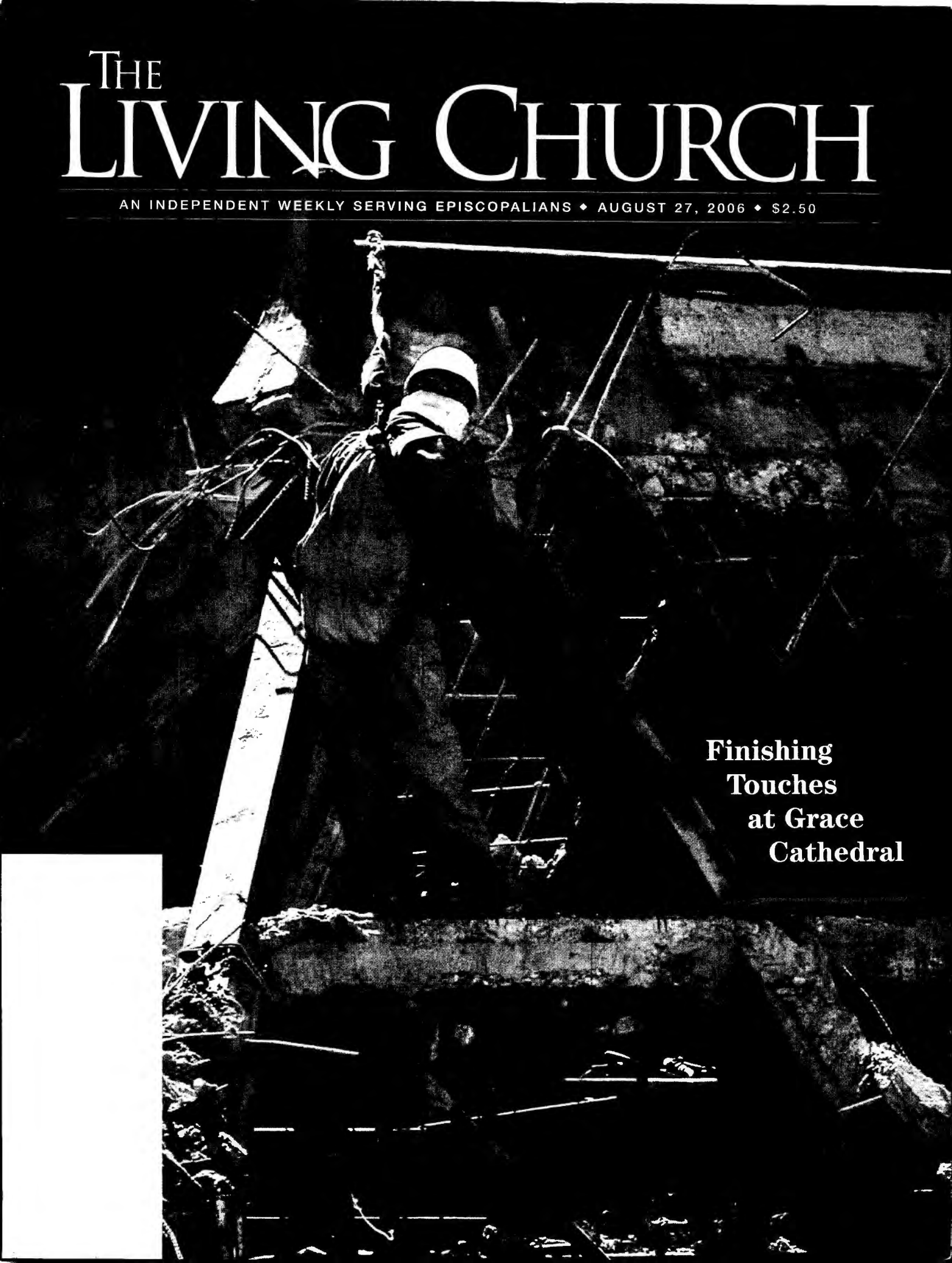


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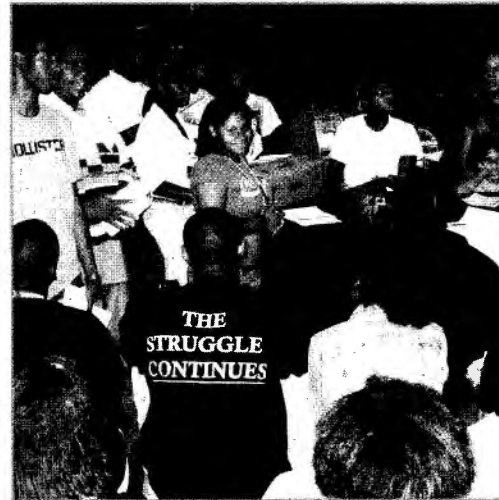
Volume 233 Number 9

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

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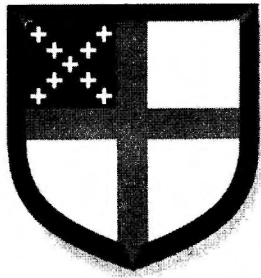
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The Cover

The renovation of the Choir House roof at Grace Cathedral, San Francisco, is the last phase of a roof repair initiative that began a quarter century ago. The project presented unique challenges because of the unusual roof construction: reinforced concrete covered with lead-coated copper. Completion is scheduled for October.

Jay Ramos photo



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SUNDAY'S READINGS

Faith Beyond Confusion

'Lord, to whom can we go?' (John 6:68)

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 34:15-22; Eph. 6:10-20; John 6:56-69

Some of Jesus' disciples were troubled by his teaching, so they turned back from him. His statements about abiding in those who eat his flesh and drink his blood were intolerable to those who understood him literally and rigidly. They were offended, and they complained. But Jesus pointed beyond the narrow and literal interpretation of what he said to a truth of faith. His life is the bread that came down from heaven, and those who share his life will live forever.

Peter knows the truth of Jesus, even if he is confused by some of Jesus' words. When Jesus asked his disciples if they would also leave him, Peter answered, "Lord, to whom can we go?" (John 6:68). Whatever his confusions or difficulties, Peter knows that Jesus has the words of eternal life. He knows what he needs and who to ask. Jesus is the

Holy One of God. For Peter to turn back from Jesus would be to turn away from God. Where else can he go? Who can take the place of Jesus? What other life is eternal? Peter seeks to understand, but he shares a life and a faith beyond understanding. The divine love that Peter knows in Jesus is more important than his ability to comprehend or explain in words. Jesus has the words of eternal life, and Peter shares that life.

We may also feel confused and frustrated as we live Christian faith today. We may share the disciples' temptation to complain and take offense and withdraw from faith. We may feel thwarted by obstacles and misunderstandings. But Peter's question provides our answer. There is no substitute for Jesus' life in us and there is no substitute for faith in our Lord, even when we struggle to understand.

Look It Up

For an expression of faith beyond our comprehension, see "Humbly I adore thee, Verity unseen" (Hymn 314 in *The Hymnal 1982*).

Think About It

When do you express your faith without words? Can you use actions and symbols to express your faith in ways that cannot be put into words?

Next Sunday

The 13th Sunday After Pentecost (Proper 17B), Sept. 3, 2006


BCP: Deut. 4:1-9; Psalm 15; Eph. 6:10-20; Mark 7:1-8, 14-15, 21-23
RCL: Song of Solomon 2:8-13 or Deut. 4:1-2, 6-9; Psalm 45:1-2, 7-10 or Psalm 15; James 1:17-27; Mark 7:1-8, 14-15, 21-23

BOOKS

Following Francis

The Franciscan Way for Everyone

By Susan Pitchford. Morehouse. Pp.189. \$15.95.
ISBN-13: 978-0-8192-2235-0.



