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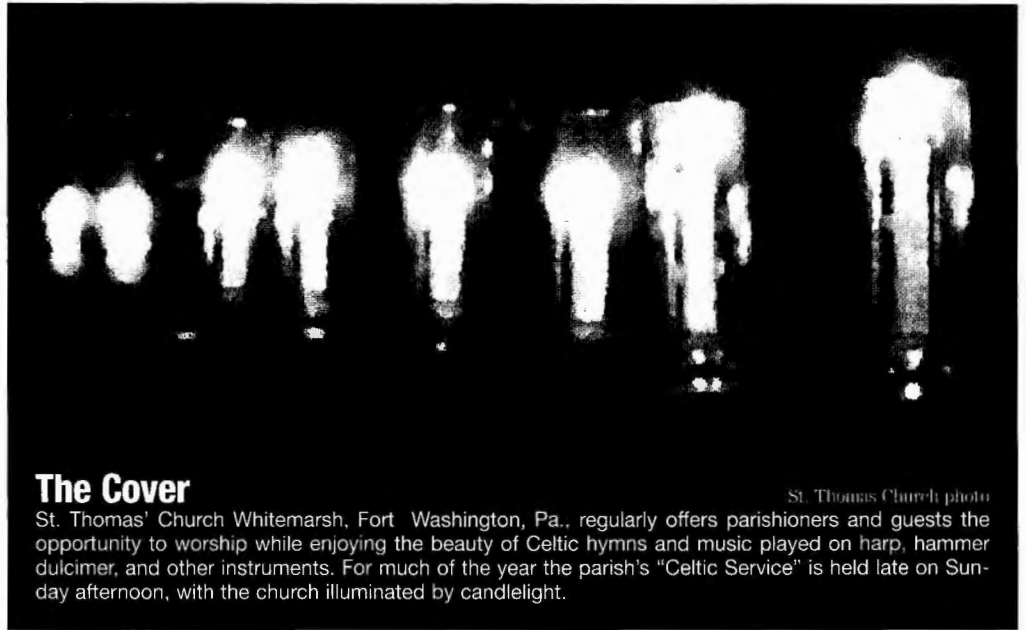
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Volume 233

Number 10

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



The Cover

St. Thomas Church photo

St. Thomas' Church Whitemarsh, Fort Washington, Pa., regularly offers parishioners and guests the opportunity to worship while enjoying the beauty of Celtic hymns and music played on harp, hammer dulcimer, and other instruments. For much of the year the parish's "Celtic Service" is held late on Sunday afternoon, with the church illuminated by candlelight.

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BY DAVID B. REED

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SUNDAY'S READINGS

Act in Faith

'Be doers of the word and not merely hearers...'
(James 1:22)

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

Christian faith is meant to be lived. Our faith is more than a set of laws or abstract truths. It is not just a subject for interesting conversation, or speculation. God's love in us will reach out to others. When we love God, we cannot look on the needs of others with indifference. Faith calls us to action that shares the divine love in us. We may be sent out from the Eucharist with the dismissal "Go in peace to love and serve the Lord" (BCP, p. 366).

If our lives are formed by the shape of the liturgy, we will actually serve Christ by going out to serve others in his name. The Epistle of James urges us to be "doers of the word, and not merely hearers" (James 1:22). We can be inspired by the example of Christian doers of the word like Vida Scudder and Dorothy Day, who reached out to offer radical hospitality and assistance to the poor. We can recall Jonathan Daniels, who gave his life in the struggle for civil rights in America. And we can discover our own ways to be doers of the word in terms of the gifts and opportunities we have.

Our actions must reflect the heart of our faith. The Pharisees and scribes criticized Jesus' disciples for neglect-

ing the tradition of the elders by eating with defiled hands. Jesus described these critics as hypocrites whose hearts were far from God. They were greatly concerned over outward forms and expressions, but they missed the inner meanings and truths of faith. Jesus knew they did not speak for God, and they were trying to inflate their own importance as they criticized the disciples' outward purity. Jesus stated that defilement comes from the inside of a person, not from the outside (Mark 7:21-23). Defilement comes from the heart, from bad choices and evil intentions.

Our faith is not for show, and it is not meant to enhance our self-importance at the expense of others. We must not confuse our own ideas and agendas with the mind of God. Our discernment of the divine will should be humble, patient, and open to the unexpected. Then our actions can reflect the heart of God's love instead of another attempt to advance ourselves. We may be surprised to find God powerfully active in the lives of others, even those who disagree with us. We can share with all kinds of people to know God's love more fully.

Look It Up

See the Prayer for Social Justice (BCP, p. 823), which asks that the divine Spirit may move every human heart, and that "barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace, through Jesus Christ our Lord."

Think About It

How do you express your faith in actions? When has Christ been visible in your life? Have you ever confused your own agenda with God's will?

