world no longer structured by work; and staying healthy in body, mind and spirit. The "with Grace" part of the conference title is taken to heart as serious attention is given to opportunities for spiritual growth in retirement.

VTS also was host to a weekend conference in 2004 for lay persons who recently retired or are planning retirement within the next decade. While this conference focused upon practical details such as when to retire, where to live, whether to work, and how to plan for economic security, it also addressed the "with Grace" dimension of the ongoing spiritual journey which is at the center of retirement for people of faith.

The next "Retirement with Grace for Clergy and Spouses" is scheduled at VTS Feb. 13-15, 2006.

*(The Rev.) J. Barney Hawkins IV
Virginia Theological Seminary
Alexandria, Va.*

The End of Thought?

The article, "The Principle Problem," by Michael Petty [TLC, July 3] was well written, but I wonder ... Is there reason to suppose that once his dogmas were proclaimed, all process of reflection and argumentation had to close down, that no more was to be allowed, that all thought was finished?

*(The Rev.) Richard Guy Belliss
Santa Clarita, Calif.*

Appointments

The Rev. **David Danner** is rector of All Angels by the Sea, 563 Bay Isles Rd., Longboat Key, FL 34228-3102.

The Rev. **Tricia DeBeer** is rector of Our Redeemer, 6 Meriam St., Lexington, MA 02420-5309.

The Rev. **Sarah Fisher** is curate at St. Paul and the Redeemer, 4945 S Dorchester Ave., Chicago, IL 60615-2907.

The Rev. **Katherine Flexer** is assistant at St. Michael's, 225 W 99th St., New York, NY 10025.

The Rev. **Lisa Frost-Phillips** is assistant at St. Matthew's, PO Box 628, Hillsborough, NC 27278-0628.

The Rev. Canon **Scott Hayashi** is canon to the ordinary of the Diocese of Chicago, 65 E Huron St., Chicago, IL 60611.

The Rev. **David Hedges** is curate at St. Mary's, 210 McHenry Ave., Crystal Lake, IL 60014-6009.

The Rev. **Michael Hodges** is priest-in-charge of St. Paul's, 59 Court St., Dedham, MA 02026-4301.

The Rev. **Lew Johnson** is vicar of Good Shepherd, 543 Main St., Roosevelt Island, NY 10044.

The Rev. **John R. Johnson, Jr.**, is rector of All Souls', 4025 Pine Tree Dr., Miami Beach, FL 33140.

The Rev. **Cynthia Knapp** is associate at St. Barnabas', 954 Lake Ave., Greenwich, CT 06830.

The Very Rev. **Frank F. Limehouse III** is dean of the Cathedral of the Advent, 2017 6th Ave. N., Birmingham, AL 35203.

The Rev. **Richard Mallory** is priest-in-charge of Trinity Emmanuel, 20 Brookdale Rd., Stamford, CT 06903.

The Rev. **Jonathan McKenzie** is priest-in-residence at St. John's, 82 Luce St., Lowell, MA 01852-3352.

The Rev. **Tom Mulvey** is assistant at St. John's, 172 Main St., Hingham, MA 02043-1999.

The Rev. **Rita B. Nelson** is rector of St. Philip's, PO Box 293 Laurel, DE 19956.

The Rev. **Kelly O'Connell** is priest-in-charge of St. Mark's, 2272 Collingwood Blvd., Toledo, OH 43620.

The Rev. **William W. Rich** is associate at Trinity, 206 Clarendon St., Boston, MA 02116-3784.

Ordinations

Deacons

Chicago — **Jane A. Clark, Donald Frye, Kevin Goodman, Horace Griffin, Kendall Haynes, Emily Mellott, Norma Sutton, Gregory Syler, Leigh VanderMeer.**

Connecticut — **Evette Eliene Austin, Angela Hargroves Rowley, Margaret Hastings Sullivan, Heidi Mildred Truax, Nicki Anne Wilkins.**

East Tennessee — **Taylor Dinsmore, Charles Fels, Harry Howard, Kenny Miller, Audrey Miskelley.**

Maine — **Sam Colley-Toothaker.**

North Carolina — **John M. Porter-Acee III**, assistant, Christ Church, PO Box 6124, Charlotte, NC 28207.