I bought three copies of Susan Pitchford's book at General Convention in Columbus in June, one for myself, and two to give away. It's the best introduction available to the Third Order, Society of St. Francis, of which Pitchford

and I are both professed members. Anyone with an interest in Francis and religious life will find it worthwhile.

Many Episcopalians still don't know that our church has religious orders, and perhaps even fewer know of the Third Order of Franciscans, whom Francis himself commissioned "to serve God in the spirit of poverty, chastity, and obedience in everyday life" (The Principles of the Third Order).

Pitchford's book is organized around the nine elements of the Third Order Rule of Life: Eucharist, personal prayer, penitence, self-denial, simplicity, study, work, retreat and obedience. There are additional chapters based on major Franciscan themes such as humility, love, joy and chastity. A married woman who works as a senior lecturer in sociology at the University of Washington, she is an excellent example of a person who is seeking to lead a Franciscan life in a world at best indifferent, and frequently hostile to religious life, and indeed to Christianity.

The book ends with a reflection on obedience, "certainly a countercultural move in twenty-first century Western culture" (p. 161). The author agrees with the fundamental Christian understanding that obedience to God is the only sure route to self-mastery and genuine freedom. She quotes Archbishop Rowan Williams in this regard: "To submit to God is to be most directly in touch with what is most real. To refuse that submission is not to be free of an alien violence but to become an alien to yourself."

I hope many will read this book, and explore the Franciscan vocation for themselves. It may not be for everyone, but it is something the church needs as desperately now as it did in Francis' day.

(The Rev.) Emmett Jarrett, TSSF
New London, Conn.

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Bishop of Texas Calls Consultation of Windsor-Affirming Bishops

The Bishop of Texas, the Rt. Rev. Don A. Wimberly, is interested in assembling all members of the House of Bishops who are willing to stand firmly with the recommendations of the Windsor Report. In a letter dated July 28, Bishop Wimberly announced a consultation to be held Sept. 19-22 at Camp Allen near Navasota, Texas.

"It is my hope that you will be able to accept this invitation and enter with fellow bishops into a consultation that can produce a way forward that both prevents some in our Church from 'walking apart,' and others from seeking irregular means of preserving their Anglican identity," Bishop Wimberly wrote. "I want to emphasize that this invitation is to a consultation rather than a conference."

In the letter, Bishop Wimberly revealed that two members from the Church of England's House of Bishops will be present: the Rt. Rev. N.T. Wright, Bishop of Durham, and the Rt. Rev. Michael Scott-Joynt, Bishop of Winchester. Bishop Wimberly said the



Bishop Wimberly

Archbishop of Canterbury "has been aware of these plans from the beginning. Both bishops, having had thorough discussions with him, are coming with his blessing to discuss with us the nature of our future relation to the See of Canterbury and the Anglican Communion."

Bishops from The Episcopal Church interested in attending are informed in the letter that they must be willing to agree to four points as a starting point for discussion:

1. Agreement that Lambeth resolution 1.10 now constitutes the teaching of the Anglican Communion.

2. Commitment to the Windsor Report as marking the way ahead for the Communion, and acceptance of its recommendations in respect to blessing same-sex unions and the ordination of persons engaged in sexual relations outside the bonds of holy matrimony.

3. Acceptance of the communiqué from Dromantine issued by the meeting of the primates in response to the

Windsor Report.

4. Agreement that the response of the General Convention to the Windsor Report does not go far enough, and the intent to find a way to be related to the Archbishop of Canterbury and the primates of the Communion in a way that is not impaired.

The letter inviting other "Windsor bishops" to the consultation concludes by listing five points for discussion:

1. Solidifying Communion links to Canterbury and the meeting of primates;

2. Development of a leadership council for links with Canterbury and the meeting of primates;

3. Commitment to common action;
4. Thresholds for an Anglican Covenant;

5. Care of clergy and parishes not represented by "Windsor bishops."

"We are truly in a difficult set of circumstances," Bishop Wimberly concluded. "My prayer is that we can together find a way both to strengthen our own church and remain fully a part of the Anglican Communion."

Steve Waring

Diocese, ERD Win Approval for New Orleans Redevelopment

New Orleans Mayor C. Ray Nagin announced Aug. 1 that the Jericho Road Episcopal Housing Initiative's application to develop properties in the Central City neighborhood near Christ Church Cathedral has been accepted. Jericho Road is among 22 non-profit and for-profit developers winning approval for Targeted Neighborhood Development.

Targeted Neighborhood Development seeks developers interested in creating mixed- and low-income communities. This initiative is intended for developers with the capacity to achieve large-scale redevelopment projects. The 22 organizations will develop a total of 2,200 adjudicated properties.

The announcement ceremony was attended by Jericho Road executive

director Brad Powers and board member the Very Rev. David duPlantier, dean of Christ Church Cathedral. Jericho Road was formed in March and is a partnership of the Diocese of Louisiana and Episcopal Relief and Development (ERD).

"This is a joyful day for the Jericho Road Episcopal Housing Initiative," Dean duPlantier said. "The extensive groundwork and preparation that we have accomplished in the recent months positions us to move quickly toward the vision articulated by Bishop [Charles] Jenkins of creating not just houses, but homes and neighborhoods, to promote the return of our displaced brothers and sisters."

ERD provided initial funding totaling \$2.3 million which will be used for administrative management, property



Episcopal Group photo

New Orleans Mayor C. Ray Nagin (right) congratulates the Very Rev. David du Plantier, dean of Christ Church Cathedral, after announcing the approval of the Jericho Road Episcopal Housing Initiative on Aug. 1. The Diocese of Louisiana and Episcopal Relief and Development are partners in the redevelopment effort.

acquisition and construction. The funding from ERD, combined with planned financing from the Whitney Community Development Corp., will result in an investment in the New Orleans Central City neighborhood of more than \$20 million.

Ann Ball



Doug LeBlanc photo

Young people rehearse at St. Paul's, Richmond, for the Hip Hop Mass held Aug. 2 at the Union of Black Episcopalians' annual conference.

Hip Hop Comes to the Cathedral of the Confederacy

A thumping bass filled the nave of St. Paul's Church in downtown Richmond, Va., Aug. 2. A choir offered a simple and hypnotic chant from rapper Kanye West's song "Jesus Walks" as young African Americans danced down the center aisle behind a thurifer and other acolytes.

As part of the Union of Black Episcopalians' (UBE) 38th national conference, the Rev. Tim Holder, rector of Trinity Church, in the South Bronx, celebrated the Hip Hop Mass that he and many hip hop artists created in 2004.

Dancers in a first wave were frenetic and elastic, changing their moves every few moments. A second wave ambled together two-by-two in a combination of hip hop moves called snapping and stepping. The procession wound up and down the aisles of St. Paul's three times, and when "Jesus Walks" concluded, the congregation roared its enthusiasm.

The hip hop service was one of many liturgies during the five-day convention, but its symbolism was rich. St. Paul's was once known as the "Cathedral of the Confederacy," and as the dancers brought the choreography of the street into the church, they passed by pews once occupied by Confederate President Jefferson Davis and General Robert E. Lee.

Earlier in the day, UBE members watched the latest version of *Traces*

of the Trade, a documentary by Katrina Browne. Ms. Browne needs another \$100,000 to complete the film, which shows her and other descendants of the slave-trading DeWolf family of Rhode Island confronting their family's history. Browne and nine other family members embarked on a three-week journey that retraced a slave-trade triangle connecting Rhode Island, West Africa and Cuba.

