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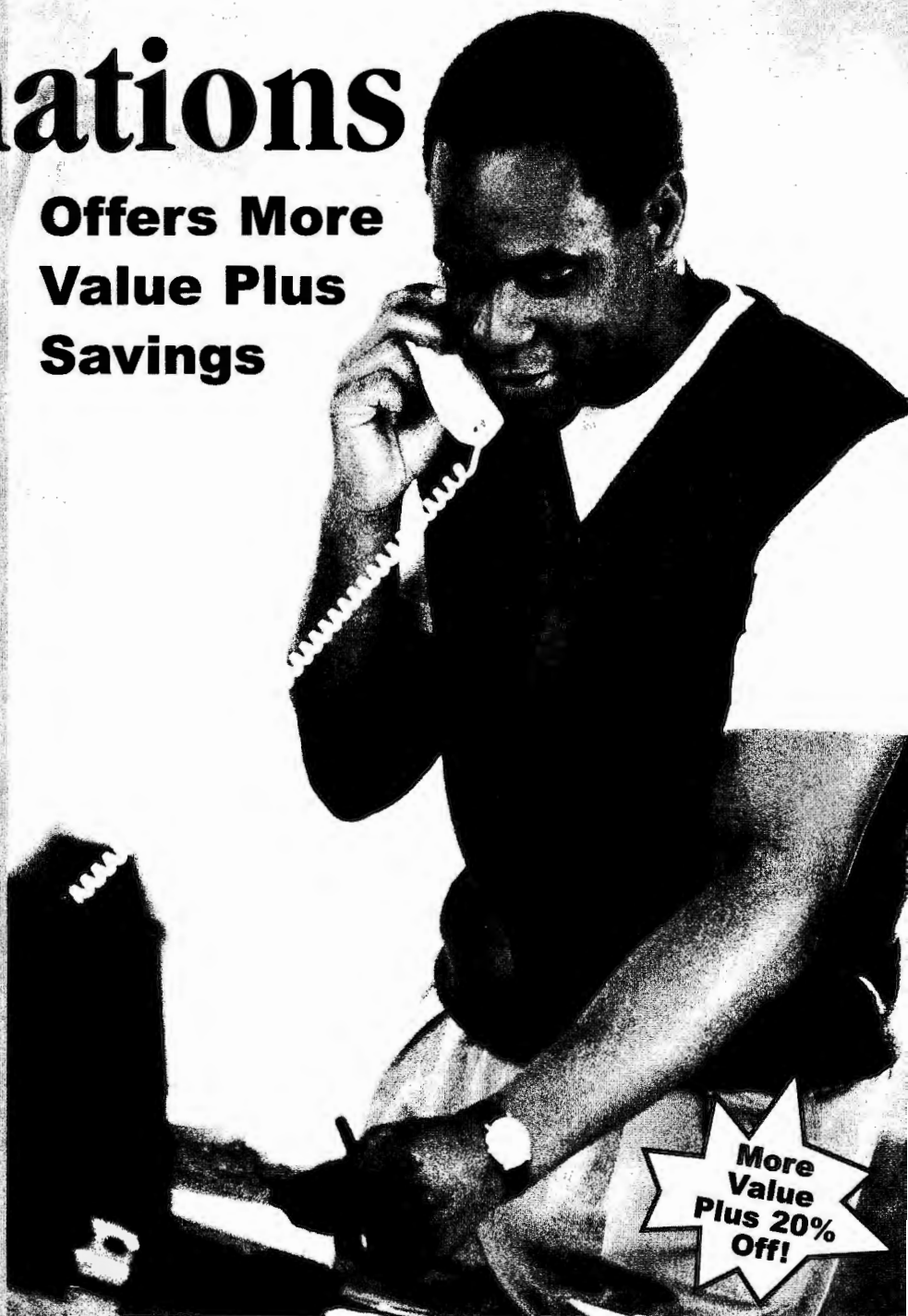
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The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

THIS WEEK



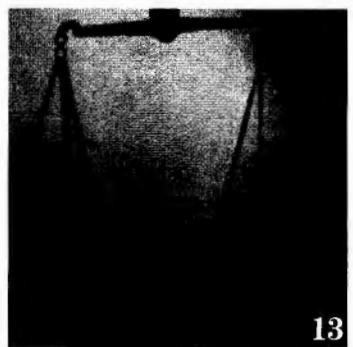
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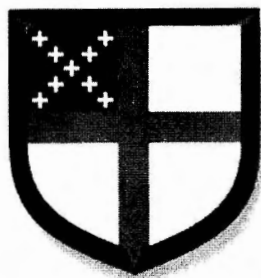
OTHER DEPARTMENTS

4 Sunday's Readings

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ON THE COVER The Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts, greets other participants in a July 12 pro-Palestinian demonstration in front of the Israeli General Consul's office in Boston. Some 35 diocesan clergy and lay persons joined Bishop Shaw. [p.7] (Maria Plati/Diocese of Massachusetts photo)



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SUNDAY'S READINGS

Transfigured in New Life

'...be attentive to this as to a lamp shining in a dark place...'
(2 Pet. 1:19)

The Transfiguration, Aug. 6, 2006

BCP and **RCL**: Exodus 34:29-35, Psalm 99 or 99:5-9, 2 Pet. 1:13-21, Luke 9:28-36

Transfiguration changes Jesus' appearance, and Transfiguration can change our hearts.

Jesus goes up on the mountain to pray with Peter, John, and James, and his glory is revealed to them in a magnificent way. Jesus has already foretold his death and resurrection, so the end of his earthly ministry is approaching and its significance is now shown dramatically. His friends see him transfigured in glory before their eyes. The appearance of his face is changed, and his clothes become dazzling white. Moses and Elijah appear in glory with Jesus and speak of his coming departure. Peter is awestruck and enthusiastic, but he misunderstands what he is seeing. He wants to make three dwellings, or booths, to commemorate this amazing event, giving equal honor to Jesus, Moses, and Elijah. But Jesus is more than a patriarch, more than a law-giver, more than a prophet. He is the fulfillment of law and prophecy, he is the fulfillment of love and faith. Before the words are out of Peter's mouth, a cloud overshadows the mountaintop and the disciples are terrified. A voice from the cloud identifies Jesus clearly: "This is my Son, my Chosen; listen to him!" (Luke 9:35). Jesus is the Son of God, and his glory surpasses their imaginations. He will not be confined to

any one place, or building, or system of thought. He brings new life to faith. His life fulfills the meaning of the law, and the prophets, and our humanity.

The Transfiguration added nothing to the divinity of Jesus. He was no less the Son of God when he climbed the mountain, or at any time in his earthly ministry. But the Transfiguration changed the vision and the hearts of the disciples who were with Jesus — and the Transfiguration changes us through them. The disciples would have the memory of Jesus' glory as they faced dark times and hopeful times in the future. Peter later recalled that they were "eyewitnesses of his majesty" (2 Pet. 1:16). They saw more than the reflected glory that was visible in Moses' face when he came down from Mount Sinai (Exodus 34:29). They saw the light of God revealed in Jesus, and the truth they share is like "a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts" (2 Pet. 1:19).

A man once asked a Christian hermit how to improve his rule of life. Instead of offering advice to adjust the particulars of his rule, the hermit answered, "You can become a living flame." In the brilliant light of Jesus' Transfiguration, we can be a living flame. We can share the dazzling brightness of new life in Christ.

Look It Up

The Transfiguration gospel also appears on the Last Sunday after the Epiphany. See the collect for that Sunday, which prays that we "may be strengthened to bear our cross, and be changed into his likeness from glory to glory" (BCP, p. 217).

Think About It

How does faith transfigure your life? How is Christ's love visible in your actions and choices? How do you see Christ in others?

Next Sunday

The 10th Sunday After Pentecost (Proper 14B), Aug. 13, 2006

BCP: Deut. 8:1-10, Psalm 34 or 34:1-8, Eph. 4:(25-29) 30 — 5:2; John 6:37-51

RCL: 2 Sam. 18:5-9, 15, 31-33 or 1 Kings 19:4-8, Psalm 130 or Psalm 34:1-8, Eph. 4:25-5:2, John 6:35, 41-51

BOOKS

Walking the Bible

An Illustrated Journey for Kids through the Greatest Stories Ever Told

By **Bruce Feiler**. Illustrated by **Sasha Meret**. Harper Collins. Pp. 108. \$16.99. ISBN 0-06-051117-6.

