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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: \$12.50 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, \$24.96 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 12

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

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Why Missions Should Cease

'Jonah was angry...' (Jonah 4:1, 4:9)

The 18th Sunday After Pentecost (Proper 20A), Sept. 18, 2005

BCP: Jonah 3:10-4:11; Psalm 145 or 145:1-8; Phil. 1:21-27; Matt. 20:1-16

RCL: Exod. 16:2-15; Psalm 105:1-6, 37-45; or Jonah 3:10-4:11; Psalm 145:1-8; Phil. 1:21-30; Matt. 20:1-16

Whatever else might be said about Jonah, he certainly had the courage of his convictions. He stowed away in a ship, stewed in the belly of a fish, and suffered heat stroke — all because he resisted the doings of the Lord. Another group in today's readings, the early laborers in the vineyard, also had strong convictions. They, too, grumbled vociferously against the Lord of the harvest.

Both Jonah and these workers got their backs up over the same issue — objections to missions. Such a combination of principals and principles deserves our close attention.

Jonah's objections arose because of the Ninevites, the people to whom God wanted to send him. They were a barbaric people with hideous practices. They worshiped Ashur, a god of war, and didn't care about the God of Israel. They had their own religion, and never asked for missionaries anyway. Besides, didn't Israel itself need attention? It was sorely conflicted and needed to be planting new synagogues. Jonah resented God's grace for a faraway group and preferred to leave them to hell.

The early laborers had a similar grievance. They had been in the

vineyard from the start, had taken their children with them, left parents and grandparents, and faced disease and persecution. Then came along the new converts. They took over positions of leadership, advanced their slant on theology, and even messed with the direction of the church that planted them. What missionary group in their right mind would invest in new areas, only to see them taken and given to newcomers?

Those were the objections, and they have a familiar ring in today's world.

The response to Jonah is embedded in his own objections. Had he not received grace, and was he not as reprobate as the Ninevites? If God loved Jonah, was there a reason that he should not also love the Ninevites?

For the early laborers, they lacked appreciation for what Paul would call "fruitful labor" (Phil. 1:22). For Paul, success was exactly what they griped about — to see the new converts grasp "the splendor of God's majesty and his marvelous works" (Psalm 145:5), take over leadership, and, yes, even teach those who first brought them the gospel. That is the goal and the reward of missionary labor.

If we value God's grace to us, how can we object to God's using us to bring that to others?

Look It Up

Nahum and Zephaniah both have prophecies about Nineveh. A good map will locate it in today's Iraq.

Think About It

Where do you see evidence of the objections of Jonah's objections and the early laborers?

Next Sunday

The 19th Sunday after Pentecost (Proper 21A), Sept. 25, 2005

BCP: Ezekiel 18:1-4, 25-32; Psalm 25:1-14 or 25:3-9; Phil. 2:1-13; Matt. 21:28-32

RCL: Exod. 17:1-7; Psalm 78:1-4, 12-16; or Ezekiel 18:1-4, 25-32; Psalm 25:1-8; Phil. 2:1-13; Matt. 21:23-32



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BOOKS

The Probability of God

A Simple Calculation

That Proves the Ultimate Truth

By **Stephen P. Unwin**. Crown Forum. Pp. 259.
\$22.95. ISBN 0-7615-2684-6.

Stephen Unwin holds a doctorate in theoretical physics and is president of his own risk management consulting firm. In this book, he's clear that the God under consideration is the God of Judaism, Christianity, and Islam, a "person-God." He's also clear about his aim: not to prove this God exists, but to estimate the probability of that existence.

Calculations are based on six "evidentiary areas": the recognition of goodness, the existence of moral evil, the existence of natural evil, intra-natural miracles, extra-natural miracles, and religious experiences. In Unwin's view, some of these areas point toward God's existence, and others point away. The cumulative evidence favors the existence of God. Of course, this conclusion depends on whether one accepts the author's assessment of the evidence in each area.

Though sometimes long-winded, Unwin works hard to explain his argument, and frequently injects doses of wry humor. Don't be put off by the subtitle. In the end, this book has less to do with proving anything than it does with suggesting that God and life are mysterious.

*(The Very Rev.) Charles Hoffacker
Port Huron, Mich.*

Anxious About Empire

Theological Essays

on the New Global Realities

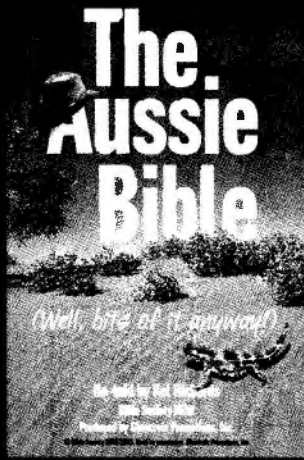
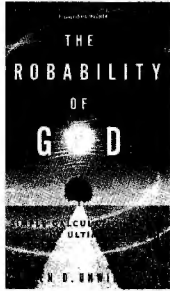
Edited by **Wes Avram**. Brazos. Pp. 218.
\$18.99, paper. ISBN 1-58743-119-X.

American Providence

A Nation with a Mission

By **Stephen Webb**. Continuum. Pp. 181.
\$24.95. ISBN 0-8264-1623-3.

In the wake of September 11 and subsequent developments, a fair bit has been written about America's self-con-



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— Dr. Peter Jensen, Archbishop of Sydney

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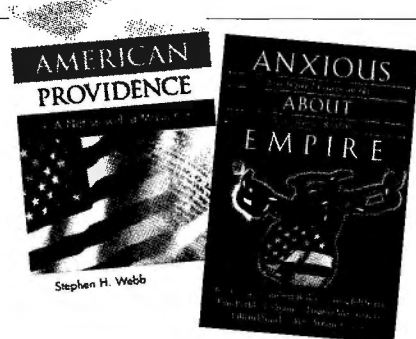


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ception and policy toward others in the world. Little enough of this has been undertaken from a theological perspective, and these two volumes attempt to fill that lacuna in different ways.

Anxious about Empire features 13 essays by pastors and theological educators reflecting on the 2002 document *The National Security Strategy of the*

United States of America. Through this lens, the authors ruminate on the broader topic of living in this nation with its seemingly imperial pretensions, and what call, if any, this might place on Christians. The chapters represent a wide range of perspectives. Michael Budde, for example, paints the Christian church as a global, transnational

body, whose unity is jeopardized by nationalism, a “sectarianism of the most violent kind,” which demands citizens kill others in the name of the nation-state. Jean Bethke Elshtain, on the other hand, makes a case for (at times, sacrificial) military intervention in service to universal justice, and limited by just-war considerations.

Despite the diversity of conclusions, each writer tenaciously holds on to Christian faith, attempting to think through faithfully the issues raised by the reality of the American empire – all of which makes for fascinating reading.

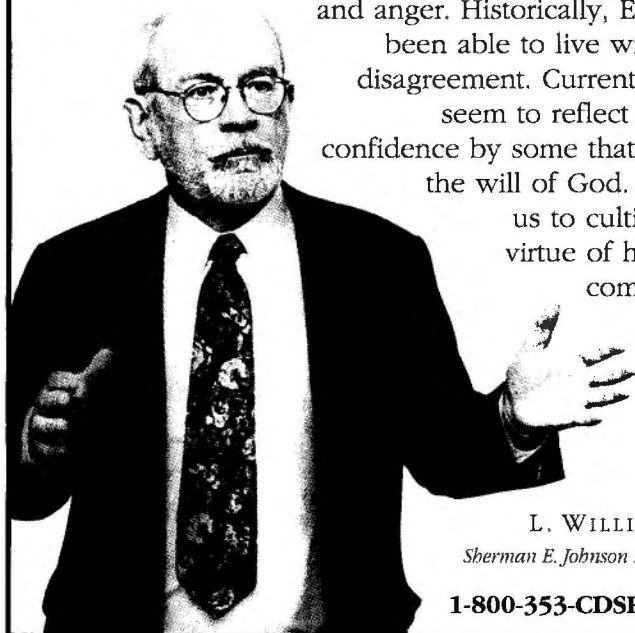
Stephen Webb, one of the contributors to the aforementioned volume, has also written *American Providence*, a book-length defense of the thesis that America is a nation chosen by God and given a special mission in the world by God. Webb is concerned to rehabilitate the doctrine of providence and to show that God acts in events upon the geopolitical stage as much as though nature or individuals. He begins by describing a divide in America between those who would embrace a providential view of America and those who would not. The former group is on the side of history, though, as Webb points out, most Americans over the years have considered America as a special nation, one chosen by God.

This book is as problematic as it is provocative. Specifically, the author fails to establish a connection between Americans’ historical beliefs in being chosen and America’s actually being chosen, and seems also to uncritically equate American and Christian ideas of freedom. Webb is to be commended for trying to rehabilitate not merely an unjustly neglected doctrine, but a currently unpopular one as well. But if you wanted to reflect theologically on America since 9/11 and could only read one such book, choose Avram and give Webb a miss.

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

Is the Episcopal Church headed for a SCHISM – or a new REFORMATION?