Next Sunday

The 14th Sunday After Pentecost (Proper 18B), Sept. 10, 2006

BCP: Isaiah 35:4-7a; Psalm 146 or 146:4-9; James 1:17-27; Mark 7:31-37

RCL: Prov. 22:1-2, 8-9, 22-23 or Isaiah 35:4-7a; Psalm 125 or 146; James 2:1-10, (11-13), 14-17; Mark 7:24-37

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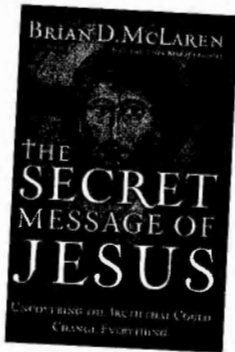
The Secret Message of Jesus Uncovering the Truth that Could Change Everything

By **Brian D. McLaren**. W Publishing Group. Pp. 237. \$19.99. ISBN 0-8499-0000-X.

From its title, some may assume this book is about gnostic Christianity. Not so. The "secret message" is one apparent from the canonical gospels but often unacknowledged by many kinds of Christians: that Jesus announced God's kingdom is present already yet coming completely in the future.

To uncover this message, McLaren investigates the political, Jewish, revolutionary, and hidden aspects of Jesus'

The "secret message" is one apparent from the canonical gospels but often unacknowledged by many kinds of Christians.



life and teaching. He grapples with the demands the message places on those who accept it, then engages his readers' imaginations in exploring the changes it could bring about.

An appendix, "Why Didn't We Get It Sooner?," levels justifiable criticisms at the Church in various centuries, but does not significantly acknowledge how such Christian communities have sometimes demonstrated wisdom and faithfulness. To his credit, however, McLaren recognizes that even our time must not claim to have all the answers. God has surprises still to come.

Here is a book to give to people who are unaccustomed to reading religious books but are open to rediscovering the Christian faith or encountering it for the first time.

(The Rev.) *Charles Hoffacker*
Washington, D.C.

Ready for the next step?



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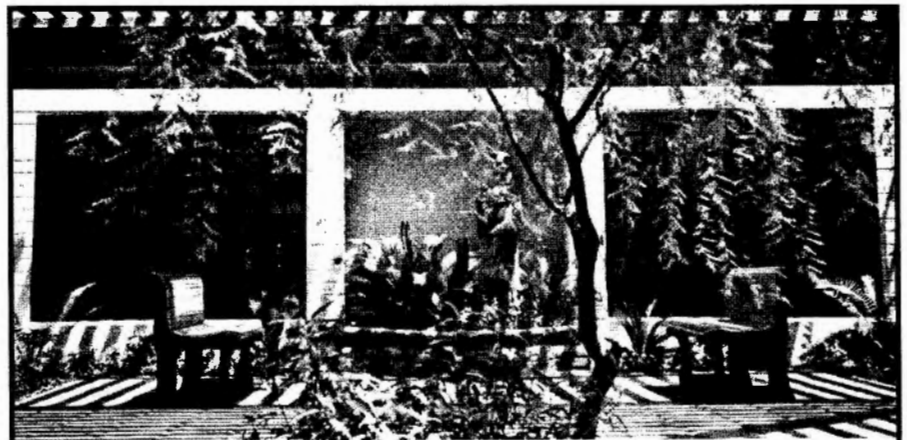
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Diocese, Bishop-Elect Seek Common Ground

Joint Statement from Bishop Lee and Canon Minns Planned

The Bishop of Virginia, the Rt. Rev. Peter Lee, announced that he and the Rev. Canon Martyn Minns, rector of Truro Church, Fairfax, are working together to address the ramifications of Canon Minns' election by the Nigeria House of Bishops to serve as a bishop of the Church of Nigeria in the United States. Canon Minns' consecration was set to take place Aug. 20 at a service in Abuja.

Nigeria's Aug. 3 announcement did not address the question of whether Canon Minns' election is legal under the Nigerian Church's Canon 4, Section 4, which stipulates that "a Bishop for any diocese in the Church of Nigeria may be elected from among the

bishops or clergy of any diocese of the Church of Nigeria, or of any other diocese in Communion with this Church." Nigeria declared itself in broken communion with the Diocese of Virginia after the General Convention of 2003.

Further complicating the situation, Canon Minns has said before that he intends to remain rector at Truro until the parish chooses his successor. Bishop Lee had given his blessing to that plan before Nigeria announced Canon Minns' election, but on Aug. 8 he

voiced his doubts that Canon Minns will be able to serve simultaneously as Truro's rector and as a foreign bishop.

"I think the conflicts are too great to make that doable," Bishop Lee told THE LIVING CHURCH. He added that Canon Minns' consecration date "adds a new element of complexity in the drama of ecclesiology in the United States."

In a letter to his diocese Aug. 13, Bishop Lee noted that Truro had begun searching for a successor to Canon Minns prior to the Nigerian election in June, though he has not yet announced a resignation date. "While this situation presents many complex issues of governance and polity, the situation is made more complicated by the desire of the Truro Vestry to have Martyn continue as rector until his successor has been identified," Bishop Lee wrote. Truro and other parishes in northern Virginia have set a Sept. 10 date to begin a "40 Days of Discernment" period, during which they will discuss their future relationship with the Diocese of Virginia.