Written for children, this illustrated take on Mr. Feiler's personal journey through lands rich in Old Testament stories is a welcome addition to the library of children's books. The straightforward prose does not sugarcoat the difficulties of life, both past and present, of people living in the historic biblical lands. The photographs and Mr. Meret's illustrations grant children direct access to historical sites. I read this book to my 6-year-old and found that he was engaged by the various map illustrations.

Mr. Feiler has boiled down his original 464-page book (*Walking the Bible: A Journey by Land Through the Five Books of Moses*) into a slim 108 pages of large, kid-friendly text so sometimes his observations and reflections are not as involved as an adult might like, but as a book for children it succeeds admirably.

*Kristin Fontaine
Shoreline, Wash.*

The Faiths of the Founding Fathers

By **David L. Holmes**. Oxford. \$20. Pp. 225. ISBN 0-19-530092-0.

The Faiths of the Founding Fathers by David L. Holmes, Walter G. Mason Professor of Religious Studies at the College of William and Mary, is a highly readable exploration of the religious faith of those who were instrumental in establishing this nation and the rules that govern it. As such it will be of interest not only to those who find history a fascinating subject, but readers who are seeking an intelligent understanding of the role of Christian faith in the founding of this country will also want to read this book.

Holmes writes of a number of ortho-
(Continued on next page)

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BOOKS

(Continued from previous page)

dox Christian leaders in our colonial history — Patrick Henry, Samuel Adams, Elias Boudinot, Martha Washington, and John Jay. James Monroe maintained a life-long connection with the Episcopal Church, but was also a Freemason and seems to have experienced no particularly strong or guiding religious sentiment. Others, like Thomas Jefferson, Ethan Allen, and Thomas Paine, were in fact thoroughgoing Deists. Benjamin Franklin left some room for the possibility of divine intervention in the affairs of the world, and George Washington might possibly be described as a sort of “Christian Deist.” Many of the wives and families, Holmes points out, were more orthodox in their beliefs and practice.

It is apparent from what Holmes writes that the religious beliefs of the founders were far more complex than what is generally acknowledged in the debate over whether America is a Christian nation, and has been so since its conception. It is significant that the title is not “faith” in the singular, but *The Faiths of the Founding Fathers*.

This is a highly accessible book that shines much light on a complex question, and that is quite useful in wrestling with the issue of Christian faith in regard to our national life.

(The Rev.) Lawrence Hart
Lakewood, Colo.

Apostle to the Wilderness

Bishop John Medley and the Evolution of the Anglican Church

By Barry L. Craig. Fairleigh Dickinson University Press. Pp. 246. \$45. ISBN 0-8386-4085-0.

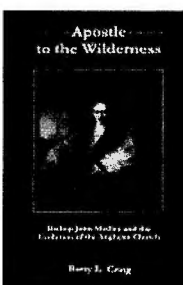
John Medley (1804-1892) was the first Bishop of Fredericton, New Brunswick, in what is now Maritime Canada. In this first full biography of Medley since 1893, Barry Craig chronicles the long and influential episcopate of the man who was among the first Tractarian-influenced priests to become a bishop.

On his arrival in Canada from England in 1845, Medley found a colony still

comprised largely of Loyalist descendants of British refugees from the American Revolution, along with a population of French Roman Catholics and growing numbers of Irish immigrants. Oxford Movement theology was less than welcome, and with this handicap Medley set about to win the colony for the Church of England through a campaign of concentrated and effective pastoral work, church building, missionary recruitment and fund raising. In order to do so, he adapted his energies at every turn to the needs of New Brunswick's people. As an architect and musician of acknowledged ability, he designed churches and wrote music to beautify worship. As a writer, he turned out a steady stream of printed sermons, addresses and charges during the course of his ministry. Most of all, he appears to have won the loyalty of the diocese through determination and pastoral devotion in difficult conditions.

Barry Craig compiles some remarkable statistics in this book: Between 1845 and 1892, Medley consecrated 107 new churches; at 81 years of age, the bishop confirmed 400 people and traveled 2,747 miles in the course of missionary work.

Craig breaks new ground in analyzing the intellectual background of Medley's life and work in their relation to romanticism, rationalism and British imperialism. He spends a considerable part of the book mining Medley's



writings and parsing them for evidence about whether the bishop deserves the frequently bestowed title “Tractarian Patriarch of Atlantic Canada.”

This is an interesting and illuminating biography that deserves a wide audience for the light it throws on Medley's own life and also for close connections between the Episcopal Church and the Church of England in Canada throughout the 19th century.

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P.B. Files Formal Complaint Against Bishop Cox

Retired Bishop William J. Cox is under investigation by the church attorney after Presiding Bishop Frank Griswold filed a formal complaint.

Acting on information compiled in part by the bishops of Oklahoma and of Kansas, Bishop Griswold has asked for an ecclesiastical investigation to determine if canonical violations were committed. In a 21-page legal document signed by John Lankenau on June 21, Bishop Cox was asked about two events last year: the ordination of two priests and a deacon on June 29 and a confirmation service on July 24, both at Christ Church, Overland Park, Kan. Bishop Cox said he performed the episcopal acts after being



Bishop Cox

asked to do so by the Primate of Uganda. Christ Church left the Diocese of Kansas and The Episcopal Church in March 2005 and later affiliated with the Anglican Church of Uganda.

The complaint, consisting of a cover letter, a series of questions, and several exhibits, was forwarded to Wicks Stephens, Bishop Cox's lawyer. Mr. Stephens is also chancellor for the Anglican Communion Network. From 1972 through 1980, Bishop Cox served as Bishop Suffragan of Maryland. From 1980 through 1988 he was assisting Bishop of Oklahoma.

After his investigation is complete, Mr. Lankenau will issue a report to the Title IV Review Committee. That committee will evaluate the evidence in light of two questions: Was there a violation of the canons, and are the charges serious? If the answer is "yes" to both, a presentment, the

ecclesiastical equivalent of an indictment, will be issued and the matter will be forwarded to the Court for a Trial of a Bishop. The entire process usually requires at least 18 months.

*(The Rev.) George Conger
and Steve Waring*

Synod in England Expresses Support for Female Bishops

When it met in York last month, the General Synod of the Church of England came one step closer to opening the episcopate to women, but significant opposition remains within the church. Delegates endorsed a resolution stating "admitting women to the episcopate in the Church of England is consonant with the faith of the Church as the Church of England has received it."

During the two-hour debate opponents of the resolution argued the Church of England does not have the authority to make such a decision without the support of the Roman Catholic and Orthodox churches. Opponents also argued that although there had been a great deal of talk about the issue, there had been, so far, little substantive debate of the theological issues at play. The Rt. Rev. Peter Forster, Bishop of Chester, noted that the episcopacy should serve as a focal point for unity. Female bishops, he argued, would create disunity.

The Bishop of Durham, the Rt. Rev. N.T. Wright, argued in support of the resolution, citing Mary Magdalene and Junia as apostles, and hence prototypes for bishops. Other supporters argued that it was a matter of natural justice and pastoral necessity to endorse the resolution.

The vote in favor of the resolution passed each house: Bishops 31-9; Clergy 134-42; and Laity 123-68. However, the resolution failed to receive two-thirds assent among the laity.

Bishop Shaw Pickets Israeli Consulate

Terrorism against Israel must stop, but the bombing of a Palestinian power plant is unlikely to contribute toward that objective, said the Bishop of Massachusetts, the Rt. Rev. M. Thomas Shaw, SSJE, who joined some 100 other protesters, including several Episcopal priests, July 12 in front of the Israeli consulate in Boston.

