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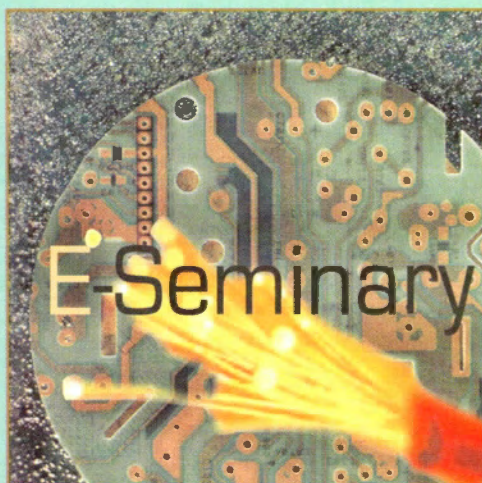
Number 8

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

THIS WEEK



10



12



15

Features

5 *Best of the Web*
Largely Silent and Unseen
BY RICHARD MAMMANA

10 Blogging Episcopalians
BY AARON OREAR

12 E-Seminary
The Internet Allows Easy Access
to Theological Education in Iowa

News

8 Letter Enumerates
Evidence Against
San Joaquin Bishop

Opinion

13 Editor's Column
Abusing a Good Thing

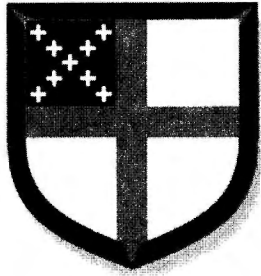
14 Editorials
Growing Use of Technology

15 Reader's Viewpoint
Materialism Confronted
in the Creeds
BY SALLY CAMPBELL

16 Letters
Worldwide Convergence

Other Departments

4 Sunday's Readings
21 People & Places



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SUNDAY'S READINGS

Priorities, Sacrifice, and Faith

'Strive first for the kingdom of God and his righteousness...'

(Matt. 6:33)

The 11th Sunday After Pentecost (Proper 15B), Aug. 20, 2006

BCP: Prov. 9:1-6; Psalm 147 or 34:9-14; Eph. 5:15-20; John 6:53-59

RCL: 1 Kings 2:10-12, 3:3-14 or Prov. 9:1-6; Psalm 111 or Psalm 34:9-14; Eph. 5:15-20; John 6:51-58

Every day we set our priorities for living. Every day we define who we are and who we are becoming. We choose what matters most to us, what comes next, what comes last, what doesn't even happen. We embody our values in our priorities, giving order and direction to our lives. Wisdom was the first priority for Solomon. He was king of Israel after his father David died, but he admitted his limitations. He was young and inexperienced. He did "not know how to go out or come in" (1 Kings 3:7). It pleased God that Solomon asked for wisdom instead of long life or wealth or victory over his enemies, so the Lord granted him "a wise and discerning mind" (1 Kings 3:12). In addition to the gift of discernment, God also granted riches and honor to Solomon, giving him some of the things he passed over when he asked for wisdom.

As Solomon exercised wisdom, he received wealth and honor in the world. Similarly, Jesus states in the Sermon on the Mount that we should seek first the kingdom of God and his righteousness, and then our bodily needs will be provided as well (Matt. 6:31-33).

Paul also urges the Ephesians to live

wisely, to make the most of the time, and to understand the will of the Lord. Instead of getting drunk, they should be filled with the Spirit. They should sing psalms and hymns and spiritual songs together, and they should also be "making melody to the Lord" in their hearts (Eph. 5:19). Wise Christian living means they should make good choices and avoid foolishness. But their wisdom will also mean worship and praise and thanksgiving together.

Jesus offers a wisdom that surpasses reason. He states that he is the living bread that came down from heaven, that anyone who eats this bread will live forever, and that the bread he gives for the life of the world is his flesh (John 6:51). This startles the Jews, who wonder in a very literal way how Jesus can give his flesh to eat. But Jesus promises that he will abide in those who eat his flesh and drink his blood, and they will live because of him, as he lives because of God the Father. This is not the wisdom of reason, but the wisdom of sacrifice. It is the wisdom of the last supper and the cross. Whoever shares this bread and wine will live forever by sharing Jesus' life and his sacrifice.

Look It Up

For descriptions of the last supper when Jesus identified the bread and wine with his body and blood, see Matt. 26:26-28, Mark 14:22-24, Luke 22:17-20, and 1 Cor. 11:23-25.

Think About It

How do your prayers inform your priorities? How do you share your faith and love through your priorities?

Next Sunday

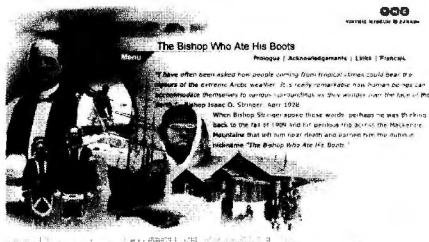
The 12th Sunday After Pentecost (Proper 16B), Aug. 27, 2006

BCP: Josh. 24:1-2a, 14-25; Psalm 16 or 34:15-22; Eph. 5:21-33; John 6:60-69

RCL: 1 Kings 8: (1, 6, 10-11), 22-30, 41-43 or Josh. 24:1-2a, 14-18; Psalm 84 or Psalm 34:15-22; Eph. 6:10-20; John 6:56-69



Largely Silent and Unseen



The Bishop Who Ate His Boots

How often does a leader come from the ranks of the extreme? It's a really remarkable man who has been recognized for his leadership in the Anglican community. When Bishop Stringer spoke these words, perhaps he was thinking back to the fact of 1994 and of another trip around the globe. He is the author of the book 'The Bishop Who Ate His Boots'.

Over the last decade, the internet has grown to become a ubiquitous feature of American life. The Pew Internet and American Life Project reported in 2004 that 64 percent of Americans with online access (128 million internet users, by Pew's estimate) have used the web for spiritual or religious purposes. More and more, it plays a significant role in the way Anglicans communicate and learn about their church. The central listings of Anglicansonline.org now include more than 4,400 parish and cathedral website listings in The Episcopal Church alone. This means that well over half of American parishes have an active website.

Most parish websites list service times, staff information and directions, as well as newsletters, photographs and an introductory message of welcome to potential visitors. Some sites look at the web as territory for evangelism, offering sermons, reflections, and resources for Christian study. A wide array of church political websites, Anglican historical and theological resources, liturgical collections, musical resources and news outlets continues to make the Anglican portions of the World Wide Web some of its richest and most interesting places.

In a new column called the Best of the Web, TLC will offer website reviews that point out responsible, worthwhile, well-organized and useful online resources of interest to Anglicans. These reviews are intended to provide web users and web designers with information about sites they may not have seen listed elsewhere. They also recognize the important — largely silent and unseen — work of web devel-

opers, a large and growing group of church workers in many parishes and other religious organizations. Reviews will include a brief introduction of the site's content, as well as a discussion of arrangement, ease of use, attractiveness, and potential usefulness as a Christian resource not available elsewhere online in the same way.

THE BISHOP WHO ATE HIS BOOTS
<http://www.virtualmuseum.ca/Exhibitions/BishopStringer/>
Visited July 27, 2006

In September, 1909, Isaac Stringer began what was expected to be a five-day trip connected with his pastoral duties as Bishop of the Yukon. He and
(Continued on next page)

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(Continued from previous page)

his companions were lost in remote, icy mountains for the next 51 days, during which they battled hunger, cold, confusion, heavy snow and fog. Before finding a route to safety, the bishop lost 50 pounds and was forced to boil and eat his seal-skin boots. The story was famous in its time, and Bishop Stringer is still known today as "the bishop who ate his boots."

This fine website, produced by the Whitehorse-based Old Log Church Museum/Yukon Church Heritage Society, provides a wealth of information, not just about Bishop Stringer, but also about the vast diocese in which he and others ministered to scattered communities of devout Anglicans.

The site is organized well, and can be viewed in French or English. It includes lesson plans for teachers who can use the website itself or the story of the bishop in their classrooms, and notes that the lessons are suitable for students ages 8-12, "but each lesson theme includes a series of possible extensions" suitable for students ages 13-16. This is a noteworthy and unusual dimension of a church history-related website. To view all parts of the site, it is necessary to have Macromedia Flash and Apple Quicktime, two free applications standard in current computer environments. The single real omission on the site, launched in 2002, is a lack of links to the wealth of online material related to Stringer's fellow missionaries in northern Canada, among whom are a number of Canadian Anglican luminaries.

Some other remarkable aspects of the site are two films shot by Bishop Stringer in 1927 showing igloo construction and ice-berg movement; a section about Sadie Stringer, who was 24 and just married when she and her husband traveled to the Arctic; pages on Inuit cuisine, snow blindness, life at 50 degrees below zero, and whale hunting; and an animated chronological map showing Bishop Stringer's first journey across Canada as a missionary. This is a wonderful, well-designed example of the internet being used to bring a story from a remote place and the far-off past to modern-day computer users' fingertips. □

Richard Mammanna is a frequent contributor to TLC. He is a member of the Church of the Resurrection, New York City.