Perhaps both! When a great movement of the Spirit produces Reformation, there is always disagreement and anger. Historically, Episcopalians have been able to live with a high level of disagreement. Current threats of schism seem to reflect an overwhelming confidence by some that they alone know the will of God. It's time for all of us to cultivate the Christian virtue of humility, to stay in communion with one another, and to keep studying and talking until we understand.



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Women Preaching

Theology and Practice Through the Years

By Eunjoo Mary Kim. Pilgrim Press. Pp. 210. \$24. ISBN 0-8298-1527-9.

This book is ambitious in its mission: to provide a theological reflection on preaching from the perspective of women's involvement in that ministry. Kim asserts that because of their experience of marginalization and consequent expertise in speaking cross-culturally, female preachers are particularly well-suited to cast a new vision of the "wholeness of God," honoring voices from the margins and creating a new theological center—a center focused on peace.

Beginning with the scriptural record, Kim offers a sweeping survey of 2,000 years of Christian women's kerygmatic preaching, emphasizing how women developed a "subversive rhetoric" as a result of being excluded from male-dominated forms of public speaking. This survey is located entirely in the Western Christian tradition. The last quarter of the book, however, turns to the experience of Korean women preachers.

Those wishing to view the tradition of women's preaching through the lens of post-modern theology will find Kim's historical survey useful and provocative, although

the author's presentation is weakened somewhat by her tendency to judge ancient and medieval situations by contemporary criteria. Her treatment of post-Reformation preaching is also almost entirely focused on Methodist and Calvinist women. She refers several times to the "Protestant Church," as if such existed, and she takes no account of women preaching in the Roman Catholic, Lutheran, or Anglican traditions. The book concludes with three exemplary sermons by the author, an ordained Presbyterian minister and associate professor of homiletics at Iliff School of Theology.

(The Rev.) Linda Lee Clader
Berkeley, Calif.



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Only a few walls remain standing of St. Peter's by-the-Sea Church in Gulfport, Miss. The congregation, which originally worshiped in an empty railroad boxcar, observed its centennial anniversary in 2003. After sustaining significant damage from Hurricane Camille in 1969, St. Peter's enjoyed more than two decades of growth and prosperity. In the mid-1990s, Mississippi Gulf Coast voters approved casino gaming and a large casino was soon built directly across the street from the original building. The nature of the neighborhood changed dramatically, and "the sea" could no longer be seen from the church. In 1997, the Grand Casino bought St. Peter's property and the congregation built a new, Gothic-style church which opened on June 26, 2000.

REUTERS/Frank Polich photo



Katrina Hits Mississippi: New Level of Devastation

Hundreds were missing and feared dead in Mississippi in the days immediately following Hurricane Katrina. At press time, Biloxi police reported 40 dead, with the numbers likely to rise as search and rescue teams combed the thousands of destroyed houses across coastal Harrison, Hancock and Jackson counties.

"The damage is devastating," the canon to the ordinary of the Diocese of Mississippi told THE LIVING CHURCH. "We don't have anything reliable at this point" to report, the Rev. Canon David Johnson said, adding that there had been anecdotal reports that several parishes had been destroyed, but Katrina was "in excess of the power of [1969 hurricane] Camille."

Hurricane Camille killed 144 Mississippians on Aug. 17, 1969, including 13 members of a family who died in the collapse of Trinity, Pass Christian. Camille leveled Christ Church, Bay Saint Louis, leaving only the cornerstone, church bell, brass altar rails, hymn boards, baptismal font, and

bishop's cathedra for salvage.

Initial reports on Katrina revealed devastation on a far greater level. Three of the 10 parishes in the diocese's Coastal Convocation were reported as destroyed — St. Mark's, Gulfport; Christ Church, Bay Saint Louis; and Redeemer, Biloxi. Although St. Peter's by-the-Sea in Gulfport has some walls still standing, the structure is not likely to be repaired (photo above).

Canon Johnson said, "We are looking into a fly-over" to assess the damage to all 10 parishes. The other six are St. Thomas', Diamondhead, which reported no damage; Trinity, Pass Christian; St. Patrick's, Long Beach; St. John's, Ocean Springs; St. Pierre, Gautier; and St. John's, Pascagoula.

"Communications are non-existent" with the clergy and churches of the Coastal Convocation, he said, noting that both wireless and landline telephone service was down. A spokesman for Mississippi Power told

TLC that electric service to all of its 195,000 customers was down.

"Along with southern Mississippi and surrounding areas, Mississippi Power has suffered the worst catastrophe in our company's history," said Anthony Topazi, president and CEO of Mississippi Power.

While tens of thousands heeded the evacuation calls issued by Mississippi Governor Haley Barbour, many remained in their homes, lacking either transportation or a place to go. The Rev. Marcia King, curate at St. John's, Ocean Springs, wrote on Sunday, Aug. 29, before the hurricane's landfall, that she would ride out the storm at her home.

"All of the interstates are packed so we have decided to just stay here and ride it out," she wrote. "Our house is on the highest ground in Ocean Springs, and we should be safe from any storm surge."

"Please keep us and everyone else in the path of this hurricane in your prayers," she said.

'Wasteland'

Diocese of Louisiana Moves Offices 80 Miles Upriver

During the days following Hurricane Katrina, floodwaters continued to rise in New Orleans, inundating more than 75 percent of the city as a levee along a canal leading to Lake Pontchartrain gave way on Aug. 30.

"Louisiana south of Interstate 10 is a wasteland," the Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana, told *THE LIVING CHURCH*. "We cannot reach some of our clergy. We cannot reach our families. It is a 'nightmare' and the situation is 'worsening as we speak.'"

The Diocese of Louisiana evacuated its offices in New Orleans to St. James' Church, Baton Rouge, 80 miles upriver to the northwest of the city, according to the Rev. Canon E. Mark Stevenson, canon to the ordinary.

"We have no hard facts" on damage or losses, Canon Stevenson said. "Most everybody left the city [New Orleans], clergy and lay people, but unfortunately some people have stayed. It is a disaster. We just have to pray."

Bishop Jenkins said that of the 18 parishes in the city of New Orleans, he expected all but "Christ Church Cathedral and perhaps those on the St. Charles ridge" would be under water. "Cholera, yellow fever, West Nile virus" and other water-borne diseases pose a threat now, Bishop Jenkins said.

Christ Church, Slidell, and St. Michael's, Mandeville, on the north shore of Lake Pontchartrain, and St. Mary's, Chalmette, east of the city, were in areas also reported hard hit by the flooding. Power and telephone service across southern Louisiana was out and the situation in rural parishes outside the city was unknown at press time. But "now is not the time to worry about property," Bishop Jenkins said, "but to pray to God and to pray for those in need."

Bishop Jenkins and his wife, Louise,

were visiting their son in Hawaii when the storm began its northward path across the Gulf of Mexico. He was able to fly to Shreveport on Aug. 29 and make his way east toward Baton Rouge.

Stopping for the night in Mansfield, the town where he grew up, located about 40 miles south of Shreveport,

Urgent Appeal from ERD

Episcopal Relief and Development [ERD] has made an urgent appeal for relief funds in the aftermath of Hurricane Katrina.

Initial cost estimates from the insurance industry predict Katrina will cause between \$12 and \$25 billion in damages, making it perhaps the most destructive hurricane, in terms of property loss, in U.S. history.

The crisis isn't over once the television news crews depart, ERD President Robert W. Radtke told *THE LIVING CHURCH*. While food, potable water and shelter for those driven from their homes are immediate needs, "there will be a need for long-term financial assistance" for "vulnerable families," Dr. Radtke said.

With tens of thousands of homes destroyed or rendered uninhabitable, "transitional housing" will be a long-term need for many in Louisiana and Mississippi, he said.

Dr. Radtke asked Episcopalians to hold up in prayer those affected by the hurricane. Financial assistance is also needed as "we want the entire Church," he said, to help us to "assist in ways identified by the bishops." ERD funds are not disbursed directly to the victims of the storm but are passed on to the dioceses for distribution.

Bishop Jenkins said he was heartened to see the people reach out to those in need as all but one of the community's churches had opened their doors to refugees from the south.

The diocese's executive committee was to meet Aug. 31 as "we try to assess our needs," Bishop Jenkins said.

Asked what the wider Church could do, Bishop Jenkins said, "pray," noting the diocese planned to hold a special Eucharist Sept. 1 at St. James', Baton Rouge, to give thanksgiving to God and to pray for relief.

Bishop Jenkins said he had been in contact with Presiding Bishop Frank T. Griswold, who had offered his prayers and support. He also commended the work of Episcopal Relief and Development, encouraging Episcopalians to support its relief efforts.

Central Gulf Coast

Almost exactly one year after Hurricane Ivan severely damaged several church buildings and destroyed its new headquarters, the Diocese of the Central Gulf Coast is still in temporary facilities at St. Christopher's Church in Pensacola, Fla., but new damage from Hurricane Katrina appears to be minimal.

The Diocese of the Central Gulf Coast was spared the worst. Diocesan administrator Vincent Currie, Jr. said that as of mid-afternoon on Aug. 30 "we have not been able to complete our survey" of storm damage, but it appears "we survived quite well" compared to Mississippi and Louisiana.