The latest round of Middle East violence began June 25 after Palestinian militants tunneled underneath the border, ambushed soldiers at an Israeli army outpost killing three and taking one injured soldier prisoner. In response Israel massed some 7,000 troops, 80 tanks and 180 armored personnel carriers at the border. The Israelis also seized the airport in Gaza, wrecked three bridges, and destroyed all six transformers at an electrical power plant that supplies 45 percent of all electricity to Gaza. On July 12, the Israeli army also entered the



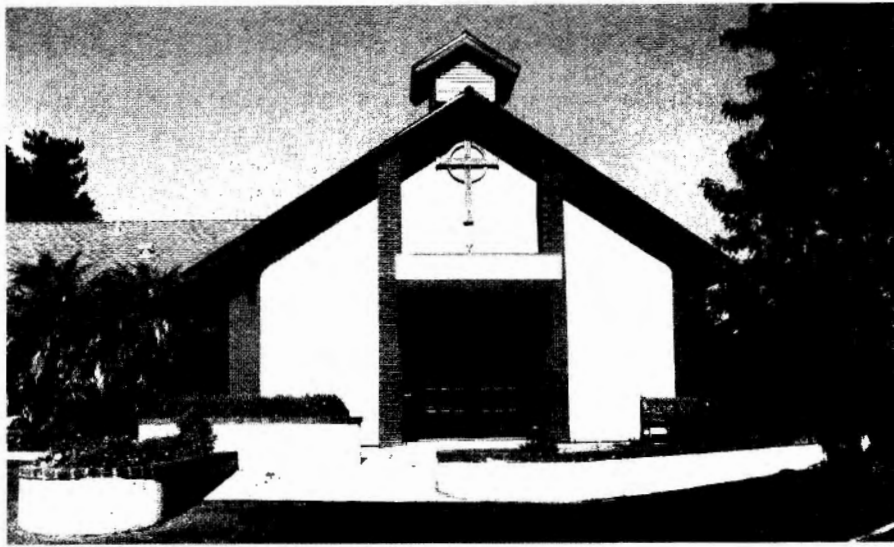
Bishop Shaw

neighboring country of Lebanon after an attack by militants based there.

"We pray for the Israeli soldier, Corporal Gilad Shalit, and for an immediate and peaceful halt to the hostilities raging for the

past two weeks in the Gaza Strip and for the peaceful coexistence of Israel and Palestine," Bishop Shaw said. "I believe the best way to achieve peace in the Middle East is to allow families and businesses to live, work and operate in an environment free of danger."

In a prepared statement, Bishop Shaw said the destruction of the electrical generators and other actions by the Israeli army are "endangering the life, health and safety of hundreds of thousands of innocent victims."



Bill Garrigues/ St. John's Church photo

Following a July 17 parish meeting, the congregation of St. John's Church, Fallbrook, Calif., announced it is now under the jurisdictional oversight of the Anglican Church of Uganda, having disassociated from the Diocese of San Diego. Afterward the Rt. Rev. James R. Mathes, Bishop of San Diego, condemned the secrecy which surrounded the meeting, and in a prepared statement challenged the congregation's right to retain the church property.

Archbishop Williams Says Bishop in Central Africa Should Step Down

The Archbishop of Canterbury has called for the Bishop of Harare (Zimbabwe) to step down while misconduct charges against him are pending before the church courts of the Province of Central Africa. The call for the Rt. Rev. Nolbert Kunonga to go marks the most significant intervention by the Most Rev. Rowan Williams in the affairs of an Anglican province outside the Church of England.

A statement released on behalf of Archbishop Williams said: "In the context of a prolonged and political crisis, the Diocese of Harare faces intolerable strain in the form of the very grave and unresolved accusations against Bishop Kunonga. The primary way forward is by dealing with these charges through the church courts in the Anglican province of Central Africa, but this process has been aborted and the matter is unresolved."

In other jurisdictions, Archbishop Williams said a priest or bishop facing such serious charges would be suspended without prejudice until the case had been closed. "It is therefore

very difficult for Bishop Kunonga to be regarded as capable of functioning as a bishop elsewhere in the Communion." Archbishop Williams also pressed the Primate of Central Africa, the Most Rev. Bernard Malango, and other leadership in the province to bring the case to a conclusion in a way "consistent with justice, transparency and truth, so that the damage to the health and credibility of the church can be addressed."

Bishop Kunonga's ecclesiastical trial on charges ranging from heresy and fraud to incitement to murder broke up last year after the judge hearing the case quit, citing the lack of witnesses able to substantiate the charges. The witnesses, fearful for their lives, declined to return to Harare from exile to testify and the judge refused to allow the witnesses to testify via video link.

The case of Bishop Kunonga is expected to be taken up by the next meeting of the Central African House of Bishops.

(The Rev.) George Conger

Servant Leadership Was Bishop Sims' Passion

The Rt. Rev. Bennett Jones Sims helped to train servant leaders and continued to publish his work following his retirement as Bishop of Atlanta in 1984. Bishop Sims died July 17 at his home in Hendersonville, N.C. He was 85.

Born in Greenfield, Mass., Bishop Sims was a graduate of Baker University and Virginia Theological Seminary. He began a curacy at the Church of the Redeemer, Baltimore, Md., in 1949 and two years later became rector, serving for 11 years. In 1962 and again in 1969 he served in Japan as priest-in-charge of St. Alban's, Tokyo. He also served two years as rector of Christ Church, Corning, N.Y., and six years as director of the continuing education department at VTS. He was a Harvard Fellow from 1964 through 1965, and studied systematic theology at the Catholic University of America, Washington, D.C., from 1969 to 1971.

In 1972, he was elected Bishop of Atlanta. From 1980 through 1988, Bishop Sims held a visiting professorship at Candler Seminary, Emory University. During his episcopate, he struggled with the implications of the rising divorce rate, both among the laity and the clergy. He spoke and wrote often about his own preference for the life-long integrity of marriage vows. His struggle would eventually find him entering a second marriage in 1988, four years after his retirement. In an open letter to diocesan clergy, he described the experience as one of forgiveness, healing and grace.

After his retirement to Hendersonville, Bishop Sims continued to write. His most recent published works include *Servanthood Leadership for the Third Millennium* and *Why Bush Must Go: A Bishop's Faith-Based Challenge*. Bishop Sims also founded the Institute for Servant Leadership.

Bishop Sims is survived by his wife, Mary Page.



Bishop Sims

Bishop Murray Worked for Integration

During an episcopacy which included 28 years active service, the Rt. Rev. George Mosley Murray helped work for racial integration in the Diocese of Alabama. Later he was instrumental in the creation of and served as the first Bishop of the Diocese of the Central Gulf Coast. Bishop Murray, 87, died July 14 at home in Fairhope, Ala. He had been plagued by heart ailments in recent years.



Bishop Murray

Bishop Murray was born in Baltimore, Md., and entered Virginia Theological Seminary shortly after completing two years' service on a submarine in the Pacific during World War II. After graduation and ordination in 1948, he accepted a call to campus ministry at the University of Alabama in Birmingham. During five years in that position he was influential in moving the Diocese of Alabama to the forefront of campus ministry, a position it continues to hold. In 1953, he was elected Bishop Suffragan of Alabama and in 1959 he was elected bishop coadjutor with virtually no opposition.

As Bishop of Alabama, he was criticized by both sides of the civil rights movement. In 1963, he was one of eight white Christian and Jewish clergymen,

and the only Episcopalian, who issued a letter titled "A Call to Unity." The letter described the marches being organized by the Rev. Martin Luther King, Jr., as "unwise and untimely." Four days later Dr. King replied in his "Letter from Birmingham Jail" that African Americans had waited 340 years for civil rights and asked forgiveness for impatience. In 1964 he was elected to serve on Executive Council and often found himself in the position of pleading in meetings for a less judgmental stance toward the church in the South and back in Alabama urging more rapid progress toward racial equality and justice. In 1965, the diocese opened its youth camp to African American campers for the first time.

In 1968 as his predecessor, the Rt. Rev. Charles Carpenter, neared retirement Bishop Murray wondered if it might be possible to create a new diocese from the southern third of Alabama and the Florida Panhandle. Bishop Carpenter was encouraging, and two years later, after the dioceses of Alabama and Florida agreed independently and concurrently to the plan, Bishop Murray exercised his canonical prerogative in 1971 and became the first Bishop of the Central Gulf Coast. He retired in 1981.

Bishop Murray's first wife, Margaret, preceded him in death. He married Margaret MacQueen in 1983. She survives him.

Archbishop Carey Cancels Plans for Conference

He Cites 'Delicate Talks'

All Saints' Church in Chevy Chase, Md., had a simple plan a few months ago: Ask its volunteer curate — who happens to be the 103rd Archbishop of Canterbury, retired — to speak at a parish meeting about the future of the Anglican Communion.

As plans for the meeting grew, parish leaders began to see it as an opportunity for "cathartic encouragement," said the Rev. Alfred Zadig, Jr., rector of All Saints'. "It really was just a way of encouraging people in dioceses with revisionist leadership."