Bonnie Anderson, president of the House of Deputies, gave a luncheon address to UBE members, and spent much of her time asking how she may serve them. Mrs. Anderson demurred from evaluating her predecessors when one UBE member asked how her presidency would be different.

She did, however, pledge that her affinity for UBE would be reflected in appointments she makes to fill only about 130 openings on national committees, commissions, agencies and boards. "I'm an advocate for people of color," she said. "You'll see that when the appointments are announced."

Mrs. Anderson said UBE was the first group to invite her to a conference since her election at General Convention in June. She invited UBE members to track her record as president, and expressed her hope to be invited back in future years.

Douglas LeBlanc

Atlanta Talking About, Not Preparing, Blessing Rites

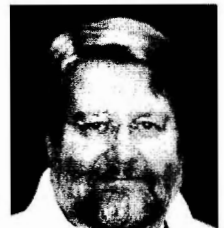
The Diocese of Atlanta's two listening events regarding same-sex unions, and blessing rites for those unions, will not lead to general diocesan approval of blessing rites, says the Rt. Rev. J. Neil Alexander, Bishop of Atlanta.

"My understanding of our church's procedures is that a bishop can authorize a specific rite to meet a specific pastoral need, but cannot authorize any rites for general use. That requires an action of the General Convention," Bishop Alexander told THE LIVING CHURCH. "I believe the appropriate

action of this or any diocese is not to unilaterally create rites of any sort that seem to bear the church's authorization, but instead, appeal to the General Convention for the development of any rites that the church believes it needs for the enrichment of its liturgical and sacramental life and the ritual pastoral care of our people."

The listening sessions, which were scheduled for Aug. 5 in Macon and Aug. 12 in Atlanta, emerged from a committee authorized by the diocese's annual council and appointed by Bishop Alexander.

"Part of what has emerged from their work is the desire to share with the diocese something of their experience of growing together," Bishop Alexander said about committee members. "They have put together a model for doing that, and the upcoming listening sessions are designed to invite others into the conversation and to test their model of holy conversation around this topic."



Bishop Alexander

Douglas LeBlanc

Canterbury Must Act Quickly, Network Moderator Says

The Archbishop of Canterbury has a brief window of opportunity in which to act before the situation in the United States and Canada "collapses into the anarchy of high profile ecclesiastical presentments and civil lawsuits," according to the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh and moderator of the Anglican Communion Network. Bishop Duncan's remarks came in a July 31 address to open the Network's annual council meeting. He cited the response by the 75th General Convention and the recent launch of disciplinary investigations against Network bishops as evidence that the Anglican Communion is facing a *kairos* moment.

"Innovating ECUSA has walked apart. The clarity we prayed for has been given," Bishop Duncan said in his address, noting that "we would have preferred repentance and return." He said Archbishop Rowan Williams must

approve some form of alternate primate oversight (APO) if the See of Canterbury is to continue to be looked to as the central unifying force within Anglicanism. But when asked what he thinks will happen if the archbishop declines to act



Peter Frank photo

Bishop Robert Duncan, moderator of the Anglican Communion Network, addresses the Network's annual council meeting July 31.

on the requests of the seven dioceses of The Episcopal Church appealing for APO, Bishop Duncan replied that "This

isn't about us. This is about The Episcopal Church's decision to walk apart from the Anglican Communion. This is what the Archbishop of Canterbury must respond to. This is what the Windsor Report calls for."

Asked whether he felt the majority of parishes and clergy in the Diocese of Pittsburgh would choose to continue communion with the Archbishop of Canterbury and the rest of the Anglican Communion even if it meant losing property, Bishop Duncan said, "We have no intention of going anywhere as a diocese. Our choice is simply to remain who we are." He noted that within his own diocese, "Those who disagree with our direction hold positions on our governing bodies. We are currently funding both ministry and facility projects in a number of churches that have publicly disassociated from our actions. We have closed none of their churches, nor done anything contrary to their basic interests."

Dioceses Consolidate Request

A single request for alternate primate oversight consolidating the requests of the dioceses of Fort Worth, San Joaquin, Central Florida, South Carolina, Dallas, Pittsburgh and Springfield has been forwarded to the Archbishop of Canterbury, THE LIVING CHURCH has learned.

Overseen by the Bishop of Dallas, the Rt. Rev. James M. Stanton, the 14-page petition for relief was sent to Lambeth Palace last month after Archbishop of Canterbury Rowan Williams requested the dioceses to consolidate their requests for assistance.

In his July 31 address to the third annual council meeting of the Anglican Communion Network, the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, noted that after the individual requests had been filed with Canterbury, the "bishops of the seven dioceses worked together on a submission to Lambeth Palace which unified and developed the original requests."

The prayer for relief was "transmitted

in the week of July 16" to Archbishop Williams, Bishop Duncan said, noting he was "hopeful" but "not necessarily optimistic" about its success.

Bishop Duncan, the moderator of the Network, told the meeting the seven dioceses were hoping for help in five areas. They wished for the archbishop's assistance in "disassociation from an 'innovating' ECUSA" and for "spiritual cover" for the seven dioceses "through re-assignment of the tasks" to Archbishop Williams that under canon law and custom fall to the Presiding Bishop.

The petition also seeks "recognition of Communion standing from Canterbury as required in the ECUSA constitution."


The bishops also sought Archbishop Williams' intervention in "the creation of a practical cease-fire" in The Episcopal Church's burgeoning legal wars, in order to allow for a cooling-off period within the church and to all the "Communion Covenant process" to unfold.

(The Rev.) George Conger

BRIEFLY...

The Rev. Canon Joseph Seville, canon to the ordinary in the Diocese of Central Pennsylvania, has announced that the level of interest in attending the Oct. 21 consecration of Bishop-elect Nathan D. Baxter [TLC, Aug. 13] has necessitated a **change of venue**. The ceremony will be moved from Trinity Lutheran Church in Camp Hill to the Zembo Mosque auditorium, a Shrine Masons temple in Harrisburg.

More than **\$1.2 million in grants** for social and spiritual transformation has been distributed to ministries throughout the world by Trinity Church, Wall Street, New York City. Among the grants are three totaling nearly \$200,000 to ministries in this country, and nine totaling more than \$500,000 to initiatives in the Global South.



Playing by the **RULES**

*“Valid” apostolic succession and “correct”
Christian doctrine count for everything.*

By Steven R. Ford

Armed with a laptop and with far too much time on one's hands, it's possible to become a sort of ecclesiastical Columbus — “discovering” a previously uncharted world of Christian denominations. One can find easily more than 100 websites of self-styled “Catholic/Old Catholic/Orthodox/Anglican” churches and communions, all claiming to have valid apostolic orders and to teach uncompromised doctrine. Only a tiny handful, however, appear to have any actual members.

These churches are presided over by Most Reverend and Right Honorable archbishops of anywhere and even of everywhere. There are beatified patriarchs, presiding bishops, episcopal abbots-general, hieropriests, cardinals, and even a smattering of popes. These are the major (and some would argue the only) players in a bizarre and generally ignored ecclesial subculture. Consisting largely of the self-called who have been turned down for ordination in the historic churches, they have historically been known as *episcopi vagantes* (“wandering bishops”), and more recently as “bishops irregular.” Most today identify themselves by the oxymoronic term of “independent catholics.”

These are folks for whom “valid” apostolic succession and “correct” Christian doctrine count for everything. Most trace their lineages, however, through the most highly questionable sources of both that one can possibly imagine.