All but three of the diocese's parishes had reported to diocesan headquarters, Mr. Currie said.

"The only place that we know about that has had significant damage is Christ Church Cathedral" in Mobile, he said, which suffered "significant roof damage."

(The Rev.) George Conger

Complaint Filed Against Connecticut Bishop

Nineteen lay leaders and priests from the Diocese of Connecticut have lodged an official complaint with the office of the Presiding Bishop against the Bishop of Connecticut, accusing the Rt. Rev. Andrew D. Smith of undermining the structure of the Episcopal Church and denying canonical due process for the so-called "Connecticut Six" clergy and their parishes.

The complaint states that Bishop

Smith unlawfully threatened the six rectors with inhibition, "arrogated to himself the management" of various properties and assets held in trust by the diocese on behalf of St. John's, Bristol; Trinity, Bristol; St. Paul's, Darien; Christ and Epiphany, East Haven; Bishop Seabury, Groton; and Christ Church, Watertown. The threats against their clergy, his actions to freeze bank accounts, custodial funds and securi-

ties owned by the six parishes, as well as his more publicized actions during July at St. John's, Bristol, the complaint alleges, are violations of numerous canons of the General Convention and the Diocese of Connecticut.

Under Title IV of the disciplinary canons of the Episcopal Church, the Presiding Bishop and his chancellor have 90 days in which to investigate and perhaps reach a pastoral resolution before the complaint must be forwarded to the Title IV Review Committee for bishops. The canons also stipulate that details of the process must be kept confidential prior to a determination by the review committee, "except as may be determined to be pastorally appropriate by the Presiding Bishop."

"It could be well into the next triennium before any final decision on this complaint is reached," said the Rt. Rev. Charles L. Keyser, an assisting Bishop in the Diocese of Georgia and chair of the Title IV Review Committee for bishops. "If a complaint is forwarded to us, we will do a thorough, complete investigation, taking testimony from both sides." The review committee consists of five bishops appointed by the Presiding Bishop as well as two priests and two lay adult communicants appointed by the president of the House of Deputies.

Bishop Keyser said the review committee functions in a manner similar to a grand jury and as a general rule will investigate complaints forwarded to it by asking three questions:

1. Have the canons been violated or broken?
2. If there are violations are they provable?
3. Are the charges serious?

If the charges are provable and serious, the review committee issues a presentment for trial by ecclesiastical court, the church court equivalent of an indictment. If the review committee determines that the above conditions are not met, they must explain why, Bishop Keyser said.

Shelter Supervisor Murdered

San Francisco police have made an arrest in the investigation of the murder of an Episcopal Community Services employee.

James Ayatch, 35, a supervisor at The Sanctuary, a 200-bed homeless shelter operated by Episcopal Community Services of the Diocese of California, was shot to death Aug. 3. Mr. Ayatch was killed at around 2:15 a.m. as he left an alley near his mother's home in the city's Western Addition section. Police report the first shot felled him, and the assailant then fired on him as he lay dying on the street.

Dennis Anderson, an alleged narcotics dealer, was arrested Aug. 23 and arraigned for the murder. Mr.

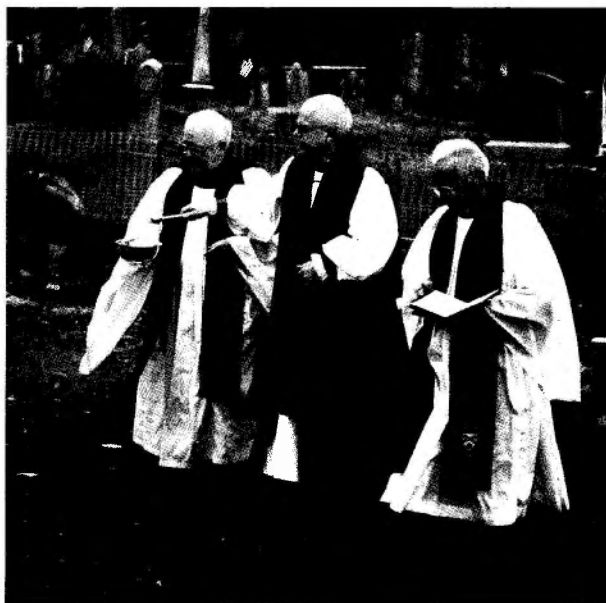
Anderson, who was free on bond on several narcotics offenses at the time of the shooting, allegedly shot Ayatch thinking him to be a rival drug dealer.

In 1982, San Francisco Mayor Diane Feinstein approached the Rt. Rev. William Swing, Bishop of California, for help with the city's growing homeless problem. Bishop Swing opened the basement of Grace Cathedral to the homeless, providing 40 cots and basic services to the indigent. With the increase in demand the diocese opened The Sanctuary in 1983. In 2001, ECS opened a second shelter and has branched out during the past 20 years, providing low-cost housing, job counseling and elder care.

With the Rev. Canon Calvin Adams on his right and the Rev. Canon George Loeffler at his left, the Bishop of Bethlehem, the Rt. Rev. Paul V. Marshall, recently celebrated a site blessing for a new \$1.5 million parish life center at St. Gabriel's Church, Douglasville, Pa.

The 12,400-square-foot building will be used for education and administrative functions. Some of its construction costs were financed by lease income the parish receives from a new three-story, 108-unit senior citizen residential center that opened in June on five acres of adjacent land owned by St. Gabriel's.

Tom Bosler/Diocesan Life photo



Bishops Express Support for Evolution

The Bishop of Eastern Michigan, the Rt. Rev. Edwin M. Leidel, Jr., has commended to the clergy of his diocese an internet petition that supports the teaching of evolution in public schools.

Approximately 7,200 clergy from across the United States, including 25 retired and 13 active Episcopal bishops, as well as a large number of clergy, have endorsed the "Open Letter Concerning Science and Religion."

The active bishops joining Bishop Leidel are: the Rt. Rev. David Andres Alvarez-Velazquez, Bishop of Puerto Rico; the Rt. Rev. Joe Burnett, Bishop of Nebraska; the Rt. Rev. C. Christopher Epting, Presiding Bishop's Deputy for Interfaith and Ecumenical Relations; the Rt. Rev. Leo Frade, Bishop of Southeast Florida; the Rt. Rev. Wendell N. Gibbs, Jr., Bishop of Michigan; the Rt. Rev. Mark Hollingsworth, Jr., Bishop of Ohio; the Rt. Rev. James Kelsey, Bishop of Northern Michigan; the Rt. Rev. Rustin Kimsey, acting Bishop of Navajoland; the Rt. Rev. Robert Moody, Bishop of Oklahoma; the Rt. Rev. F. Neff Powell, Bishop of Southwestern Virginia; the Rt. Rev. Katharine Jefforts Schori, Bishop of Nevada; and the Rt. Rev. Keith Whitmore, Bishop of Eau Claire.

While the petition affirms scripture as being "authoritative in matters of faith and practice," it calls for a non-literal reading of the Bible as "Religious truth is of a different order from scientific truth. Its purpose is not to convey scientific information but to transform hearts."

Prof. Michael Zimmerman, dean of the College of Letters and Sciences at the University of Wisconsin at Oshkosh, initiated the "Clergy Letter Campaign" in 2004 in response to a "series of anti-evolution policies" passed by a Wisconsin school board.

"The misperception that science and religion are inevitably in conflict has created unnecessary division and confusion, especially concerning the teaching of evolution," Prof. Zimmerman said.

Canon Ross Unites Passions for Science and Faith

Even though he'd made a similar trip through rural eastern Kentucky many times before, the canon to the ordinary for the Diocese of Lexington said the longest walk of his life was the mile from the Baptist Church in which he'd been raised back home to his grandmother's house after a 1975 appointment with a beloved Sunday school teacher. The Rev. Canon Johnnie E. Ross said he had told the teacher that he planned to study wildlife biology and had sought her advice about evolution. She told him, "Fossils was Satan's way of confusing the faithful," and urged him to steer as far away from biology as he could.

"I can honestly say that that conversation ranks as being one of the darkest and most disappointing conversations of my life — second only to being informed of the death of my father when I was about 7," Canon Ross said. "I had lived my entire life visiting the mountains of eastern Kentucky, watching the wildlife, collecting snake skins, hornets' nests, bird nests, rocks, fossils, minerals, antlers, and an occasional shell of a box turtle. Yet I would attend college that year and declare my major to be English, speech and theater, taking an occasional biology class just to satisfy my biological thirsts."

Canon Ross presented this personal testimony in Louisville in June as part of a presentation to Executive Council, the elected body charged with oversight of the office of General Convention and its budget when the convention is not in session. In addition to personal testimony, he briefed council on the recently published online document, *A Catechism of Creation: An Episcopal Understanding*. The document was published by the Committee on Science, Technology and Faith. Canon Ross is



Canon Ross

one of its 12 appointed members.

The walk that led Canon Ross from the Baptist Church to the Episcopal Church was less familiar. After he received his Associate of Arts degree "in a major [he] did well with, but didn't fully enjoy," he went away to Berea College in Kentucky, where he said the first building that he encountered on campus was the fully equipped science building, flanking the right of the quadrangle.