Bishop Lee said he met Aug. 12 with Canon Minns, diocesan chancellor Russell Palmore, and Truro parishioner Tom Yates. "While we have not yet reached an understanding of how this matter will be resolved, it was agreed that a joint statement would be prepared and released before the end of August that would respond to the various jurisdictional and pastoral challenges that are presented by this development," Bishop Lee wrote. "I ask your prayers in the coming days and weeks that Martyn, the Truro Vestry, the diocesan Standing Committee and I might receive God's grace at this time to discern a way forward that glorifies God and honors our Church."

Douglas LeBlanc



Canon Minns



Bishop Lee

Archbishop Williams Plans China Trip

Archbishop of Canterbury Rowan Williams' visit to China, scheduled for Oct. 8-23, has drawn concern from supporters of China's underground Christian movement, who point out that the archbishop's trip is not expected to include visits with members of the persecuted church.

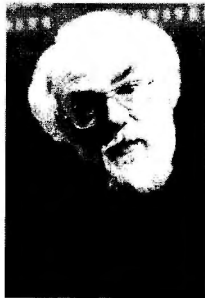
The state-sponsored China Christian Council, a post-denominational structure formed by the Communist government, has invited Archbishop Williams to visit Beijing, Shanghai, and three other cities, "to engage with religious leaders, academics, government officials, NGOs and business leaders on the contemporary challenges facing both Church and society," a press release from Lambeth Palace stated.

Archbishop Williams stated he was looking forward to his first visit to China — the third by an Archbishop of Canterbury — and welcomed the opportunity "to gain a fuller apprecia-

tion of China's remarkable development in recent years and its unique cultural heritage. I am most grateful to Presbyter Ji Jianhong, the chairperson of the National Committee of the Three Self Patriotic Movement, and to the Rev. Cao Shengjie, the president of the China Christian Council, for their invitation."

Supporters of Chinese "house churches," considered "underground" churches in China, have welcomed the visit, but note that as a guest of the state-registered church, Archbishop Williams will not see the full scope of Christianity in China. House churches are Christian churches that are not registered with the government and operate independently of the government-run Three Self Patriotic Movement and the China Christian Council. Not being recognized by the state, the congregations cannot own property or meet in people's houses.

(The Rev.) George Conger



Archbishop Williams

Bishop Schofield Responds to Charges

His accusers have been ill advised and have been misled into believing that three unrelated actions by the Diocese of San Joaquin are evidence of a conspiracy to withdraw his diocese from The Episcopal Church, the Rt. Rev. John-David Schofield has argued.

In an interview conducted with an online news service during the Anglican Communion Network council meeting in Pittsburgh recently, Bishop Schofield said the bishops of the dioceses of California, San Diego, Northern California, and Los Angeles had received "some bad advice and did the wrong thing" in bringing charges against him under Article IV Title 9: Abandonment of Communion.

"The only conclusion" he and his chancellors could make was that his accusers "didn't want publicity," he said. "I deny I've left the faith. I deny I've left the church."

Bishop Schofield said he became aware of the controversy at the 75th General Convention after a number of bishops expressed their concern over the actions of San Joaquin. Three diocesan-related documents attracted special interest: an April 8 diocesan council statement, the diocese's Articles of Incorporation, and the actions of two successive meetings of diocesan convention.

On April 8, Bishop Schofield and the diocesan council petitioned the primates, the Anglican Consultative Council, and the Archbishop of Canterbury to recognize the diocese "as a constituent member of the Anglican Communion ... without relying on subsidiary recognition from or through ECUSA."

This petition sought to affirm San Joaquin as the "legitimate voice" of Anglicanism in central California, Bishop Schofield said, and was not a withdrawal from the church.

Bishops also expressed concern over an amendment of San Joaquin's constitution in 2004 permitting it to nul-

lify actions of General Convention. This was done "to protect our people from erroneous teaching passed by General Convention," Bishop Schofield explained, and had not elicited any excitement at the time.



Bishop Schofield

Concern was also expressed over the refile of the diocese's Articles of Incorporation. The diocese's legal status with California had not been updated since 1911, when it was a missionary diocese, he noted, and prudent business practice dictated the filing of

an updated document that noted the change.

The refiled Articles of Incorporation, one of his accusers said, neglected to describe the election and consent process of a bishop. Bishop Schofield said he told that bishop that such language was unnecessary in the Articles of Incorporation, and that the 1911 filing had no such language either. However, he said he would be "happy to have the missing parts put in."

The bishop was surprised to be presented with 1968 Articles of Incorporation by one of his accusers. The articles included the missing statement of the consent process for the election of bishops in The Episcopal Church. Bishop Schofield and his chancellors responded that they had no knowledge of this document, which had been in the possession of the Presiding Bishop's chancellor. This 1968 document had no legal effect, as it had never been adopted by diocesan convention.

Bishop Schofield was asked to repudiate these actions and was given a deadline of June 23 to comply. Because of a change in his travel schedule and the vacation of his chancellor, Bishop Schofield said he was unable to respond to the six-page demand letter, thus prompting the charges of abandonment of communion.

"I am not trying to imply bad motivation on anybody's part," he said, but he questioned the "appropriateness" of bringing a charge of abandoning the communion in a property dispute.

