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Volume 231 Number 9

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



On the Cover

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The triennial Episcopal Youth Event July 26-31 drew more than 1,300 young Episcopalians from approximately 82 of the Church's 110 dioceses to the campus of Berea College in Kentucky for five days of music, worship, public forums and workshops. Presiding Bishop Frank T. Griswold and 55 other bishops joined the youth under the theme "Catch the Spirit Off the Beaten Path." The Rt. Rev. Stacy F. Sauls, Bishop of Lexington, was the host.

Matthew Davies/ENS photo



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SUNDAY'S READINGS

Sacrifices Great and Small

'Offer your bodies as a living sacrifice' (Rom. 12:1)

The 15th Sunday After Pentecost (Proper 17A), Aug. 28, 2005

BCP: Jer. 15:15-21; Psalm 26 or 26:1-8; Rom. 12:1-8; Matt. 16:21-27

RCL: Exodus 3:1-15 or Jer. 15:15-21; Psalm 105:1-6, 23-26, 45c or 26:1-8; Rom. 12:9-21; Matt. 16:21-28

In each of the four lessons on this day, the theme of sacrificial service is set forth, with a reward to follow. In the first and last lessons (Jeremiah and Matthew), the sacrifice is supreme and the benefit not obvious. In the other two lessons (the psalm and Romans), the sacrifice is commonplace but the benefit is more clearly stated. In all the lessons, however, the gift of oneself in service to God results in a reward.

Jeremiah reminds Yahweh that "your word was my delight and the joy of my heart" (Jer. 15:16) and that his dedication to Yahweh caused him to set himself apart from sinners. Yet he asks, "Why is my suffering continual?" and informs Yahweh that his protection of his faithful servant is unreliable (15:18). Yahweh is not deceived by Jeremiah's complaint, and points out that Jeremiah himself must repent to gain the blessing of protection and deliverance from any violence directed toward him by those to whom he must prophesy.

In Matthew, we have the well-known "Get behind me, Satan!" directed toward Peter. Peter, who has just been praised by Jesus for confessing him as the Christ, must have recoiled in hurt and confusion. Well intended and solicitous as his rebuke of Jesus is, Peter is himself corrected. As Yahweh

corrects Jeremiah, Jesus corrects Peter. The lesson Jesus has to give is so vital that he explains to all the disciples — not just Peter — that the kingdom can be gained only by losing one's life for Jesus. Jeremiah's reward is of dubious value, at least at the first take: "you will survive the violent hatred of those who oppose you." The disciples' reward is distant and is only gained by forsaking one's life.

The psalmist echoes the boast of Jeremiah, that he has held aloof from evildoers. The psalmist, however, is not charged to deliver a public and unpopular message, nor does he mention the rejection of others. He realizes that the alignment of his values with the virtues of the Lord results in love for the Lord, singing, thanksgiving, and glory (Psalm 26:7-8).

The lesson from Romans exhorts the hearers to take on a ministry within the body of Christ. The ministries that are listed are by no means spectacular or glorious. They include teaching, service, encouraging others, almsgiving, administration, and works of mercy. Each of these gifts requires a measure of humbling oneself, an emptying of pride: "never pride yourself on being better than you really are, but think of yourself dispassionately" (Rom. 12:3).

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Look It Up

Consider whether Romans 12:2 might be a verse that summarizes the entire theme of today's lessons.

Think About It

Have you ever found yourself unexpectedly involved in some sort of service to others? If so, did you find an unexpected blessing in it?

Next Sunday

The 16th Sunday After Pentecost (Proper 18A), Sept. 4, 2005

BCP: Ezek. 33:(1-6)7-11; Psalm 119:33-48 or 119:33-40; Rom. 12:9-21; Matt. 18:15-20

RCL: Exodus 12:1-14 or Ezek. 33:7-11; Psalm 149 or 119:33-40; Rom. 13:8-14; Matt. 18:15-20



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Letters From the Bay of Islands

The Story of Marianne Williams

Edited by **Caroline Fitzgerald**, foreword by the Rt. Rev. **Waiohau Te Haara**. Penguin New Zealand. Pp. 270. \$30.00. (Available through amazon.co.uk). ISBN 0-7509-3696-7.

Marianne and Henry Williams sailed from England in 1822 as Anglican missionaries to New Zealand, which was then still a Maori-controlled nation outside British domination. They arrived almost a year later in the Bay of Islands on New Zealand's North Island, shortly after the establishment of the archipelago's first European settlement.

The Williamses and their three small children found themselves 1,100 miles from the nearest store and some 12,000 sea-miles from their families. Despite this difficult isolation, they founded what became a flourishing mission station and worked with a particular focus

community leader, correspondent and historian." Her letters sometimes took as long as 18 months to reach their destinations, and were her only contact with the outside world for this period. The joy of infrequent visits from European explorers (including Charles Darwin) is portrayed movingly and well.

A brief introduction situates the letters in their historical context. Appendices list the Williams' 11 children and

other contemporary missionary personnel in the region. A number of illustrations break up the narrative nicely, and Marianne's personality comes through on every page, showing her to be a woman of extraordinary strength, Christian fortitude, and determination during a period of Maori civil war, colonial expansion and church growth.

*Richard J. Mammana, Jr.
New York, N.Y.*

Caroline Fitzgerald transcribed and edited Marianne's collection of letters from 1822 to 1834, giving a detailed and intimate portrait of her life.

on establishing good relations with the Maori. By the time British sovereignty over the islands was established by the Treaty of Waitangi in 1840, an active Anglican life had been established, churches had been built, and the Bible and Book of Common Prayer had been translated into Maori. Henry Williams' role in the early evangelization of New Zealand has been chronicled by historians since the 19th century, but not until now have readers been able to learn about the crucial work of Marianne Williams in these important early years of mission-building.

Thankfully for us, Marianne wrote regularly to relatives in England from 1822 until her death in 1879. Her great-great-granddaughter, Caroline Fitzgerald, has transcribed and edited this collection of letters from 1822 to 1834, giving a detailed and intimate portrait of her life as wife, mother, "cook, seamstress, hostess, nurse, pharmacist, midwife, schoolteacher, counselor, domestic science teacher, missionary,

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Sudanese Anglicans Grief Stricken at Death of Vice President

The shaky peace following 20 years of civil war in the Sudan threatened to come apart as communal violence erupted in Khartoum following the death in an air crash on July 30 of Sudanese vice president and former rebel leader John Garang.

"It has been planned to bury the body of the late John Garang in Juba Saturday, Aug. 6," the provincial secretary of the Episcopal Church of the Sudan, the Rev. Enock Tombe, told *THE LIVING CHURCH*. "The funeral service will be held at All Saints' Cathedral. Mr. Garang was a Christian of the Episcopal Church of the Sudan, Diocese of Bor."

Leader of the Sudan People's Liberation Army since 1983, Mr. Garang was sworn in as vice president July 9 as a part of a power-sharing agreement between the Arab Muslim north and African Christian south brokered by the African Union and the Rev. John Danforth, an Episcopal priest who served as a special envoy and previously served as U.S. senator from Missouri and ambassador to the United Nations.

Southern Sudanese in Khartoum rioted upon hearing the news of Mr. Garang's death in a Ugandan Army hel-



Timothy Roberts photo

Sudanese members of Trinity Cathedral in San Jose, Calif., attend a memorial service honoring John Garang de Mabior, vice president of Sudan and former rebel leader, who died in an air crash on July 30. The Aug. 7 service was led by the Rt. Rev. Sylvestre Romero, assisting Bishop of El Camino Real.

icopter flying in South Sudan. According to the Sudanese Red Crescent Society, at least 130 people have died, and the BBC reported more than 800 wounded.