The first and most common is an Arnold Harris Mathew (1853-1919), an Anglican layman become Roman Catholic priest who in 1892 renounced his vows in favor of marriage and the Church of England. Eventually he became a Unitarian. It wasn't long, however, until he received a unilateral call to episcopal authority. His new vocation was realized at the hands of the Old Catholic Archbishop of Utrecht, and he was consecrated to head a mostly imaginary English Old Catholic Church. Accusing the new “bishop” of obtaining orders through fraud, Utrecht (and all Old Catholics) disavowed Mathew. He responded by severing ties with Old Catholics on account of their wanting theology (many accepted Anglican orders as valid, after all). He spent the balance of his life indiscriminately “consecrating” all comers — for a fee. None, by the way, stayed in his English church for very long.

On the American scene, at about the same time, there appeared a flunked-out Roman Catholic seminarian and now a freelance Presbyterian missionary in the Episcopal Diocese of Fond du Lac. J. Rene Vilatte (1854-1929) established several French-language missions in the diocese, and he persuaded the diocese to support them. He eventually obtained orders (acceptable to both the diocesan, Bishop John H.H. Brown, and to the House of Bishops) through the Old Catholic Bishop of Berne in 1885.

In 1891, Brown's successor, Charles Grafton, suspended Vilatte. This was done, in no small part, in response to what

Vilatte now insisted was his own clear calling to the episcopate. Now freed from the “Anglican heresy,” he selflessly offered himself for leadership to both Old Catholic and Alaskan-Russian Orthodox communities, but found no takers. He eventually hooked up with an ex-Roman Catholic priest named Antonio Francisco-Xavier, who represented himself as “Mar Julius I,” metropolitan of the Independent Catholic Church of Ceylon, Goa and India. In Ceylon in 1892, he received some sort of laying on of hands from Francisco-Xavier.

His finances and followers quickly falling away, he sought “reconciliation” with Rome, but to no avail. Entering into a concordat with a self-styled “Syrian-Jacobean” bishop, he thereafter styled himself as “Orthodox.” He spent his final days ordaining and consecrating in a kind of sub-ecclesiastical eBay. The elaborate website of one (apparently single-member) Old Catholic jurisdiction credits Mr. Vilatte with founding more than 20 Orthodox/Catholic denominations.

Ever popular among self-styled Anglican prelates is the line of George David Cummins (1822-1876), sometime assistant bishop of Kentucky, who in 1873 abandoned the communion of this church “to preach the gospel elsewhere.” Curiously, this catholic leader denied the reality of a Christian priesthood, even as he denied the necessity of the historic episcopate. More recently, there's the “Costa line,” derived from a removed and subsequently excommunicated Roman Catholic bishop of Botucatu, Brazil. In 1946, Carlos Duarte-Costa founded and installed himself as patriarch of the Brazilian Apostolic Catholic Church, running it as a virtual ordination/consecration mill until his death in 1961.

“Valid” orders are important to these people — so important, in fact, that many consume a good deal of their personal time and resources in obtaining as many “lines” as possible. This is typically accomplished through repeated conditional consecrations at the hands of other members of the subculture.

We, as Anglicans, have a deep and rightful commitment to the historic episcopate. Yet we willingly divide ourselves according to which particular line we consider to be “valid.” Where will it ever end? □

The Rev. Steven Ford is interim rector of St. Mark's Church, Mesa, Ariz.

Leaders Are

Who would have ever thought that The Episcopal Church could have arrived at the place it now finds itself? Other Christian churches are finding themselves in similar straits, but maybe not quite so publicly.

It is my opinion that Christians the world over are in great jeopardy because church leaders have become totally lost and, despite the obvious markings on the path of righteousness, are leading us astray. We must decide if that is true and, if so, get ourselves back on the right track.

At this point, our bishops are not declaring themselves in opposition to scriptural truth, just spinning scripture to accommodate their message so as to claim a remote scriptural validity. You and I, far removed from theological rhetoric and biblical exegesis (critical interpretation), find it difficult to separate truth from fiction. I am personally convinced that we have been set on a strategic path to reject biblical teaching altogether, a la Jack Spong. Like any chess game, it may take several moves.

So what do we do? We sink our taproot deeper and refuse to budge.

"Nobody is going to take my church away from me."

"My granddaddy is buried in the church cemetery, and that's where I'm headed too."

"My family practically built this church and I'm not leaving it."

Be careful. You are dangling on a spider web over a deep, dark abyss and facing the "night of the long knives." You have heard Bishop V. Gene Robinson say, "The Holy Spirit is leading me in a new way." But, do you recall Jesus saying, "But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of eternal sin" (Mark 4:29, Matt. 12:32)? Bishop Robinson had better be right about what he thinks the Holy Spirit is doing here, or he is in for a dark future. And, it seems to me, so are all those who follow him over the falls.

The Presiding Bishop-elect, Bishop Katharine Jefferts Schori, said, "I don't believe that homosexuality is a sin." Since the Episcopal Church is putting its imprimatur on homosexual behavior, and that is

what is going on here, we can include her among those who are leading the church astray. For her own sake, she had better be right. Read Matthew 12:37, "For by your words you will be acquitted, and by your words you will be condemned." Are you going along with her?

"But what about my granddaddy..." Your granddaddy has nothing to do with it.

When Jesus sent the twelve out to the lost sheep of Israel, he directed them, "If anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town. I tell you the truth, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town" (Matt. 10:14).

Church leaders have become totally lost and, despite the obvious markings on the path of righteousness, are leading us astray.

The biblical references above are to the words of Jesus. Yes, they can probably be spun, but they are pure, direct quotes from the NIV Bible. It wouldn't hurt any of us to get down with our Bibles and see what each one of us is up against. Very few of us would get very far into the gospels before seeing clearly that we are being spoken to directly, and there is a clear choice in front of us.

If you believe the Bible is out of date and irrelevant because of cultural change over the years, you can probably make some kind of case for sitting tight and hoping that roar you hear is not Niagara Falls just around the next bend. I believe the second coming of Jesus Christ could happen in the next nanosecond, and there will be no time to reconsider.

In fact, the apocalypse could happen right now, while I am writ...

Our guest columnist is Robert Hancock, a member of St. Alban's Church, Richmond, Va.

Did You Know...

The bishop-elect of Manawa o Te Wheke (New Zealand), the Ven. Rahu Katene, was a bus mechanic for 35 years.

Quote of the Week

Donna Bott, a leader of Episcopal Voices of Central Florida, in the Orlando Sentinel on what her organization is about:
"We take no position on scripture or theology or morals. We are just Episcopalians."

Working Together for Peace

It is difficult to absorb reports of the latest conflict in the Middle East. Not only do many of us not know which “side” we ought to be on, but we often feel helpless that we are unable to do anything about it. Not only is the warfare far away, but many of us do not understand the strife between Israel and its Palestinian neighbors. We are aware that tensions have existed in that part of the world for centuries, but the causes of the fighting are not always understood. What are we to do?

For one thing, it may be helpful to try to learn more about the history of the conflict in the Holy Land. Newspapers, magazines, the internet, and an enormous amount of books can provide a wealth of information. We can write to our representatives in Congress and ask them to do all they can to work toward helping these warring factions negotiate peace. We can contribute to the many agencies providing relief to the innocent victims on both sides. Food, water, shelter, medicine and other items are badly needed. Above all, our prayers are needed — individually, through prayer groups, in the Prayers of the People at our Eucharists, and in other intercessory opportunities.

The tragic situation in the Middle East is an opportunity for Christians, Muslims and Jews to work together for peace. As the author of our Reader’s Viewpoint article in this issue [p. 12] points out, as followers of Jesus Christ, we are obliged to be peacemakers. Let us do whatever we can so that the leaders of this region can work for a just and lasting peace.