More than 300 people registered for the daylong conference, scheduled for July 15, which later added the Rt. Rev. Robert Duncan, Bishop of Pittsburgh and moderator of the Anglican Communion Network, as a second speaker. Some participants were coming from as far away as Oklahoma and Michigan, according to Fr. Zadig.

Those plans fell apart July 13 when Archbishop Carey called Fr. Zadig and withdrew his plans to attend.

"I understand from Lambeth Palace that talks between the Archbishop of Canterbury and [Episcopal Church] leaders are ongoing and delicate," Archbishop Carey said in a written statement. "It is for these reasons, and in order to support the office and ministry of the Archbishop of Canterbury, that I have made my decision."

While visiting All Saints' in May, Archbishop Carey renewed his relationship as a curate at the parish for another 18 months, Fr. Zadig said. He added that the archbishop's next scheduled visit to the parish is in November.

Douglas LeBlanc



Madyson Gemberling (left) and Shalonda Johnson, both 8, play the keyboard at Camp Amazing Grace, July 8-14 at the Bishop Claggett Center near Frederick, Md. Eighteen children whose mothers are incarcerated enjoyed swimming, a ropes course, a magician, music, art, crafts, woodworking and worship. The Diocese of Maryland is planning to increase the number of children it sponsors next year. Fifteen dioceses have similar camps or are planning them for children of prisoners.

Val Hymes photo



The Transfiguration

By James W. Williams

Transfiguration is not a word we use much these days. I am glad of that, because if it were a “household” word, it might not seize the attention of Christian men and women reading or hearing the story. Perhaps the very word piques their curiosity. Peter, John, and James accompanied Jesus up a hill. Just prior to this event, Jesus had spoken plainly of his impending suffering and death.

Though Jesus spoke plainly, it is probably true that Peter, James, and John needed a fuller understanding of the events about to take place. Jesus was preparing his disciples for the unfolding of the sacred and redemptive work of God within himself.

Peter, James, and John fall asleep. How often we fall asleep when confronted with the unusual, perhaps enigmatic wonder of Jesus’ proclamations. Is it, I wonder, something we do, if only figuratively, when asked to contemplate whether or not Jesus is the Messiah? We can see sleep as a way of defending ourselves against the harsh realities that Jesus faces and, even more so, the work that he asks us to do. More importantly, we need to let Jesus invite us to the cost of discipleship. Yet we resist. We domesticate Jesus. He is safer that way.

The disciples do wake up and what they see is a wonder to behold. Standing before them are Moses, Elijah and Jesus. What did Luke have in mind? The clear answer is that Jesus was supposed to reveal his identity as Messiah by being

with Moses, the human vessel of the law and its interpretation, and Elijah, who represented the prophets. “I am not come to destroy the Law or the prophets. I am not come to destroy but to fulfill (Matt. 5:17).

Are we surprised that Peter spoke up first? Hardly. Peter, a bit unreliable, a man who denied knowing Jesus, a man who reminds me of a longshoreman, says, “Master, how good it is that we are here. We will make three tents, one for you, one for Moses, and one for Elijah.” Luke adds in parentheses, “He did not really know what he was saying.”

What were Peter’s thoughts that would make him propose such an undertaking? Perhaps Peter, like many of us, was weary of change. We want to nail down, once and for all, who Jesus is.

These are fractious times for The Episcopal Church. How will it all play out? It reminds me of something I read somewhere, “I do have butterflies in my stomach. At least, they are flying in formation, though.” Mine are not even flying in formation.

It seems to me that many of us want to make tents, or “booths of definition” about others. We want to define them and never let them out of the tent into which we have placed them. These tents are a huge disadvantage in our spiritual lives because we do not want to think of a certain person or persons in a fresh and new way, even when there is evidence that they are someone different and the evidence that keeping them in that booth of definition hurts only us.

A voice said from the cloud, “This is my

beloved Son, whom I have chosen — listen to him.” As surely as we need to listen in this life, we are finite beings who will never understand the infinite. That realization alone should humble us and move us to cast aside the “tents” which are ever so constraining.

Bishop Peter Lee of Virginia, who voted in the affirmative for the consecration of V. Gene Robinson, wrote after that momentous vote in 2003, “Since we are finite and God is infinite, can we all understand and accept that we all may be wrong?”

To paraphrase Bishop Lee, can we stop putting people into “booths of definition?” Can we open the doors and listen? Can we understand that even though we do not have a claim on the absolute truth, God says, “This is my beloved Son, listen to him.” In listening to God we will never once and for all resolve all conflict in the Church. We may, however, open those tent flaps and listen and love the people with whom we have difficulty and see that they have changed, or we have changed, or, at the very least, learning anew what it is to seek and serve Christ in all persons, loving our neighbors as ourselves.

Surely James, John, and Peter, Moses, and Elijah, see that now with crystal clarity. If we are to see anything of that clarity in this life, we can, but only in response to God’s transforming grace, love, and power. Will we open some flaps? □

The Rev. James W. Williams is the rector of Grace Church, Birmingham, Ala.

'What are you willing to die for?'

Last July, before going off to save the world, I asked a congregation in a sermon, "What are you willing to die for?" Now, about one year, but what seem light years later, I can say that "for me, to live is Christ, to die is gain (Phil. 1:21)." Now, back from Iraq, I understand more fully that war is hell. There is nothing rational or glamorous about it. But it is redeemable, and so are we.

I'm tempted to regale you with graphic stories of "good" ministry there. But I won't. Suffice it to say mother was right: "God is everywhere, even in Iraq." When I reflect on what I went through, especially in my capacity as hospital chaplain, one salient point continues to emerge: No one complained. Of the more than 2,000 wounded troops, of the countless deaths I attended, nobody complained. Why is that? I think it's because each one had something noble to die for. Each one had done his or her duty. They had developed deep relationships with their fellow warriors — relationships that transcended normal human friendships and gave them incredible strength to persevere. You may say they shouldn't have died in the first place. And I may say they'd earned the right to be critical of our political leaders. And we both might have a point. But, of all the people with whom I had intimate spiritual conversations, not one of them complained. In an ironic sort of way, this war gave them something to live for and something to die for.

There's a lesson in this. It makes sense that when we are focused, when we have a clear purpose, and accept our calling as these brave warriors did, we cannot be afraid, even of death. To paraphrase an Islamic teaching, when you submit to God's will [Islam means submission], you will find contentment. Or, to paraphrase Paul, "I have

learned in whatever state I am, therewith to be content (Phil. 4:11)."

I recently journeyed back home to celebrate the 15th anniversary of my priestly ordination. Being back on that blessed plot of land in the mountains of western Maryland triggered a painful memory. Fifteen years ago I almost drowned in the

Youghiogheny River, a few miles west of the parish church. It was a whitewater rafting trip that went awry. Before I knew it, I found myself in the rapids with nothing to hold onto. Up and down I went several times, ingesting more and more of the Youghiogheny River each time. Initially I panicked and fought the river; which made my situation worse. But after a while I stopped fighting and started reflecting. A strange peace came over me, and I became resigned to my fate. I submitted to the elements, and felt almost euphoric. I was convinced I was on my way to God; and it was the most wonderful feeling I've ever had. Just then, the lifeguards disturbed my reverie and brought me back. They snatched me out of the water with some ropes. I distinctly remember not wanting to return. I was angry that they saved me.

This must be what it was like for my dying soldiers. They'd fought the good fight. They'd discovered something worth dying for. And, God bless them, they submitted. When you're as close to God as the troops on the battlefield, politics becomes irrelevant. You've come to a place

where all that matters is the "peace of God that passeth all understanding."

Our guest columnist is the Rev. Carl Wright, an Air Force chaplain canonically resident in the Diocese of Northern California serving at Hill AFB, Utah. He recently returned from a tour of duty at Balad Air Base, a few miles north of Baghdad, Iraq.



God is everywhere, even in Iraq.

Did You Know...

The cross on the altar of St. George's Church, Pearl Harbor, Hawaii, is constructed of scrap metal taken from the battleship USS Arizona, which sank in Pearl Harbor in 1941.

Quote of the Week

The Rev. Roy G. Pollina, rector of St. Michael's Church, Mandeville, La., in a recent sermon on preaching: "If the Saints win a Super Bowl, I am sure that is a sign that the lamb has opened the seventh seal."