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Northwestern Pennsylvania Bishop Retires

The Rt. Rev. Robert D. Rowley, Jr., Bishop of Northwestern Pennsylvania, has written to his diocese, announcing he will take terminal sabbatical leave. In a letter dated July 17, Bishop Rowley said the standing committee proposed the terminal sabbatical, which is effective immediately. It will conclude Aug. 31, 2007, a date Bishop Rowley had previously announced as his retirement.

Bishop Rowley said the standing committee's suggestion was prompted by concern "that if I continued to serve as diocesan bishop, that my physical health would be impacted." After prayer and consideration, he said he will be moving to a new home in eastern Pennsylvania. Pension considerations necessitate that he continue in office until next year, but the standing committee will be the ecclesiastical authority of the diocese, he said.

Bishop Rowley became Bishop of Northwestern Pennsylvania in 1991, after serving as coadjutor for two years. Prior to ordination, he served as a lawyer in the Navy from 1966 through 1974. After graduation from the Episcopal Theological Seminary of the Southwest in 1977, he served in a variety of positions in the Diocese of Hawaii before becoming canon to the

Bishop of Bethlehem in 1983, a position he held until his election as bishop coadjutor. In 1997, Bishop Rowley was one of four selected by the Nominating Committee for the Election of the Presiding Bishop. The Most Rev. Frank Griswold was eventually selected during the 72nd General Convention in Philadelphia.

Last October, Bishop Rowley called for the creation of an episcopal search committee, and in March announced the date of his retirement.



Bishop Rowley

A statement released by the standing committee thanked the bishop for his service to the diocese and noted that during the interregnum "we also have every intention of moving forward with the mission and ministry that God has given to this diocese." Day-to-day operations of the diocese will not be affected, the standing committee said, and the search process "will continue to move forward as well."

The Rev. Dennis A. Blauser, rector of Trinity Church, New Castle, and president of the standing committee, told *THE LIVING CHURCH* the proposal for terminal sabbatical leave had been prompted by a concern for Bishop Rowley's overall "health and general well-being."

(The Rev.) George Conger

South Carolina Announces Candidates for Bishop

The Diocese of South Carolina has released a slate of three candidates for the election of a successor to the Rt. Rev. Edward L. Salmon, Jr., as diocesan bishop. The candidates are:

The Rev. Canon Ellis English Brust, chief operating officer and chaplain to the president of the American Anglican Council, Atlanta, Ga.; the Rev. Mark J. Lawrence, rector of St. Paul's Church, Bakersfield, Calif.; and the Rev. Stephen D. Wood, rector of St. Andrew's, Mt. Pleasant, S.C.

In all likelihood this is the complete slate. The period for nominations by

petition closed April 30, and last fall during diocesan convention, delegates approved a resolution prohibiting nominations from the floor. The electing convention is scheduled for Sept. 16 at St. Philip's, Charleston.

South Carolina was one of 11 dioceses affected by the House of Bishops' decision in 2005 to withhold consent to all episcopal elections until the 75th General Convention, which concluded June 21. Bishop Salmon retired last spring upon reaching mandatory retirement age 72. Since then he has been serving as acting bishop with the consent of the standing committee.

Presentment Against Bishop of Connecticut Moves Forward



Bishop Smith

John Lankenau, the church attorney, has begun his investigation of a formal complaint against the Bishop of Connecticut, the Rt. Rev. Andrew D. Smith, according to three sources who requested anonymity because they are not authorized to speak on matters before the committee.

After receiving testimony from the parties to the dispute, Mr. Lankenau will report his findings to the Title IV [Disciplinary] Review Committee. If that committee determines that the canons have been broken and that the charges are serious, a presentment may be issued and an ecclesiastical trial conducted. Punishment could include deposition. Prior to a determination by the review committee, Title IV Canon 3.19 states that "the matter shall be confidential, except (i) as may be determined to be appropriate by the Ecclesiastical Authority or (ii) as necessary to seek or secure diocesan authority for resolution of the matter or any part thereof."

Last August, 19 lay leaders and priests from the Diocese of Connecticut lodged an official complaint with the office of the Presiding Bishop, accusing Bishop 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 also alleges that Bishop Smith's removal of the lay and ordained leadership at St. John's Church, Bristol (one of the "Connecticut Six" parishes) last summer was conducted without due regard for canonical procedure.

Presiding Bishop Frank Griswold has made a number of changes to the composition of the review committee but the complaint against Bishop Smith will continue to be under the authority of the committee empanelled at the time that complaint was lodged. The Rt. Rev. Charles L. Keyser, an assisting bishop in the Diocese of Georgia, will remain chair of the investigation into the allegations against Bishop Smith.

Letter Enumerates Evidence Against San Joaquin Bishop

In a June 29 letter to the senior bishop on the Title IV [Disciplinary] Review committee on behalf of three colleagues, the Bishop of California cited three examples as evidence that the Rt. Rev. John-David Schofield, Bishop of San Joaquin, has abandoned the communion of The Episcopal Church.

Bishop William E. Swing, in his letter to the Rt. Rev. Dorsey Henderson, Bishop of Upper South Carolina, wrote that Bishop Schofield has: 1. "purported" to delete the "required" accession language from the diocesan constitution, 2. amended "the articles of incorporation of the Diocese of San Joaquin with respect to the approvals required prior to the installation of a new bishop," and 3. sought recognition from other provinces of the Anglican Communion "on a bilateral basis and not through the membership of the Diocese of San Joaquin in ECUSA."

The letter, written on behalf of bishops J. Jon Bruno of Los Angeles, Jerry Lamb of Northern California, and James R. Mathes of San Diego, asks that Bishop Schofield be inhibited until the House of Bishops can investigate and act.

At its annual meeting last October, delegates to San Joaquin's convention approved the second reading of a change to Article II of its constitution to state that it "accedes to" the Canons and Constitution of the General Convention "to the extent that such terms and provisions" are "not inconsistent with the terms and provisions of the Constitution and Canons of the Diocese of San Joaquin." San Joaquin is the only one of the six California dioceses with such a clause, but none of the other five diocesan constitutions contain language for electing a bishop similar to what Bishop Swing implied is necessary for San Joaquin.

"The amendment filed by Bishop Schofield states that the only requirement for installation is that a new bishop must be someone in 'Apostolic Succession,'" Bishop Swing wrote. "Thus, if the Diocese of San Joaquin

elects an individual who has been consecrated anywhere within the Anglican Communion (or arguably any other denomination that claims to be in 'Apostolic Succession'), then that individual is eligible to serve as the bishop of the Diocese of San Joaquin, without further action by ECUSA's House of Bishops, by a majority of the diocesan standing committees, or by the General Convention's House of Deputies."

The revision to the San Joaquin bylaws and constitution and canons



Peter Frank photo

Bishop John-David Schofield (seated) of San Joaquin receives a standing ovation July 31 from delegates to the Anglican Communion Network's Annual Council in Pittsburgh. Bishop Schofield has been accused of "abandonment of communion" by four of his fellow bishops in California.

began several years ago and was undertaken to update portions that had not been amended since 1911, when San Joaquin was still a missionary diocese. Bishops for missionary dioceses are appointed by General Convention. San Joaquin became a full-fledged diocese during the 1960s, and consent to Bishop Schofield's election was received from the 69th General Convention, which met in Detroit in 1988.

A week earlier, Bishop Swing had written to Bishop Schofield and asked

him to reverse the changes.

"You have led your diocese to take actions that put all Episcopal dioceses in the State of California in jeopardy," Bishop Swing wrote. "I am not talking about interpretation of scripture or theological points of view. I am specifically talking about your legal language. All Episcopal dioceses in California are questioned by the court system as to whether or not we are a hierarchical church. You have taken unilateral actions that destroy any chance that the rest of the Episcopal dioceses in California could ever argue that we are a hierarchical church. That will create chaos for all of us for all time."

Bishop Henderson is the senior bishop on the Title IV Review Committee and will be responsible for overseeing the first meeting date and the process of appointing officers. In an interview with Episcopal News Service, Bishop Henderson said that the members of the 2003-2006 Review Committee have unfinished business from the just-completed triennium, and for that reason Bishop Charles Keyser is still chairing the committee. Bishop Henderson said he and Bishop Keyser have agreed to have the two committees meet at the same time and in the same place, as soon as the former committee receives a report of an investigation initiated as a result of a previously filed allegation.