Popular sentiment among Christians in South Sudan holds that Mr. Garang was murdered, a belief

prompted by a series of suspicious air crashes that have killed a number of African leaders. Mozambique President Samora Michel died in a plane crash in 1986. Rwandan President Juvenal Habyarimana's death in a 1994 plane crash triggered that country's genocide.

Philadelphia Sculpture Sold

The marble sculpture *Angel of Purity (Maria Mitchell Memorial)* by Augustus Saint-Gaudens has been sold to the Philadelphia Museum of Art by St. Stephen's Church, Philadelphia. Commissioned in 1902 by the parents of Maria Gouverneur Mitchell following her death from diphtheria at age 22 in 1898, the eight-foot tall marble faced the family's pew at St. Stephen's until 2004 when it went on exhibition in New York. Offered for sale by the Gerald Peters Gallery in New York for approximately \$4 million, the Philadelphia Museum of Art purchased the sculpture Aug. 5 through the support of the Annenberg Foundation. A spokesman for the museum declined

to disclose to *THE LIVING CHURCH* the purchase price.

Saint-Gaudens is considered the greatest American sculptor of the 19th and early 20th century. His other works include a statue of Abraham Lincoln in Lincoln Park, Chicago; the Adams memorial in Rock Creek Cemetery, Washington, D.C.; the Philips Brooks memorial at Trinity Church, Copley Square, Boston; and what is often considered his greatest sculpture, the monument to Civil War Colonel Robert G. Shaw and the 54th Massachusetts Regiment in Boston Common.

The Rev. Charles Flood, rector of St. Stephen's, told *TLC* last fall when the sculpture was offered to the market,



Philadelphia Museum of Art photo

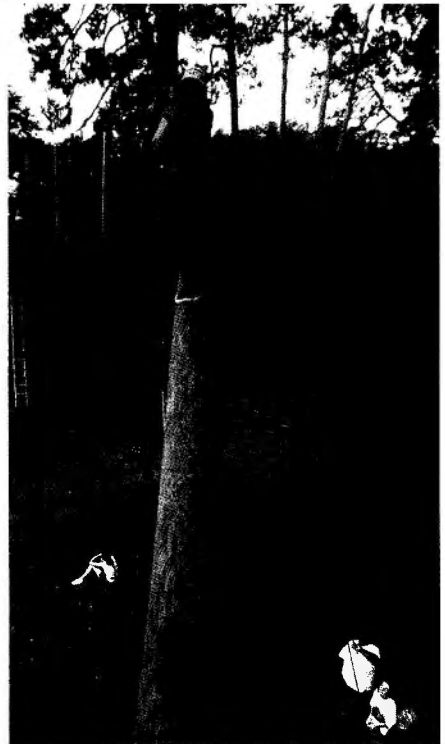
St. Stephen's Church, Philadelphia, will receive an undisclosed sum from the sale of *Angel of Purity*, an 8-foot-tall marble sculpture by Augustus Saint-Gaudens.

that proceeds from the sale would be used to fund the ministry of the parish. Built in 1823 on the field where Benjamin Franklin conducted his experiments with a kite and electricity, St. Stephen's has had a long history of service to the arts and literary community of Philadelphia.



Diocese of Kansas photo

President George W. Bush visits Captain Charles "Chuck" Ziegenfuss, a member of the Church of the Covenant in Junction City, Kan., who is recovering at Walter Reed Army Medical Center from wounds suffered in Iraq. Pictured also are Capt. Ziegenfuss's mother Alice and his wife Carren, a member of Covenant's vestry. Capt. Ziegenfuss was injured June 21 by an explosion 50 miles north of Baghdad. He is expected to make a full recovery from his injuries. This is the first member of a parish in the Diocese of Kansas to be wounded in fighting in Iraq. Several other members are deployed in the region.



Jim DeLa/Southern Cross photo

Helen D'Aranza walks across a balance beam 35 feet off the ground while fellow camper Amanda Swartzell makes her way across a wire during a high ropes course at DaySpring Conference Center in Ellenton, Fla. Both teens were supported by safety harnesses manned by instructors and other campers. The Episcopal Summer Camp, a joint effort of the dioceses of Southwest Florida and Southeast Florida, ran June 12-17.

Nigerian Condemns British Civil Partnership Plan

The Primate of the Church of Nigeria has expressed dismay at the pastoral statement recently issued by the House of Bishops in the Church of England in response to the Civil Partnership Act enacted by Parliament and scheduled to take effect in December.

"While I was pleased to note the reaffirmation of the Church's historic teaching on both marriage and sexual intercourse, I was sorely distressed that these words were not matched by corresponding actions," said the Most Rev. Peter J. Akinola.

Archbishop Akinola called the plan to permit clergy to register their civil partnership provided they assured their diocesan bishop that they would remain celibate "unworkable" and the "height of hypocrisy."

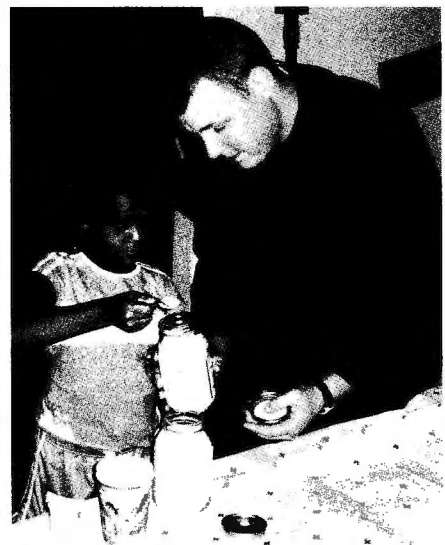
"The language of the Civil Partnership Act makes it plain that what is being proposed is same-sex marriage in everything but name," he wrote in a statement published on the official website for the Church of Nigeria. "I find it incomprehensible, therefore, that the House of Bishops would not find open participation in such 'marriages' to be repugnant to

holy scriptures and incompatible with holy orders."

Archbishop Akinola also expressed alarm that the House of Bishops' statement has nothing to say about lay persons who become registered same-sex partners "before they are admitted to baptism, confirmation and communion."

"This not only dishonors the laity and the sacraments of the Church; it also makes it obvious that the bishops of the Church of England are proposing a deliberate change in the discipline of the Church," he said. "It seems clear the House of Bishops is determined to chart a course for the Church of England that brings further division at a time when we are still struggling with fragmentation and disunity within the Communion. Let it be known that it is not a path that we can follow. It is also a path clearly at odds with the mind of the rest of the Anglican Communion."

Archbishop Akinola appealed for "my brother primates, their bishops, and all the faithful in our Communion to remain calm in the face of this provocation as we look forward to our next meeting."



Richelle Thomson/Interchange photo

The Rev. David Halt, priest-in-charge at Holy Spirit Church, Forest Park, in the Diocese of Southern Ohio, assists a vacation Bible school participant. Two weeks after the release of *Harry Potter and the Half-Blood Prince*, children from the northern Cincinnati suburb boarded special transportation from Platform 9 $\frac{3}{4}$ and arrived at Hogwarts, better known as Holy Spirit Church, for a vacation Bible school. The curriculum was developed by the canon to the ordinary, the Rev. Canon Vicki Zust.

Eastern Michigan Deposition Contested

Fourteen bishops have censured the Rt. Rev. Edwin M. Leidel, Bishop of Eastern Michigan, for deposing the Rev. Gene Geromel, SSC, under Title IV, Canon 10: "Abandonment of Communion," saying the deposition is "invalid."