"It was a temptation I simply could not overcome, so I ran to the campus chaplain to spill my guts and got a much unexpected reception," he said. Rather than "try to tell him which was right and which was wrong," the chaplain asked Canon Ross to consider the possibility that Christian faith and scientific reason can co-exist. "It took several meetings with the Rev. Henry Parker, but following one of them I remember boldly walking from his office to the administration building to change my major." Toward the end of the sessions, Canon Ross said he had also decided to change his denomination and asked Fr. Parker how one became a Roman Catholic. "I'd always assumed that's what he was," he said.

Canon Ross joined the Episcopal Church, graduated from Berea, and was an environmental scientist for the Commonwealth of Kentucky before seeking ordination to the priesthood in the early 1990s. He told council that the same pastoral approach that he experienced from Fr. Parker is present in the Catechism document. "The intent is not to push any particular scientific theory down someone's throat," he said. "I think it's to give people like me a comfortable way to articulate our faith while at the same time embracing what God called us to be as scientists."

Council approved the Catechism and also granted the science commission permission to conduct an Internet survey.

Steve Waring

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Ads Appear Off Target

With considerable publicity, the Episcopal Church has plunged into the mainstream media to advertise itself to a targeted audience. Perhaps "mainstream" is a bad choice of words, but more on that later. With the help

of a Boston advertising agency, the Church has begun running a 30-second commercial in an attempt to reach the Generation X crowd (age 22-42). The new spot was shown during the weekend of Aug. 26-29 and Sept. 9-12 on five cable channels. Another ad will be shown in the spring.

I have viewed the ads and was not impressed, but I should admit that I left Generation X many years ago. The Gen-Xers and people of my age group usually do not share the same views, so I'm willing to give those who produced the TV spots the benefit of the doubt. Some quick impressions of the commercials:

John's, Beverly Farms, Mass. Young people, looking contented and relaxed, are sitting in the church, implying that if you want to get away from the tensions in your life, you should go to an Episcopal church. I don't think so. I've been in Episcopal churches where you could cut the tension with a neurosurgeon. That was before anyone had heard of V. Gene Robinson. And the people of that age group I know would not be likely to head for an Episcopal Church to get away from an overdue bill no matter what the commercial says.

I did not hear God mentioned once in either one. Or Jesus. I guess the target audience will understand that if they see and hear the Episcopal Church mentioned, that the Church being promoted will be presenting God. Given the numbers of unchurched estimated to be in the 22-42 age group, though, I would take nothing for granted.

Here's where that word "mainstream" comes in. The press release from the Episcopal Church announcing the TV spots reports that the ads are being shown on five channels "chosen for high Gen-X viewership." That would be ABC Family Network (home of Pat Robertson's "700 Club"), Discovery Health (I know about the Discovery Channel, but Discovery Health?), Lifetime Movie Network, Hallmark, and Galavision, a Spanish channel. These are hardly places to turn for must-see TV. You want Gen-Xers? Try the real Discovery Channel, or Spike, or E! or ESPN.

These are hardly places to turn for must-see TV. You want Gen-Xers? Try the real Discovery Channel, or Spike, or E! or ESPN.

My college logic professor might have had a field day with this. In one of the commercials, persons are confronted by tensions – the kind most of us experience regularly. A telephone call about an overdue bill is presented. "Change your channel," a pleasant female voice says. Most people probably have done this already if they've got a clicker nearby. "The Episcopal Church welcomes you," we are told. I thought we had shelved that message a couple of years ago in favor of something like "we're here for you."

There's a second commercial that will air in the spring. This one has some unfamiliar but nice choral music playing and shows a kid looking at the moon. Really. At least nobody's howling. It concludes with this message: "The Episcopal Church welcomes you. Come and grow."

Back to our commercial. Suddenly the scene shifts from the overdue bill to the interior of a church, which I understand is St.

In the event you've forgotten, the Episcopal Church has this 20/20 campaign to double attendance by 2020. If it's relying on messages like these to double its attendance, it's going to fall considerably short of its goal. And if the Church is fortunate enough to attract these Gen-X folks to our churches, can you imagine what they're going to think when they find us arguing, boycotting receiving communion with those who don't agree with us, painting over the word "Episcopal" from our signs, deposing faithful clergy, or trying to find our own bishops?

Perhaps another approach might be more appropriate.

David Kalvelage, executive editor

Did You Know...

Kenyon College, an Episcopal Church-related institution in Gambier, Ohio, has won 26 consecutive National Collegiate Athletic Association (NCAA) Division III men's swimming championships.

Quote of the Week

The Rev. Richard Kew, priest and writer, of Franklin, Tenn., on turning 60 in the current culture: "During my ministry I have had ringside seats to watch this remarkable slide away from any pretense of Christian values within the wider culture, and have looked on with distaste as the church, like an eager puppy dog wagging its tail, has gone right along with that fall from grace."

Value of the Collects

Those who care about the future of the Episcopal Church and may be concerned about its present condition probably have noticed how some of the collects appointed for the summer Sundays have addressed the Church and its needs.

On June 26, the collect (Proper 8) addressed the building of the Church "upon the foundation of the apostles and prophets." It implores, "Grant us so to be joined together in unity of spirit by their teaching ..." Five weeks later, on July 31, the collect (Proper 13) addressed the Church more directly: "Let your continual mercy, O Lord, cleanse and defend your Church; and because it cannot continue in safety without your help, protect and govern it always by your goodness ..." And on Aug. 21, the collect for Proper 16 presented a more general prayer for the Church, that it may be "gathered together in unity by your Holy Spirit."

On many occasions, the collect expresses the general needs and concerns of the Church. Because this prayer is short and is rarely the subject of a homily, it is sometimes overlooked or forgotten. The collects for Sundays and holy days are among many treasures of our prayer book. Spending some time reading them can turn out to be a valuable spiritual exercise.

Should be the Norm

In a presentation unnoticed by most of the media, four Anglican primates received awards from the Emmanuel Foundation at a recent gathering in New York City. The foundation presented its *Kairos Journal* Award to the primates of Nigeria, South East Asia, Uganda, and the Southern Cone of South America. The award is given to "individuals who demonstrate exemplary fidelity to the authority of scripture and exceptional pastoral courage in their efforts to restore the prophetic voice of the Church as the moral conscience of the culture."

We are pleased to note the accomplishments of the four primates, who have stood courageously for historic Anglican orthodoxy in opposition to their sister provinces of North America. At the same time it is unfortunate that these leaders are recognized and honored for simply preaching, teaching and living the faith as they have been taught. That they should be singled out for their fidelity to the gospel is an indictment on the current condition of the Church.

When Science Encounters God's Revelation

By Daniel Muth



By Daniel Muth

With the beginning of another school year, the perennial debate is renewed about the teaching of evolution and the origins of life. Politicians, as is their wont, are weighing in, as are the spokesmen for science, the educational establishment, sundry editorialists; the list goes on.

The usual spokesmen claim the matter is settled: Evolution is a proven fact and only ignorance or knavery could inspire doubt. Opinion polls continue to show the overwhelming majority of Americans aren't buying that. The fight may be predictable, but the question remains an important one. What Christian parent isn't asked how God made us and what is the best answer?

Shouldn't the Church be prepared to address the question? God has given us his self-revelation in scripture and his leadership of his Church. God has also given us a sci-

entific world and a nature that desires to understand it — children will ask the questions even if we adults try to avoid them. Can the two work at cross-purposes? Can science conflict with who God reveals himself to be? As Christians we must say "no." And in our parish life, we must be prepared to face the challenges posed by good science, and try to recognize it when we can.

The Episcopal Church has not ignored the matter of theology pursued in the light of scientific understanding. Within the last year the Episcopal Church Network for Science, Technology and Faith has issued a *Catechism of Creation: An Episcopal Understanding*, a précis of the Network's sanguine views on the theological implications of evolutionary theory.

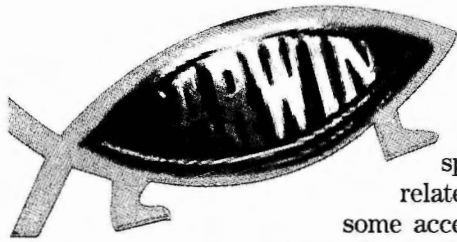
What seems to be new in the debate this time around is attention being lavished on the so-called Intelligent Design movement, which may be posing a more impressive and specifically scientific challenge to the current Darwinian paradigm than creationisms past. Many of its spokesmen quote Darwin to the effect that, "If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive slight modifications, my theory would absolutely break down." They claim to have found a plethora of just such organs, many at the biochemical, and therefore most basic, level; thus, they proclaim, breaking down Darwin's theory.