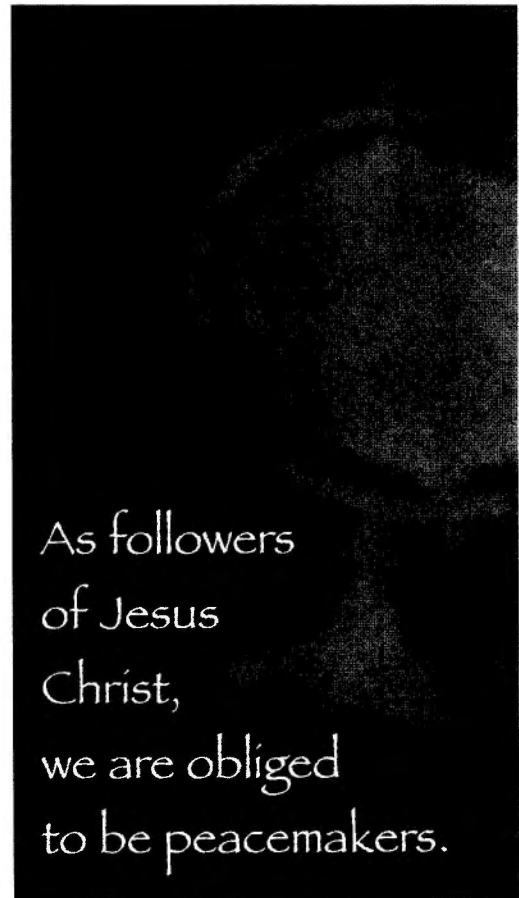
Life on the Campus

This time of year can be a test of nerves for first-year college students. Not only have they been thrust into a new environment, many of them will be living away from home for the first time. There are new people to meet, different sorts of routines to get used to, and for many, managing finances. It’s an unsettling time for older teenagers, but it can be made a bit more comfortable if a student can be brought into the fellowship of a campus ministry or into the life of the local parish church.

The Episcopal Church has a strong presence on many college campuses, and in other places, nearby congregations have established creative ministries involving college students. For a confused college student, seeing the familiar blue-and-white sign inviting them to the local Episcopal church can be a welcome sight.

The advertisements under College Services at the back of this issue should be helpful to students as well as their parents. If parents will alert their children to the presence of a college chaplain on campus or the address of the local parish, they may provide a greater service than they realize.

We extend best wishes to all those headed to colleges. We hope this time on campus may be one in which students’ spiritual lives are not neglected, but nourished.



Christians, Muslims and Jews: A DYSFUNCTIONAL FAMILY

Interaction among Abraham's fractious offspring creates many of the most dangerous flashpoints on the planet, and each faction justifies deplorable actions against its brothers as a service to God, by whatever name we worship him.

By Patrick P. Augustine

Is religion like a loaded gun in today's Middle East? Are we in the middle of a "war of religions," as the attack on the headquarters of Hizab Allah [Hezbollah] in southern Lebanon has been called? Even though Christians, Muslims, and Jews are first cousins, tied to each other through Abraham, we continue to commit atrocities against each other. We act as a dysfunctional family. In fact, interaction among Abraham's fractious offspring create many of the most dangerous flashpoints on the planet, and each faction justifies deplorable actions against its brothers as a service to God, by whatever name we worship him.

The essential problem is that belief in one vision of God to the exclusion of all others is used to justify violence against those we ought to embrace in love. In Islam when a child is born, the Imam recites *Shahadah* (witness) in his/her ear: "God is greater. I testify that there is no other god than God. I testify that Muhammad is God's messenger." In the Jew-

ish faith, children have been taught the Ten Commandments since Moses' time: "I am the Lord your God who brought you out of the bondage. You shall have no other gods but me." A Christian child is also nurtured with Jesus' teaching: "The Lord our God is the only Lord."

All three religions reveal that we should adore and worship God as omnipotent, omniscient and omnipresent, but why is this so often done without respect and love for our neighbors?

While I was growing up in Pakistan, I often heard the imam, during the Friday prayers, calling on the Islamic *Ummah* for the destruction

suicide bombs. As a persecuted people, the Jews themselves are not without sin. I have witnessed the suffering of Palestinians caused by Jewish settlers in the Occupied Territories. Christian history also is marred by violence and uncharitable acts toward Muslims and Jews. In the 1990s, Serbian Christians stood trial for atrocities against Bosnian Muslims. Many others have gone unpunished over the centuries. As a believer in God, I am ashamed of such crimes committed against humanity in the name of Jesus Christ and our heavenly Father.

Whatever religious people may say about their love of God or the man-

Belief in one vision of God to the exclusion of all others is used to justify violence against those we ought to embrace in love.

of the state of Israel. I also saw walls covered with graffiti such as "Death to Jews"; and, then and now, Muslim militants continue to kill themselves and Jewish innocents of all ages with

dates of their religion, when their behavior toward others is violent and destructive, when it causes suffering among their neighbors, one can be sure the religion has been corrupted



Nostalgic Remembrances

Two letters accuse our Presiding Bishop-elect of being a "radical feminist" [TLC, July 30]. While I am certain that there are far worse things to be accused of, what saddens me is that both writers seem blissfully unaware that Dame Julian of Norwich used this "Mother Jesus" image 600 years or so ago to bear witness in the midst of the plagues of medieval Europe not only to Christ's suffering but to the power of a love that would ultimately make all things well.

One of the writers appeals to tradition as an argument against Bishop Jefferts Schori's apparent departure from that tradition. His letter reminds me that for most people (both clergy and laity) "tradition" refers primarily to the nostalgic remembrances we carry in our heads of the church of our childhood. Few who claim the mantle of "orthodoxy" have a clue about the breadth and depth of the Christian tradition that goes back further than 40 or 50 years.

I pray not only for our Presiding Bishop-elect for a renewed sense of purpose in The Episcopal Church as we try to heed the words of another mystic who saw that in Christ "there is neither Jew nor Greek, neither slave nor free, neither male nor female." I pray that we will move beyond the ideological banter and silliness around labels and recommit ourselves to the work of equipping the saints to be informed followers of Jesus, who has given us important work to do in the world as instruments of peace and agents of

(Continued on next page)

and reform is desperately needed. When religion becomes evil, even God is held hostage. We must not forget that Christ said, "Love your neighbor as yourself," that God told Micah "to do justice, and to love kindness, and to walk humbly with your God" (Micah 6:8), and that the God of the Qur'an is a God of the universes (note the plural).

Geographically, there is neither East nor West for him (Surah 2: Verse 115). God is everywhere and belongs to everyone. He made people into different tribes and nations speaking different languages and living in different cultures. All these are signs of God's universal compassion, and we must learn to appreciate each other (Surah 5: verse 48; Surah 30: verse 22; and Surah 49: verse 13).

In the Exodus event in the Bible, God reveals himself by acting on behalf of a weak, defenseless people. This is the God of power and of strength, able to destroy the enslaving power of the mighty Pharaoh. But we must not forget that after Yahweh liberated the people of Israel and brought them to the promised land, he gave them the commandment:

*You shall not wrong
a stranger or oppress him;
For you were strangers
in the land of Egypt.
You shall not ill-treat any
widow or fatherless child.
If you do, be sure that I will
listen if they appeal to me;
my anger will be roused and
I will kill you with the sword.*

(Exodus 22:21-24)

Jews, Christians and Muslims are all guilty of not loving each other. The three of us often question, "Am I my brother's keeper?" How would the world look if we could recognize that we are brothers and sisters of three faith communities? What would such a consensus in conscience bring about? Would we still spend billions of dollars every year to build ingenious instruments of death to destroy God's children and pollute the environment while thousands of poor people suffer in Gaza and southern Lebanon?