As a mark of support, the Rt. Rev. Keith Ackerman, Bishop of Quincy; the Rt. Rev. James M. Adams, Jr., Bishop of Western Kansas; the Rt. Rev. Peter Beckwith, Bishop of Springfield; the Rt. Rev. Robert Duncan, Bishop of Pittsburgh; the Rt. Rev. John W. Howe, Bishop of Central Florida; the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, and the Rt. Rev. John-David Schofield, Bishop of San Joaquin, have "granted license to function in each of our dioceses as a priest in good standing" to Fr. Geromel. Seven suffragan and retired bishops joined in endorsing the letter. Bishop Howe subsequently apologized and asked that his name be removed.

Dean Bedford, president of Eastern Michigan's standing committee, told THE LIVING CHURCH it "became abundantly clear" in January there would be no reconciliation between the diocese and Fr. Geromel. On Jan. 8, Fr. Geromel "was advised of his six-month inhibition period and his rights under Canon IV.10 but did not choose to contest the inhibition or to offer a defense or response as provided in Canon IV.10.2," Mr. Bedford said.

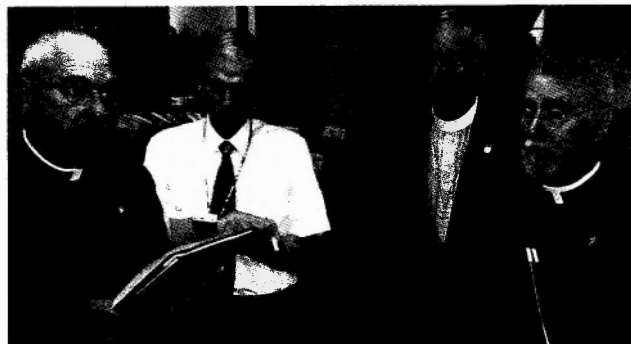
"I take no satisfaction in doing this," Bishop Leidel said. "It is a sad day for Gene, for me, for the Diocese of Eastern Michigan, and in fact for the whole Church. We exercised all avenues available to us in hopes of avoiding this conclusion."

Five years ago, Fr. Geromel's parish, St. Bartholomew's, Swartz Creek, withdrew from the Episcopal Church, and purchased its property from the diocese. Fr. Geromel remained an Episcopal priest licensed by the Diocese of Eastern Michigan and on good personal terms with Bishop Leidel throughout that time. He said the deposition would have no immediate impact on his ministry. Bishop Leidel "has no power over me" as "he froze the Church Pension Fund on me five years ago," he stated.

Since the 74th General Convention, five other Eastern Michigan rectors have left the diocese or withdrawn from ministry in the Episcopal Church because of the way Bishop Leidel has dealt with dissent to the consecration of the Rt. Rev. V. Gene Robinson as Bishop Coadjutor of New Hampshire.

The Rev. Darryl Pigeon resigned as rector of Trinity, Lexington, eventually

finding a post as a school chaplain in Fort Worth, and the Rev. Gregory Tournoux resigned as rector of Christ Church, Owosso, later moving to Christ Church, Springfield, Ill. The



Steven Maas/St. Bartholomew's photo

The Rev. William Ilgenfritz, vice president of Forward in Faith North America, reads a statement of support for the Rev. Gene Gerome (right) who was deposed by the Bishop of Eastern Michigan on Aug. 4. Also pictured are, second from left, a Saginaw reporter and the Rev. D.O. Smart of Overland Park, Kan., who represented the Anglican Communion Network.

Rev. Scott Danforth resigned as rector of St. Dunstan's, Davison, and renounced his ministry, accepting ordination in another denomination.

Two priests — the Rev. David Kulchar, rector of Trinity, Flushing, and the Rev. Steven Dewey, rector of Grace Church, Lapeer—resigned, planting breakaway congregations. Bishop Leidel inhibited Fr. Kulchar and Fr. Dewey for "abandoning the Communion" in March, and absent a recantation, will depose them in October.

Ordination in Kansas Reported to House of Bishops

Documentation is being compiled for the House of Bishops on the Rt. Rev. William J. Cox's participation in an unauthorized ordination service at Christ Church, Overland Park, Kan. Although the parish is no longer part of the Episcopal Church, the Rev. D.O. Smart, one of the deacons ordained priest by the retired assisting Bishop of Oklahoma on June 29, was still under a six-month inhibition issued by the Bishop of Kansas, the Rt. Rev. Dean E. Wolfe, on April 27.

Bishop Cox told THE LIVING CHURCH he continues to maintain that he did

not violate any canons of the Episcopal Church, basing his view on the fact that he was given written assurances by the Primate of Uganda that the candidates had all been properly prepared for ordination.

"I did this in response to a valid request from another province of the Anglican Communion," he said. "I have always been an ecumenist at heart. When I was ordained bishop, it was on behalf of the whole Church. Under the circumstances I would do it again."

Bishop Cox and four other retired

Episcopal bishops — the Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina; the Rt. Rev. Maurice Benitez, retired Bishop of Texas; the Rt. Rev. Alex Dickson, retired Bishop of West Tennessee; and the Rt. Rev. William C. Wantland, retired Bishop of Eau Claire — were admonished by the House of Bishops and asked to explain their actions at a meeting with the Presiding Bishop's Council of Advice after they confirmed 110 persons on March 14, 2004. The five canceled the Aug. 13 meeting last year, citing a distrust of "closed door" meetings.

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Matthew Davies/ENS photo

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Young Episcopalians from as far away as Guam traveled to the campus of Berea College in Kentucky for the Episcopal Youth Event. More than 1,300 from approximately 82 of the Church's 110 dioceses attended the July 26-31 event, which featured a variety of music, public forums, prayer and workshops. The theme was "Catch the Spirit Off the Beaten Path."

Joined by 55 other members of the House of Bishops, Presiding Bishop Frank T. Griswold exchanged cope and miter for shorts and sandals. He addressed the youth each day and in an interview said he found the majority of youth to be articulate about their faith and committed to the Church "as a reconciling force in the world." He said he came away feeling spiritually "fed" after having had the opportunity to listen to them. Bishop Griswold even sat in a dunk tank, plunging into a tub of cold water every time a ball hit the target.

Episcopal Youth Event is held once every three years. The first event was held in 1982 at the University of Illinois, Champaign-Urbana, Ill., and drew 500 participants

A Matter of Righteousness

Did You Know...

When the cornerstone for St. John's Church, Decatur, Ill., was laid in 1890, a copy of THE LIVING CHURCH was placed inside.

Quote of the Week

The Rt. Rev. John B. Chane, Bishop of Washington, in an initial response to the news that the Most Rev. George L. Carey, retired Archbishop of Canterbury, is planning to serve as priest-in-residence at All Saints' Church, Chevy Chase, Md.: "Let me get this straight. The Archbishop of Canterbury has asked to be your curate?"

Important issues deserve expansive treatment, so I venture to add to the thread begun by the Rt. Rev. Edward Little II, "Is the Episcopal Church Anti-Semitic," [TLC, Nov. 28] continued by letters to the editor, and opposed by the Rev. Robert Edmunds [TLC, July 3]. I come down firmly on Bishop Little's side. The Episcopal Church's actions toward Israel constitute a sort of corporate anti-Semitism that overrules whatever personal regard the Church may express toward individual Jews. I am not talking about the Church's talk—the Church talks a good sort of talk—but it certainly does not walk a good walk. Let me explain.

Fr. Edmunds disagrees with Bishop Little and spends most of his Guest Column pointing out shortcomings, indeed malfeasances, on the part of the government of Israel. He asserts that condemning the government is not like condemning individual Jews and therefore is not anti-Semitic (I am interpreting). I believe he misses the point, as does the Episcopal Church.