The new episcopal members of the committee are: Bishop Henderson, the Rt. Rev. David C. Jones, Bishop Suffragan of Virginia; the Rt. Rev. C. Wallis Ohl, Jr., Bishop of Northwest Texas; the Rt. Rev. Bavi Edna "Nedi" Rivera, Bishop Suffragan of Olympia; and the Rt. Rev. James E. Waggoner, Jr., Bishop of Spokane. The Very Rev. George L. Werner, president of the House of Deputies, reappointed the same slate of two clergy and three lay members. They are: J.P. Causey, Jr., of West Point, Va.; the Very Rev. H. Scott Kirby, dean of Christ Church Cathedral, Eau Claire, Wis.; the Rev. Carolyn Sue Kuhr, rector of St. Patrick's, Big Fork, Mont.; and Deborah J. Stokes of Westerville, Ohio.

Steve Waring

Fort Worth Intends to Withdraw from Province Seven

In announcing its intention July 24 to withdraw from Province 7 of The Episcopal Church, the Diocese of Fort Worth was merely formalizing a deliberate practice that was put in place some three years ago, according to the Very Rev. Ryan Reed, dean of St. Vincent's Cathedral, Bedford, Texas, and president of the standing committee.

"We've been sideline participants for a long time," Dean Reed told THE LIVING CHURCH. "Whether we chose to be or were put there is a matter of debate."

Province 7 is comprised of the dioceses of Arkansas, Dallas, Kansas, Northwest Texas, Oklahoma, Texas, Rio Grande, West Missouri, Western Kansas and Western Louisiana.

"We're not breaking communion with our brothers and sisters in Province 7," Dean Reed said. "We are simply acknowledging reality, that there will not be business as usual."

After the election of Nevada Bishop Katharine Jefferts Schori as the 26th Presiding Bishop, Fort Worth Bishop Jack L. Iker and the standing committee appealed to the Archbishop of Canterbury's Panel of Reference for alternate primatial oversight. Dean Reed said the Fort Worth standing committee regarded the creation of an "orthodox" 10th province in The Episcopal Church as a matter for the rest of the Communion to decide. In that respect, its resolution differed from the one approved June 28 by the standing committee in the Diocese of Pittsburgh.

Steve Waring

Archbishop of Canterbury Solicits Primates on General Convention

The Archbishop of Canterbury has written the primates of the Anglican Communion, seeking their reflections on the response to the Windsor Report by the 75th General Convention.

"In order to inform my own thinking as the Windsor process moves forward, I should be grateful if you would give me your personal responses to the following three questions, both at this point and again in September," said the Most Rev. Rowan Williams in a letter dated June 30.

The letter asks the primates for their personal "reaction" to the approved resolutions as well as the likely reaction "within your province as a whole." The final question asked "How do you expect the Anglican Communion as a whole to view the resolutions passed at General Convention?"

Archbishop Williams issued a brief public statement on June 21 at the conclusion of convention in

which he noted that the joint standing committee of the primates and Anglican Consultative Council had already appointed a small working group to advise him "on these matters in the months leading up to the next primates' meeting," in Tanzania in February.

In a longer report published June 27, he outlined his thinking on the best way forward, endorsing a Windsor Report proposal calling for the development of a covenant and the possibility that provinces which endorse the covenant would be accorded constituent membership while those which did not would hold associate membership [TLC, July 23]. In an address to the Church of England's General Synod on July 7, Archbishop Williams denied that the covenant proposal was either a "capitulation to fundamentalism" or "a cunning plan to entrench total doctrinal indifferentism" [TLC, July 30].

Young People Brought Together for Urban Mission

Dozens of young people from the dioceses of Kansas and West Missouri joined forces July 11-16 to fight poverty in the Kansas City area during MissionPalooza, an urban mission experience for high school students sponsored by Episcopal Community Services (ECS).

Nearly 90 teenagers spent four days working at one of 17 sites across metropolitan Kansas City, with efforts that included

building Habitat for Humanity houses and preparing meals for the homeless at the downtown Community Kitchen. Students grouped in fours and fives worked on the same site throughout MissionPalooza and returned to their home base at St. Paul's Church, Kansas City, Mo., every evening for discussion and reflection on their experience.

Larger groups of youth came together on Saturday morning to assist with a breakfast program at St. Paul's, Kansas City, Kan., and to package food at the Harvesters warehouse.

The annual summer event also gave young people an introduction to the Millennium Development Goals (MDGs) and the ONE Episcopalian campaign, as ECS sought to link the teens' work in local service agencies with the commitment of The Episcopal Church to fight extreme poverty through the MDGs.

Jay Lehnertz, executive director of ECS, said he wanted to give the youth a context that placed their service "within the framework of the Episcopal Church's commitment to social justice." He said MissionPalooza participants were given ONE Episcopalian white wristbands to remind them of their service, and they also had the opportunity to sign a card pledging themselves to ongoing participation in efforts to fight poverty locally and globally.

Mr. Lehnertz said that roughly equal numbers of participants came from the two dioceses and that more than 30 percent were from outside the greater Kansas City area.



Melodie Woerman/The Harvest photo

High school students from the dioceses of Kansas and West Missouri assist during the Mission Palooza service project.

Melodie Woerman



By Aaron Orear

On June 18, the Rt. Rev. Katharine Jefferts Schori was elected as the 26th Presiding Bishop of The Episcopal Church. Within moments of the final ballot, the story had traveled across the World Wide Web. Soon in-depth articles, opinion pieces, reflections and reactions were all available at the click of a mouse. Anglicans around the globe were chattering away about the news, exchanging opinions and judgments on the election, and on the potential reaction from the rest of the Anglican Communion.

How did the message travel so swiftly? Was it CNN.com that scooped the story, or perhaps the official Episcopal Church website? No. They offered little more than bare facts. Maybe the Associated Press or Reuters? Not them either. In fact, no major news source had much of anything to say besides "Episcopal Church elects first woman leader — details to follow." So where could an inquiring Episcopalian go for a quick fix of in-depth analysis and plain old news? Inquiring minds that wanted to know turned to the blogosphere.

Blogging has been around since the late 1990s, but it wasn't until the 2004 U.S. presidential election that it became a household word. The web-fed dark-horse candidacy of Howard Dean caught the world's attention and, by the time the dust settled, blogs were the new venue for breaking news and the exchange of ideas. Episcopalians readily joined the blog revolution, and there is now an active Anglican corner of the blogosphere.

What makes blogging so popular? For one thing, it's an instant outlet for hashing out one's own thoughts. "Blogging helps me to think and write more clearly about what I believe," says the Rev. Richard Easterling, blogger at *Ecce Quam Bonum!* He also sees potential for connecting to colleagues. "My friends have time to read my writing at their leisure," he says, "and to develop questions or ask for clarifications in thinking that seem to be a lot more intentional than when just handing over a paper and asking someone what he or she thinks."

That sense of connection is a big part of the attraction. Blogging isn't just a one-way street. "The amazing thing about blogs is that not only are your essays immediately published, but the readers help you refine and reflect deeper on what you have written by leaving comments," says Fr. Jake, owner of *Father Jake Stops the World*. "Instead of a static work, it becomes the starting part for an unfolding conversation." There are times when the conversation can lead to real revelation. "Some of the most profound questions I've wrestled with in ministry have been asked by visitors to my site," says Fr. Easterling.

For the last three years the questions have focused in large part on the political life of The Episcopal Church and Anglican Communion. Blogs such as *Stand Firm in Faith* and *Thinking Anglicans* espouse very different positions on most issues, but share a common purpose as venues for news and discussion about the current state of Anglicanism. The posts on these blogs tend to be potently partisan, and the comments sections follow suit. "Most Christian bloggers are somewhat opinionated," says *Newbie Angli-*

can blogger Mark Marshal. "I know I am. It's easy to forget the importance of avoiding unnecessary offense." Fr. Jake concurs. "We have to always remember that the world is watching our conversations," he warns. "We are providing a Christian witness, if that was our intention or not."

The desire to witness, to use blogging as a form of evangelism, is a popular motive. "The beauty of a blog is that it draws people to our website who otherwise might not come," says Jim Naughton, director of communications for the Diocese of Washington and author of *The Daily Episcopalian*. "Once they have crossed your threshold, you can show them the rest of your wares." What casual readers find can often be a surprise. "Some of my readers have commented that they never would have known that all Christians were not part of the religious right without reading my blog and others like it," remarks the Rev. Dr. Mom, whose blog goes by the same moniker:

The curious passers-by make up one portion of a blogger's "audience." Sometimes a random collection of words, perhaps not intended as a unified statement, will draw hits from Google or another search engine. The strangest search term that brought a reader to *Father Jake* was "Naked twister," which confused the blogger. "I don't really want to know what they were looking

for," Fr. Jake quips, "but what they got was a commentary on Abu Ghraib." Fr. Easterling has had similar, if less racy, hits. "I've had two people at two different times navigate to my blog after searching for 'grilled cheese,'" he says. "For the life of me, I can't understand how or why."