Ohio — **Lisa Flores, Bob Griffith, Elaine McCoy.**

Resignations

The Rev. **John Dally**, as executive director of the Seabury Institute, Evanston, IL.

The Rev. **Kenneth Erickson**, as rector of St. Ann's, Woodstock, IL.

The Rev. **Leander Harding**, as rector of St. John's, Stamford, CT.

The Rev. **Alice Marcum**, as associate at Resurrection, West Chicago, IL.

The Rev. **Richard Signore**, as rector of St. Peter's, Buzzards Bay, MA.

The Rev. **Brad Smith**, as assistant of St. Andrew's, Maryville, TN.

The Rev. **Susan Speir**, as rector of St. Francis, Norris, TN.

Retirements

The Rev. **Shirley Andrews**, as rector of Ascension, Fall River, MA.

The Rev. **Fred C. Cartier**, as rector of Christ, Red Hook, NY.

The Rev. **Roger Cramer**, as rector of St. Paul's, Newburyport, MA.

The Rev. **Matthew Reid**, as rector of St. Matthew's, Miami, FL.

The Rev. **Dave Wilson**, as rector of All Saints', Winter Park, FL.

Corrections

The Rev. **Frank Sierra** is rector of St. Philip's, 706 S Byers, Joplin, MO 64801.

Deaths

The Rev. **Wayne Louis Duggleby**, 83, retired priest of the Diocese of Ohio, died April 7 at Cuyahoga Falls General Hospital.

A native Oklahoman, Fr. Duggleby was a graduate of St. Ambrose College and Nashotah House. Ordained deacon and priest in the Diocese of Iowa in 1945, he went on to serve churches in the dioceses of Fond du Lac, Iowa, Chicago and Montana before moving to Ohio. He was involved with prison ministry in that diocese and assisted at St. Andrew's Church, Akron. He is survived by four children, Mark, Mary, Daniel and Anthony, and a brother, Paul, of Yuma, AZ.

The Rev. **Paul Alvin Heckters**, who served his entire ordained ministry in the Diocese of Ohio, died recently in Florida. He was 83.

Fr. Heckters was born in Germany, and moved to this country, where he studied at Bowling Green State University and Bexley Hall divinity school. In 1965 he was ordained

(Continued on next page)

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PEOPLE & PLACES

(Continued from previous page)

deacon and priest, and he went on to serve as assistant at St. Peter's, Ashtabula, 1965-67; rector of St. James', Bucyrus, 1967-70; vicar of Trinity, Bryan, 1970-76, and rector of St. Stephen's, East Liverpool, 1976-88. After he retired he moved to the Diocese of Central Florida, where he was involved in supply ministry and assisted at Holy Trinity, Fruitland Park. Fr. Heckters is survived by his wife, Dorothy, and three daughters, Becky, Margie and Linda.

The Rev. **Guy Julian Littman**, deacon of the Diocese of California, died June 3 in Santa Rosa, CA, where he lived. He was 58.

Deacon Littman was born in New York City. He graduated from Hartwick College and Philadelphia Divinity School and was ordained in 1974. He was an associate of St. Cyprian's Church, San Francisco, in 1979 and 1980. He is survived by his wife, Kathy; one child, Chris; and his parents, Fred and Kay.

The Rev. **William Sisto Noce**, of Westfield, IN, died April 22 in Indiana Heart Hospital following complications from heart surgery. He was 93.

Born in Philadelphia, Fr. Noce graduated from Kenyon College and Bexley Hall. He was ordained to the diaconate and priesthood in 1936 in the Diocese of Northwestern Pennsylvania, he went on to become rector of St. Mark's Church, Erie, PA, from 1937 to 1940. He was rector of St. Thomas', Port Clinton, OH, 1940-43, then he entered the Navy's chaplaincy program, where he was involved from 1943 until 1976, retiring with the rank of captain. He was a member of St. Michael's, Noblesville, IN. Surviving Fr. Noce are his wife, Alice, and two children.