Archbishop Has Engaged the Issues

Episcopalians who have been looking for the Archbishop of Canterbury to provide leadership in the current crisis may feel exasperated that he has not presented a bold strategy to their liking, but the archbishop has not been sitting by idly, waiting for something to happen. In recent weeks the Most Rev. Rowan Williams has issued two significant documents that address the ongoing debate in the Anglican Communion, and he has taken part in various discussions with key figures.

First, Archbishop Williams released his personal reflections, "The Challenge and Hope of Being an Anglican Today" [TLC, July 23] shortly after the conclusion of the 75th General Convention of The Episcopal Church. In that document, the archbishop presented the idea of a covenant agreement among the provinces of the Communion, with those churches that agree with the terms of the proposed covenant to be banded together, and those unable to agree with it to have what amounts to an associated membership. In offering such an agreement as a possible way forward, Archbishop Williams put forth an idea similar to one of the recommendations of the Windsor Report.

Two weeks later, the archbishop presented an address to the General Synod of the Church of England, which he called an update on the "current situation" in the Anglican Communion. His remark that the resolutions adopted by General Convention "leave a number of unanswered questions, and the need for careful disentangling of what they say and what they don't say" turned out to be a great understatement in assessing what took place in Columbus.

While he has not issued public statements on some of his other activities, it should be pointed out that Archbishop Williams has been keeping up with developments daily. He has held meetings with several leaders of the American church, he has addressed controversial action taken by the Nigerian House of Bishops, has held talks with various bishops of the Church of England, and he has received the requests from six American dioceses seeking alternate oversight. He also has corresponded with all of the Anglican primates for their reactions to General Convention and other matters. In short, he faces daily the seemingly impossible task of keeping the Communion together.

We should not lose track of the fact that the Archbishop of Canterbury has limited authority. He cannot intervene in the affairs of The Episcopal Church or any of the provinces of the Communion, nor can he meddle with their canons. He does not have a magisterium or central authority behind him, so nearly everything he does outside of England takes place in an advisory capacity. Archbishop Williams is doing his best to provide effective leadership under difficult circumstances. He has showed wisdom in articulating his vision of Anglicanism effectively, even when his personal views may clash with the authority and tradition of the church. There will be much more to occupy the archbishop's time in the months ahead. He will need our prayers.



Complicating Christian Division

The announcement that a multid denominational, evangelical theological seminary would offer courses for Episcopal or Anglican students [TLC, July 30] complicates further the current division between conservative and liberal Christians. Gordon-Conwell, a theological seminary headquartered in South Hamilton, Mass., is planning to add courses from an Anglican perspective in an effort to gain students looking for a more evangelical perspective than most Episcopal seminaries currently offer.

In making the announcement of the development of the program, Gordon-Conwell officials made note of a possible division within The Episcopal Church, and said those who may leave will need places to educate clergy. It seems to us that such places already exist. Among The Episcopal Church's 11 theological seminaries are two institutions that offer a conservative theology — Trinity

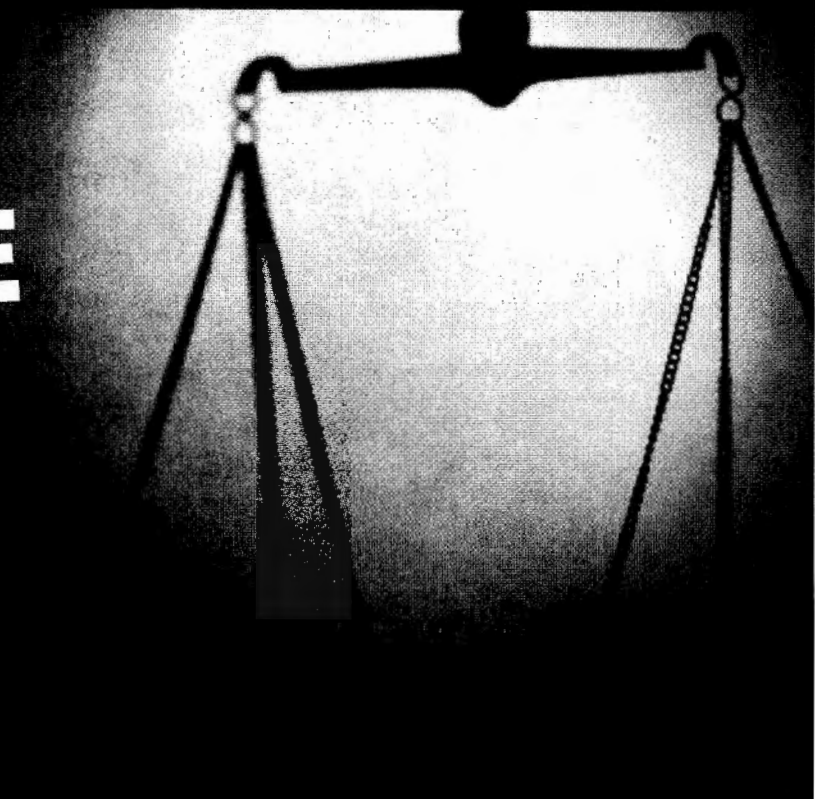
School for Ministry, founded as a place to educate evangelical Episcopalians, and Nashotah House, which has an Anglo-Catholic heritage but has become more evangelical under its current administration. Unfortunately, the enormous theological differences among Episcopalians are already reflected in the seminaries. Many diocesan bishops will not accept graduates of Trinity or Nashotah into their dioceses, just as some bishops will not permit graduates of more liberal institutions to function.

In hopes of producing high-quality orthodox clergy, turning to multi- or non-denominational protestant seminaries is not the answer. All that is likely to do is to make The Episcopal Church, or whatever bodies break away, even more protestant. It is still possible to receive a quality theological education from some Episcopal seminaries.

Finding a BALANCE

A Moderate's View of the Church at Present

By Robin Courtney, Jr.



For the 10 years of my ordained ministry, and as I contemplate my future, I am a self-professed, card carrying, publicly known “moderate” in my theological views within the Episcopal Church. My education, persona, and style of liturgical celebration seem to require such a designation. Most importantly, though, my being a pastor to my congregation dictates that I have such a perspective in walking with my parishioners through all of the seasons of life and the various situations that befall them.

Amidst the actions of the recent General Convention of The Episcopal Church, however, I find that my sense of moderation is being severely tested, especially as I have sought to reconcile some of the convention's actions with the sentiments of my parishioners, who fall within all realms of the theological and political spectrum. No one

Amidst the actions of the recent General Convention of The Episcopal Church, I find that my sense of moderation is being severely tested.

seems happy, so the night General Convention adjourned, I called a parish meeting to contemplate what had happened in Columbus. I determined that I could not defend the church, but only attempt to explain the various resolutions and decisions and how they were approved. As I attempted such a feat, I found that it was easier preparing my sermon for Trinity Sunday to address that mystery than to make sense of some of the dynamics that had occurred at convention. I can only wonder how the early apostles would have fared in Columbus and how they would have responded.

Getting back to my parish meeting, however, I attempted to separate fact, opinion, and speculation as we discussed the various issues on everyone's mind. That seemed to help, because we began to see that our own opinions and areas of personal bias, as well as our varied forecasts of the future of the church, were influencing us much more than the documented facts regarding resolutions and elections that were creating such angst among us.

As the three-hour meeting closed, I asked the participants to respond with an audible “yea” or “nay” to the following litany of questions in order for us to recognize the common faith that can hold us together in the days ahead:

- Do you believe:
- In God?
 - In Jesus Christ as the Son of God?
 - In the Holy Spirit?
 - In the destructive power of sin?
 - In our need for the grace of God for forgiveness and to grant us eternal life?
 - That worship and prayer are essential for our spiritual life?
 - That Christian education is essential for spiritual growth?
 - That we are called to be stewards of all that God has given us?
 - That we have an affection and commitment to our local parish?

Needless to say, all of the responses were “yea,” but the loudest affirmation came with the final question about the local parish. More than any of the other items of my inquisition, it was the most important. I continue to ponder that situation deeply and have come to two basic con-

(Continued on next page)

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clusions, as I am sure I will arrive at others in the future.