Among several other examples is cited the bacterial flagellum, the hair-like biochemical engine that enables bacteria to move. It requires 40 proteins in a specific configuration to function, the lack or misplacement of any one of which will cause it to do precisely nothing. It could not have developed from a simpler form, Intelligent Design theorists claim,

and only a quarter of its constituent components are available in similar capacities anywhere else. It is what these theorists call "irreducibly complex." Gradual random changes, they argue, cannot account for the flagellum, the ability of blood to clot, or for a host of other basic biochemical structures and functions. What is more, they claim, the scientific literature is utterly bereft of any empirical evidence for the evolution of irreducibly complex biochemical systems.

Other theorists in the movement argue that mathematical models may be used to demonstrate that biological structures exhibiting what they call "specified complexity," that is, complex structures that plainly exist for specific purposes (such as the bacterial flagellum), were designed by an intelligence and could not have come into being as the result of random mutation and natural selection.

The theorists involved in the Intelligent Design movement accept as fact Darwinian microevolution (undirected



differentiation within species and/or closely related subspecies), and some accept certain aspects of macroevolution (the descent of one or

more species from common ancestry), arguing that natural selection can choose between existing organisms but cannot create them. Indeed, it is with the more grandiose — and scientifically more questionable — claim of some defenders of evolution that undirected processes are responsible for the initial development of all life on earth that the Intelligent Design theorists primarily take issue.

These theorists are well educated, many are tenured at mainstream universities, and most have biological backgrounds. While most are Christian theists, they do not claim to be biblical literalists. Their arguments are sophisticated, compelling to many. But are they scientific?

While most Intelligent Design theorists are Christian theists, they do not claim to be biblical literalists. Their arguments are sophisticated, compelling to many. But are they scientific?

The vast majority of evolutionary biologists say no. They argue that these critics' claims may be sophisticated (not all are prepared to concede this), but the critics are effectively creationists in scientists' clothing. Evolutionary biologists argue:

1. If there were a designer, who designed the designer? Isn't this either

putting off the question or creating an infinite regress?

2. Introducing supernatural elements leaves science incapable of functioning. Without clear laws and regular patterns, science cannot do its job.

3. Even if certain of the critics' claims about the weaknesses of evolutionary theory are right, you can't remove a theory and not replace it with something else.

Intelligent Design advocates reply that they are not creationists but design theorists, and argue, in reply:

1. You don't need to know anything about the designer to determine that something is designed.

It would be obvious that the wind didn't carve Mt. Rushmore, even if we didn't know who did.

2. Intelligent Design theory doesn't say anything about supernatural causes; it deals with intelligent causes. Regardless of the nature of the intelligent agent, the evidence surrounding its activity is still available for scientific investigation even if the agent is not.

3. Design theory is hardly a vacuum. A teleological view may actually make science work harder: All that stuff currently dismissed as "junk" DNA or vestigial organs might actually have a purpose (the appendix, for instance, turns out to be a working part of the immune system).

One difficulty in assessing the debate over Intelligent Design, as it is with pretty much the entire evolution debate, is that the term "evolution" has come to mean so

many things. Microevolution is well documented and hardly controversial. It seems often to be what defenders of the scientific status quo are referring to when they cite evolution as proven fact, and there is little disagreement in that regard.

Macroevolution is a somewhat tougher nut. Overwhelming evidence of common ancestry across species appears counterbalanced by lack of evidence in the fossil record of gradual change and apparent evidence of sudden, far-reaching changes. The claim of Darwinian evolution as the sole means for the appearance of all life on earth continues to be hotly contested, and, as noted above, is the prime target of the Intelligent Design movement.

Christians by definition believe that God created the universe and everything in it. We may well be neutral about how he did it. God may have, as some theistic believers in Darwinian evolution have claimed, gathered all the elements of life on earth and ordered them to "evolve!" (The aforementioned *Catechism of Creation* takes this view and is generally dismissive of Intelligent Design.) Or God may have taken the somewhat more direct pathway postulated by Intelligent Design theorists. What, in fact, did God do? We may never know in this life. It doesn't hurt to ask and no Christian — or anyone else for that matter — should fear to follow wherever the evidence leads. □

Daniel Muth is a nuclear engineer who is a member of Christ Church, Port Republic, Md.



By Jeffrey M. Kirk

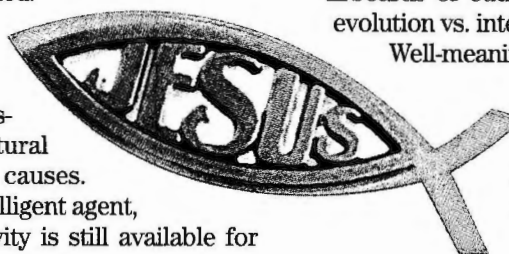
In a number of American school districts and state boards of education, there is a debate raging about evolution vs. intelligent design. The debate is as follows:

Well-meaning Christians assert that the created universe and all its creatures are the product of a master plan of the Creator.

These Christians call this idea "intelligent design." Their view implies that all the species of animals and plants were established from the beginning of creation. As evidence they rely on the

first creation account in Genesis 1 of the Bible. They used to call this viewpoint "creation science" or "creationism," but these terms became discredited by many people because their views simply did not match scientific observation.

Charles Darwin's theory propounded in *The Origin of the Species* looks at animals as evolving organisms, not as static beings. Thus humans began as ape-like figures that over



many millennia evolved through "survival of the fittest" to have larger brain cavities, straight foreheads, and the ability to walk upright. Creationists retort that Darwin was only propounding a theory which has not been proved.

So in some states, biology textbooks have been affixed with labels, "Evolution is only a theory." Teachers found teaching evolution have been verbally attacked and harassed to the point that some will not teach evolution at all. In other places, school boards are being pressured by Christians to teach intelligent design along with evolution as alternative explanations of science.

It should be noted that the Bible was never intended to be a scientific explanation of how creation occurred. Rather, its basic concern is why there is creation.

All of this controversy is injurious to free speech, scientific inquiry, and the separation of Church and state enshrined in the Constitution.

I would have thought that creationists would have been silenced forever by the Scopes "Monkey" Trial of 1925.

Sydney E. Ahlstrom in his epic, 1,100-page *A Religious History of the American People*, devotes parts of pages 909-910 to describe the trial. Ahlstrom says that Richard

Scopes was a first-year high school science teacher "who was no Galileo." He was simply trying to teach science as he had learned it, but teaching evolution ran contrary to a post-World-War I wave of biblical fundamentalism sweeping the country. The struggle in the 1920s had gone on for 100 years over scientific data that seemed to refute traditional biblical interpretation. Under pressure from fundamentalists, many states, including Tennessee, adopted laws prohibiting the teaching of evolution. That's why Scopes was put on trial. He was eventually convicted of violating the law in a trial Ahlstrom called more circus and camp revival meeting than a legal proceeding. Later, however, the Tennessee Supreme Court acquitted Scopes on a technicality. Following the trial, a new era of open teaching of science began. Today, however, creationists want to turn back the clock.

It should be noted that the Bible was never intended to be a scientific explanation of how creation occurred. Rather, its basic concern is why there is creation. The answer the Bible gives is that a loving God wants to be in relationship with humanity. Therefore, science and theology (God talk) are two separate enterprises. Theology should never attempt to prove or disprove science. On the other hand, science can never prove or disprove doctrines of theology, all of which rest ultimately on faith.

Finally, it is ironic that evangelicals take aim on evolution theory because, as one Nobel-Laureate physicist said recently on National Public Radio, "Of all scientific theories, evolution has probably the most observations using scientific method to support it."

Denying or even compromising the scientific validity of evolution gives the Church a black eye as anti-scientific and anti-intellectual. I value being an Episcopalian, for no one here will ever say, "Come on in, and check your brains at the door."

The Rev. Jeffrey M. Kirk is the rector of Church of the Atone-ment, Laurel Springs, N.J.

LETTERS TO THE EDITOR

Hardly Acknowledged

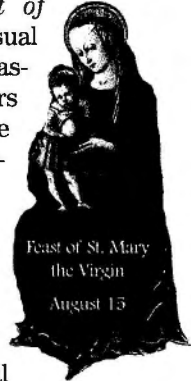
No doubt August 15 came and went without so much as a whimper acknowledging the Feast of the Blessed Virgin Mary in the majority of Episcopal churches [TLC, Aug. 14], except, notably, in some, where it is solemnly celebrated as the Feast of the Assumption of the Blessed Virgin Mary.

Likewise, the outstanding work of the ARCIC, *Mary: Grace and Hope in Christ*, will go unnoticed, as did the ARCIC's other superb work, *The Gift of Authority*. And so it will be business as usual in our mainline protestant church, increasingly virtually indistinguishable from others in this tradition. It seems to be a struggle even to make mention of the Blessed Virgin in many parishes.

But thanks for the comments in "Mystery and Awe" in the same issue regarding the Peace and the announcements. At these two moments we seem to be at our best in informality. In many settings the Peace has degenerated into a brief social hour, preceding the one to follow after the service. And the announcements can sometimes be as lengthy as the homily.

Certainly if one chooses to remain in the Episcopal Church, a number of adaptations are mandatory.

*Roger D. White
Rochester, Minn.*



An Ethnic State

Geoffrey Cheadle, in "A Matter of Righteousness" [TLC Aug. 28], writes, "Why is it that the one nation which receives the overwhelming weight of condemnation and disapproval of the Christian churches is a Jewish democracy?"