Diocese of Newark

Nominees Mum, Except in Profiles

When it searched for a successor to the Rt. Rev. John Shelby Spong in 1998, the Diocese of Newark welcomed reporters to events that included sessions with the nominees — including the Rev. Canon V. Gene Robinson, then serving as canon to the ordinary in New Hampshire, who was up for consideration for the first time.

But times have changed, and this year the diocese will not welcome reporters to five "presentation sessions" in early September. Reporters will, however, be able to attend when, on Sept. 23, clergy and laity meet in a special convention to elect the 10th Bishop of Newark.

The Rev. Sandye Wilson of the nominating committee confirmed that reporters will not be allowed to attend any of the presentation sessions, but did not elaborate on the reason for that decision.

As in the 1998 election, this year's election is the focus of media attention because the nominees include a priest — the Rev. Canon Michael Barlowe of the Diocese of California — living in a non-celibate same-sex union.

The six nominees, four nominated by committee and two nominated by petition, have agreed not to speak with reporters in the weeks before the election. Nevertheless, the diocesan nominating committee's website (www.bishopsearch.dioceseofnewark.org) offers revealing sermons and discussions with the candidates.

Canon Barlowe, who oversees congregational development for the Diocese of California, discusses sexuality only when a question concerns the diocese's longtime support for "full inclusion in the body of Christ of all sexual orientations."

Even then, the reference is brief,

(Continued on next page)

Five Nominees for Bishop of Hawaii

The bishop search committee in the Diocese of Hawaii has listed the nominees for the election of the fifth Bishop of Hawaii to take place next month.

Those nominated are: the Rev. Howard Anderson, warden of Cathedral College, Washington, D.C.; the Rev. Canon Kathleen Cullinane, canon missionary of Christ Church Cathedral, Indianapolis; the Rev. Canon Robert Fitzpatrick, canon to the ordinary in

the Diocese of Hawaii; the Rev. David Moore, priest-in-charge of St. Margaret's, Bellevue, Wash.; and the Rev. Joy Rogers, rector of St. Thomas', Battle Creek, Mich.

The election will be held during the annual diocesan convention Oct. 20-21 at St. Andrew's Cathedral, Honolulu. The person elected will succeed the Rt. Rev. S.O. Chang, who plans to retire in 2007.

(NEWARK - Continued from previous page)

as he describes serving as a lay chalice-bearer. "As I approached the altar rail, trying to balance both the chalice and my emotions, I glanced at the people before me: Margaret, a West Indian nurse whose transparent faith had been an inspiration to my own; Christopher, one of the first openly gay members of the parish; Ron and Mary, longtime members who seemed suspicious of newcomers; Deborah, who sang like an angel but who felt tormented by devils; an apparently homeless man I had never met; and several others," he writes. "In that moment, as I held the Blood of Christ to share the Cup of Salvation with such a diverse gathering, I was struck that whatever the apparent differences among us, we were all united in the communion we were sharing. Not only were we united to God; we were also united to one another."

The Rt. Rev. Carol Joy Gallagher, assisting bishop of Newark, refers several times to her love of music, as well as poetry and photography. "These expressive modes of art help me to make contact with the creativity of God, and help me with my ongoing and deepening relationship to Christ," she writes. In an audio sermon accompanying her profile, the bishop sings the hymn "It Is Well With My Soul."

The Rev. William Hallock "Chip" Stokes, rector of St. Paul's, Delray Beach, Fla., says he does not believe an emphasis on tithing is good stewardship. "I must confess that I am not a 'literalist' about the tithe and find it interesting that this is the one area in

which the Episcopal Church has determined to maintain a 'fundamentalist' approach to scripture," he writes. "Instead of a mechanical application of the tithe, I believe the story of the widow's mite (Mark 12:41-44) provides the best biblical teaching for personal financial stewardship."

A nominee by petition, the Rev. William Potter of St. Luke's, Hope, N.J., delivers a passionate warning that, by his analysis, "32 congregations will face insolvency within 10 years." Fr. Potter suggests many detailed means of rescuing the diocese, including limiting his salary to "that of the diocesan minimum standard for a parish rector."

The Rev. Petero Sabune, a Ugandan immigrant and chaplain at Sing Sing Correctional Facility in New York, proposes accountability for evangelism. "An evangelism strategy cannot be insular. It has to take into account the cultural and economic activities of the community," he writes. "But it has to be measurable and time-limited. After 3 months, we would revisit the strategy. And then again at 6 months, 9 months, 12 months, 18 months and 24 months."

The Rev. Mark Beckwith, rector of All Saints', Worcester, Mass., briefly describes his spiritual life: "I love leading and attending worship — primarily the Eucharist, but have been deeply enriched by Taize worship, Evensong and group meditation. I tell people of my history of Zen practice (during my two years in Japan after college and before seminary)."

Douglas LeBlanc

Jewish-Anglican Dialogue Planned

Archbishop of Canterbury Rowan Williams has announced that the chief rabbis of Israel have been invited to London on Sept. 5 to inaugurate talks between the Anglican Communion and Judaism.