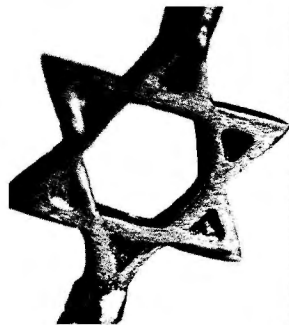
The issue here is not the righteousness of the government of Israel. The issue is the righteousness of the Episcopal Church.

Examine, as I have, the actions taken by the Episcopal Church toward Israel in the last few years. The Episcopal News Service has assured me that the Church carries many standing "positions" which might be years old but which are official until modified or rescinded by a General Convention, and that certain assurances by the Church that Jewish rights should be protected in Israel, while of long standing, are still valid. Following up on this, I have gone over ENS archives for the past six years and the legislation of the last two General Conventions with care. I regret that the results are disheartening. Hardly a month goes by without the Church's saying or doing something condemnatory toward Israel—far more than toward any other nation. One must conclude that the Episcopal Church has some sort of endemic and systemic bias against Israel. That is, against Israel the state, and under the surface perhaps against Jews in general. Bishop Little calls this anti-

Semitic. Let's not argue about this term. Either the Episcopal Church is acting in good faith and righteousness toward Israel or it isn't.

The Episcopal Church has a long history of criticisms of Israel, but the Church has never criticized the Palestinian Authority about human rights or anything else. Nor has it, since 1988, criticized Syria, nor Egypt, nor Saudi Arabia. When it comes to human rights, to condemn Israel while, if only by silence, giving those other entities a clean slate denotes either abysmal ignorance or some kind of prejudice against Israel. Also, before, during and after the two Iraq wars, the Church has been silent about Saddam Hussein's horrendous atrocities against his own people, surely prime candidates for citation by any Christian body.

My research has indicated that the Episcopal Church's Israel actions are guided by its Peace and Justice Ministry, which is hand-in-glove with the Anglican Peace and Justice Net-



The Episcopal Church's actions toward Israel constitute a sort of corporate anti-Semitism that overrules whatever personal regard the Church may express toward individual Jews.

work, which in turn seems to be in the pocket of Anglican Bishop Riah of Jerusalem, who is overtly pro-Palestinian and anti-Israel.

Why is it that the one nation which receives the overwhelming weight of condemnation and disapproval of the Christian churches is a Jewish democracy? I can understand the Episcopal Church's continuing emphasis on peace. While I have strong disagreements with the Church's point of view on peace and war, there are points to be made on both sides. With regard to the current Israel-bashing, however, I see no justification. If the Church does nothing else, it should act with righteousness. I submit that the Episcopal Church is not acting with righteousness toward Israel and the Jews. And there may well be, as Bishop Little says, a *sub rosa* anti-Semitism going on here.

Our guest columnist is Brig. Gen. Geoffrey Cheadle, USAF (ret.), of McLean, Va. He attends Washington National Cathedral.

Manifold Blessings

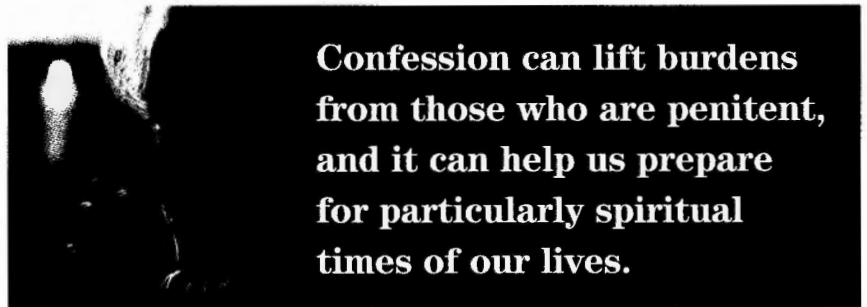
Of all the sacraments of the Church, the reconciliation of a penitent (confession) probably is used the least. That is unfortunate, for its blessings can be manifold. Confession can lift burdens from those who are penitent, and it can help us prepare for particularly spiritual times of our lives.

Most Episcopal churches do not offer regular times for confession, except during Lent, preferring that they take place on an appointment basis. The 1979 Book of Common Prayer restored confession to a prominent place following recent revisions in other Anglican prayer books. In its notes preceding the rite, it points out that the reconciliation of a penitent is available for all who desire it, and is not restricted to times of sickness, as some previous editions of the prayer book had emphasized. Over time, an Anglican attitude on confession has developed – “all can; some should; none must.”

The present prayer book contains two forms of private confession and, as the book points out, the sacrament usually takes place in a church, mentioning the altar rail or a private place such as the priest's office as appropriate locations.

There are scriptural references to confession, most prominently James 5:16: “confess your sins to one another and pray for one another so that you may be healed.” Historians have found private confession being used in the Church as early as the sixth through ninth centuries. It is important to remember that it is not the priest who forgives the penitent, but God who forgives through the priest.

Most Episcopalians are satisfied that the general confessions used in the context of the Sunday Eucharist or the Daily Offices are sufficient for their own spiritual well being. But for those whose spiritual lives need reviving or who have been burdened by hard-to-forget sins, a sacramental confession may be appropriate.



Confession can lift burdens from those who are penitent, and it can help us prepare for particularly spiritual times of our lives.

Right Use of Canon

The deposition of a priest in the Diocese of Eastern Michigan [p. 0] is an unfortunate development, but in this case the diocesan bishop used the Church's canon correctly. In Connecticut and other dioceses, bishops have employed Title IV, Canon 10, from the Episcopal Church's Constitution and Canons, to remove priests from the ordained ministry. That canon, titled *Of the Abandonment of the Communion of This Church by a Priest or Deacon*, is supposed to be used when a priest or deacon either renounces the doctrine, discipline or worship of the Episcopal Church or makes a formal admission into any religious body not in communion with this Church. It has been used most frequently when Episcopal clergy join the Roman Catholic Church, but in recent months, some bishops of this Church have used it to depose clergy who have challenged the revisionist theology of their bishops.

The Rev. Gene Geromel, the priest deposed last month, has been functioning outside the Episcopal Church and his parish purchased its property from the diocese five years ago. It has functioned as an independent congregation during that time and has had little contact with the Episcopal Church, so the deposition shouldn't have surprised anyone. Of more concern is the fact that five other priests who hold similar theological views left Eastern Michigan during the past two years. Two of them are scheduled to be deposed soon. To be sure, there are clergy deposed in nearly every diocese, but not this many. Their departure is the latest proof that the Episcopal Church is not as inclusive as it claims to be.



An Insulting Practice

By Robert Warren Cromeey

Walking down the Malecon, the main street of Puerto Vallarta, Mexico, my wife and I espied two Mormon missionaries. The young men dressed in white shirts, plain tie, and dark trousers wore black plastic badges reading, in white letters, Elder Smith and Elder Gonzales.

My wife, Ann, a former Mormon, raised in Salt Lake City, whose three brothers and five nephews have all been missionaries, taught me how to respond to these men. They are far from home, live a highly disciplined life, travel two by two, and are never alone in public. They are often lonely, rebuffed and rejected. We always greet them properly saying, "Good morning, Elder." They are usually dismayed that someone calls them by their proper title. We always ask where they are from. "North Ogden, Utah," said Elder Smith. "Mexico City," said Elder Gonzales. We wished them well and walked on by.

Returning to our rented condominium, we read a sign on a door. "This is a Catholic household. No Protestant missionaries." Mormons, Jehovah Witnesses, Southern

Baptists, Seventh Day Adventists, Roman Catholics and others send missionaries all over the world in order to bring people to Christ. They believe that people are not saved into eternal life unless they are baptized in the name of the Trinity or have a particular spiritual experience of the living Christ. Anglicans, Lutherans, Methodists, Presbyterians and Disciples of Christ churches also send missionaries to foreign lands.