Israel claims to be both a Jewish and a democratic state. But what have been the implications for non-Jews in this Jewish state? Virginia Tilley writes, "People defined as 'non-Jews' are juridically unequal in Israel, being denied equal access to such resources as state and Jewish-national land" (*The One State Solution*, p. 138, Ann Arbor: Univ. of Michigan Press, 2005). Insofar as Israelis drove out some 700,000 Arabs in 1948 from what was their "homeland" and the State of Israel since then by law regards its non-Jewish population as second-class citizens, it is operating as an ethnic state with the tragic oppression of Christians and Muslims both in Israel and in the Occupied Territories of the West Bank and East Jerusalem.

It is this oppression by the State of Israel that Christian churches are increasingly criticizing.

*Newland F. Smith III
Evanston, Ill.*

In reference to the Guest Column, "A Matter Of Righteousness," I believe our Church and all denominations must go back in history to the Jewish people's right to exist as a

people. Anti-Semitic movements and extermination policies toward Jews are well known historically. Have we forgotten the State of Israel was created by the United Nations to guarantee Jews in their own homeland a place of protection and peace? Have we forgotten four times Israel's neighboring Muslim states attacked and invaded Israel? Have we forgotten since its legitimate creation Israel has only tried to protect itself and its citizens from armies and other government-sponsored terrorism?

There is no other Middle East nation or people which has had to fight back to even exist as a nation or a people. I believe Gen. Cheadle was merely asking the question, Who are the aggressors here and who are the victims?

*Charlanne E. Mikolowicz Van Beveren
Winner, S.D.*



Who are the aggressors here and who are the victims?

In response to Gen. Cheadle's Guest Column, "A Matter of Righteousness," I must again state that it is the cruelty — and unrighteousness — of Israel's military occupation of the West Bank that is the crux of the problem, and the fact that the United States is Israel's principal enabler.

When I was in Israel/Palestine four months ago, members of the Bereaved Parents group — both Israelis and Palestinians whose children had died in the recent violence — urged the church leadership of the United States to keep the moral pressure on Israel and to work assiduously toward a two-state solution. That is precisely what we are doing, and when I say "we," I am, of course, reflecting as well the recent statements of the United Church of Christ, the Presbyterian Church, the United Methodist Church, the Mennonite and Quaker consortia, and pronouncements by the Vatican.

*(The Rev.) Bruce M. Shipman
Groton, Conn.*

Poor Theology

I found Fr. Magruder's argument [TLC, Aug. 21] extremely interesting. He would have the Church divided along the lines of those who believe in the scripture "inerrant and unchangeable" and those who are being led by the Holy Spirit. A good try, but poor theology.

To suggest that these divisions were responsible for the disagreement between Jesus and the spiritual leaders of his day is poor history. The only thing that Fr. Magruder states with which I cannot fault is that "both sides were absolutely certain that their path was the correct one." The Scribes and the Pharisees truly believed that they were right, but they weren't. They were wrong.

Who would attempt to argue that the Church today is divided along the lines of belief in the scriptures and those who

are being led by the Holy Spirit? Those two things cannot be separated. You cannot be led by the Holy Spirit and fail to accept the teachings of holy scripture. I would suggest that

you cannot truly understand the message of the scriptures without the guidance of the Holy Spirit.

*(The Rev.) Jerry Morriss
St. James on the Lake Church
Kemp, Texas*

Familiar Look

The suit in the photograph on page 7 [TLC, Aug. 28] seemed familiar. With Anglican Peter Jennings sadly gone, perhaps it was Tom Brokaw. But no, the figure was too short, and blocky, and finely attired.

Ye gods! It was G.W.!

My spiritual life is important to me. Please protect me. If we must, let's pray for him but I beg of you, do not show his august (or even his September) self in your pages again.

*Alan O. Dann
Marlboro, Vt.*

More Rational

When I read the Rev. Robert Warren Cromey's article, "An Insulting Practice" [TLC, Aug. 28], I immediately

(Continued on page 19)

*"Speak Lord,
for your servant
is listening"*



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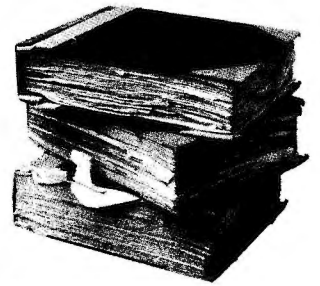
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CAMPUS MINISTRY: SEABURY-WESTERN
2122 Sheridan Road
E-mail: episcopal@northwestern.edu
Website: http://www.northwestern.edu/episcopal
The Rev. Heather Voss, chap
Sun 8

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: fcorbishley@miami.edu
Sun H Eu 8, 10, 6, supper at 7

KANSAS

UNIVERSITY OF KANSAS Lawrence
HASKELL INDIAN NATIONS UNIVERSITY
TRINITY CHURCH
Website: www.trinitylawrence.org
E-mail: office@trinitylawrence.org
The Rev. Canon Jonathon W. Jensen, r
Sun H Eu 8 & 10:30

MARYLAND

UNIVERSITY OF MARYLAND College Park
EPISCOPAL/ANGLICAN CAMPUS MINISTRY
Website: www.edow.org/eacm
E-mail: eatersps@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) 586-9095
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) 556-1521
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 R. Coffin, r

NEW HAMPSHIRE (cont'd)

DARTMOUTH COLLEGE Hanover
THE EDGE - Edgerton House Student Center
14 School Street (603) 845-0164
Website: www.dartmouth.edu/~edgerton
Erik Turaburg, 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) 255-4219
Website: www.episcopalchurchatcornell.org
The Rev. Suzanne Guthrie, chap
Sun H Eu 9:30 Wed H Eu 8

STATE UNIV. OF NEW YORK @ BUFFALO Buffalo
ST. ANDREW'S CHURCH University Heights
3105 Main St., Buffalo, NY 14214 (716) 854-9357
Website: www.standrewbuffalo.com
E-mail: standrewbuffalo@aol.com
The Rev'd Sarah Burton-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 Talze

NORTH CAROLINA

UNIVERSITY OF NORTH CAROLINA Chapel Hill
CHAPEL OF THE CROSS
EPISCOPAL CAMPUS MINISTRY (ECM)
E-mail: ecm@thechapelofthecross.org
Website: www.unc.edu/ecm
The Rev. Tambria E. Lee, assoc. for university min.
Church Services: Sun 7:30, 9, 11:15, 8:50, 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

LETTERS TO THE EDITOR

(Continued from page 17)

thought of the following scene from Jane Austen's book, *Pride and Prejudice* (chapter 11):

"I should like Balls infinitely better," said Caroline Bingley, "if they were carried on in a different manner ... It would surely be much more rational if conversation instead of dancing made the order of the day." "Much more rational, I dare say," replied her brother, "but it would not be near so much like a Ball."

Yes, we Anglicans would be so much more rational without Jesus' claims to be the unique Son of God and only way to salvation, without his great commission to "go and make disciples of all nations," without the reality of eternal separation from God, and without us proclaiming the good news to those who do not know Jesus. But would we still be Christian in any meaningful sense of that word? I don't think so. Perhaps that is really what Fr. Cromey wants.

*(The Rev.) David Montzingo
St. Dunstan's Church
San Diego, Calif.*

I want to thank the Rev. Robert Warren Cromey for his insightful article, for I once was blind but now I see. What the Episcopal Church should do is impose its perverted morality (and who knows what else) on those poor, ignorant Neanderthals in foreign lands by "teach[ing] methods of population control." But we should not proclaim Jesus as Lord, for we might "offend" their religious convictions.

But, then again, perhaps Fr. Cromey is simply expounding on the new mission of the Episcopal Church — let's all do whatever feels good to us and gratifies our navel-gazing understanding of "social justice" (as long as we don't "offend" anybody with the gospel). No wonder we're shrinking by the day! St. Paul, who preached Christ to Jew and Gentile alike unashamedly, must be doing backflips in his grave right now.

*(The Rev.) Christopher Culpepper
Fort Worth, Texas*

I write to respond to Robert Warren Cromey's article.

I would propose that Fr. Cromey's
(Continued on next page)

TENNESSEE (cont'd)

ALL SAINTS' CHAPEL

735 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
Centering Prayer 2:30-4.