A spokesman for Lambeth Palace said Chief Rabbis Shlomo Amar and Yona Metzger would meet Archbishop Williams to establish a new joint dialogue process.

"I am delighted that we are now able to establish this important dialogue which enables religious leaders to discuss matters of concern," Archbishop Williams said. "The more we are able to develop ways of listening to one another's concerns and interest, the better our understanding will be of one another's hopes and fears."

Anglican relations with Judaism have been strained in recent years, reaching a low point following the Feb. 6 vote by the General Synod of the Church of England "to divest from companies profiting" from Israel's "illegal occupation" of the occupied territories. Former Archbishop of Canterbury George Carey denounced the divestment decision, telling the *Jerusalem Post* it made him "ashamed to be an Anglican." The vote also prompted the postponement of a May meeting between the chief rabbis and Archbishop Williams.

Archbishop Williams' new Anglican-Jewish dialogue will entail a process of "careful listening" that "will take note of such common experience and current situations that can form the basis for further discussion and reflection" between the faiths. "The hope is that this dialogue will model ways in which mutual concern for peace, security and respect can be openly demonstrated," a spokesman stated.

(The Rev.) George Conger



Rabbi Amar

To Be United in

PRAYER

By David B. Reed

My first real experience of the Anglican Communion was in 1968 when I attended the Lambeth Conference of Anglican bishops. Suddenly I was in relationship with bishops from all over the world.

Since then I have been fortunate to visit many dioceses in different provinces and to know not only the bishops but wonderful lay people and clergy who make this family of Christians so personal, real and immediate. It was because of them that I was worried three years ago when The Episcopal Church took an action that I knew much of the rest of the world would not understand. Indeed it has upset many and even threatens to break our family apart.

Following the Lambeth Conference, the Anglican Cycle of Prayer became an important resource to keep us in touch with each other during the 10 years between conferences. Yet as new dioceses were created and the number of bishops grew, it was increasingly difficult to put a face to a name. And the names — both of dioceses and bishops — became more and more alien to my Anglo-Saxon background.

It helped greatly when Forward Movement Publications published a book for the Anglican Cycle of Prayer with maps of the various provinces. I would search for that place on God's earth where my prayers each day were directed. Even though I had never been there, I could know something about those fellow Christians just by their distance from the sea, competing religions, and general terrain that both united that diocese and made the building of a diocesan family difficult.

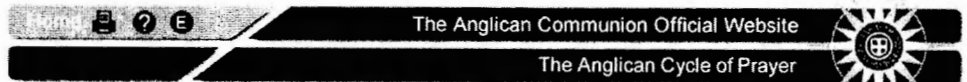
Today, as a retired bishop, I am fortunate to be associated with a parish that has daily Morning Prayer and where we pray for the dioceses and bishops designated each day in the Anglican Cycle of Prayer. I can't seem to find any more maps. Forward Movement no longer pub-

lishes the Anglican Cycle of Prayer as a book, but it does offer a CD-ROM that provides the daily listings. In addition, the Anglican Cycle of Prayer has its own page on the Anglican Communion website (<http://www.anglicancommunion.org/acp/site.cfm>).

As a retired bishop, I won't be able to meet those people face to face at the next Lambeth Conference. (If I did it would be my fifth!) But the linkage of prayer throughout the family still constitutes a real bond of affection for me. It makes this family very real and very important.

It is not too late to rebuild the network of prayer that kept us in touch with each other as we prayed to the Lord of the entire Church for those people in "far away places with strange sounding names." (Of course, to them we are the people far away with the strange sounding names.) There is power in prayer. Is this such a novel idea? If we are going to maintain the fabric of this Communion, we need to pray for each other and through prayer live in a relationship that was made possible when Christ died on the cross — a relationship that is possible today when we are truly a family united by Holy Communion. □

The Rt. Rev. David B. Reed is the retired Bishop of Kentucky. He lives in Louisville, Ky.



ACP Home

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Site Map Psalm: 119:97-112 Mk 15:21-32
Site Search PRAY for The Church of the Province of Southern Africa The Most Revd Njongonkulu Winston Hugh Ndungane Archbishop of Capetown

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Downloads Monday 04-Sep-2006
Notes Psalm: 72 Mk 15:33-41
Guyana - (West Indies) The Rt Revd Randolph Oswald George

Tuesday 05-Sep-2006
Psalm: 74:1-12 Mk 15:42-47
Gwagwalada - (Province of Abuja, Nigeria) The Rt Revd Tanimu Samari Aduda

Wednesday 06-Sep-2006
Psalm: 74:13-23 Mk 16:1-8
Haiti - (Province II, USA) The Rt Revd Jean Zache Duracin

Thursday 07-Sep-2006
Psalm: 75:1-7, 9-10 Mk 16:9-20
Hauato'o - (Melanesia) The Rt Revd Jonnie Kuper

Friday 08-Sep-2006 Nativity of the Virgin Mary
Psalm: 76 2 Sam 5:1-10
Harare - (Central Africa) The Rt Revd Dr Nolbert Kunonga

Saturday 09-Sep-2006
Psalm: 77 2 Sam 5:17-25
Hawaii - (Province VIII, USA) The Rt Revd Richard Sul On Chang

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What Faith was Delivered?