Looking at the war-torn situation in the Middle East, Sudan, Afghanistan, Kashmir, Pakistan and India, one might easily throw in the towel in despair. Nevertheless, I was reminded recently, in the words of the Episcopal baptismal service, that as a Christian, I am called to strive for justice and peace among all people and to respect the dignity of every human being. The lack of respect for the dignity of every individual has deeply wounded humanity, and, as a result, God's children wander around in a desperate search for peace and love.

Peacemaking is the work of love, and "in love there can be no fear, but fear is driven out by perfect love" (1 John 4:18). As a follower of Jesus Christ, peacemaking is my obligation. It requires total dedication to work as an instrument for peace. Can I do it alone? No. We need each other. Jews, Christians and Muslims as children of Abraham need to come together.

World powers have not played a constructive part in solving the problems of the children of Abraham. Why cannot we as people of God come together and take care of it ourselves? I call on Jews and Muslims to join me to work for peace. The challenge today is to seek a unity that celebrates and respects diversity. We must marshal positive energy as religious people with faith in our God of peace and mercy, not in a god of war. The dysfunctional family of Abraham needs to be reconciled and healed. When we surrender our wills under the will of God, there can be many options for those who take seriously the call to be peacemakers. Let God be God and not be kept hostage by zealotry and hatred. May his blessings — not missiles — rain upon all God's children. □

The Rev. Canon Patrick P. Augustine is the rector of Christ Church, La Crosse, Wis.

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

LETTERS TO THE EDITOR

(Continued from previous page)

reconciliation. I pray that "Mother Jesus" will reveal once again to all of us that the heart of God really is love, and that as the love of Christ is revealed, all shall be well. Even for us.

*(The Rev.) Richard M. Simpson
Holden, Mass.*

Though I have sometimes been accused as being to the right of Attila the Hun, I disagree with the two correspondents who characterized Bishop Jefferts Schori's use of the term "Mother Jesus" as being indicative of either "raging feminis(m)" or an "anything goes" theology. If so, then we need to expunge at least two saints from *Lesser Feasts and Fasts*. Julian of Norwich (15th century) famously spoke of Jesus as "our mother." And no lesser light than the great theologian, Anselm of Canterbury (11th century), defender of the satisfaction theory of the atonement, prayed to "Jesus, as a mother." I rejoice that the motherly love of the Father, who created us male and female in his image, was made manifest in his Son, our Lord Jesus Christ.

*(The Rev.) James P. Haney V
Church of the Good Shepherd
Wichita, Kan.*

Cutting-Edge Sociology

Cutting-edge sociology won the day in Columbus with the repudiation (in effect) of the ancient biblical and catholic doctrine of creation which has served the Church for 2,000 years. Aah, such arrogance!

What next? The rejection of Jesus' own "Our Father" along with the masculinity of Jesus himself ("Mother Jesus") just in time for the next revision of the prayer book? Suggestions for the revised BCP will make it even further removed from Cranmer's original Book of Common Prayer of 1549.

*(The Rev.) C. Edward Sharp
New Bern, N.C.*

Stalwart churchmen such as Alexander Stewart, late Bishop of Western Massachusetts, and Angus Dun, late Bishop of Washington, would be appalled to see The Episco-

pal Church in the state it is today.

Our Presiding Bishop-elect would do the cause of reconciliation a great favor by taking her first steps to provide affected dioceses an avenue for alternate primatial oversight such as the pastoral oversight that is provided for parishes, perhaps similar to the Diocese of Olympia, where Bishop Vincent Warner has pursued an enlightened course. Additionally, Bishop Jefferts Schori should use her future status as *prima inter pares* to urge her colleagues to dial back the threats of legal action in accordance with Archbishop Rowan Williams' request.

This might provide the beginning of an opportunity to move ahead. We could then focus on areas in urgent need — Lebanon and Darfur come immediately to mind. There is so much hurt in the world where we could help.

*John S. Higgins, Jr.
Visalia, Calif.*

Clarity Achieved

The election of Katharine Jefferts Schori as Presiding Bishop [TLC, July 16] should be welcomed by all no matter what side of the debate concerning the state of The Episcopal Church one is on, for it brings clarity to the argument.

The Rt. Rev. Katharine Jefferts Schori is a priest of limited experience from a small diocese who is only nominally a Christian, announcing false teaching in her first sermon calling Jesus "our Mother" and "Creator" and espousing a liberal political social agenda for the church rather than one designed to heal our brokenness.

*Edward A. Watkins
Lilburn, Ga.*

Unfortunate Strategy

As the youngest General Convention deputy from my deputation, and having turned 40 this year, I consider myself thankful of the title of being "young" in Mr. Wicks' eyes [TLC, July 23]. I do not, however, fit into the category of richer, or more liberal. I do not have a BMW, Rolex, or tennis bracelet, but would

gladly accept the first two, if offered. Also, most dioceses support the expenses of the deputation they send. I would consider myself firmly in the middle class so Mr. Wicks is incorrect in several of his assumptions.

One of the interesting things that happened at this General Convention that disturbed me were the actions of the more conservative deputations. Many of them (not all) acted as if they

**Each side has
drawn a line
in the sand,
and has decided
to describe
the church by
the things about
which we disagree.**

were there to inhibit any discussion and action on the responses to the Windsor Report. They came with a strategy to inflict as much damage as possible on their way out of The Episcopal Church. There appeared to be a strategy of the radical conservatives to make this convention their "coming out party." (Excuse the pun). While I would call myself neither liberal nor conservative, I was disappointed by these actions, and even more so by their actions following convention. They would have been better served to have announced their leaving prior to convention and begin their ministry apart.

We are struggling to figure out whether we can be in communion with each other. Each side has drawn a line in the sand, and has decided to describe the church by the things about which we disagree. That to me is a flawed way of describing communion.

It is sad that we could not have the dialogue or a substantive answer to the reality of the place in which we find ourselves.

*(The Rev.) Grant Wiseman
St. Andrew's Church
Omaha, Neb.*

How kind of Mr. Wicks to point out what's really wrong with The Episcopal Church. And here some of us thought it was battles over biblical interpretation, cultural accomodation and power. But no, it is clear that the real crisis in The Episcopal Church is — drum roll, please — too many young people!

I can assure Mr. Wicks, as a 40-year-old (who, while not the youngest deputy present, was also considerably under the median age of those in Columbus), that he won't need to worry about the "predictable liberal pronouncements" of future conventions. After all, if he accurately describes his parish, there won't be anyone in the pews in 20 years anyway. An empty church is a pure church, after all..

Having been suitably apprised that it is AARP membership, and not baptism, which constitutes full inclusion in the body of Christ's church, I shall now retire to a quiet corner of the children's chapel and ponder how to drive away all those pesky 0-50-year-olds who, I now realize, are covertly leading my parish toward yuppie purgatory. How foolish of me to listen to liberal schemers who fulminate that I should "suffer the little children to come unto me."

*(The Rev.) Steven C. Wilson
Carthage, Mo.*

Entirely Human?

Since the close of General Convention, we have read or, heard repeatedly that the Holy Spirit was "leading," "speaking," "moving," or "blowing" as crucial decisions were being made by the assembled bishops and deputies.

This can sound reassuring to some, troubling to others. Episcopalians are not generally known for the virtue of humility, so how are we to distinguish between the voice of the Holy Spirit and that of our own selfish ego or will?