Perhaps the local parish is a physical representation of the concepts expressed in the other questions I posed. The parish is a sacrament in that it is "an outward and visible sign" of all of the various beliefs we carry personally and as Christians, though not necessarily as Episcopalians. It is indeed our spiritual home where our values, convictions, hopes, and possibly even God reside. That makes sense because we seem to encounter God in the parish continuously as we receive the sacraments, hear the word, participate in the various liturgical offices, and enjoy opportunities for fellowship there.

Second, the local parish is a place of sanctuary. It remains a place of safety from the world, evil, and the assaults of the flesh and the devil, while giving us hope that somehow God freely loves and redeems us despite ourselves. Generally, it is a place of comfort, even to the point that many have their "own pew" there.

At our meeting, the "national church," (as it is so called) seemed not to be such a place of safety. It is regarded with a sense of contempt, distrust, malice, and ill will regardless of where one stood in the political spectrum. To many, it seems to betray the work and ministry that we attempt in the name of God within the trenches of our local communities, especially as we seek to draw new members amidst all of the questionable media hoopla of the General Convention. So what are we to make of "Mother Church"? Only time will tell as we see the dust from Columbus settle locally, nationally, and around the globe.

Usually, the unmentioned, though underlying, goal of any institution, ecclesiastical or otherwise, is self-perpetuation, and that is clearly evident in our belief of apostolic succession and even the great commission. Did those sentiments influence the actions in Columbus? I am not inclined to believe so, as the best response The Episcopal Church could give to the explicit requests of the Windsor Report was a "definite maybe." It even leaves me, the moderate, wondering if we are more self-destructive than self-preservative, whether as an institution and in our relationship with our Anglican kinfolk around the world.

So here you have the musings of a moderate priest some 24 hours after the adjournment of the General Convention and in recovery after attempting to "explain" its behavior to a local congregation. We are going to try to remain together here at home, no matter how difficult our own institutional structure may challenge that integrity. We do have one request of the larger church as we roll our eyes: Please leave us alone for awhile. Many thanks. □

The Rev. Robin Courtney, Jr., is a non-parochial priest of the Diocese of Tennessee.

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

The Spirit's Guidance

I too have been struck, as the Rev. Tim Phenna has [TLC, June 18], by an appeal to the guidance of the Holy Spirit in the recent actions of revisionist Episcopalians. The Presiding Bishop frequently quotes John 16:12-13: "I have much more to say to you, more than you can now bear. But when he, the Spirit of truth comes, he will guide you into all truth." Bishop Griswold seems to believe that we are now receiving truth which we could not formerly receive, and his mantra seems to be paying off.

I need not remind you that there have been people throughout the history of the church who have claimed to be led by the Holy Spirit, and history has proved them to be grievously wrong. Jesus told his disciples, "But you shall receive power when the Holy Spirit comes on you; and you will be my witnesses..." Surely by that definition the Holy Spirit would be more powerfully present in those parts of the Anglican Communion which are healthy and growing, and not in an institution which is in systemic decline, and has been so effectively evangelized by the culture.

The Episcopal Church's response to the Windsor Report [TLC, July 16] has been half-hearted and duplicitous. The Holy Spirit is the Spirit of truth, not duplicity.

It is now clear that The Episcopal Church has decided to walk apart from the Anglican Communion, and it must. It is a fractious child who demands constant attention, and that everyone listen to it.

I left General Convention with sadness but also with a feeling that God is about to do a new thing. I look forward to this with anticipation and joy.

*(The Rev. Canon) Brian C. Hobden
St. James' Church
Mesilla Park, N.M.*

Share Our Faith

I just read the Reader's Viewpoint article by Fr. Cromeby [TLC, July 9]. Last year I read the previous article, which he referenced in his current submission. His earlier article stirred powerful feelings in me: anger, sadness, and frustration in particular.

In responding to Fr. Cromeby's current article about sharing Jesus with Jews and Muslims, I am left scratching my head again and feel similarly frustrated. He has not shared Jesus with any of the individuals he has introduced as "case studies."

There have been people throughout the history of the church who have claimed to be led by the Holy Spirit, and history has proved them to be grievously wrong.

Rather, what he seems to encounter in his conversations with non-Christian friends are expressions of the ugly side of Christian history — the holocaust most prominently. Fr. Cromey refers to his friend Sandor, who has “pointed out the Christian Germans (sic) carried out the killing of millions of Jews in European concentration camps,” and about his other friend, Naomi, he offers “her father lost parents to the camps of Germany.” The conversations seem more about a failed church rather than about Jesus.

We should share our faith in Jesus with others if we believe in who he says he is. Jesus is the one who claims to be “the way and the truth and the life” (John 14:6). It’s like I was told years ago in an Alpha course, as Christians we are just one beggar showing another beggar where to find bread. That bread is Jesus, and it is found in him and in his church. We should share Jesus with others, not engage in debate about the failures and tragedies of Christian history. The kingdom has not yet come in its fullness and glory. It has come near, in the Christ, and it is our responsibility to share that with others in anticipation of his coming again.

*(The Rev.) William Feus
St. George’s by-the-River Church
Rumson, N.J.*

At last Fr. Cromey and I agree on something! I too think trying to convert Jews is unconscionable.

Romans says, “As regards election they are beloved, for the sake of their ancestors; for the gifts and the calling of God are irrevocable.” Like the post-Resurrection disciples, I find in the law and the prophets a strong witness to the truth of who Jesus is.

I’ve associated with Jews a lot during my lifetime. I’m sorry so many don’t know anything about their heritage. If we talk about religion at all (seldom), I emphasize the wisdom, humor, and narrative interest of the Tanakh for me and ask them to

explain their rituals and history to me. This opens the way for them to ask about Christianity, if they want to.

*Doris T. Myers
Greeley, Colo.*

I agree with Fr. Cromey in “Telling Jews About Jesus” that it is often awkward to speak to others about Jesus. And in many social settings, it is seen as out of place to promote one’s religion. When we promote church, Jesus Christ or faith, people often perceive it as challenging or insulting.

So why do it? Why not just become a Baha’i? The Baha’i believes that all religions are true. That God reveals himself as appropriate for each time period and culture. The only catch for Christians is that Jesus Christ is understood by the Baha’i as merely one of the prophets.

Are you willing to accept Jesus Christ as equal with other prophets, such as Isaiah and Mohammed?

If not, then what does Christianity, or faith in Jesus Christ, provide that goes beyond other faith options?

Christians believe that Jesus Christ is God incarnate, true God and true man. We believe in the Atonement, that his freely accepted death on the cross, however explained theologically, results in the forgiveness of our sin, the restoration of our right standing with God, and our hope for eternal life. We believe that in some way this is uniquely available through faith in Jesus Christ.

So if you really care for your friends and acquaintances, and really love and respect them, aren’t you praying for them and aren’t you ready to put up with some awkwardness to give them the greatest gift?

If not, are you willing to consider becoming a Baha’i? If not, why not?

*David Fine
Madison, Wis.*

In “Telling Jews About Jesus,” Fr. Cromey misses it again.

He states that churches “will attract people ... if they have people talk about

capital punishment, abortion, homosexual rights and teen problems in ways that are creative and reflect the love and compassion of the gospel.” Churches will attract people if they preach the gospel of Jesus Christ and celebrate the Mass to the glory of God and Christ Jesus, not according to a political agenda, but according to the faith handed down to us.

Fr. Cromey says we should not “insult people and their religion by asking them to become followers of Jesus.” Jesus said he is the way, the truth and the life. As a convert myself, I ask how can we not ask others to become followers of Jesus? To do anything less is to deny them the life we have found.

*Richard Picard
Merrick, N.Y.*

Actions Unnecessary

I have read of the decision made by the bishop, members of the standing committee and executive board of the Diocese of Central Florida to request alternate primatial oversight [TLC, July 23]. In doing this they have joined the five other dioceses that have made this request of the Archbishop of Canterbury. I don’t know what procedures the other dioceses followed to reach their decisions. I do know that Central Florida’s decision was not reached by any broader constituency than the entities mentioned above.

As this is the diocese I served as bishop for the 20 years from 1970 until my retirement in 1990, I wish to go on record as disapproving of the decision, not only of Central Florida, but any diocese that follows this procedure. I have written to the Bishop of Central Florida to register my disappointment, disapproval, and dissociation from the decision.

I believe these actions are unnecessary, premature and inappropriate. I cannot believe they will do anything to strengthen the mission and ministry of Jesus in our world. I believe we can rely on Jesus to keep his promise to send the Holy Spirit to lead us into all truth.