Did You Know...

THE LIVING CHURCH's booth at General Convention was visited by 59 bishops.

Quote of the Week

The Rt. Rev. Katharine Jefferts Schori, Presiding Bishop-elect, in an interview with the *Gazette-Times of Corvallis, Ore.*, on addressing problems: "The issues we're facing aren't going to be resolved using the same approaches as before. More scientific, out-of-the-box approaches are needed."

If you've paid any attention to the state of The Episcopal Church since the 2003 General Convention, you've probably heard the phrase "the faith once for all delivered to the saints" tossed about, usually by those whose leanings are more conservative or traditional.

We've had two inquiries during the past week alone, one a note from a reader who has seen it mentioned in the magazine and wanted to know where it came from, and another a phone call from someone who knew where it is found but didn't know what it meant. Anything in use as much as this phrase has been deserves an explanation.

The words come from scripture, and are found in a Letter from Jude, the short epistle often thought to be one of the last books of the New Testament to be written. The portion in question is verse 3. Jude is writing to the people of a church (it is not specified which one), and he says, "Beloved, being very eager to write to you of our common salvation, I found it necessary to write appealing to you to contend for the faith which was once for all delivered to the saints."

That translation is the Revised Standard Version, used because it was closest of the six or seven versions of scripture in my office, but also because it is word for word what people are using in making a defense for traditional Anglican belief. The Cambridge Bible Commentary on the New English Bible says the word "faith" is used here "in the sense of a body of doctrine to be believed and preserved.

The phrase as quoted above means "the right doctrine or system of belief," according to the same commentary. In other words, Jude seems to be calling people back to a doctrine they may have left behind for some sort of false teaching.

One wonders what the author intended by the use of "saints." Was he referring to the apostles, or all followers of Jesus, or

someone else? If he refers to apostles, perhaps Jude was referring to the apostolic faith, which is valid for all time.

One also is likely to ask about the word "contend." It implies that some sort of struggle about the faith was at hand, probably with false teachers. It is likely that Jude was urging his readers to defend the faith they had received from the authorities in order that they will be able to pass it on to those who follow.

The Bible study group in which I participate moved into Jude on the evening before I wrote this. I was interested in how the others viewed this phrase. For the most part, they were not sympathetic toward those who use it as a mantra.

"You can get to the point where defending the faith becomes excluding new ideas," one said.

"I think people use this phrase as sort of a club," added another. "It implies they're not sharing, like a secret club."

A thoughtful remark on faith was made by another participant. "We need to remember that faith is not tangible," she said. "We can't put a box around it."

So what are we to make of those who quote this phrase? It seems to me that they are trying to call The

Episcopal Church back to its Anglican heritage. They imply that those who hold the power in the church these days are teaching a faith, a doctrine, which means something other than what was received from "the saints." OK, but let's not forget that when judges in the *Righter* case issued their findings following a hearing, they said The Episcopal Church has no core doctrine. That certainly weakens the traditionalists' argument.

Pay close attention and you're likely to hear or read "the faith once for all delivered to the saints" in the months ahead. I'm not going to use it for I'm still not convinced of its clarity. But it sure sounds impressive.

David Kalvelage, executive editor

*'The faith
once
for all
delivered
to the
saints'*

Texas Meeting Holds Promise

The consultation of bishops called by the Bishop of Texas for this month [TLC, Aug. 27] is a hopeful development. The Rt. Rev. Don A. Wimberly, Bishop of Texas, has invited other bishops to participate in a gathering which will address, according to his invitation, "Constituent Bishops: Solidifying Communion after Windsor." It will be particularly interesting to note the list of those bishops who will attend the consultation, for Bishop Wimberly's invitation says that in order to participate, bishops must agree to four points on the Anglican Communion.

There is some controversy to the prerequisites for attending the consultation, as participants are to agree that Resolution 1:10 of the 1998 Lambeth Conference now constitutes the teaching of the Anglican Communion. That resolution states among other points that homosexual practice is incompatible with scripture, and that it "cannot advise the legitimizing or blessing of same-sex unions nor ordaining those involved in same-gender unions."

From all indications, the Texas gathering is a follow-up to a meeting several American bishops had with Archbishop of Canterbury Rowan Williams in May. At that time the archbishop and others discussed whether it might be possible to bring together members of the American House of Bishops to coalesce around the principles of the Windsor Report. While those principles and recommendations were discussed at General Convention, it was thought by many that the convention's compromise resolutions were an inadequate response to the Windsor Report.

It is also encouraging that the Archbishop of Canterbury is sending two representatives to the consultation — the bishops of Durham and Winchester — in hopes of determining the future relationship of the bishops who are committed to the teaching of the Windsor recommendations, and the See of Canterbury.

Our prayers and best wishes will be with the bishops who will assemble in Texas. May their discussions and deliberations help to produce a satisfactory arrangement to stop the flow of members out of The Episcopal Church while preserving our Anglican identity.