For the most part, however, blogs serve a loose sort of regular community. "There are two overlapping groups of bloggers I think of as my audience," says the Rev. Dr. Mom. "One is Episcopal and other clergy bloggers, the other is academic bloggers. These are the blogs I stumbled onto originally and that comprise what feels like a blogging community." The sense of community is part of the blogging experience. "Over time, those who enter into the conversation at Jake's Place have become a community of sorts," says Fr. Jake. "Part of its uniqueness is that it is a Christian community with a progressive Anglican flavor."

The sense of community can also be a potential problem, and ordained bloggers have to be aware of the dangers. "A specifically religious blog can be an avenue for people in genuine pastoral or spiritual distress to find cheap grace," says Fr. Easterling. "I get e-mails every so often from people who have a real need for godly counsel and who are looking to anyone (i.e. me, a stranger whom

they have never met) for help."

Still, the benefits of blogging more often outweigh the drawback and dangers. They can even help rebuild and reconnect a real-world community. When Hurricane Katrina hit, Fr. Easterling used his blog in the service of his New Orleans parish. "In the aftermath of the storm, the blog became a resource for parishioners trying to track each other down or at least check in and let others know that they were safe," he says.

Blogs have also been used to help calm less dramatic storms. "This is a stressful time for Episcopalians because the mainstream media keeps predicting that the sky is

Blog — Shorthand for a web log, an online diary, journal or collection of news articles. Also the act of writing and maintaining a blog, as in "to blog."

Blogger — One who is the author of a blog.

Blogosphere — The online community of blogs and bloggers. Also known as the Blogiverse, Blogtopia, Blogistan and Blogspace.

Comments — Most blogs allow readers to post comments to specific posts.

Hit — A visit from a reader, often directed to a blog by Google or some other search engine.

Permalink — The web address of an individual blog entry.

Photoblog — A blog made up primarily of photographs.

Post — An entry on a blog, or the act of publishing an entry.

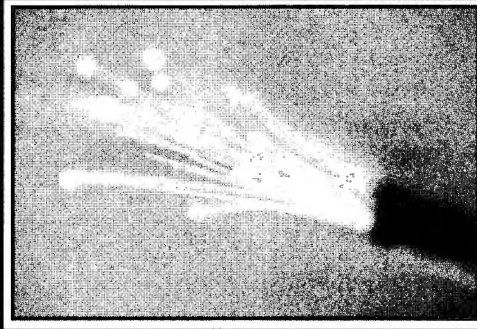
about to fall on our church," says Jim Naughton. "The blog is a place where we can put some of these dire forecasts into perspective."

Ultimately, it all comes down to a common love of writing. "The blog is a hobby," says Fr. Jake. "I do it because I enjoy it. Some ministry does occur among those who gather there, but that was never the intention. I do it because I find it to be an enjoyable way to unwind at the end of a day, and because others seem to enjoy it as well. When it quits being fun, I'll probably shut it down." □

Aaron Orvar is a third-year student at Trinity College's School of Divinity, Toronto, Ontario, Canada. His blog is www.aaronorear.com.

URLs of blogs mentioned in the article:

Ecce Quam Bonum! - <http://easterling.blog-city.com>, Daily Episcopalian - <http://blogofdaniel.com>, Father Jake Stops the World - <http://frjakestopstheworld.blogspot.com>, Newbie Anglican - <http://wannabeanglican.blogspot.com>, Rev. Dr. Mom - <http://revdrmom.blogspot.com>, Stand Firm in Faith - <http://www.standfirmfaith.com>, Thinking Anglicans - <http://www.thinkinganglicans.org.uk>



Episcopal
Diocese of Iowa
E-Seminary:
Iowa School for Life-
Long Theological
Education

*"So that all may learn and all
be encouraged..." I Corinthians*

E-Seminary

The Internet Allows Easy
Access to Theological
Education in Iowa

When he moved to the Diocese of Iowa in 2003, bishop-elect Alan Scarfe brought with him a passion and belief that ongoing education is critical not only for clergy, but for all baptized members of The Episcopal Church.

In listening to his new flock discuss local issues, and as he pondered the makeup of the diocese, what he encountered was 57,000 square miles. That's the sizable area that comprises the Diocese of Iowa. The far-flung corners of this prairie state of 99 counties prohibit easy or frequent gathering of members for various events.

An immediate challenge was to make theological education accessible to all. It involved creating programs through the diocese for enhancing and developing a formation process for ministry, for both ordained and lay persons.

While preparation for ordination by attending residential seminaries is the norm for Iowa, Bishop Scarfe saw the need to develop and deliver an innovative and creative process for providing formation for all the baptized. Under the leadership of the Rev. Thomas Gehlsen, deployment officer and educational formation director, the "E-Seminary: Iowa School for Life-Long Theological Education" was developed and implemented.

Fr. Gehlsen took on the challenge to develop a cost-effective theological education and formation program that would be accessible to all. Visiting with members of parishes throughout Iowa, he examined the local processes

that lead to ordination, commissioning, licensing and ministry development. He believes that a new direction is needed for a greater awareness of calls to ministry.

The purpose of the E-Seminary is to offer the opportunity for all baptized persons to further their visions and knowledge in theological education. It is anticipated that the opportunity will lead more people to hear the call of their baptism to be ministers of Christ and take up leadership in the church.

Fr. Gehlsen tapped into a contemporary tool in the unique Iowa Communications Network (ICN) — a fiber optic network established by the state

need to leave their communities to participate. Class offerings for the past semester and for 2006-7 include: How to Think Theologically; Pastoral Theology: Bottoms-Up Theology; Baptismal Covenant Ministry; Pastoral Theology: Ministry Development; Spirituality & Spiritual Formation; Introduction to the Old Testament; Theology of Creation; Introduction to the New Testament; Morality & Ethics; Church History: Ancient, Middle Ages, Modern; Pastoral Care: Sacraments & Liturgy.

Evaluations by participants have been enthusiastic. They believe the E-Seminary has fulfilled the need for

The purpose of the E-Seminary is to offer the opportunity for all baptized persons to further their visions and knowledge in theological education.

for linking all counties electronically — that fulfills the goal of reaching out to all for education and formation. The ICN consists of a total of 800 sites across the state.

Courses can originate from any of the sites and be transmitted audibly and visually to any or all of the other sites. These long-distance courses can also be downloaded and rebroadcast across the country.

Iowa's E-Seminary went live on Jan. 10, 2006. Between January and May, more than 50 students have participated in a variety of classes, each taught by seminary-trained faculty. Neither the students nor the faculty

ongoing education and formation.

This venture also offers the opportunity to earn Continuing Education Units (CEUs). The Diocese of Iowa has entered into an agreement and working relationship with Episcopal Divinity School (EDS) in Cambridge, Mass., to have these CEUs granted through the seminary back to the students of the E-Seminary. Other collaborative efforts are being investigated.

As the E-Seminary grows, the diocese will refine the technology with ICN. It also intends to create an advisory board for the "seminary without walls" concept. □

Abusing a Good Thing

When those of us in the decision-making process decided two years ago that THE LIVING CHURCH ought to produce a Technology Issue, I was determined to be part of it, even though my knowledge of technical matters could fit inside a thimble. I used the opportunity to rant against cellphones (I still don't have one). Last year, with the second annual issue, I had to show my new-found knowledge of technical matters and produced a vocabulary as a guide to our readers. I've got to admit I'm running out of material, but I think I can scrape together one more — this one a diatribe against e-mail.

Actually, I like e-mail. I don't know what I'd do without it. But I think we've abused it to the point that it's outlived its usefulness. How about these:

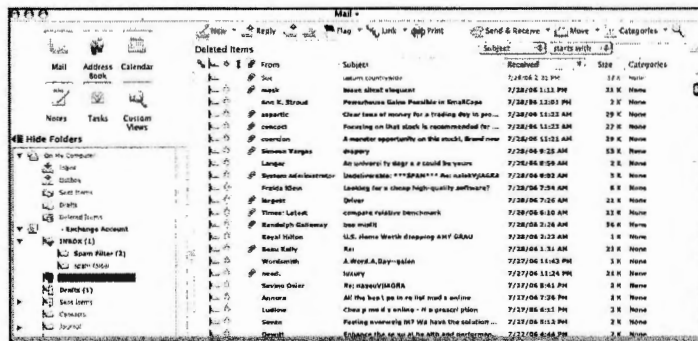
1. Our inboxes have become receptacles for every type of garbage imaginable. Just to prove my point, here's what's shown up in my inbox during the past 12 hours:

- Not only can I buy phony Rolex watches, I can buy real ones. At a bargain price! And all sorts of other replicas of name brands.
- I can become irresistible to the ladies in my life. My guess is the ladies in my life, especially the ones I work with at TLC, would not be very happy about this. Nor would my wife.
- I have an opportunity to help a "Christian widow" by surrendering part of my bank account. In return I'm going to receive 25 percent of a huge amount of money. Oddly, this one comes from the Ivory Coast instead of the usual Nigeria (although the return e-mail address indicates it's from Italy).
- I will be able to buy any medication I need without a prescription (ever notice how the slugs who sell this stuff misspell half the words in the message?)
- If I am willing to put forth a small amount of money, I can receive information about a stock that's going to hit it big.