To be honest with ourselves, is it not true that the elections of bishops as well as the pronouncements of our General Conventions are entirely human, deeply political processes in which the Spirit of God can act on those involved and be thwarted by them at any point, at any level?

*Ellen Diming
Charlottesville, Va.*

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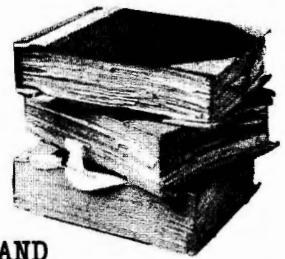
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UNIVERSITY OF WASHINGTON Seattle
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COVENANT HOUSE (206) 824-7900
E-mail: shehane@drizzle.com
The Rev. Mary Shehane, d
Tues H Eu 12:45 @Student Union Building; Wed 6 H Eu @ Covenant House

COLLEGE SERVICES 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.

CLASSIFIEDS

Appointments

The Rev. **Jennifer Adams** is rector of Grace, 555 Michigan Ave., Holland, MI 49423.

The Rev. **Brad Allard** is deacon at St. Michael's, 2965 Wycliff Dr. SE, Cascade, MI 49546-7332.

The Rev. **John H. Bonner III** is rector of Holy Trinity, 207 S Church St., Hertford, NC 27944.

The Rev. **Jenny Cooper** is associate at Holy Apostles, PO Box 2257, Collierville, TN 38088.

The Rev. **Gavin Dunbar** is rector of St. John's, 1 W Macon St., Savannah, GA 31401.

The Rev. **Mary Glover** is associate rector of Heavenly Rest, 602 Meander St., Abilene, TX 79602-1099.

The Rev. **John D. Perris** is rector of St. James', 581 Valley Rd., Upper Montclair, NJ 07043.

The Rev. **Nina Pooley** is associate chaplain at St. Paul's School, PO Box 8100, Brooklandville, MD 21022-8100.

The Rev. **Gary Sturni** is rector of St. George's, PO Box 38447, Germantown, TN 38183-0447.

The Rev. **Scott A. Benhase** is rector of St. Alban's, 3001 Wisconsin Ave., Washington, DC 20016.

Retirements

The Rev. **Nancy Barton**, as rector of St. Mary's, Cadillac, MI.

The Rev. **Lynne Dukes**, as rector of Trinity, Three Rivers, MI.

The Rev. **Reginald Gunn**, as rector of Calvary, Americus, GA.

The Rev. **Joseph Neiman**, as rector of St. Mark's, Paw Paw, MI.

The Rev. **Judi Neiman**, as deacon at St. Mark's, Paw Paw, MI.

The Rev. **Bob Rhodes**, as vicar of Good Shepherd, Vancouver, WA.

Deaths

The Rev. **William Jewell Cary, Jr.**, 81, priest of the Diocese of Oregon, died June 21.

Born in Independence, MO, Fr. Cary was educated at the University of Missouri, Northwestern University, and Oregon Theological School. He was ordained deacon in 1971 and priest in 1973, and spent his entire ordained ministry in Oregon. He was assistant at St. James', Lincoln City, 1971-79, and priest-in-charge there, 1979-80, and assistant at St. John the Baptist, Portland, 1980-87. During recent years he was involved in interim ministry at several congregations. Before he was ordained, Fr. Cary worked on newspapers in New Hampshire, California and Idaho. He is survived by two sons, William Jewell Cary III, of Portland, and Christopher, of Vancouver, WA, and five grandchildren.

Next week...

Anglicans Gone Wild

ANNOUNCEMENT

CLERGY SPOUSE NEWSLETTER: For more information contact: communityofspice@yahoo.com.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.**

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

COMPUTER SOFTWARE

INEXPENSIVE: www.episcopal-software.com

HOMILIES

Notes, stories and resources for homilists and preachers: connections-mediawork.com.

MUSIC POSITIONS OFFERED

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 RECTOR: *St. Paul's Church, Smithfield, NC.* Traditional, program-sized parish. 200 communicants, strong music tradition, strong lay leadership. Parish profile available. Apply to: **Search Committee, St. Paul's Episcopal Church, 218 S. Second St., Smithfield, NC 27577** or E-mail: rwilcox@hbumc.org.

PART-TIME VICAR: A vibrant self-supporting mission. *All Saints', Tybee Island, GA,* is seeking a part-time vicar. Our average Sunday attendance of 65 reflects the diverse mix of this semi-tropical paradise with good growth potential. All Saints' has a solid history of outreach, community involvement and progressive thinking. Great opportunity for a retired or semi-retired priest. Visit the church's website: www.allsaintstybee.org. Send serious inquiries to the Senior Warden, Dan Snyder: (912) 238-0410, or E-mail: snyderpc@bellsouth.net.

POSITIONS OFFERED

PART-TIME PRIEST-IN-CHARGE: *St. Paul's, Oxford/Epiphany, Sherburne, NY.* Congregations of about 150 members, meet in historic buildings set in beautiful rural Central New York, with ideal village lifestyles close to recreational, cultural and urban areas. Together over 11 years, we have developed strong lay ministries, strong sense of spiritual unity, significant outreach projects. Duties include two Sunday services, hospital visits, counseling parishioners, celebrating weddings, baptisms, funerals. We need leadership of a priest for transition to full-time ministry. Large modern rectory available. We are an ideal location for an early retired or bi-vocational priest for a third-time position, open 2/1/07. For additional details contact **Judy Fried, 310 Montgomery St. Suite 200, Syracuse, NY 13202-2269, E-mail: jfried@cny.anglican.org.**

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. E-mail: coachro@voyager.net.**

FULL-TIME PRIEST for a senior staff position in historic *All Saints' Church* in midtown *Atlanta, GA;* a dynamic parish of over 3,000 members with a rich tradition of great preaching, glorious music, challenging programs of Christian Formation and active and extensive Christian Social Ministries. Position includes oversight of staff and requires strong preaching skills. Programmatic responsibility will be negotiated depending on skills/interests. Send resume and cover letter to RussHardin@allsaintsatlanta.org No calls please. More information at www.allsaintsatlanta.org.

FULL-TIME ASSOCIATE PRIEST to serve on a clergy team in historic *All Saints' Church* in midtown *Atlanta, GA;* a dynamic parish of over 3,000 members with a rich tradition of great preaching, glorious music, challenging programs of Christian Formation and active and extensive Christian Social Ministries. Programmatic responsibilities negotiable depending on skills/interests but could include pastoral care and/or adult formation. Ideal first or second curacy. Send resume and cover letter to RussHardin@allsaintsatlanta.org. No calls please. More information at www.allsaintsatlanta.org.

BISHOP DIOCESAN: DIOCESE OF OKLAHOMA: The Diocese of Oklahoma seeks a bishop who is deeply formed by scripture and prayer, who serves as an effective pastor to the clergy, is a visionary planner to meet future challenges for the diocese and is also a skillful manager of people and resources. Additionally, she/he should be an effective reconciler/healer of division. Applications for nomination must be received **no later than 30 September 2006.** The form for submitting a proposed nomination is available on line at www.anewbishopforoklahoma.org Other information regarding the process leading to and the election of the new bishop can be found on that same site.