The words of Jesus seem to urge this missionary spirit. "Then he said to them: 'Go forth into every part of the world, and proclaim the good news to the whole creation.

No matter what our view of salvation is, the fact that we want to convert believers of other faiths is insulting to them and their religion.

Those who believe it and receive baptism will find salvation: those who do not believe will be condemned" (Mark 16:16). These are powerful words. They are the underlying urging that makes many Christians desire to convert all people to Christ. They believe the unbaptized will go to hell. Jesus is said to have thought so too.

For us Anglicans this raises the question of biblical interpretation and criticism. Did Jesus really say these words? Mark was written 30 years after Jesus' death. Who could remember? The words were not written down from Jesus' lips. Did Jesus really want to limit God's power to love and save? Were these words put into Jesus' mouth to gratify the needs for expansion of the Church in the 60s of the first century?

Those among us who believe in the literal interpretation of the scripture must take Jesus' words as truth and act on them. Those of us in the liberal camp will say that we must take the New Testament and its message as a whole. The thrust of the scripture is love, acceptance, freedom from the law, and new life for us all.

I have mulled over the question of God's love and salvation for the more than 55 years I have been an aware and Bible-reading Christian. I have come to the conclusion, despite specific verses to the contrary, that God loves all the people of his creation and saves them to rest in his presence after we die.

No matter what our view of salvation is, the fact that we want to convert believers of other faiths is insulting to them and their religion. Some Christians are saying that the Jewish, Islamic and Buddhist religions, just to name a

few, are wrong and misguided. Christianity is the best and only way to God's salvation. The fact is that millions of the people of the planet love their religion, their practices, their theology, their ethics and their God. Jews have resisted many attempts by Christians to impose their religious beliefs on them. Islam has more recently become more hostile to Christian missionaries.

Recently in Africa, South America and elsewhere, Christian missionaries have been murdered for attempting to minister and proselytize among people of other religions. Americans and Christians are tempted to call them martyrs for their faith. Indeed, they are. There is no need to murder people who preach a different faith. But let us not be naive and forget that many people regard the attempts to convert as arrogant and hostile to the local religions and to their country. Insulting one's faith is a way of insulting a person.

Certainly one can say that the perception of American imperialism is an excuse for murdering American Christian missionaries. People in some countries want revenge on any Americans. But there is plenty of documentation that American missionaries in foreign lands have been used by the CIA as spies. Certainly this is not true of all missionaries but the taint and stigma is there and further endangers evangelical efforts.

In the United States, we are used to the freedom of religion. The government may not interfere with the practice of religion. But this enlightened spirit is not everywhere written into the law. We might wish it were. American missionaries put themselves in danger from the government as well as local hostilities when they try to convert local people who are offended by such activity.

I believe we should stop trying to convert people of other faiths. We need to stop being offensive to the religions of others. We Christians can honor the religion and culture of other lands. We need to learn deeply the religious beliefs and practices of Judaism, Islam, Buddhism and others. Christians can have missions to found and staff hospitals, schools, clinics and agricultural programs. We might want to teach methods of population control and land management.

People do not need us to insult and convert them from their own faith to some brand of Christianity. If American Christians are in foreign lands helping the nation become healthy and educated and want to gather for worship, fine. If Christians invite native people to join them in worship, fine. There is a huge difference between inviting people to join in worship and attempting to scare them into conversion by insulting their basic faith and frightening them with eternal separation from God.

Mission as ministry to the basic needs of others speaks volumes of love and caring to the poor and sick of many lands. That is the only justification for missions to foreign lands. □

The Rev. Robert Warren Cromey is a retired priest who lives in San Francisco, Calif.

LETTERS TO THE EDITOR

Questions Raised

Thank you, John Alexander, for your thoughtful insights on the current question of "open communion" [TLC, Aug. 7]. At the mid-point of the 20th century, the issue of "open communion" was focused on sharing communion with baptized people from other denominations and communions.

One issue that needs to be discussed concerns the cavalier attitude so many of us seem to have toward canon law. Why do we have canons if anyone can simply dismiss them if they don't fit with a current idea? What happens to the "community" when individual members put their preferences ahead of the agreed standard? Does anyone enforce the canons? Is the local bishop the "law enforcement" authority? Is there any accountability in the Church?

Is it any wonder that some of us care little about the preservation of the Anglican Communion when the local community is already so divided, even over simple respect for canon law?

*(The Rev.) Rod Wiltse
Webster Groves, Mo.*



Not Likely to Follow

I am always pleased to see TLC reporting news from other denominations. I would like to add my perspective to the editorial, "Likely to Follow" [TLC, July 31].

I have served as an Episcopal priest in a Lutheran congregation for the last two years, attending a couple of Rocky Mountain Synod assemblies and talking widely with Lutheran clergy and lay folks. In addition, my co-pastor is a delegate to the ELCA Churchwide Assembly in Orlando this month. Our congregation has also studied the ELCA Church Council recommendations to the Churchwide Assembly (available at www.elca.org). It is my conclusion and that of most Lutherans I have consulted that the ELCA is not likely to follow the path chosen by the United Church of Christ in authorizing the blessing of same-gender marriages. The ELCA Church Council specifically advised against changing church policy on this matter in Recommendation 2, based on the report of the Task Force for ELCA Studies on Sexuality.

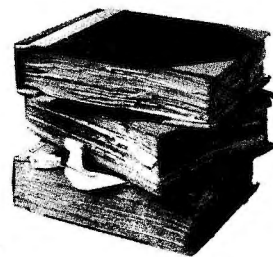
As an item of further interest, Recommendation 3 addresses the issue of ordination. Again, the Church Council advises that standards for so-called rostered leaders as set forth in the ELCA's guidelines, "Vision and Expectations," be upheld. The present policies preclude the ordination of individuals living in same-gender relationships. The recommendation does suggest, however, that the ELCA bylaws might be changed in order to allow a "limited process for exceptions to the normative policies of this church."

This recommendation may prove to be the most hotly debated item on the agenda in Orlando.

In any event, I have the impression that the ELCA, after

(Continued on page 15)

College Services Directory



ARKANSAS

UNIVERSITY OF ARKANSAS Fayetteville
ST. MARTIN'S
http://www.uark.edu/campus-resources/episcopcl/
E-mail: stmartin@uark.edu
or stmartins@cox-internet.com
Canon Hershel R. Hartford, chap
Sun EP 5:30 w/ dinner; Mon MP 7:30, Tues Canterbury
6 w/ dinner, Wed MP 7:30, Thurs H Eu 12:30 w/ lunch
at 12 & 1, Fri MP 7:30

CALIFORNIA

UNIVERSITY OF CALIFORNIA AT DAVIS
LUTHERAN EPISCOPAL CAMPUS MINISTRY
216 A St., Davis, 95616 www.thebelfry.org
E-mail: staff@thebelfry.org (850)756-1550
The Rev. Stephen Simmonds
Sun 6 (HC on 1S), Wed. 6 w/ dinner & discn
(see website)

UNIVERSITY OF CALIFORNIA AT SANTA BARBARA
EPISCOPAL/ANGELICAN MINISTRY
ST. MICHAEL AND ALL ANGELS CHURCH
(805)968-2712
www.saintmikesucsb.org www.jazzministry.org
E-mail: info@saintmikesucsb.org
The Rev. Norm Freeman, chaplain/vicar
Sun.10, Tues. 8 Bible Study

COLORADO

COLORADO STATE UNIVERSITY Fort Collins
ST. PAUL'S (970) 482-2668
Website: www.stpauls-fc.org
E-mail: office@stpauls-fc.org
The Rev. Robert Lundquist, P-I-C
Sun 7:30 & 10