2. We no longer have to get involved in "real" communication with others. We don't have to call someone on the phone and explain that we made a terrible mistake, and we're sorry, and

that it won't happen again. We can simply put that down on an e-mail message, send it, and walk away. We don't have to look someone in the eye to show that person we're sincere or serious.

3. We can become incredibly lazy. For example, people in our office send e-mails to me all the time. A couple of them sit no more than 10 feet away from me. (I hope they don't read this or they may never communicate with me in any



We have a wonderful tool at our disposal. Let's use it wisely.

form). If for no other reason than it's good for the circulatory system, can't we get out of our chairs and actually speak to one another, face to face, like adults used to do?

4. We don't have to listen to someone whining or complaining to us. Our listening skills are becoming shot. Instead of hearing someone's concern face to face, pretending that we're interested, we can simply read that person's e-mail message whenever we feel like it. Next month, for example. Or we can hit the delete button and it'll go away (Sorry, Herman, I never received it.)

5. And don't get me started about the porn industry that continues to infiltrate our e-mail. Wouldn't you think that at least one of the yahoos who sends this stuff might notice that the word "church" appears in the e-mail address and decide, in a moment of guilt, not to send it? Yes, it's disgusting and degrading, and a nuisance, but how do we get rid of it?

OK, I'm stretching things a bit to stick with the theme of this issue. But I meant what I wrote. We have a wonderful tool at our disposal. Let's use it wisely.

David Kalvelage, executive editor

Did You Know...

The Rev. Canon Ashley Null, priest of the Diocese of Western Kansas studying in Germany, was a chaplain for the World Cup.

Quote of the Week

The Most Rev. Rowan Williams, quoted in the Dallas Morning News on the Church of England: "We may be in a thorough mess, but at least we shall not mislead anyone into supposing that the power and wisdom of God depend on the smooth coherence of the Church of England's workings."

Counter to Reconciliation

The word “reconciliation” is being used around The Episcopal Church frequently these days. It was heard often during the 75th General Convention this summer, being used by deputies, bishops, speakers, and the Presiding Bishop with regularity.

Apparently, the message of reconciliation did not register well with some members of the House of Bishops, for the action they’ve taken against two of their own members is anything but reconciliation.

Two bishops are being charged with abandoning the communion of this church [TLC, Aug. 6, 13] and could be facing serious consequences. One is an 85-year-old retired bishop, the Rt. Rev. William Cox, who performed sacramental acts last summer at a congregation which had left The Episcopal Church. The other charge is against the Bishop of San Joaquin, the Rt. Rev. John-David Schofield, whom, it is alleged, has violated the national canons by changing the canons of his diocese in order to make it easier to separate from The Episcopal Church.

At a time when The Episcopal Church is grievously divided, this is a strange way to reconcile it. Using a canon which does not allow a bishop a trial is not the way to go about achieving reconciliation. These bishops, and others who may be charged, are entitled at the least to due process.

Growing Use of Technology

This third Technology Issue is an attempt to keep up to date with some of the technological advancements being used by Episcopal churches and Episcopalians. It presents an eclectic gathering of material, from a feature article on Episcopal “bloggers” to the first of an occasional column concerned with how churches and their members can make the best use of the internet, to an article about how science

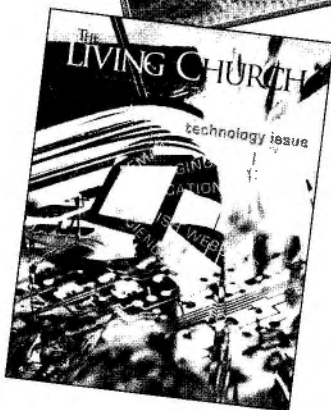
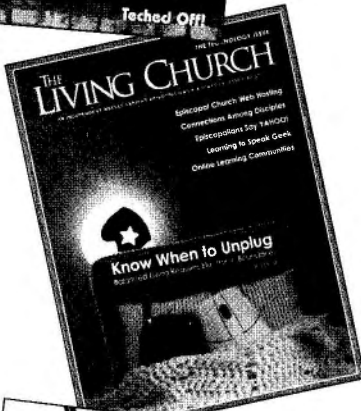
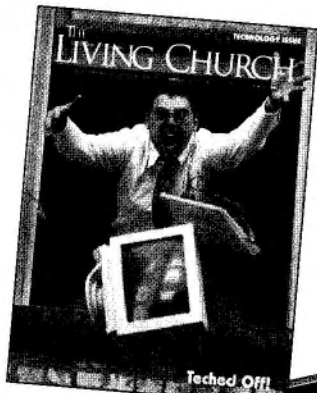
dominates theology. This issue also contains advertising that should be of value to those who are making use of contemporary technology.

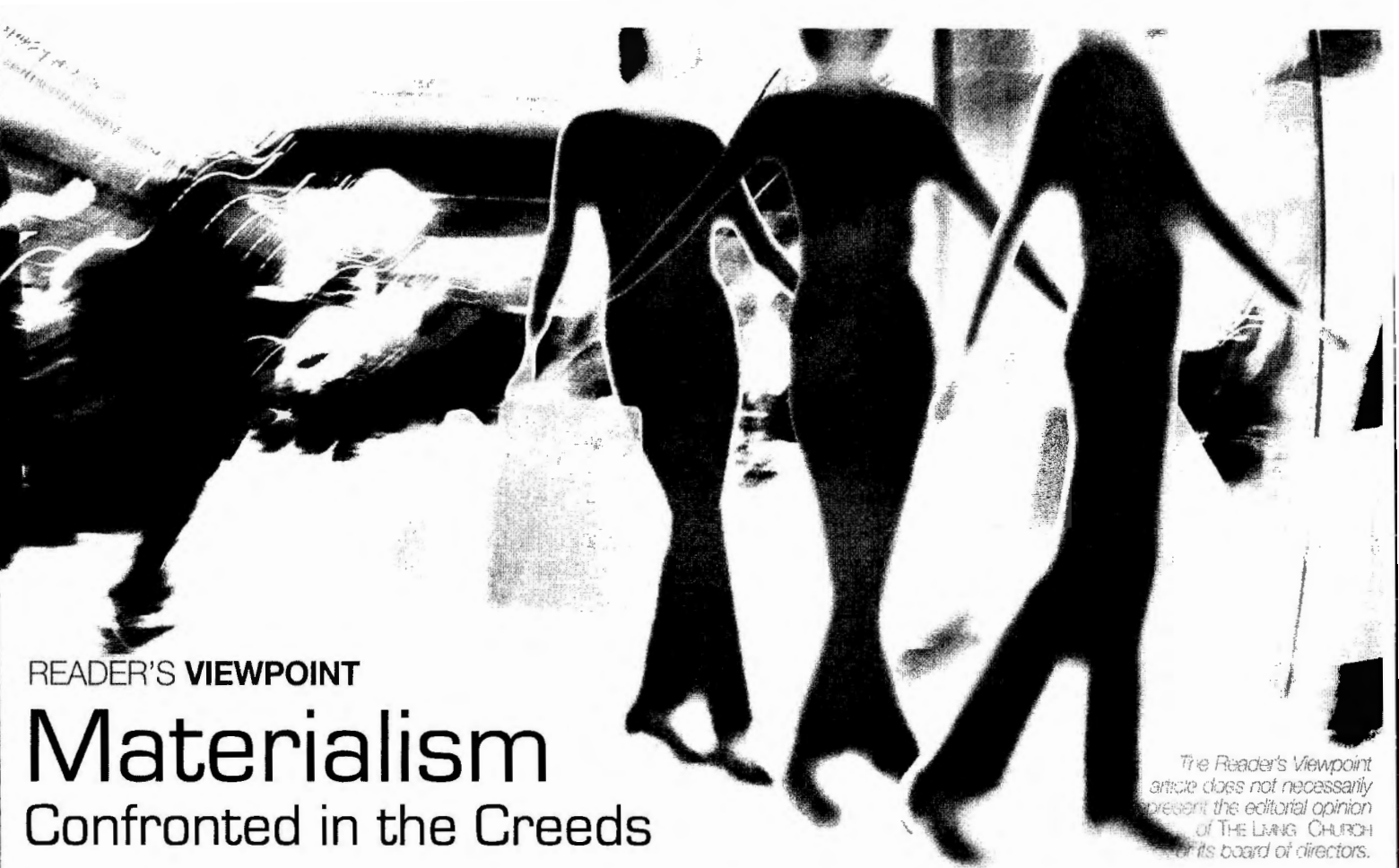
Thanks to extraordinary advancements in technology, many of our churches are able to carry out their mission more efficiently. From e-mail to PowerPoint presentations, desk-top publishing to digital photography, congregations are able to serve their people far more quickly and responsibly than they could only a few years ago. This issue takes a brief look at how those developments can help us.