*(The Rt. Rev.) William H. Folwell
Bishop of Central Florida, retired
Hendersonville, N.C.*



LETTERS TO THE EDITOR

Exclusion Impossible

I write in response to the letter written by Frank Vaden [TLC, June 11]. In using the family as an analogy, I find it hard to understand or agree with his final statement: "... If you don't want to be our child any longer, so be it. Go it alone. We will still be friends, but don't mistake friendship for being one of the family."

As parents of six children, none of whom is or was perfect, we would or could never deny them as family. Some of their actions might make friendship strained, and understanding difficult, but exclusion would be impossible.

I am reminded of a mother who long ago watched her son go against cultural tradition and did not follow his father's trade as a carpenter, but left the household behind and roamed the country with his friends for three years only to end up tried as a criminal and executed — with his mother at his side.

*Margaret J. Hall
Kodiak, Alaska*

Further Enlightenment

May I offer continuing enlightenment on the word "whit" as in Whit-sunday? It does indeed denote the word "white" as the Rev. Charles Peniman stated [TLC, June 25]. It also

denotes wit as in wisdom — as in the wisdom from on high (Pentecost).

The confusion that the word "whit" is the verb to quicken, i.e., to come to life, is because it has been mistaken in meaning with the word "wick." For example, if something is "wick," it is alive, traced to its use in the north of England, especially in Yorkshire and Lancashire.

*Enid S. Hutchinson
Niskayuna, N.Y.*

Shorter Term

A Did You Know item [TLC, June 18] refers to the fact that Bishop Garrett served as Presiding Bishop for only 10 months. My grandfather, the Rt. Rev. Charles Palmerston Anderson, served as Presiding Bishop for just over two months, from Nov. 13, 1929, to Jan. 30, 1930, when he died in office.

*Katherine McMillan
Jacksonville, Fla.*

TLC did run a Did You Know item on Bishop Anderson a few years ago. Ed.

A Matter of Terms

I sense that our discussions are allowing our terminology to drift a bit for the sake of argument. I have always understood the Anglican definition of catholic to mean "belonging to all peo-

ple," rather than that which appears to be in sync with the Church of Rome, and that orthodoxy does not mean "that which would be satisfactory to the scribes and pharisees of the 1st century." Since Jesus frequently scandalized his world because of his inclusivity, perhaps The Episcopal Church is, indeed, following his lead.

*(The Rev.) Richard T. Draper
Christ Church
Madison, Ind.*

The Center Held

Several years ago I submitted a Viewpoint article, inviting The Episcopal Church to reconsider the important role of the *via media* (the middle way) in keeping this portion of the body of Christ together. Understanding the *via media* not as compromise, but as an acknowledgement of the presence of tension (potentially creative or destructive) within the life of the faith community gives this premise its power.

My greatest delight from the General Convention is the realization that the center of the church held. For me, this means that the *via media* is alive and well. My hunch is that the overwhelming majority of Episcopalians will now be able to breathe a sigh of relief. Moreover, The Episcopal Church can now return to the central focus of the gospel which is mission, ministry and evangelism.

Unfortunately, there are those at the extremes who would not have been satisfied with any outcome other than the one held as an absolute by their particular ideology. The sad part is that not only are the people in these dioceses shortchanged, but the church as a whole loses, for as Bishop Jefferts Schori so elegantly and rightly stated, all are welcome at the table. I'm saddened that there are those who will no longer join me at the table our Lord has set. Yet that is the consequence when an ideology becomes an idol.

Does this mean that the hard work of reconciliation is over? Not by a long shot. There is still a lot of healing that needs to take place in The Episcopal Church. I pray that the church and our leadership are up to the challenge.

*(The Rev.) George W. Holston
Chaplain (Maj.), U.S. Army Reserve
Patrick Air Force Base, Florida*



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FULL-TIME ORGANIST/CHOIRMASTER: *Trinity Episcopal Cathedral, Little Rock, AR.* Position is available **August 10, 2006**. 1,500-member historic downtown Cathedral parish seeks energetic individual to direct its music ministry. The ideal candidate must work well with children as well as adults, and is expected to provide a wide range of music for parish, diocesan and community events. Knowledge of Episcopal/Anglican liturgy and five years experience is required. A master's degree and the possession of a wide knowledge of organ literature, excellent service playing skills, and dynamic choral and handbell conducting techniques is highly desired. Send resume and cover letter to **Organist/Choirmaster Search, Trinity Episcopal Cathedral, 310 W. 17th St., Little Rock, AR 72206** or e-mail information to: trinitycathedral@arkansas.anglican.org. More information can be found by visiting the Cathedral's website at www.trinitycathedral-lr.org.

FULL-TIME CHOIRMASTER AND ORGANIST: *The Episcopal Parish of Saint Barnabas on the Desert, Scottsdale, AZ.* Seeking full-time Choirmaster and Organist (separate positions also considered) for 2,000-member church. Two Sunday services plus special services and weddings and funerals. Thirty-five-member volunteer adult choir with additional 11 paid soloists. Adult hand bell choir with director and youth/children's choir with director and other ensembles to be under the supervision of the Choirmaster/Organist. Three manual Casavant organ. Candidates will show expertise in all styles of church music. Familiarity with Episcopal liturgy preferred. Salary and benefits beyond AGO guidelines, commensurate with experience and accomplishment. Graduate degree or equivalent with emphasis on church music preferred. Please send resume to: **Music Search Committee, Parish of Saint Barnabas on the Desert, 6715 N. Mockingbird Lane, Scottsdale, AZ 85253-4344.** Position description and further information available at www.saintbarnabas.org or call **(480) 948-5560**. Applications will be received **until November 1.**

POSITIONS OFFERED

FULL-TIME PRIEST: *Christ Episcopal Church, East Tawas, Michigan.* Redevelopment underway! Recovery started! Decline stopped! Historic coastal parish seeks full-time priest to lead and act as a catalyst to complete and shape redevelopment. Parish serves communities of the Tawas Bay area of northeastern Michigan. Beautiful area includes National Forest, Lake Huron, good schools, good hospital and nice communities. Come and work with us to accomplish our small part of the mission of the Episcopal Church. **Peter Stoll, Senior Warden, Christ Episcopal Church, 202 W. Westover St., East Tawas, MI, 48730 PH: (989) 362-3531** or e-mail to coachro@voyager.net.

FULL-TIME RECTOR: *The Church of the Ascension, Hickory, NC,* is looking for a strong spiritual leader to guide us, to act as shepherd and pastor, and to be involved in our church and community. We are interested in a rector who has strong communication skills and who inspires us through sermons, classes and other educational opportunities. Ascension has had a successful interim period during which we have established ministries that help make us a healthy, caring and inclusive church. We are asking our future rector to equip us for our ministries and to help us focus on our future. We are located in the city of Hickory, NC, which serves as a commercial center for some 300,000 people in northwestern North Carolina. Our parish is in the Diocese of Western North Carolina. We heartily recommend our parish and our diocese as a good place for ministry. To read our Parish Profile go to www.ascensionhickory.org. For information contact **The Rev. Deacon Ann Fritschner, Canon for Deployment, Episcopal Diocese of Western North Carolina.** E-mail: deployment@diocesewnc.org.

FULL-TIME RECTOR: *St. Matthew the Apostle, Miami, FL,* is seeking a rector to lead us in expanding our small, but committed parish. Centrally located in the South Miami area, we are a traditional, suburban parish with ethnic, economic and age diversity. We seek an experienced, spirit-led, energetic rector to enhance our existing programs and provide new approaches in developing youth and music ministries. Interested parties may send a copy of their resume and C.D.O. form to: **St. Matthew Episcopal Church, 7410 Sunset Dr., Miami, FL 33143** or via e-mail to stmatthewepi@bellsouth.net. To learn more about us please visit: www.stmatthewmiami.org (see Parish Profile).

To place
a classified ad,
contact
Tom Parker
at **(414) 276-5420**
ext. 16
or e-mail
tparker
@livingchurch.org.

POSITIONS OFFERED

IMMEDIATE FULL-TIME RECTOR OPENING: *St. Martin's-in-the-Field, Severna Park, MD,* is seeking: a priest to lead us in the Episcopal ways of Scripture, Tradition and Reason; a leader with passion for God committed to strong preaching, inspiring teaching and outreach, especially to 30% of us under 18; an experienced administrator to lead day school (Pre-K to 8); a liturgist, caring counselor and faithful friend. We are a debt-free parish that recently contracted for a new pipe organ. Associate rector and interim music director in place. Diocesan Parish-of-the-Year in 2002. Contact: **(410) 647-6248.** Visit www.stmartinsinthefield.org to read profile. E-mail: info@stmartinsinthefield.org.