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S EPIS. STUDENT FELLOWSHIP
Website: www.emcub.org
E-mail: james.cavanagh@colorado.edu
The Rev. Mary Kate Schroeder, the Rev. James
Cavanagh, campus chap
Sun: 8, 10 & 5

ILLINOIS

NORTHWESTERN UNIVERSITY Evanston
CAMPUS MINISTRY: SEABURY-WESTERN
2128 Sheridan Road
E-mail: episcopal@northwestern.edu
Website: http://www.northwestern.edu/episcopal
The Rev. Heather Voss, chap
Sun 5

UNIVERSITY OF CHICAGO Chicago
BRENT HOUSE
Website: www.brenthouse.org
E-mail: StacyAlan@brenthouse.org
The Rev. Stacy Alan, chap
Sun 5:30 w/dinner (Brent House), Thurs 12 (Bond
Chapel)

FLORIDA

FLORIDA STATE UNIVERSITY Tallahassee
FLORIDA A & M UNIVERSITY
THE EPISCOPAL UNIVERSITY CENTER
Website: www.rugehall.org (850) 222-4053
The Rev. Canon Bradley T. Page, chap
Sun H Eu 5:30 w/ supper following

FLORIDA (cont'd)

UNIVERSITY OF MIAMI Coral Gables
EPISCOPAL CHURCH CENTER
CHAPEL OF THE VENERABLE BEDE
On Campus! (305) 284-2333
E-mail: fcoorbishley@miami.edu
Sun H Eu 8, 10, 6, supper at 7

MARYLAND

UNIVERSITY OF MARYLAND College Park
EPISCOPAL/ANGELICAN CAMPUS MINISTRY
Website: www.edow.org/eacm
E-mail: eaterps@umd.edu
The Rev. Dr. Peter M. Antoci
Sun 7:30, 9:30 Wed 12:30

MONTANA

MONTANA STATE UNIVERSITY Bozeman
ST. JAMES' 5 West Olive St. (406) 586-9093
The Rev. Dr. Clark M. Sherman, r
E-mail: prn@imt.net

CENTER FOR CAMPUS MINISTRY

714 S. 8th Avenue (406) 570-9712
Website: www.christuscollegium.org
Eugenie Drayton, lay chap
E-mail: episcopal@christuscollegium.org
Sun Worship: Trad Eu 8, Renewal Eu 9:15, Choral
Eu 10:30, Ecumenical 8:30; Wed Eu 10; Adult Ed;
Young Adult & College fellowship mtgs; HS 2nd Tues
MINISTRY SCHOLARSHIPS AVAILABLE

NEBRASKA

UNIVERSITY OF NEBRASKA Lincoln
NEBRASKA WESLEYAN UNIVERSITY
SOUTHEAST COMMUNITY COLLEGE
ST. MARK'S ON THE CAMPUS (402) 474-1979
Website: www.stmarks-episcopal.org
The Rev. Jerrold Thompson, r
Sun H Eu 8:30 & 10:30; Vespers 5, Tues H Eu 12:30

NEW HAMPSHIRE

UNIVERSITY OF NEW HAMPSHIRE Durham
ST. GEORGE'S One Park Court (at 16 Main St.)
office@earthlink.net (603) 868-2785
Website: www.stgeorgesdurham.org
The Rev. Michael L. Bradley, r & chap

PLYMOUTH STATE UNIVERSITY Plymouth
Holy Spirit 170 Main Street (Main & Pearl Streets)
www.holyspiritplymouth.org (603) 536-1321
E-Mail: holyspiritnh@verizon.net
The Rev. Susan Ackley, r

KEENE STATE COLLEGE Keene
ST. JAMES 44 West St. (603) 352-1019
E-mail: office@stjameskeene.org
Website: www.stjameskeene.org
The Rev. Peter H. Coffin, r

DARTMOUTH COLLEGE Hanover
THE EDGE - Edgerton House Student Center
14 School Street (603) 643-0164
Website: www.dartmouth.edu/~edgerton
Erik Turnburg, chap

NEW JERSEY

PRINCETON UNIVERSITY Princeton
THE EPISCOPAL CHURCH AT PRINCETON UNIVERSITY (609) 252-9469
The Rev. Dr. Stephen L. White, chap
The Rev. Joan Fleming, assoc. chap
E-mail: swhite@princeton.edu
Website: www.Princeton.edu/~ecp
Sun 9 H Eu; Wed 5:30 H Eu, dinner, fellowship

NEW YORK

CORNELL UNIVERSITY Ithaca
EPISCOPAL CHURCH @ CORNELL UNIV. (607) 255-4819
Website: www.episcopalchurchatcornell.org
The Rev. Suzanne Guthrie, chap
Sun H Eu 9:30 Wed H Eu 5

STATE UNIV. OF NEW YORK @ BUFFALO Buffalo
ST. ANDREW'S CHURCH University Heights
3108 Main St., Buffalo, NY 14214 (716) 834-9537
Website: www.standrewbuffalo.com
E-mail: standrewbuffalo@aol.com
The Rev'd Sarah Buxton-Smith, v
Sun 8 H Eu Rite I, 10:30 Eu Rite II; M-Thurs 8:30 MP;
Tues 7 Sacred Texts Coffee House - St. Andrews; Thurs
7 Bible and Beer at the Steer; 3rd Sun, 7 Taize

NORTH CAROLINA

UNIVERSITY OF NORTH CAROLINA Chapel Hill
CHAPEL OF THE CROSS
EPISCOPAL CAMPUS MINISTRY (ECM)
E-mail: ecm@thschapelofthecross.org
Website: www.unc.edu/ecm
The Rev. Tambria E. Lee, assoc. for university min.
Church Services: Sun 7:30, 9, 11:15, 5:30, 9:30 Com-
pline; ECM: Tues 5:30 - 7

OREGON

UNIVERSITY OF OREGON Eugene
EPISCOPAL CAMPUS MINISTRY HOUSE
1329 E. 19th Ave. (841) 686-9972
E-mail: mahirey@uoregon.edu www.uoecm.org
Ms. Micki Shirey, chap
Thurs H Eu 5:30

RHODE ISLAND

JOHNSON & WALES UNIVERSITY Providence
GRACE CHURCH (401) 531-5225
E-mail: revbobbrooks@aol.com
The Rev. Robert T. Brooks, r
Website: www.gracechurchprovidence.org
Sun 8 & 10, Wed 12

TENNESSEE

SEWANEE: THE UNIVERSITY OF THE SOUTH
Website: www.sewanee.edu
The Rev. Thomas R. Ward, Jr., University Chaplain

ALL SAINTS' CHAPEL

733 University Ave., Sewanee 37383
E-mail: vcunning@sewanee.edu (931) 598-1274
Sun H Eu 8, 11, Choral Evensong (1st Sun of month) 4,
Growing in Grace 6:30, Sun-Fri Sung Compline 10, M-F
MP 8:30, Ev Pray 4:30, Tues H Eu 12:30, Thurs H Eu
w/Healing 12:30, Wed Catechumenate 7, Thurs Center-
ing Prayer 2:30-4.