Thanks to extraordinary
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Summer Struggles

For much of the summer a large portion of this country has been dealing with excessive heat. Record high temperatures in the West, drought conditions in the upper Great Plains, and floods in parts of the East have made this a summer to remember. While trying our best to maintain a normal existence during such periods, we would do well to check on persons who may be having a difficult time of it — the elderly, the disabled, and those with respiratory problems. A phone call or a brief visit to ensure that everything is all right probably would be welcomed by those struggling with the weather. Such compassion is a reasonable Christian response.





READER'S VIEWPOINT

Materialism

Confronted in the Creeds

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

By Sally Campbell

As my years increase, I find that my admiration for the Apostles' and Nicene Creeds increases also.

I suspect that this may place me in a minority when I congregate with fellow worshipers, for I am familiar with how uneasy many churchgoers feel when it comes to saying that they believe in one God who is actually three persons, and a virgin lady who has a baby, and that that baby was — is — not only truly God but also truly a human being, who dies and comes back to life. These statements have become stumbling blocks for millions of people who were brought up believing in the inerrancy of a materialistic science which does not allow them to be "true."

Materialism, which was one of the products of the Enlightenment in 16th- and 17th-century Europe, has been defined as "a belief that dead matter ... is the sole ultimate reality of the Universe, that thought and consciousness are but byproducts of matter; and that there is nothing real underlying it or existing beyond it." The philosopher Descartes was instrumental in formulating that view, and it has been accepted as true ever since by most prominent scientists and those who follow them.

The bottom line for materialism: Mat-

ter only is true, and there is no such thing as spirit.

Well, poof! There goes God, who is universally (not just in Judaism and Christianity) defined as being "spirit," and the creator of the material universe. Now, of course, the Church hasn't stopped believing in and preaching a spiritual God, but there's no question that its traditional theology has been influenced by the dominance of science for the last few hundred years, although I've never noticed the institutional church admitting it. If it weren't so, there wouldn't be all those people being made

things material are real? What impact does this belief have on the crucial underpinning of Christianity: that fleshy humanity is infused with spirit, and that Jesus' sacrificial act of dying, and then being resurrected, was an effective action which saved all humans from becoming spiritually dead (separated from God)? You'd be surprised at how many Christians there are — clergy among them — who do not believe that there is a larger, spiritual life to be entered at the time of physical death.

How can I, brought up revering science, awed by the flood of knowledge

Materialism: Matter only is true, and there is no such thing as spirit.

uncomfortable by what they say they believe in when it comes time to say a creed. They have good reason to be uncomfortable because, surely, saying that you believe something which you don't believe can't be a good attitude while pursuing a spiritual path — the search for truth.

The fact that materialism does away with God is bad enough, but it also has negative consequences in how we think about ourselves. How can we persist in the idea that humans are not only flesh but soul — spirit — if it is true that only

flowing from ingenious experiments performed by ingenious scientists, reject this idea that true reality is found only in matter, because that's all there is?

The position that my faith led me to, early on in my spiritual journey, was that the basic theological statements expressed in the creeds must be assumed to be telling the truth, else the whole undertaking is a sham. If we believe in what we say about the Holy Spirit, the "giver of life," then we can believe that the statements in the creeds

(Continued on next page)

READER'S VIEWPOINT

(Continued from previous page)

were not made up by a group of people determined to confuse and mystify us, but that the information contained in them was seeped into many minds by the working of the Spirit over a period of about 300 years after Jesus' death. And it is important information for us to know.

One can expect that basic faith statements such as those in the creeds are going to tell us true things we need to know about ourselves. And, of course, the biggest thing is that we are not only flesh but spirit too. That is so vital to realize and believe that the creeds say it in at least three ways, in the form of stories — much easier to remember than bare facts, and having more depth than declaratory sentences.

The basic story about God is that he is tripartite — each of the three Persons having not only spiritual but fleshly ingredients: the Father is the Great Spirit, but obviously involved with flesh or his creations would not be flesh; the Son is (as noted) truly human and truly divine — truly flesh and truly God, and the cosmos was created "through" him; the Spirit is flesh's animating force, it makes flesh alive.

The fact presented here is that both spirit and matter are "true" and they are so joined to each other that they never can be separated. Therefore, the Trinity image is a powerful, shorthand way of telling us a truth about ourselves.

But we are told that again in the story of the virgin birth: God comes to live in the midst of humanity, and it's a quick depiction of how that could happen to say that Jesus had a human mother and a divine father. Historically true? Who cares? Keeping in mind always that God can do anything, even go against the rules of materialism if he feels like it. After all he's the supreme materialist.

The creeds have a lot more to say in mythical terms about humanity and its relationship with God. It's not a bad exercise to confront the creedal statements you think you can't believe in because you have been persuaded by common-sense science that they can't be true, and ask yourself "what am I supposed to learn from this?" For instance, if you take Mary's virginity as being mythical rather than physiological, it's possible to arrive at a deeper understanding of what it means to be a Christian.

Trust me, meditating on the creeds can be as rewarding as solving a Sudoku puzzle. Try taking them seriously for doing what they are supposed to do — conveying to us a collection of ideas that are true, even if they seem impossible

And I hope you'll join me in my admiration. □

Sally Campbell is an occasional contributor to TLC who lives in Cold Spring Harbor, N.Y.

LETTERS TO THE EDITOR

Worldwide Convergence

In the Reader's Viewpoint article by the Rev. Gary W. Kriss [TLC, July 23], a number of General Convention actions are cited to demonstrate his belief that The Episcopal Church is "No Longer Catholic." As ecumenical officer, I shall confine myself to responding to his assertions about our interim eucharistic sharing agreement with the United Methodist Church.

Fr. Kriss is correct in stating that "there is no way that the Methodist episcopate can be equated with the historic episcopate as defined in the (Chicago-Lambeth) Quadrilateral." Neither the Methodist Church nor The Episcopal Church has said that. This is an interim eucharistic sharing agreement, like we had for some 12 years with the Evangelical Lutheran Church in America before we began the process of moving into full communion. A process which is not (as Fr. Kriss states) a "doubtful proposition," but rather part of a worldwide convergence of Lutherans and Anglicans analogous to the Porvoo Agreement in Europe and the Waterloo Declaration in Canada — all approved and celebrated by the Inter Anglican Standing Commission on Ecumenical Relations.

Whether such a full communion agreement can be reached with the United Methodists remains to be seen — just as it does between the Church of England and the British Methodists. Their relationship is defined in terms of a covenant, and there is great excitement in many quarters there about Archbishop Michael Ramsey's dream of rapprochement with the Methodists eventually being fulfilled.

In no case, either in England or the United States, will we "sacrifice a gift, the historic episcopate, which we managed to preserve even in the darkest days of the English Reformation." When Fr. Kriss says that preserving it "was our position, but it is no longer," he is simply wrong.

*(The Rt. Rev.) C. Christopher Epting
Deputy for Ecumenical and Interfaith Relations
New York, N.Y.*

Dean Kriss has, in an article noted both by its succinctness and clarity, hit the nail on the head.

It really is a matter of "catholic faith and order," and not merely the protestant notion of "biblical orthodoxy"; the latter to which most of our Southern Baptist friends could easily subscribe. *Sola scriptura* really is not Anglican. Catholic faith and order is our inheritance.

I further note that in the Anglican Communion Network pamphlet detailing the events about what led us to this present predicament, there is no mention of the breaking of catholic holy orders by the (now mandatory) ordination of women to the priesthood and episcopate. It's as if such a disruptive event never happened.

This article puts things into very clear perspective. Keep your "bibli-



cal orthodoxy." Give me catholic faith and order every day of the week!

(The Rev.) R. Stephen Powers, S.S.C.
St. Bride's Church
Chesapeake, Va.

I share some of Dean Kriss' concerns over the current state of The Episcopal Church, although my reading of things is not quite so apocalyptic. However, I believe he is mistaken in his assertion that "...the adoption of the Revised Common Lectionary (RCL) intentionally renounces a sign of convergence with our Roman Catholic brothers and sisters..."

The Common Lectionary was formed by a collaboration between the North American Consultation on Common Texts, whose membership includes the National Council of Catholic Bishops of the United States and the Canadian Conference of Catholic Bishops.

In my quick scan of the current BCP lectionary and the RCL, it appears to me that the RCL is closer to the current Common Lectionary of the Roman Catholic Church and its use may bring us closer to, rather than further distance us from, our Roman Catholic brothers and sisters.