Other clergy deaths reported by the Church Pension Fund:

Ronald S. Fellows	73	Foxboro, Ont.
Harold J. Grafius	84	New Columbia, PA
George W. Milam	72	Jacksonville, FL

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POSITIONS OFFERED

FULL-TIME RECTOR: Are you called to ministry in a coastal community in north Florida? If so, St. Paul's by the Sea, Jacksonville Beach, may be right for you. We are seeking an experienced rector, inspirational preacher, pastor, unifier, strong leader, and someone who will promote the growth of youth and young adult programs. Services and music are traditional. The church has a school (Pre-K-6) and a foundation. We have an active outreach program with numerous volunteer ministries and are a program-sized parish. Send resume and CDO profile to: **The Rev. Canon Kurt Dunkle, Diocese of Florida, 325 Market Street, Jacksonville, FL 32202-2796.** E-mail address: kdunkle@dioceseof.org and a duplicate to: **The Rev. Lila Byrd Brown, 4401 Lakeside Drive #704, Jacksonville, FL, 32210,** E-mail address: SaintByrd@aol.com. Applications must be received by **September 15, 2005.**

FULL-TIME RECTOR: St. James' Episcopal Church, Dexter, MI, is seeking a full-time rector. We are a small, vibrant parish located near Ann Arbor. Interested candidates should send resume and CDO profile **before August 31** to Search Committee, **St. James' Episcopal Church; 3279 Broad St., Dexter, MI 48130** or E-mail: rephansen@aol.com.

FULL-TIME RECTOR: Mount Calvary Church of Baltimore (a Forward in Faith Parish) is seeking a rector. As the "first daughter" of the Anglo-Catholic Revival in the United States, she remains to this day a bulwark of orthodox Anglican practice while dedicated to a vibrant and diverse downtown ministry.

For details and a profile, please contact: **The Search Committee, Mount Calvary Church, 816 N. Eutaw Street, Baltimore, MD 21201** or hcwallace@hotmail.com. Please view our website at www.mountcalvary.com.

**To place an ad,
contact:**

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Ad Manager**

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FULL-TIME RECTOR: *All Saints' Episcopal Church, Riverside, California*, is accepting applications for a full-time rector. Full-time staff includes an ordained parish administrator, sexton, and secretary. Part-time staff includes professional bookkeeper, three active retired clergy, and music director. Congregation is talented and volunteers.

Program-sized parish with an ASA of 220, over 200 at weekend Eucharists, and an active baptized membership of 498 (131 below 16 years). Active youth ministry with J2A. All Saints' Carden Academy K-4 school on site. Spanish congregation (Mass in Spanish). Active inreach/outreach programs with a dozen 12-Step programs at facility. Music program includes children, adult, bell, and school choirs, and facility use for opera, orchestra, and other community cultural groups. See www.theepiscopalchurch.org.

Riverside, a historical and diverse community, is growing and changing. Established in 1894, All Saints' is looking for a rector to lead the parish in growing the physical plant, expanding programs for both the parish and the community, serving the spiritual needs of all who come through the door, continuing strong inreach/outreach programs including interfaith dialog, and leading comprehensive spiritual development and religious education. Confidentiality assured. Please respond with resume and CDO profile to **Mark Kowalewski, Los Angeles Diocese Deployment Office, P.O. Box 512164, Los Angeles, CA 90051-0164, deployment@ladiocese.org** Phone: (213) 482-2040, ext. 222, Fax: (213) 482-0844.

CANON TO ORDINARY or ARCHDEACON: Diocese of Easton in eastern Maryland. This position is open to any Episcopalian man or woman who is lay, deacon, or priest. Call will be made not later than October 1 with ministry to begin December 4, 2005. For complete details and application form visit www.dioceseofeaston.org.