FULL-TIME YOUTH MINISTER: Vibrant, growing Episcopal church seeks a professional youth director/minister to join our youth staff. Primary responsibilities focused on ministry to senior high school students. Package includes competitive pay and generous benefits equal to experience. We are a family-friendly community church. Professional youth experience and education required. Please send, fax or e-mail resume to **Search Committee/Christ Church, 118 S. Bois D'Arc, Tyler, TX 75702.** Fax: **(903) 597-5723.** E-mail: brandi@hudsonhouse.org.

FULL-TIME ASSOCIATE RECTOR: In charge of Youth and Family Ministries, newcomer oversight, pastoral-priestly duties. *St. Jude's, Cupertino CA.* See www.saintjudes.org.

FULL-TIME YOUTH MINISTER: Pastoral-sized church committed to youth ministry seeks full-time youth minister. Salary and benefits competitive. See website for ministry description: www.stjosephsgnv.org. Or contact The Rev. John DiLeo at jdileo@stjosephsgnv.org.

FULL-TIME DIRECTOR OF YOUTH MINISTRIES: *St. Margaret's Episcopal Church, located in the suburbs of Charlotte, North Carolina,* is seeking an experienced Director of Youth Ministries. We are a growing (71% growth in the last three years), corporate-sized, biblically orthodox parish (affiliated with the American Anglican Council) whose worship services include Rite I, a praise band-driven family service, and a Rite II service. Our mission statement is "To make disciples who make disciples," and our core value statement is "To honor biblical truth in worship, transformation and service." We are a "three stream" church, with a high view of sacraments and tradition, a high view of biblical authority, and a high view of the Holy Spirit's leading and gifts.

The person we are looking for is a dynamic disciple-maker, someone who has a Christ-like character and has a proven history of success with leading youth and building youth programs. We expect candidates to come with an established sense of their gifts and the direction their ministry should take. While we expect most candidates to be of the lay order, we would welcome an ordained person, and will ensure that the diaconal or priestly calling is honored by full participation in worship and other pastoral duties.

Send resumes to **St. Margaret's Episcopal Church, 8515 Rea Rd., Waxhaw, NC 28173.** We also invite you to visit our website at www.saintmargarets.net. E-mail to: youthdirectorsearch@saintmargarets.net.

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PEOPLE & PLACES

Appointments

The Rev. **Jane Gerdson** is priest-in-charge of St. Andrew's, 1060 Salem Ave., Dayton, OH 45406-5198.

The Rev. **Ron Griffin** is rector of St. Martin's, 4740 S Buckley Rd., Aurora, CO 80015-1831.

The Rev. **Kate Guistolise** is priest-in-charge of Holy Trinity, 8201 Karlov Ave., Skokie, IL 60076-2735.

The Rev. **Claire Hunkins** is priest-in-charge of Trinity, PO Box 468, London, OH 43140-0468.

The Rev. **Torey Lightcap** is priest-in-charge of St. Barnabas', 546 Hyland Park Dr., Glenwood Springs, CO 81601-4276.

The Rev. **Robert Lord** is rector of All Saints', 338 E Lyman Ave., Winter Park, FL 32789.

The Rev. **Vaughan McTernan** is priest-in-charge of St. David's, 36 Edlowe Rd., Woodland Park, CO 80863.

The Rev. **John S. Miller** is assistant at St. James', 205 N 4th St., Baton Rouge, LA 70801.

Retirements

The Rev. **Susan Mills**, as rector of St. Andrew's, Dayton, OH.

Deaths

The Rev. **Robert Rolfe Gilson**, 98, a priest for 70 years, died July 9 of heart and lung failure at Pickersgill Retirement Community in Towson, MD.

Born in Concord, MA, he was ordained deacon in 1934 and priest in 1935 in the Diocese of Easton. He was rector of St. Paul's by-the-Sea, Ocean City, MD, 1935-37; rector of St. Luke's, Seaford, DE, 1937-40; curate at Christ Church, Greenwich, CT, 1940-44; and rector of St. Mary Anne's, North East, MD, 1946-53. He spent the next 25 years serving at Holy Apostles', Arbutus, MD, before retiring. Later he was a chaplain at the retirement community where he resided, and he assisted at St. Thomas', Garrison Forest, MD. Fr. Gilson is survived by two daughters, Barbara Yeager, of Ellicott City, MD, and Carol Hjortberg, of Millersville, MD; three grandchildren and four great-grandchildren.

Recent deaths of other clergy as reported by Church Pension Fund:

John T. Arms	54	Naples, FL
Adrian D. Caceres-Villavicencio	83	
Eugene A. Combs	66	Quito, Ecuador
Philip M. Davison	90	Reno, NV
Raymond E. Ellard	78	Bismarck, ND
Kurt M. Fish	77	Abilene, TX Kalamazoo, MI

Next week...

The Church in Colombia



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ST. LUKE'S 4106 JFK (501) 753-4281
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Sun Mass 8 & 10:30; Wed Healing Mass 12; Holy days as anno

AVERY, CA

(Calaveras Big Trees)
ST. CLARE OF ASSISI Hwy. 4
The Rev. Marlin Leonard Bowman, v (209) 754-5381
Sun MP (Sung) w/High Mass 9

ROXBURY, CT

CHRIST CHURCH
4 Weller's Bridge Rd.
The Rev. John M. Miller, Jr., r (860) 354-4113
July-Aug: Sun H Eu & HU 8, 9:30 (Sung) & Kids Prog (July only); Sep-June: Sun H Eu & HU 8, Adult Forum 9:30, H Eu & Ch S 10:30

ST. AUGUSTINE, FL

TRINITY (904) 824-2876
Website: www.trinityepiscopalparish.org
The Rev. David J. Weidner, r; the Rev. Susan Q. Clayton, asst.
Sun 7:45, 10 & 5, Wed. 10 H Eu & Healing

HUDSON, FL

ST. MARTIN'S 15801 US HWY 19 (727) 863-8560
Website: www.stmartinshudsonfl.org
E-mail: stmartins123@aol.com
The Rev. Dr. William F. Dopp, r; the Rev. Fred Scharf, assoc.; the Rev. Elaine Cole, d
Sun 8 (trad) 10:30 (family); Fri 11 (healing)

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 11, 5, Tues H Eu 12:10; Thurs H Eu 10, Sat 5

MACON, GA

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SAVANNAH, GA

ST. PAUL THE APOSTLE 34th & Abercorn (912) 232-0274
http://www.stpaulsavannah.org
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2 St. Thomas Ave www.stthomasioh.org
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HONOLULU, HI

THE PARISH OF ST. CLEMENT (808) 955-7745
www.stclem.org stclem001@hawaii.rr.com
The Rev. Liz Zivanov, r
Sun H Eu 7:30 & 10:15

ST. MARK'S

(808) 732-2333
539 Kapaehulu Ave. (#13 Bus end of line from Waikiki)
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

KIHEI, MAUI, HI

TRINITY BY THE SEA (808) 879-0161
The Rev. Morley Frech, Jr., r meF3263@hotmail.com
Sun H Eu 9

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
ascensionchicago.org (312) 642-3638
Sisters of St. Anne
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 8:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50

SUMMER CHURCH DIRECTORY

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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ASCENSION 1030 Johnston St. (337) 232-2732
1/2 block North of ULL www.ascension1030.org
Sun H Eu 8, 10:30, 6; Wed H Eu 6; Canterbury Club meets Sun, gratis supper and H Eu 6

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KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
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Masses: Sun 8 Low; 10 Sol. Call for schedule.

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
1 mile off strip christissavior@lvcn.com
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ASHLAND, NH

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Sun H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

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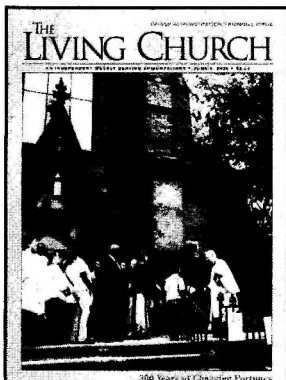
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