TENNESSEE

SEWANEE: THE UNIVERSITY OF THE SOUTH (cont'd)
CHAPEL OF THE APOSTLES
355 Tennessee Ave., Sewanee 37385
E-mail: theology@sewanee.edu (800) 722-1974
H Eu Mon-Tues-Fri 12 Noon, Wed H Eu 11, Th H Eu
8:45, M-F MP 8:10, M-F Evensong/Eve Pray 5

VIRGINIA

THE COLLEGE OF WILLIAM AND MARY Williamsburg
BRUTON PARISH CHURCH (757) 229-2891
351 Duke of Gloucester
Williamsburg, VA 23185 - 3520
The Rev. Sandy Key, r
Website: skey@brutonparish.org
Bruton Parish: Sun 7:30, 9, 11:15 & 5:30 (followed by dinner), Wed 5:30 dinner followed by "Popcorn Theology" 6 (Canterbury Room-Bruton Parish), Wren Chapel: Tues 5

HAMPDEN-SYDNEY COLLEGE Farmville
LONGWOOD UNIVERSITY
JOHNS MEMORIAL CHURCH
400 High St., 23901 (434) 392-5695
E-mail: jmc@kinex.net
The Rev. Edward Tracy, r
The Rev. Dr. William Blottner, chap
Sun H Eu 10:30

VIRGINIA TECH Blacksburg
EPISCOPAL CAMPUS MINISTRIES AT VT
CHRIST CHURCH Church & Jackson Sts.
(540) 552-2411
Canterbury House, 204 E. Roanoke St.
E-mail: canterburyvt@yahoo.com
Website: www.christchurchblacksburg.org
The Rev. D. Scott Russell, campus minister & assoc. r
The Rev. Clare Fischer-Davies, r & assoc. campus minister
Sun H Eu 8:30 & 10:30; Tues Contemp Pray 7;
Canterbury House - Wed H Eu & Dinner 5:30

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH (434) 295-2156
Website: www.stpaulsmemorialchurch.org
E-mail: uvachaplain@custone.net
The Rev. David Poist, the Rev. David McIlhenny
The Rev. Karin MacPhail
Sun H Eu 8, 10 & 5:30; Wed Student Fellowship Mtg
5, H Eu 5:30

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
CHRIST CHURCH (206) 633-1611
Website: www.christchurchseattle.org
E-mail: cecceseattle@earthlink.net
The Rev. Stephen Garratt, r
Sun H Eu 8 & 10; Tues Contemplative H Eu 6; Wed H Eu & Bible Study 6:30

WASHINGTON (cont'd)

UNIVERSITY OF WASHINGTON Seattle
COVENANT HOUSE 4525 19th Ave
E-mail: shehane@drizzle.com (806) 524-7900
Website: <http://students.washington.edu/covhouse>
The Rev. Mary Shehane, d
Wed 6 H Eu w/ Bible Study Prayer Group

WYOMING

UNIVERSITY OF WYOMING Laramie
WYOMING TECHNICAL INSTITUTE (WyoTech)
LARAMIE COUNTY COMMUNITY COLLEGE
CANTERBURY, THE MINISTRY TO HIGHER EDUCATION
E-mail: canterbury_house@hotmail.com or stmattslaramie@aol.com
The Rev. Chuck Wilson
Sun 5 Worship and dinner; Canterbury House is open all week

ST MATTHEW'S CATHEDRAL

Website: <http://www.wydiocese.org/ST.M/home.htm>
E-mail: stmattslaramie@aol.com
The Very Rev. Marilyn Engstrom
Sun 8 & 10:30 throughout the week

Note: College ministry takes place at both Canterbury (and its house) and at St. Matthew's. Students move between the two locales. For example, Choral Evensong is held at St. Matthew's, etc.

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.s., 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.

LETTERS TO THE EDITOR

(Continued from page 13)

watching the Episcopal Church closely over the last two years, has no desire to be as conflicted as the Episcopalians are at the moment. Our situation might actually serve a positive purpose where our ecumenical partner is concerned.

*(The Rev.) Jeanne Lutz
Peace Lutheran Church
Las Cruces, N.M.*

Worth the Trouble?

While global and diocesan Church executives debate human sexuality, some of us just go about living our lives committed to the good news of Christ. My (male) partner and I, both 68 and cradle Episcopalians, will celebrate 50 years together in September, followed by a public Episcopal Church celebration in October.

Our rather ordinary family life continues to be spiritually and personally vibrant. However, we are often shocked by what so many people imagine normative same-sex living must include! Hardly anyone ever asks us if his or her assumptions about gay men are representative of how we live.

Are couples such as ourselves really worth such trouble to the ever-evolving Anglican Communion? Or, might faithful preservers and pioneers agree to differ on this issue, as we do about so much else, while breaking bread together — so characteristic of traditional Anglican unity.

*(The Rev. Canon) Richard Nolan
Lake Worth, Fla.*

Depth of Disgrace

The obviously staged cover photograph [TLC, July 17] of Archbishop Rowan Williams greeting the chief cheerleader for disunity and the breaking of community, also the Suffragan of New York, who appears unwilling to accept his outstretched hand in greeting, shows the depth of disgrace we have sunk to in New York.

*(The Rev.) David W. Arnold
Kingston, N.Y.*

This photo was not staged. — Ed.

What? You forgot to sign up for College Services?

There's plenty of time left!

The TLC College Services Directory runs through September 25.
Invite Episcopalians to worship with your college ministry this fall!

For more information, put down your i-Pod and contact **Tom Parker** at (414) 276-5420 ext. 16 or E-mail: tparker@livingchurch.org.

Take advantage of this very cool service now!

Appointments

The Rev. **Betty Coleman** is urban missionary at Christ Church Cathedral, 318 E 4th St., Cincinnati, OH 45202-4299.

The Rev. **Jane Cornman** is deacon at St. Mary's, 104 Louella Ave., Wayne, PA 19087.

The Rev. **Alice Connor** is curate at Redeemer, 2944 Erie Ave., Hyde Park, OH 45208-2404.

The Rev. **Marc Dobson** is rector of St. Mary's, 358 Warwick Neck Ave., Warwick, RI 02889-6000.

The Rev. **Monique Ellison** is associate at St. Peter's, 313 Pine St., Philadelphia, PA 19106.

The Rev. **Clare Fischer-Davies** is rector of St. Martin's, 50 Orchard Ave., Providence, RI 02906-5418.

The Rev. **Ann Gaillard** is deacon at Christ Church, 311 S. Orange St., Media, PA 19063.

The Rev. **Alan K. Gates** is assistant at St. Paul's, 55 Main St., N Kingstown, RI 02852-5017.

The Rev. **Alexander Graham** is rector of Incarnation Holy Sacrament, 3000 Garrett Rd., Drexel Hill, PA 19026-2217.

The Rev. **Nancy Hauser** is deacon at Advent, 201 Crestline Dr., Kennett Square, PA 19348-2422.

The Rev. **Sarah D. Hollar** is rector of St. Mark's, 8600 Mt. Holly-Huntersville Rd., Huntersville, NC 28078-8475.

The Rev. **Himie Budu Shannon** is vicar of Christ the King, PO Box 5331, Charlotte, NC 28299-5331.

Ordinations

Deacons

Southwest Florida — **Nicholas Funk, Kathlyn Gilpin, Tara McGraw, Diane Millott, Nancy Smith, John Suhar.**

Utah — **Constance Leigh Hill-Gordon.**

Vermont — **Hilary Cooke, Remington Rose-Crosley, Kris Lewis, Elizabeth Kristen Shows, Elizabeth Stedman.**

Western Michigan — **Marlene Jacobs**, assistant, St. Luke's, 247 W Lovell St., Kalamazoo, MI 49007; **Valori Mulvey Sherer**, assistant, St. Paul's, 914 Lane Dr. at Morton, St. Joseph, MI 49085; **Domingo F. Shriver**, assistant, St. Mark's, 134 N Division Ave., Grand Rapids, MI 49503.

Resignations

The Rev. **Robert Banse**, as rector of St. Paul's, Mount Lebanon, PA.