SEWANEE: THE UNIVERSITY OF THE SOUTH (cont'd)

CHAPEL OF THE APOSTLES

335 Tennessee Ave., Sewanee 37383

E-mail: theology@sewanee.edu (800) 782-1974

H Eu Mon-Tues-Fri 12 Noon, Wed H Eu 11, Th H Eu
5:45, M-F MP 8:10, M-F Evensong/Eve Pray 5

TEXAS

RICE UNIVERSITY

Houston

TEXAS MEDICAL CENTER

St. Bede's Chapel (Astry House)

The Rev. Mark T. Crawford

Sun H Eu 5 (Dinner following)

Palmer Memorial Episcopal Church

6221 Main St., Houston, TX 77050

The Rev. James W. Nutter, r

Website: www.palmerchurch.org

Sun H Eu 7:45, 9, 11 AM (Nave)

Sun H Eu 9:15, 10:15, 11:15 (St. Bede's Chapel)

VIRGINIA

THE COLLEGE OF WILLIAM AND MARY Williamsburg

BRUTON PARISH CHURCH (757) 229-2391

331 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

(454) 392-5695

E-mail: jmc@klnx.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) 532-2411

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

VIRGINIA (cont'd)

UNIVERSITY OF VIRGINIA

Charlottesville

ST. PAUL'S MEMORIAL CHURCH (434) 295-2156

Website: www.stpaulsmemorialchurch.org

E-mail: uvachaplain@cstone.net

The Rev. David Poist, the Rev. David McIlhiney

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) 655-1611

Website: www.christchurchseattle.org

E-mail: cecseattle@earthlink.net

The Rev. Stephen Garratt, r

Sun H Eu 8 & 10; Tues Contemplative H Eu 6; Wed H

Eu & Bible Study 6:30

UNIVERSITY OF WASHINGTON

Seattle

COVENANT HOUSE

4525 19th Ave

E-mail: shehane@drizzle.com

(206) 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.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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(Continued from previous page)

point of view runs contrary to the whole of the New Testament's, particularly the whole world mission of the apostles and 2,000 years of church tradition, following the mandate of Jesus himself in Matthew 28, commanding us to bring the good news of his saving ministry and his teaching to the whole world.

I would also propose that both Fr. Crome's and my own Celtic and Teutonic ancestors benefited immensely from heroic Christian missionaries like St. Patrick and St. Boniface, St. Aidan, and St. Augustine of Canterbury when they brought them into the light of Christ. If it hadn't been for Christian missionary work he and I would still be gathering in sacred oak groves and worshiping trees and participating in human sacrifice by the Druids.

Now, as a student of Celtic spirituality, I am not unaware that our pagan Celtic ancestors had a beautiful and

noteworthy religion, and that, indeed, St. Patrick did adopt and "baptize" many of their concepts and sites. I do believe that all world religions have dignity and some truth in them. However, it is in and through Jesus Christ, "the incarnational self-revelation of God" (quoted from a talk given by noted New Testament scholar the Rev. Reginald Fuller) that we have the fullness of truth.

Fr. Crome's article was titled "An Insulting Practice." It is my conviction that his point of view is, in itself, an insult to the centrality of the gospel of Jesus Christ, the Savior of the world.

(The Rev.) Bob Kerner
Lawrenceville, Va.

Fr. Crome's Viewpoint article has the theology of a Unitarian wearing vestments. Or rather, a Unitarian drawing an Episcopal pension!

(The Rev.) Tony Noble
San Diego, Calif.

Appointments

The Rev. **Richard G. Fellows** is curate at St. Mary's, 4311 W San Miguel St., Tampa, FL 33629.

The Rev. Canon **Harry Krauss** is vicar of St. John's Cathedral, 271 N Main St., Providence, RI 02903-1237.

The Rev. **Loyda Morales** is vicar of St. Stephen's, 7516 Amboy Rd., Staten Island, NY 10307-1423.

The Rev. **Candace F. Snively** is deacon at St. Paul's, 221 Union St., Cary, NC 27511.

The Rev. **Thomas Van Brunt** is vicar and church planter of Good Samaritan, PO Box 146, Amelia, OH 45102.

Resignations

The Rev. **Ralph L. Delgadillo**, as vicar of St. Paul's, Thomasville, NC.

The Rev. **Claudia A. Dickson**, as assistant at St. Michael's, Raleigh, NC.

The Rev. **Joan C. Vella**, as missioner of Yadin Valley Cluster, State Road, NC.

Retirements

The Rev. **Ralph M. "Rick" Campbell**, as rector of St. Timothy's, Salem, OR.

The Rev. **John Fredenburgh**, as priest-in-charge of All Saints', Valley Cottage, NY.


The Rev. **Connor Lynn**, as canon pastor of St. Mary's, Los Angeles, CA.

The Rev. Canon **Frederick B. Williams**, as rector of Intercession, New York, NY.

Deaths

The Rev. **Richard D. Maholm**, 78, who served as rector of three churches in the Diocese of Southeast Florida, died June 24 in Miami, FL.

Fr. Maholm was a native of New Philadelphia, OH, who graduated from Bowling Green State University and Bexley Hall Divinity School. He was ordained to the diaconate and priesthood in 1954 and became



Historical Society of the Episcopal Church

Position Announcement

Editor-in-Chief
Anglican and Episcopal History

The Editor-in-Chief of *Anglican and Episcopal History*, a scholarly journal of the Episcopal Church, is responsible for all editorial decisions and activities pertaining to the journal. The Editor is a member of the Historical Society of the Episcopal Church [HSEC] and reports annually to its Board.

The Editor should be a North American Anglican, a historian, scholar and published author. He/she shall have a negotiated compensation (an honorarium and/or release time). Provision shall be made for expenses such as phone, internet, fax, photocopying and similar routine expenses related to editorial activities, as well as transportation and housing for meetings of the HSEC.

The Historical Society wishes to announce this appointment at the June 2006 General Convention of the Episcopal Church. The new Editor shall assume duties during 2007 and be responsible for the March 2008 issue of *Anglican and Episcopal History*. Applicants should send a resume and cover letter with information on three reference contacts to:

Fredrica Harris Thompsett
29 Brattle St., Cambridge, MA 02138
E-mail: ftompsett@eds.edu For details visit: www.hsec.us

Applications **submitted before December 15, 2005**
will be guaranteed to receive consideration.
The HSEC is an equal opportunity employer.

Answers to last week's puzzle

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BOOKS

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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CONFERENCES

2005 Annual Tentmaking Conference: "Pitching New Tents - What Are The Stakes?" 5:00 p.m. Friday, November 4 through 1:00 Sunday, November 6. St. Mary of the Lake Conference Center, Mundelein, Illinois, north of Chicago. For information, contact **Ed Hook, Box 803, Land O' Lakes, WI 54540, Phone: (715) 547-6176, Fax: (715) 547-3036, E-mail: behook@aol.com.**

FACULTY POSITIONS

PROFESSOR OF MORAL THEOLOGY AND ETHICS: General Theological Seminary of the Episcopal Church seeks applicants of demonstrated competence for the position of Professor of Moral Theology and Ethics (pending funding). The position is open to all ranks and is a tenured/tenure track position. The appointee will take up his or her duties on July 1, 2006. Applicants must demonstrate significant scholarly achievement in the field of moral theology and ethics with special reference to the Anglican tradition.

Teaching responsibilities include a foundational course in moral theology (in which philosophical categories and questions are included), teaching at the M.Div., M.A., S.T.M., and Th.D. levels, and a willingness to direct Th.D. dissertations. The degree of Doctor of Theology or Doctor of Philosophy or an equivalent degree in other academic structures is expected. A knowledge of and sympathy for the Anglican tradition is highly preferred. Women and minorities are encouraged to apply. Preliminary interviews will be held at the annual meeting of the AAR/SBL in Philadelphia. Please send letter of application, complete curriculum vitae, and three letters of recommendation by **October 15, 2005** to: **Chair of the Ethics Search Committee, The General Theological Seminary, 175 Ninth Avenue, New York, NY 10011.**

MUSIC POSITIONS

FULL-TIME ASSISTANT ORGANIST/ASSISTANT DIRECTOR OF MUSIC: **St. Martin's Episcopal Church, Houston, TX.** Position Open - Fall 2005. Excellent choir, superb facilities and work environment. Traditional worship; Parish of 7,600; Schoenstein 2004; 80R/4M; Competitive salary/benefits; 48-hour week; "second in command" job/Some administrative duties with responsibilities to play/direct in Director's absence. Successful applicant will be Christian with an evangelist's heart, pastoral skills and experience in Episcopal liturgy and skill set in organ/choral repertoire, improvisation, accompaniment and hymn leading. Apply by **October 1, 2005** to **George Mims, Organist and Director of Music, St. Martin's Episcopal Church, 717 Sage Road, Houston, Texas 77056** or E-mail: gmims@stmartinsepiscopal.org.

MUSIC POSITIONS

PART-TIME MUSIC PROGRAM DIRECTOR: **St. Paul's Episcopal Church, Lakewood, CO,** seeks a music program director. **Required:** strong keyboard skills (piano & organ), experience in leading church musicians; flexibility; self-motivation. **Desirable:** experience with Episcopal liturgy; traditional & contemporary music & formats. 10 hrs/week. Church has large, state-of-art Rodgers digital organ. Respond to: **St. Paul's Episcopal Church Lakewood, Attn. Kristin Sesko, 9200 W. 10th Ave., Lakewood, CO 80215** or E-mail: kjesko@comcast.net.