FULL-TIME RECTOR: *Epiphany Church, Danville, Virginia*, seeks the 9th rector in its 165-year history to lead financially comfortable parish to growth in membership, participation, and stewardship. Strong community engagement, including free clinic, AIDS ministry, and space for activities as varied as early childhood school, AA, annual luncheon offered by Greek Orthodox. Send letter, resume and references to **Search Committee, Church of the Epiphany, 115 Jefferson Street, Danville, VA 24541** or E-mail: epiphany@gamewood.net. Review of applications begins August 14, 2005.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Margaret's Episcopal Church, Miami Lakes, FL*: Welcoming, diverse and pastoral Southeast Florida parish seeks energetic rector with leadership skills to grow membership, develop music program, and enhance Christian education. Quality preaching along with good administrative skills and pastoral care a must. Parish has active lay leadership with strong in-reach capabilities. Need rector with commitment to developing and inspiring outreach and evangelism efforts.

Please mail/email your CDO profile and resume to: **St. Margaret's Search Committee, c/o The Ven. Dr. Bryan A. Hobbs, Diocese of Southeast Florida, Archdeacon for Congregational Ministry, 9300 SW 6th Court, Pembroke Pines, FL 33025. Email: dochobbs@diocese.org and linda@diocese.org Phone: (954) 450-7247.**

FULL-TIME RECTOR: *St. Michael & All Angels, Columbia, SC*. Seeking a rector with strong administrative skills to lead growth in membership and stewardship; to promote and guide our spiritual growth and strengthen parish unity through effective preaching, pastoral care and implementation of a life-long Christian formation program. St. Michael's has 300+ communicants, a respected C.D.C., a deeply committed congregation and a tradition of service in a vibrant community. Salary/benefits commensurate with experience.

Send resume and CDO profile to **The Rev. Canon Mark Clevenger, Diocese of Upper South Carolina, 1115 Marion Street, Columbia, SC 29201** with a copy to St. Michael & All Angels Search Committee, 6408 Bridgewood Road, Columbia, SC 29206. Visit www.stmichealepiscopal.org for more information.

FULL-TIME YOUTH MINISTER: *The Church of St. Michael and St. George, Clayton, Missouri*, is seeking a youth minister who will engage youth in transforming relationships with God and each other, cultivate lifelong habits of worship/service, and love and nurture them. Contact Jen DeJong at jen@ymarchitects.com for more information. Web site: <http://www.csmg.org>.

WANTED ALIVE IN NORTH DAKOTA: Full-time priest to serve 3/4 as Ministry Developer for historic Grace Church, Jamestown, and 1/4 as Canon Missioner for Southeast Region. Must be committed to ministry of the baptized with skills in teaching and training. For position description and submission of CDO profile and resume contact **Bishop of North Dakota, 3600 25th Street South, Fargo, ND 58104** or E-mail: nodakcdo@aol.com.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Alban's Episcopal Church, St. Pete Beach, FL*, is a parish of mostly active retirees, open to growth. Beautiful large church and education buildings with 250 communicants. Please contact: **The Rev. Canon Michael P. Durning, 7313 Merchant Court, Sarasota, FL 34240. Tel: 1-800-992-7699.**

FULL-TIME DIRECTOR OF CHILDREN'S FORMATION AND FAMILY MINISTRY: *All Saints' Episcopal Church, Atlanta, GA*, is seeking a Director of Children's Formation and Family Ministry. Application is open to lay and ordained individuals. The Director of Children's Formation and Family Ministry is responsible for planning and implementing all programs for children, from birth to 5th grade, currently around 200 children each week. Our church has a healthy children's budget, as well as a two-story building of dedicated children's space and features colorful, imaginative classrooms for our rotation-style Sunday School, with a kitchen, computer lab, movie room, and children's chapel. Applicants need to be comfortable with editing and designing lesson plans. The ability to lead worship for children is a must. The person hired for this position will function as the primary pastor for children and their families. Experience in education and large church work is preferred.