(The Rev.) David K. Sutcliffe
St. Luke's Church
Saranac Lake, N.Y.

In all of the articles written about the present crisis in the Episcopal Church, I have never seen such an accurate analysis as that provided in Gary Kriss's Reader's Viewpoint, "No Longer Catholic."

I read the article with gratitude and tears. Tears because he is so decisively accurate; gratitude because it correctly identifies the Network and its supporters as essentially protestant fundamentalists. Fr. Kriss shows us two poles: On the one we have rampant, inclusive liberalism which embraces varied theologies and moralities; on the other, protestant fundamentalism and verbal inerrancy.

With regard to *scriptura sola* and verbal inerrancy, Fr. Kriss declares the obvious: "Without catholic order, biblical orthodoxy is in the mind of the interpreter and all too often devolves

into sectarian dogmatism." One might note that the Jehovah's Witness is a biblical fundamentalist.

Given the two poles presented, there would seem to be no escape; but surely there must be a true catholic, Quadrilateral-based place to stand in the center.

I have been a priest for 50 years. It is not my intent to be a protestant minister, or to serve a protestant church where whatever you sincerely believe is "true." There is no assurance of truth in that.

(The Rev.) Hugh C. Edsall
Live Oak, Fla.

I appreciated the article by Fr. Kriss. It expresses perfectly the situation in which Anglo-Catholics find themselves these days.

For most of the history of Anglicanism the church as a whole avoided taking actions which were intolerable for those who do believe that "we are members, not of a sect, but of the catholic church." Catholics may never have been an absolute majority of our people, but the catholic understanding of how the church makes decisions and arrives at an understanding of truth was never violated as absolutely as it has been now.

This situation produces deep anguish and alienation, for we no longer feel we belong, and our fundamental theological orientation forbids our creating a church of our own devising.

(The Very Rev.) John C. Bettmann
Carlinville, Ill.

No Answer

When General Convention, in 1976, recognized that ordination of female priests was a *fait accompli*, one of the bishops said, in substance, that whether it was the work of the Holy Spirit would become apparent over time. This implication that the Holy Spirit was behind whatever convention had done or left undone was effective in stifling dissent until V. Gene Robinson in 2003. Katharine Jefferts Schori's election finished it.

The works of the Spirit are no secret: love, joy, peace, patience, kindness, goodness, faithfulness, gentle-

(Continued on next page)



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LETTERS TO THE EDITOR

(Continued from previous page)

ness and self-control (Gal. 5:22), but when the roll is called these days they aren't answering. One can look for them in the results of General Convention, particularly in 1976, 1979, 2003 and 2006, and one will look in vain.

I've been an ordained person for 11 years — long enough to recognize the work of the Holy Spirit. I've been a practicing attorney for 31 years — long enough to recognize a hostile corporate takeover.

We are looking at the second.

(The Rev.) Douglas Buchanan
Trinity Memorial Church
Lone Pine, Calif.

Not Christianity

Concerning the letter by John P. Fuller [TLC, July 23], many are being taken in by popular literature on Gnosticism, which *National Geographic* and others now describe as "the other half" of early Christianity.

A religion that considers matter

itself to be evil and only mind to be pure, and accordingly considers the Creator of this world to be evil, considers our human dilemma to be not sin, but ignorance (of our imprisonment in matter), and redemption to hinge upon our understanding of ourselves (we are God), and which eventually condemned orthodox Christianity itself as evil, cannot represent itself as a "form" of early Christianity.

The Nag Hammadi Library (Harper & Row) is available for all to read, and exhibits documentary evidence of Gnosticism's historic evolution.

Whatever was true of early or later Gnosticism cannot seriously be taken to represent the faith of Christ and the apostles. The two religions were inimical and antithetic from the start. The Gnostic "gospels" depart from our gospels both in form and content. Instead of a life of Jesus from the baptism of John to the Resurrection and Ascension, the Gnostic "gospels" are collections of speculative dicta,

"secrets" regarding deities, aeons, principalities and powers.

The Christian gospels, in continuity with the Old Testament, are narratives which show how God worked among his people on earth. Christ was really born of a woman, really died on the cross, and really rose on the third day. The apostles are the witnesses of all this. Nothing in all this was ever a secret available only to elite "knowers."

Orley Swartzentruber
Sarasota, Fla.

In the film "The Princess Bride," The Man in Black is climbing the Cliffs of Insanity on the rope used by the kidnappers of the bride. At the top of the cliffs the rope is cut by the abductors but The Man in Black manages not to fall, clinging precariously to the rock face.

"He didn't fall?" puzzles the rogue Vizzini, peering over the edge. "Inconceivable!" One of his henchman, Inigo, says to Vizzini, "You keep using that word — I do not think it means what you think it means."

That could be said about the Rev. John P. Fuller's use of the word "egalitarian" in his letter, "On the Growing Edge," when he asserts the "Holy Spirit ... must be leading us toward egalitarianism and away from autocracy..."

The actions of General Convention are a study in how autocrats work, from the dark horse election of Katharine Jefferts Schori, to ramming through the resolution on the last day, lamely voting against it. Nothing on Bishop Jefferts Schori's resume qualifies her for the post to which she was elected. It was an orchestrated "ideological statement" to the Christian world by mostly male powerbrokers in the House of Bishops. And the joint session on the last day was called to everyone's dismay, to deal, contrary to the rules governing General Convention, with a new resolution already defeated in another form. That was the result, as later revelations divulged, of the connivance of Presiding Bishop (gender noteworthy) Frank Griswold. Egalitarian is as egalitarian does.

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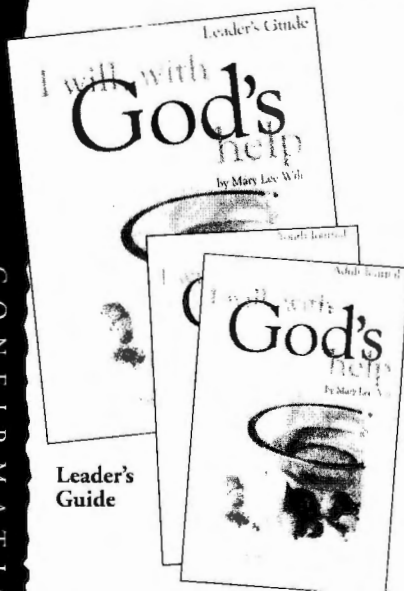
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*(The Rev.) Steven McClaskey
Rock Island, Ill.*

To Vote or Not

Six dioceses seeking alternate primate oversight [TLC, July 23] raises a question: Should these dioceses be accorded the privilege of voting on whether to consent to the consecration of a bishop in Newark, or anywhere else in The Episcopal Church?

To seek to walk apart from The Episcopal Church and still claim the privilege of voting on the consent to a consecration would be wanting to have it both ways.

*(The Rev.) Robert R. Smith
Church of the Holy Communion
Norwood, N.J.*

Correct Designation

It was great to see that TLC let us all know that Archbishop Joris Vercammen celebrated the Eucharist at General Convention [TLC, July 23].

Allow me to be a stickler for the correct designation of Archbishop Vercammen. He is Archbishop of Utrecht and Primate of the Old Catholic Church of the Netherlands and he is president of the International Old Catholic Bishops' Conference of the Union of Utrecht. He is not Archbishop of "the Old Catholic Churches of Utrecht." Such an ecclesiastical entity does not exist.

In conformity with Old Catholic ecclesiology, his jurisdiction is within the historic Archdiocese of Utrecht and his primate responsibility is within the Church of the Netherlands — nothing else, nothing more. The Episcopal Church has an official representative to the Old Catholic International Bishops' Conference: The Rt. Rev. W. Michie Klusmeyer, Bishop of West Virginia.

*(The Rev.) Bjorn Marcussen
St. Philip the Apostle Church
Lemon Grove, Calif.*

Through the Ranks

The article by Steve Waring, "P.B.-Elect Focuses on Common Mission" [TLC, July 23], whetted my interest and this response.

The article reports that there was some question whether her lack of experience as a rector will be a liability as P.B. Bishop Jefferts Schori's response to that concern is that she has served on a variety of parish and diocesan leadership roles, including a number of committees such as the standing committee and the commission on ministry. I am reminded of a late Archbishop of Canterbury's comment that "God so loved the world that He did not send a committee."

There is something about coming up through the ranks and being a priest in a parish relating to the people personally and pastorally that a committee knows nothing about. However, we pray that Bishop Jefferts Schori's experience and skill will effectively overcome this lack in the office of Presiding Bishop.

In regards to the bishop's pledge to seek gender balance in making appointments, I would ask why is gender balance important? Isn't quality and caliber regardless of gender more important? Presumably, the election as Presiding Bishop is an example where quality and caliber took precedence over irrelevant gender.