FULL-TIME ORGANIST/CHOIRMASTER: **St. James Parish, a mainstream Episcopal church of 1,700 congregants founded in 1729,** seeks a full-time organist/choirmaster. The ideal candidate will be a team player with excellent communication skills, who can demonstrate the ability to creatively inspire and educate the congregation and choirs, especially children. Current choirs include adult, children's and handbells. Casavant organ (2-manual/mechanical action/34-rank, 1965). Minimum bachelor's degree and 5+ years experience preferred; graduate degree and Episcopal church experience desired. Salary within AGO guidelines; benefits include health insurance, life insurance and pension. Send resume, including representative recordings of solo organ work, service playing and choral conducting to: **St. James Parish, 25 S. Third St., Wilmington, NC 28401, ATTN: David Brownlow, Chair, Music Search Committee.** Application deadline: **Sept. 30, 2005.**

POSITIONS OFFERED

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.

ASSOCIATE RECTOR: **Trinity Episcopal Church, Tulsa, OK,** is seeking an associate rector who is dynamic, magnetic, enthusiastic and outgoing. Our new associate is to work with parish development, especially new member ministry. In addition he or she will also be involved with Christian education, outreach and worship in a large downtown church in the southwest with a substantial endowment; an outstanding music ministry; while successfully completing a capital campaign. Further responsibilities include outreach to the homeless, women coming out of prison, and a Day School with connections to Head Start. Trinity Episcopal Church is a house of prayer for all people, a vibrant place in a vibrant city that seeks inclusion and wants to expand its worship. Are you a good fit for us? Please contact: **Trinity Episcopal Church, 501 South Cincinnati, Tulsa, OK 74103; E-mail: Smckee@trinitytulsa.org PH: (918)-582-4128.** Visit www.trinitytulsa.org.

FULL-TIME INTERIM PRIEST: **St. Stephen's Episcopal Church in Billings, MT.** With 150 average attendance, we are financially secure, and have a very active lay ministry. Our city radiates with cultural offerings such as a great symphony and fine arts center. In addition we have an outstanding medical center and two colleges all cradled within God's magnificent mountain scenery. Respond by **October 15** to: **St. Stephen's Church, Attn: Senior Warden, 1241 Crawford Drive, Billings, MT 59102** or E-mail: reco59102@msn.com. Please visit our web site for additional information. www.ststephensbillings.homestead.com.

rector of St. Luke's, Cleveland, OH, that year, remaining until 1958. He assisted at St. Thomas', Coral Gables, FL, 1958-60; was rector of St. Christopher's, Key Biscayne, FL, 1960-73; rector of St. James', Islamorada, FL, 1973-80; and rector of St. Luke's, Miami, 1980-94. Following his retirement in 1994, Fr. Maholm was an interim and supply priest in several churches, including St. Matthew's, Miami, where he had been participating in recent months. He is survived by a brother, James, of Lancaster, OH.

The Rev. **Raymond C. Ramage, 85,** priest and surgeon, died recently in Greenville, SC. Fr. Ramage was a former director of medical education for the Greenville Hospital System, and a leader in promoting the affiliation between South Carolina's two medical schools and its teaching hospitals.

Born in Lafayette, AL, he was a graduate of the University of Florida and Duke University. He began practice as a general and thoracic surgeon in Greenville in 1953. He was ordained deacon in 1949 and priest in 1972 and went on to affiliate with All Saints' Church, Linville, NC; Christ Church, Greenville; and All Saints', Winter Park, FL. He was appointed by the governor to South Carolina's Commission on Higher Education, serving from 1988 to 1996. Fr. Ramage is survived by his wife, Marguerite, three children and five grandchildren.

The Rev. **Katrina Swanson,** one of the women ordained priest in an irregular ceremony in Philadelphia in 1974, died Aug. 27 of colon cancer at her home in Manset Village, ME. She was 70.

Mrs. Swanson was one of a group known as the "Philadelphia 11," who were ordained in a controversial ceremony in that city at a time when women were not permitted to be ordained priests in the Episcopal Church. Among the ordaining bishops was her father, the Rt. Rev. Edward Welles II, retired Bishop of West Missouri. She was born in Boston and graduated from Radcliffe College. In 1971 she was ordained deacon. After the Episcopal Church approved ordination of women to the priesthood in 1976, she became rector of St. John's Church, Union City, NJ, remaining there for 17 years. She was active in the life of the Diocese of Newark, having served on the program commission, ecclesiastical court, diocesan council, cathedral chapter, and ecumenical commission. She retired in 1996. Mrs. Swanson is survived by her husband, George, a non-parochial priest of the Diocese of Newark; two sons, Olof and William; and a brother, Peter.

Next week...

True Accountability

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Paul's Church in Duluth, Minnesota*, is accepting applications now through *October 1, 2005* for a full-time rector. Our greatest dream is to have our services filled with parishioners listening to an open-minded, insightful rector who "feeds us" and helps us grow to be an even more loving people. A rector who would inspire us with wisdom and knowledge. A rector who has the courage to take us beyond a literal belief in the Bible. It's exciting just thinking about it.

St. Paul's Episcopal Church is a program church with a rich history dating back to 1869. St. Paul's is located in Duluth, Minnesota, where the sun rises above Lake Superior, casting its shimmering glow. The North Shore beckons, and the Boundary Waters Canoe Area Wilderness is only a short drive away. We enjoy four seasons of outdoor activities, fine and local arts, and collegiate and local sporting. Duluth is home to several institutions of higher education. It is a regional medical center with two well-established teaching hospitals. The Twin Cities Metro area is reached within a few hours' time.

Look for our Parish Profile and more about us on our website, www.stpaulsduluth.org. Excellent compensation and benefits package offered. Qualified applicants should respond to: **St. Paul's Search Committee, 1710 E. Superior St., Duluth MN 55812.**

FULL-TIME RECTOR: Are you looking for a congregation that wants to be inspired by your preaching and taught by you to do the ministry of the church? If so, St. Elizabeth Episcopal Church is just the place for you! We are seeking a rector who is an inspirational teacher, pastor, collaborative leader, and someone who will help us promote the growth of youth and young adult programs. We are a small, pastoral parish ready to go to the next level. Services and music are traditional. As a bonus, we are located in the fastest growing area of Jacksonville, Florida. Send resume and CDO profile to **Linda Hargraves, 11347 Simmons Rd., Jacksonville, FL 32218**, or E-mail: lhargraves@aol.com.

PART-TIME PRIEST: *St. Mark's Episcopal Church, Woodbine, Georgia*. We are praying for a deeply spiritual, caring, energetic, and inspiring pastor who is willing to be a part of our small community. Our congregation is small in size, but rich in potential for spiritual development. May God lead you to us. Please send a letter of interest and resume to **St. Mark's Episcopal Church, c/o Search Committee, P.O. Box 626, Woodbine, Georgia 31569-0626.**

FULL-TIME RECTOR: *Centreville, MD. St. Paul's Parish* located in the scenic Eastern Shore town of Centreville, Maryland, is seeking a full-time rector to provide spiritual, organizational and inspired leadership to our 250-member congregation. The ideal candidate will possess strong preaching and pastoral care skills, a passion for Christian teaching, and have effective communication skills to relate to all segments of the church and local community population. As a congregation in a growing area of population we are anxious to find a rector who can relate to both our current membership and the many newcomers to our local area. Located one hour from Washington, DC, and Baltimore, St. Paul's, Centreville, has much to offer in culture and lifestyle to individuals as well as families. If interested, please send resume and CDO clergy profile to: **Search Committee, St. Paul's Episcopal Church, 301 South Liberty St., Centreville, MD 21617-0278** or E-mail ned.aull@jhuapl.edu.

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.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Mark's Episcopal Church, Birmingham, AL*. Family-sized parish seeks a rector with the ability to relate God's word to today's issues. Additionally, we are focused on pastoral care, church growth, Christian Education, and community outreach. Contact us for a copy of our profile: aaaj@jbpp.com. Or send resume and CDO profile to **Anthony Joseph, St. Mark's Episcopal Church, 228 Dennison Avenue, SW, Birmingham, AL 35211.**

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.stmichaelpiscopal.org for more information.

FULL-TIME PRIEST: *All Saints Parish, Gastonia, N.C.* All Saints is a vibrant pastoral /program sized congregation located just west of Charlotte, NC. 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: **The Rev. Deacon Ann Fritschner, DDO, 900-B CentrePark Dr., Asheville, NC 28805** or E-mail: deployment@diocesewnc.org. Visit us at www.allsaintsgastonia.org.

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: *Christ Church, Cody, Wyoming*. Vibrant program church in Rocky Mountain West seeks rector to work with us in enhancing education, pastoral care, parish growth and diversity. Fiscally sound, strongly committed to outreach with an active lay ministry. Send letter of interest, resume to: **Canon Gus Salsador, Diocese of Wyoming, 104 S. 4th Street, Laramie, WY 82070**. E-mail: gus@wydiocese.org. For more information go to www.christchurchcody.org.

RESEARCH

INFORMATION REQUESTED: Seeking any information, anecdotes, pictures, letters, tracts by or about **The Rev. James Jefferson Davis Hall**, known as "Daddy" Hall. All materials will be returned. Write: **The Rev. David L. James, 161 E. Main St., Mt. Kisco, NY 10549** Please E-mail to: DJames1213@aol.com or call: (914) 864-1236.

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

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