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Back to Normal

It is encouraging to note that the headquarters of the Diocese of the Central Gulf Coast has reopened, nearly two years after it was ravaged by Hurricane Ivan. The diocese, with headquarters in Pensacola, Fla., has functioned in temporary quarters since Sept. 16, 2004, when Ivan roared through during the early-morning hours. Diocesan offices were moved to St. Christopher's Church, Pensacola, where Sunday school rooms and closets were made available to displaced staff members. The diocesan center, named for retired Bishop Charles F. Duvall, has been renovated and its roof replaced. It once functioned as a Greyhound bus station in downtown Pensacola. Diocesan staff members have become accustomed to relocation, for all of them were displaced from their own homes by the hurricane. Life returning to normal in the Diocese of the Central Gulf Coast is a positive development at a time when The Episcopal Church needs some good news. We salute all who persevered for their patience.



ing. This leaves the church with the theological question of how to reconcile two apparently contradictory sources of authority.

American Episcopalians and Anglicans in general are not particularly good, however, at dealing with theological problems. Our usual habit — and this is the key to understanding the recent round of Anglicans gone wild — is to deal with theological problems by offering structural solutions. That is to say, rather than coming up with theological formulae that reconcile differences, we have often sought ways to adjust our structure in order to accommodate those of differing opinions.

An article in the June 29 issue of the British news magazine, *Economist*, characterized the habit of offering institutional solutions to problems as “managing disintegration in a civilised way,” linked it to the British experience in de-colonization, and cited the example of the transformation of the British Empire.

It seems to be, for example, the strategy that American Episcopalians have favored over the past three centuries. One can cite numerous specific examples. The bi-cameral character of the General Convention is the result of a 1789 attempt to include both high church Episcopalians who believe that God's authority was exercised through bishops and latitudinarian Episcopalians who saw the locus of God's authority as being the local worshipping community. Decades of debate about the status of conversion experience ended in the 1870s with the adoption at General Convention of a resolution noting that bishops exer-

By Robert W. Prichard

A friend who is active in The Episcopal Church and served as a deputy to General Convention reported on a conversation he had after returning home from Columbus. His administrative assistant, who is a member of another denomination, had been watching the news about events in The Episcopal Church and had questions. She summed up his response to her inquiries by saying, “It sounds like ‘Anglicans gone wild’ to me.”

Dioceses are requesting alternate oversight, conservative and liberal bishops are lining up to express their dissatisfaction with actions of General Convention, and overseas bishops are thinking out loud about reshaping North American Anglicanism. What is going on?

The Episcopal Church is engaged in a dispute that is at heart theological. The church claims to be committed to scripture and to the historic creeds and teaching of the church. At the same time, it has also committed itself to a principle of liberation the-

ology — that the voice of the Spirit is to be heard by listening to the experiences of those who are subject to discrimination. A problem has arisen because these two sources provide conflicting answers on the appropriateness of same-gender unions. Although the Bible contains some general appeals to tolerance, there are also passages of scripture and a tradition of church canons that goes back to the early 4th century that explicitly identify homosexual behavior as immoral, often as a rough moral equivalent to adultery. Yet gay men and lesbians, almost all of whom have experienced some

The Episcopal Church is engaged in a dispute that is at heart theological.

forms of intolerance, and many of whom are faithful and hard-working members of The Episcopal Church, testify their conviction that same-sex relationships can be holy and life giv-

cised control over liturgical practices in their dioceses. Debates about racial equality in the period from 1880 to 1940 were focused on forms of the episcopate (so-called “racial”

archdeacons and bishops suffragan) and jurisdiction (proposals for "colored" jurisdictions of various sorts) rather than on the morality of racial discrimination.

In the weeks following the adoption of General Convention Resolution B-033, which regretted straining the Anglican Communion and called for exercising restraint in consecrating any additional openly gay or lesbian bishops, numerous leaders have come forward with suggestions about how we might adjust our structure so as to deal with theological discord. At least five different structural proposals are currently under discussion:

Bishop John Chane of Washington told the House of Bishops that he would not be bound by B-033. A number of other bishops have signed a statement indicating their agreement. The action, which echoes a dissenting statement by John Spong and other bishops in protest of a 1979 General Convention resolution about homosexuality, is essentially a statement of "states' rights"; bishops are claiming the authority to make decisions on a diocesan level.

Following the selection of the Presiding Bishop-elect, the deputies from the Diocese of Fort Worth read a statement from their standing committee requesting "alternative primatial oversight" from the Archbishop of Canterbury. Since the convention other dioceses, including Pittsburgh, San Joaquin, South Carolina, Central Florida, and Springfield, have joined in that request. The meaning of the request is not entirely clear. It may be symbolic, since the actual authority of the Presiding Bishop is limited, or it may be judicial in character, an attempt to insulate the dioceses from review committees, the episcopal members of which are appointed by the Presiding Bishop.

Numerous leaders have come forward with suggestions about how we might adjust our structure so as to deal with theological discord.