FULL-TIME RECTOR: *St. Mark's Church, Philadelphia, PA.* Program-sized downtown parish that values and maintains Anglo-Catholic heritage, celebrates traditional liturgy with fine musical program, upholds the ordination of women to the priesthood. Strong community outreach, active and diverse congregation involved in many ministries. Seeking preacher, pastor, liturgical leader and teacher. Visit us at www.saintmarksphiladelphia.org. Please send resume and CDO profile to: **Rector's Warden, St. Mark's Church, 1625 Locust St., Philadelphia, PA 19103** or by E-mail: saintmarks.vestry@earthlink.net. Deadline for resumes is **15 September 2006.**

CLASSIFIEDS

POSITIONS OFFERED

SEASONAL SUPPLY PRIEST: *Sts. Peter & Paul Episcopal Church, El Centro, CA.* Perfect for "snowbird" retired priest. Light responsibilities, with friendly, conservative, small (approx. 45) congregation. Great opportunity to enjoy beautiful desert climate in winter. **Time:** Oct. 15-May 15, 2007 (flexible). **Responsibilities:** 1 Sunday eucharist and occasional pastoral responsibilities (flexible). Possibly services in exchange for housing in large, 4-bedroom home on property. Time for golf, plus easy driving to San Diego, Palm Springs, and Mexico. Brief resume with references requested. Contact: **Eric Rice** at just4fun@mailstation.com, PH: (760) 357-2442 or **Elise Heald** at elisephil@aol.com, PH: (760) 352-0110.

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.stmartinsintheheld.org to read profile. E-mail: info@stmartinsintheheld.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 stmatthewepis@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.

HALF-TIME VICAR, *Christ Church, Canaan, CT.* Our 150-year-old parish in the beautiful Berkshires of Connecticut worships in a building designed by Upjohn. We are a family-oriented, comfortably endowed parish in a small welcoming community. We seek a spiritual and administrative leader to help us grow, and expand our community involvement, develop our youth programs, and strengthen our pastoral outreach. Christ Church includes the congregation of All Saints Chapel in the neighboring town of Cornwall, CT. Large rectory available. Please send resume to **Christ Church Transition Committee, PO Box 465, Norfolk, CT 06058.** E-mail: cccc@berkshire.net.

TO PLACE A CLASSIFIED, CONTACT TOM PARKER AT
tparker@livingchurch.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.

RENTAL PROPERTY

ITALIAN HOME: 2 beds/baths, near Franciscan Sanctuaries, hour to Rome, terrace, spectacular views, fully furnished. \$700/wk, guides available. (617) 948-9108 or E-mail: rejoice1@mac.com.

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CLERGY OR LAY LEADERS. interested in seeing the world for **FREE?** England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited.** E-mail journeys@groupist.com or call 800-486-8359 ext 205, 206, or 208.

WANTED

WANTED: Forming Anglican mission. Looking for your old 1940 Hymnals. Can you help us? E-mail: Gerlockp@yahoo.com.



NORTH LITTLE ROCK, AR

ST. LUKE'S 4106 JFK (501) 753-4281
The Rev. Keith A. Gentry, SOLW, r
Sun Mass 8 & 10:30; Wed Healing Mass 12; Holy days as anno

ROXBURY, CT

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

SAVANNAH, GA

ST. PAUL THE APOSTLE 34th & Abercorn (912) 232-0274
<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

ST. THOMAS - ISLE OF HOPE

(912) 355-3110
2 St. Thomas Ave www.stthomasioh.org
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

HONOLULU, HI

ST. MARK'S (808) 732-2333
539 Kapihulu Ave. (#13 Bus end of line from Waikiki)
Sun Masses 7, 9 (Sung); MWF 6 (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
Sisters of St. Anne (312) 642-3638
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

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar
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

EAST CHICAGO, IN

GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597
(Thirty minutes from the Chicago Loop)
Canon C.R. Phelps, S.S.C., r
Sun Mass 10, Daily Mass 9, Daily EP 6; E&B 1S 6

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Gary Goldacker, interim dean and rector
Sun H Eu 8, 10; Christian Formation 9, Santa Eucarista 1
Service times June through September.

SUMMER CHURCH DIRECTORY

LAFAYETTE, LA

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

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
Please join us for our bicentennial events
Website: www.ccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II). Daily
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. Nestlehutt, r; the Rev. Abigail Crozier
Nestlehutt, assoc.
Sun 8 H Eu (Rite I), 9:30 H Eu (Rite II); Mon-Fri 9 MP; Wed 10
Healing Service

BOSTON, MA

THE CHURCH OF THE ADVENT
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

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
www.stmaryskcmo.org
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
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

ASHLAND, NH

ST. MARK'S 18 Highland St. 1 mile from I-93
The Rev. F.G. Sherrill, r (603) 968-7640
Sun 10

MILLVILLE, NJ

CHRIST CHURCH (AAC) (856) 825-1163
225 Sassafraas St., 08332
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
E-mail: standrewschurch@cablone.net
The Rev. Bob Tally, r
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp.
Service 6

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
Website: www.holyfaithchurchsf.org
The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum,
asst.; the Rev. Joan Garcia, d; Mr. John Buck, music direc-
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
EP daily

NEW YORK, NY

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www.stbarts.org (212) 378-0200
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7.
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& Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call
378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri.
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5th Ave & 53rd St.
www.saintthomaschurch.org (212) 757-7013
The Rev. Andrew C. Mead, r; John Scott, organist and dir.
of music; the Rev. Charles F. Wallace, headmaster; the
Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the
Rev. Jonathan M. Erdman, youth minister; and 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

PARISH OF TRINITY CHURCH

The Rev. Canon James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
(212) 602-0800

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www.trinitywallstreet.org

TRINITY

Broadway at Wall Street
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

Broadway at Fulton
The Rev. Canon James H. Cooper, D. Min., r
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6

SARATOGA SPRINGS, NY

BETHESDA www.bethesdachurch.org
The Rev. Thomas T. Parke, r
Sun 6:30, 8, 10; Wed 12:10

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village)
3 Angle St. (828) 274-2681
www.allsouls cathedral.org
Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

SELINSGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 10 (Rite I). Weekdays as announced (Rite II)
Sacrament of Penance by appt.

WELLSBORO, PA

ST. PAUL'S (570) 724-4771
The Rev. Gregory P. Hinton, r
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. (843) 722-2024
Website: www.holycom.org
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.
Francis Zanger, assoc.
Sun Mass 8 (Low) 10:30 (Solemn High)

CHARLESTON, SC

ST. PHILIP'S (843) 722-7734
Website: www.stphilipschurch.org
The Rev. J. Haden McCormick, r; the Rev. Henry E. Avent,
Jr., assoc.; the Rev. David M. Dubay, priest assoc.
Sun H Eu 8, Rite 1, 10:30 Rite 1 (1st & 3rd Sun); MP Rite 1
(2nd & 4th Sun) 6 H Eu Rite II; Wed (In Chapel) MP 8 (1928),
10 H Eu

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
113 Baskerville Dr., 29585 www.hcfm.us
The Rev. Tommy H. Tipton, r; the Rev. Calhoun W.
Perkins, asst.
Sun H Eu 8, 10, 5:30 (Spanish), Adult Ed 9; Nursery Available
(during 10 service)

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
700 S. Upper Broadway www.cotgs.org
The Rev. Ned F. Bowersox, r; the Rev. Frank E. Fuller, asst;
the Rev. Jay Burkardt, asst
Sun 8, 9, 11:15 & 6

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun
9:30 & 11; Breakfast every Sun

SAN ANTONIO, TX

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Website: www.stpauls-satx.org
The Rev. Doug Earle, r; Dr. Thomas Lee, organist/choir-
master; Kay Karcher Mijangos, school headmistress
Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno,
Wed Eu & HU 10:30; C by Appt., HD as anno

BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3rd St.
The Rev. Canon Dennis Michno, r; the Rev. Muffy
Harmon, d
High Mass Sun 10, Wed Mass as anno, Concert Thurs 5

EAU CLAIRE, WI

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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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