*(The Rev.) George H. Brant
Bordentown, N.J.*

Prevent Stumbling

Aside from all of the debate on sexuality, I have been curious to know one thing about all that is going on. In Romans 14, Paul talks of not being a stumbling block for your brothers. He says that if eating meat or drinking wine hinders your brother's walk with God, then you shouldn't do it for his sake. To do otherwise would hurt your brother, his convictions and his relationship with God. So I bring this around to us. Why is The Episcopal Church pushing for something that many find is wrong? Isn't Paul saying we should accept that by stopping the push forward with that which causes others in the Anglican Communion, as well as in this church? It has surprised me that no one has even mentioned this.

*Anna DeMers
Stevens Point, Wis.*

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E-mail: canchap3@comcast.net

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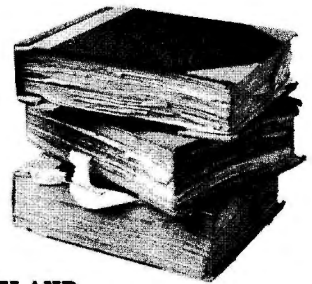
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Appointments

The Rev. **Lynne Carter-Edmands** is rector of St. James', 3400 Calumet St., Columbus, OH 43214-4106.

The Rev. **Paul Collins** is rector of St. Alban's, PO Box 91152, Fern Creek, KY 40291.

The Rev. **Henry H. Edens III** is rector of Christ Church, PO Box 6124, Charlotte, NC 28207.

The Very Rev. **Richard M. George** is interim dean of Trinity Cathedral, 100 W Roosevelt St., Phoenix, AZ 85003.

Georgia L. Humphrey is director of the doctor of ministry in congregational development program at Seabury-Western Theological Seminary, 2122 Sheridan Rd., Evanston, IL 60201.

The Rev. **William H. Marchi** is chaplain and chairman of the theology department at The Hill School, 717 E High St., Pottstown, PA 19464.

The Rev. **Kevin B. Matthews** is chaplain at St. Mary's House, 930 Walker Ave., Greensboro, NC 27403.

The Rev. **Michelle L. Robertshaw** is assistant at Holy Family, 200 Hayes Rd., Chapel Hill, NC 27517.

The Rev. **John G. Tampa** is rector of Emmanuel, 340 S Ridge St., Southern Pines, NC 28287.

The Rev. **Andrea L. Wigodsky** is chaplain at St. Mary's College, 900 Hillsborough St., Raleigh, NC 27603.

The Rev. **Lawrence Womack** is assistant at St. Martin's, 1510 E Seventh St., Charlotte, NC 28204.

Ordinations

Priests

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Deacons

Easton — **Jonathan Michigan**.

Resignations

The Rev. **E. Sealy Cross**, as associate at St. Timothy's, Winston-Salem, NC.

Retirements

The Rev. **Charles M. Hawes III**, as chaplain at St. Mary's House, Greensboro, NC.

The Rev. **Richard G. P. Kukowski**, as rector of Transfiguration, Silver Spring, MD.

The Rev. **Jim Wilson**, as vicar of Holy Trinity, Brandenburg, KY.

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Applications will be accepted until **August 15.**

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.stmartinsinthe-field.org to read profile. E-mail: info@stmartinsinthe-field.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 RECTOR: *St. Marks' Episcopal Church in Casper, WY.* Allow us to introduce ourselves. We have a rich tradition of active lay involvement, with a great outreach program. We are interested in faith formation for all ages, so that we can continue to grow spiritually and reach out to others. We pray for guidance of the Holy Spirit in our search process and trust that God is preparing our new priest. Send a current CDO Personal Profile, resume and letter of interest to **The Rev. Canon Gus W. Salbador, Episcopal Diocese of Wyoming, 104 S. 4th St. Laramie, WY 82070.** E-mail: gus@wydiocese.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).

FULL-TIME ASSOCIATE RECTOR: with specific responsibility for youth ministry and new member inclusion. Must be extroverted, energetic, and a team player. Trinity is a downtown, diverse parish a block from Yale University. Contact: **The Rev. Andy Fiddler, Trinity Church on the Green, 129 Church St., New Haven, CT 06510.** or E-mail: rector@trinitynewhaven.org. Visit our website at www.trinitynewhaven.org.

POSITIONS OFFERED

FULL-TIME RECTOR: Energetic Anglo-Catholic priest for small, rural, historic and architecturally acclaimed church which has large attached rectory, faithful congregation seeking an infusion of spiritual enthusiasm and loving leadership. Situated in the beautiful Catskill Mountains of New York. Must be outgoing and committed to a high degree of interaction with both parishioners and the surrounding communities. Dedicated and liturgically sound person with missionary zeal and good communications skills, please contact: **Peter L. Molnar, Search Committee, St. James' Church, P.O. Box 1056, Margaretville, NY 12455.** E-mail: plm@catskill.net Website: www.orthodoxanglican.org/lakedelaware

FULL-TIME RECTOR: *Good Shepherd Church of Venice, FL,* a loving, caring, welcoming and growing church of over 200 hundred families is seeking a new spiritual leader to guide us to the next level of our faith journey. Our 13-year-old facility was recently enlarged by doubling the size of our parish hall and expanding our classroom space. During the winter season our average attendance exceeds 300 parishioners for the two Sunday services. Our strengths are: 1) providing educational opportunities for all ages, 2) phenomenal volunteerism for our many in-house and outreach programs, 3) strong lay leadership for all the varied activities that take place, and 4) an excellent, well-rounded music program. Our parishioners possess a broad spectrum of talent, wisdom, humor and a love of Jesus and each other. Located about 15 miles south of Sarasota, Venice is one of the most beautiful, historical and fastest-growing cities on Florida's southwest gulf coast. The beaches in Venice draw visitors from around the world. The Venice area offers a very relaxed atmosphere, which includes excellent schools and medical facilities.

For further information, please visit our website at www.goodshepherdvenicefl.org. Please send resume and CDO profile by September 30 to: **Search Committee, Good Shepherd Church, 1115 Center Rd., Venice, FL 34292,** or fax to (941) 492-6668, or E-mail to episcopalgoodshepherd@juno.com.

IMMEDIATE OPENING: YOUTH PROGRAM ADMINISTRATOR: *Saint Ann's Episcopal Church, Old Lyme, CT,* is seeking a creative and committed person who will be responsible for designing and leading youth programs in education, mission, and fellowship including oversight of Church School (Pre-K - Grade 5) and planning and implementation of middle and high school classes and activities. 20 hours per week minimum; salary (benefits possible) commensurate with experience. Applicants should have a college degree and some knowledge of Episcopal worship and vision. Complete job description at www.saintannsoldlyme.org. Send letters to **The Rev. Peter Vanderveen, 82 Shore Rd., Old Lyme, CT 06371.** E-mail: pvanderveen@saintannsoldlyme.org.

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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

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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

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

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<http://www.stpaulsavannah.org>
The Very Rev. William Willoughby III
Sun Masses 8 & 10, Mon 12:15, Tues 6, Wed 7, Thurs 10, Fri 7. Special services as announced

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 Kapahulu 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
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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, 6:20 (Wed), 10 (Sat); EP M-S 6. Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

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www.stpaulsparish.org
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Sun Eu 9 & 10:45. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

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INDIANAPOLIS, IN

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Service times June through September.

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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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Mass: M-F 12:15. Sat 9:30

ST. MICHAELS, MD

CHRIST CHURCH-ST. MICHAEL'S PARISH (410) 745-9076
301 S. Talbot St. info@christstmichaels.org
The Rev. Mark S. Nestlelutt, r; the Rev. Abigail Crozier
Nestlelutt, assoc.
Sun 8 H Eu (Rite I), 9:30 H Eu (Rite II); Mon-Fri 9 MP; Wed 10
Healing Service

BOSTON, MA

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30 Brimmer Street 02108 (617) 523-2377
www.theadvent.org Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray; Eric
Hillegas, pastoral assistant for youth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-
Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6;
Sat, MP 8:30, Mass 9, C 9:30

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1 mile off strip christissavior@lvcm.com
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Sun 10

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The Rev. Bob Tally, r
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Service 6

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tor; The Rev. John Onstott, c
Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-
day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
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Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the
Rev. Jonathan M. Erdman, youth minister; the Rev.
Richard Cornish Martin
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP
& H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-
song); Sat H Eu 12:10

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www.allsouls cathedral.org
Sun H Eu 8, 9, 11:15. Wed noon. 5:45; Tues EP 5:30

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Website: www.holycom.org
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(2nd & 4th Sun) 6 H Eu Rite II; Wed (In Chapel) MP 8 (1928),
10 H Eu

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Wed Eu & HU 10:30; C by Appt., HD as anno

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Harmon, d
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510 S. Farwell St.
The Very Rev. Bruce N. Gardner, interim dean
Sun H Eu 9; Sat 6 H Eu

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The Rev. William R. Hampton, STS
Sun Eu 10:30

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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