All Saints' is a progressive Christian congregation marked by lively worship, timely preaching, concern for meaning and integrity, passionate spirituality, justice for all people, relationship-based ministry, communities of mutual concern in which every person may know others and be known for who they are in Christ, and an eye to the future in our stewardship of all that has been entrusted to us. This full-time position offers a very competitive salary and excellent benefits, including pension and a continuing education allowance.

For further inquiries, contact **The Rev'd Chris Epperson** at clepperson@allsaintsatlanta.org. Applicants send resumes: **All Saints' Episcopal Church, Attn: The Rev'd Chris Epperson, 634 West Peachtree Street, NW, Atlanta, GA 30308.**

FULL-TIME RECTOR: *All Saints' Episcopal Church, Omaha, NE*. Fiscally-sound corporate-sized parish focused on pastoral care, education, church growth, and community outreach seeks a liturgically-strong rector with proven administrative skills. We are a vibrant community with thriving youth and adult education programs, an outstanding music program, and an active lay ministry. For consideration, please send resume and letter of interest to: **Search Committee; All Saints' Episcopal Church; 9302 Blondo St., Omaha, NE 68134. We are accepting applications through August 15.** For parish information, please visit: www.AllSaintsOmaha.com.

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Kennedy, the Rev. Susan Russell
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(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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only) Sep-June: Sun H Eu & HU 8, Adult Forum 9:30, H Eu
& Ch S 10:30

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www.christchurchde.org (for directions) (302) 655-3379
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assoc., the Rev. Raymond Nelson, assoc., the Rev. Wendy
Porter, assoc., Sr. Barbara Jean AF, Christian Formation
Sun H Eu 8 (I) & 10(II), Wed 9, Thurs H Eu 8:30

HUDSON, FL

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15801 U.S. Hwy. 19 www.stmartinshudsonfl.org
E-mail: stmartins123@aol.com
The Rev. Dr. William Dopp
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222 South Palm Ave. (Downtown)
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E-mail: COR@redeemersarasota.org;
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Sun Mass 7:30 (sald), 9 & 11 (sung), 2 (Spanish Mass); Sat
Mass (Contemporary) 5:30; Mon - Sat H Eu 10 daily, Wed H
Eu 7:30, Thurs H Eu 5:30; Daily MP 8:30, (except Sun), Daily
EP 5:15.

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KIHEI, MAUI, HI

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Sun H Eu 9

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Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
10:50 Rosary 9:30 Sat

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ment of Reconciliation 1st Sat 4-4:30 & by appt, A/C

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Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass
6; Sat, MP 8:30, Mass 9, C 9:30

NANTUCKET ISLAND, MA

ST. PAUL'S 20 Fair Street (508) 228-0916
Website: www.stpaulsnantucket.org
The Rev. Joel M. Ives, r; The Rev. Diane Wong, assoc.
Sun H Eu 8 & 10; Tues & Thurs EP 4; Wed Heal Eu 8:30

DETROIT, MI

ST. JOHN'S (313) 962-7358
Website: www.stjohnsdetroit.org
The Rev'd. Steven J. Kelly, SSC, r
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Sun MP 7:30, 8 H Eu, 10 H Eu; Tues-Thur H Eu 12:15, M-F
5 EP

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Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

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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.

Summer CHURCH DIRECTORY

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ST. JAMES' (212) 288-4100
865 Madison Avenue at 71st St.
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www.allsouls cathedral.org
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Sun: H Eu 8 & 10

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Website: www.holycom.org
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1512 Blanding (803) 779-2960
The Rev. James Fraser Lyon IV, r
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th Mass 12:05

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Sun Eu 7:30, 8:30, 11:00

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The Rev'd Michelle Mooney, d
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The Rev. Dorothy Lee
Sun: H Eu 10, EP 5:30 Wed. H Eu 8

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FALL PARISH ADMINISTRATION ISSUE

September 11, 2005

AD CLOSING DATE: August 12

ARTWORK DUE: August 16

Contact Tom Parker,
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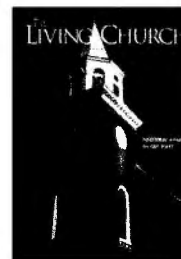
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