The Rev. **Mike Billingsley**, as rector of St. Teresa's, Acworth, GA.

The Very Rev. **Maria DeCarvalho**, as dean of St. John's Cathedral, Providence, RI.

The Rev. **Jason Fout**, as curate of St. Paul's, St. Joseph, MI.

The Rev. **Rory Harris**, as rector of St. James', Prospect Park, PA.

The Rev. **Rick Kramer**, as vicar of Trinity, London, OH.

The Rev. **Kathi Kramer**, as assistant of Christ, Springfield, OH.

The Rev. Canon **Les Martin**, as rector of St. Martin's, Monroeville, PA.

The Rev. **Kell Morton**, as rector of Christ, Pottstown, PA.

The Rev. **James Taylor**, as rector of Grace, Philadelphia, PA.

Retirements

The Rev. **Jim Gunn**, as rector of Christ, Charlevoix, MI.

The Very Rev. **William B. Lane**, as dean and rector of Nativity Cathedral, Bethlehem, PA.

The Rev. **Kent Litchfield**, as rector of Christ, Elizabethtown, KY.

The Rev. **Bruce MacDuffie**, as rector of St. Paul's, Oxford, NY.

The Rev. **Gwynneth Mudd**, as vicar of St. Edward's, Whitehall, OH.

Next week...

Right or Righteous?



Virginia Theological Seminary Alexandria, VA

Faculty Position Announcement

Professor of Pastoral Theology and the Practice of Ministry

Virginia Theological Seminary invites applications for a full-time faculty position in pastoral theology and the practice of ministry to begin in late August of 2006. Women and racial and ethnic minority candidates are particularly encouraged to apply.

Critical engagement with contemporary culture and society is central to the curriculum as a whole and to this position. The successful applicant should be interested in helping to shape the field of pastoral theology. Specific qualifications for this position include experience in congregational ministry and in the preparation of persons for holy orders and other vocations in the church, a Ph.D., Th.D. or D.Min., and specialization in one or more of the following areas: theology of ministry, pastoral theology and the cure of souls, ministry development, multicultural ministry, and congregational studies. Ability to speak Spanish is desirable.

Responsibilities will include teaching required and elective courses in pastoral theology and the practice of ministry and oversight of curricular offerings in pastoral theology and the practice of ministry. Participation with other faculty members in the D.Min., M.T.S., and Masters in Christian Education (MACE) programs will be expected, as well as participation in the programs of the Center of Lifetime Theological Education. The position also includes faculty responsibilities in the ongoing life of the seminary.

Salary and rank will depend on experience and qualifications. Please send a letter of application, a full curriculum vitae, and the names and addresses of three references **by September 16, 2005** to:

The Very Rev. Martha J. Horne, Dean and President
Virginia Theological Seminary
3737 Seminary Road, Alexandria, VA 22304

CLASSIFIEDS

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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: *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.

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FOUNDING DIRECTOR EPISCOPAL PRESCHOOL: *Christ Church Christiana Hundred,* a large, dynamic parish near *Wilmington, Delaware,* is establishing an Episcopal Preschool to open in September 2006. The School's Board is seeking a Founding Director to implement the Preschool's Mission, Vision and Guiding Principles, which are outlined in detail on the church's website. Our Founding Director must have a Bachelor's Degree from an accredited college or university in early childhood education or related field, a minimum of 5 to 7 years in teaching and/or administration, and the entrepreneurial talent required to manage a successful start-up.

A complete Role Description is available at www.christchurchde.org/preschool. Please send resume and inquiries to *Maryann Younger, Christ Church Episcopal Preschool, P.O. Box 3510, Greenville, DE 19807* or ccchpreschool@aol.com.

POSITIONS OFFERED

FULL-TIME RECTOR: *San Jose Episcopal Church, Jacksonville, Florida.* Is God calling you to be rector of San Jose Episcopal Church and Parish Day School? Located in sunny Jacksonville, Florida, in a building listed in the National Historic Register, our parish is seeking a rector with compassion and a sense of humor to guide us in our faith journey. We are looking for a dynamic person to help us achieve growth while ministering to existing parishioners; to oversee the Day School's religious life, and inspire us to "love and serve the Lord" with "gladness and singleness of heart." We seek a warm, approachable rector who will stimulate us spiritually and intellectually. Our chosen candidate will be a strong leader to guide us in achieving our goals including: developing programs for church growth and youth; expanding our mission in outreach and our understanding of stewardship. For more information, we encourage you to visit our website at www.sanjoseepiscopal.com. Send resumes to Attention: Search Committee, 7423 San Jose Boulevard, Jacksonville, Florida 32217, or email to mollypin@comcast.net. Application deadline: *November 1, 2005*.

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**.

FULL-TIME PRIEST: *All Saints Parish, Gastonia, N.C.* All Saints is a vibrant pastoral /program size congregation located just west of Charlotte, N.C. Our mission is to become a community where all persons will encounter the power of The Living God, through His Son, Jesus Christ. We meet this purpose by being an inclusive, family-oriented, Spirit-filled, warm and friendly parish that opens its doors to all people. We have a strong lay ministry because we embrace the gifts and talents of everyone. We encourage opportunity for renewal and nurture spiritual growth for all parishioners. We accommodate a meeting place for community organizations; we support local charities and the Anglican Mission in Peru. All Saints seeks a priest who will share our vision, continue to lead us in our 37 ministries, aid us in reaching our parish goals, provide pastoral care, spiritual guidance, and edification through the preaching of The Word. If you believe that God is calling you to this special place, please send a resume and CDO profile to: *Rev. Deacon Ann Fritschner, DDO, 900-B CentrePark Dr., Asheville, N.C. 28805* or E-mail: deployment@diocesewnc.org. Visit us at www.allsaintsgastonia.org.

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.

FULL-TIME RECTOR: *Christ Episcopal Church,* a large suburban church in *Charlotte, NC,* with a staff of 31, including six ordained persons, is searching for a new rector. Our search committee expects to invite letters of interest through at least October 1, 2005. Candidates should send letter of interest, resume and CDO profile to *Christ Church Rector Search Committee, c/o Norfleet Pruden, Chairman, 1139 Queens Rd., Charlotte, NC 28207-1849* or by E-mail to: npruden@kennedycovington.com. For more information we encourage you to visit: www.christchurchcharlotte.org.

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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.

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

LUTHERAN

MOJAVE, CA
HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10

LUMBERTON, NC
ST. MARK'S CHURCH 24th & Barker
The Rev. Dale K. Brudvig, pastor
Sun 9:30 CS 11:00

Conference

November 10-12, 2005

David L. Lawrence Convention Center, Pittsburgh, PA



Keynote Speaker

Rick Warren

Senior Pastor, Saddleback Church

"Mobilizing and empowering everyone – especially the laity – is essential to the rebirth of a Biblical, missionary and united Anglicanism in North America. This is the vocation of the Anglican Communion Network and this is what the "Hope and a Future Conference" is all about. As we move toward the challenges of 2006, I believe this conference will also be a key witness to the strength of our movement. I urge you to join key Anglican leaders from around the globe as we gather in Pittsburgh to celebrate our common cause."

Bishop Robert Duncan,
Moderator of the Anglican
Communion Network

Who Should Attend?

Clergy and lay members of the Anglican Communion and their Common Cause partners



seeking a rebirth of a Biblical, Missionary and United Anglicanism in North America.

Why Should I Attend?

As the Anglican Communion moves toward the challenges of 2006, this



conference will be a key witness to the strength of our common cause.

CONFERENCE COST

General Admission \$95.00
Youth & Seminarians \$60.00

For more information or to register visit

www.anglicanhope.org

HOPE AND A FUTURE