Following the convention, Archbishop of Canterbury Rowan Williams issued a statement titled "Challenge and Hope for the Anglican Communion" [TLC, July 23], in which he suggested a two-tiered structure to the Anglican Communion with one group of "constituent churches in covenant in the Anglican Communion" that would agree to "limit their total freedoms for the sake of a wider witness," and a second group of "churches in association" (of which The Episcopal Church would presumably be a part) that would maintain total autonomy.

The standing committee of the Diocese of Pittsburgh has called for the creation of a new 10th province, comprised of traditional dioceses.

On June 28, the Anglican Church in Nigeria elected the Rev. Martyn Minns, the rector of

Truro Church in Fairfax, Va., as "Bishop in the Church of Nigeria for the missionary initiative of the Church of Nigeria called Convocation of Anglican Churches in North America (CANAN)." One might describe this effort as reverse colonialism. During the colonial era of the 19th and early 20th centuries first world churches regularly elected bishops for émigré and national congregations in other parts of the world, without any local consultation. The Church in Nigeria has apparently done the same thing.

Others will probably make additional proposals for reorganization in the coming weeks. It would not be surprising if one or more of the proposals were eventually accepted by the Anglican Communion as a whole.

Robert W. Prichard is a professor of church history at the Virginia Theological Seminary.

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

Some Are Pleased

Regarding the article by Bishop Jack L. Iker [TLC, July 16], we in Fort Worth Via Media assure TLC readers that many faithful Episcopalians in our diocese are pleased to have Bishop Katherine Jefferts Schori as our next Presiding Bishop.

Bishop Iker wrote that our diocese has declared its opposition to the "innovation" of ordination of women since 1974, when the Philadelphia 11 were ordained (their ordinations were declared "irregular," not illegal as he claims).

But the Diocese of Fort Worth came into existence only in 1983 when it split off from Dallas when that diocese got too big, not because of ordination of women. Bishop Iker's predecessor, Bishop Clarence Pope, did oppose the election and consecration of Barbara Harris in 1989.

We've had only three bishops here and they've all cried "schism." Founding Bishop Donald Davies left The Episcopal Church, then Bishop Pope left for Rome and returned. Bishop Iker says he's staying but operates as though he's not.

Bishop Iker's main concern seems to be that Bishop Jefferts Schori might come into his diocese as chief consecrator for our next bishop. If he intends to stay in The Episcopal Church as he claims, why did he move so quickly to ask for "alternate primatial oversight" before exploring alternatives? We cannot imagine that Bishop Jefferts Schori would not be willing to find a pastoral solution to his problem.

*George J. Komechak
Fort Worth, Texas*

In his article, Bishop Jack Iker of Fort Worth wrote of his anger about the task force created by General Convention 2000. It was charged with helping the three dioceses that do not ordain or license women to comply with the canons. I'm surprised he's still seething about that. It changed nothing. Bishop Iker never has been

(Continued on next page)

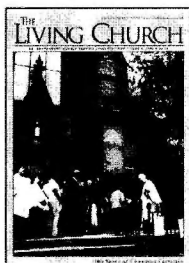
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LETTERS TO THE EDITOR

(Continued from previous page)

coerced into doing anything in regards to the ordination of women. Nor has he suffered any canonical penalties. Our diocese still has no female priests.

Bishop Iker's fear that his successor would not gain the required consents if he (and it will be a "he") is opposed to ordination of women is valid because bishops take a sacred vow to uphold the constitution and canons of The Episcopal Church. A candidate announcing he will not uphold the canons has a slim chance of getting consents.

However, a new Bishop of Fort Worth opposed to ordination of women could get the required consents as long as that bishop agreed to allow female priests to function fully and equally in the diocese a la "the Montgomery Plan," wherein an assisting or retired bishop would take pastoral oversight of any women priests.

Bishop Iker asks: "We can live with variant practices and mutual respect on the ordination of women in the Anglican Communion Network. Why is this denied us in The Episcopal Church?"

He is not denied this in The Episcopal Church. Why is this denied those of us in the Diocese of Fort Worth who desire to experience on a regular basis the ministry of a priest who is a woman?

*Lynn Minor
Fort Worth, Texas*

'Outside the Box'

I understand Marjorie Hascall's concern expressed in her letter regarding Bishop Jefferts Schori's choice of words [TLC, July 30]. May I make two observations?

1. Julian of Norwich, who lived in the 14th century, respected today for her theological perception and devotional insight, referred to "our mother Jesus..." It is obvious that this had nothing to do with Jesus' gender (that was a given) but rather with his nurturing spirit. In other words, Julian was making a point through the use of imagery — something Jesus did frequently.

2. Art forms of the past portray God

as a commanding male presence. This is evident in the work of the great Renaissance masters. But the theological question must be, Can one really appropriate human form to God without falling into a form of idolatry? (See the second commandment). The Greeks, who strongly influenced early Christian art, portrayed Zeus in human form, and later artists followed this

**Can one
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classic approach. But can God really be discerned in that way?

I know Bishop Jefferts Schori well enough to recognize that she is not concerned with promoting a radical "feminist agenda," but if she uses imagery to catch attention and make people think "outside the box" — as painful as this might be to some of us — it may lead us to ask questions that need to be asked.

*(The Rev. Canon) Grant S. Carey
Trinity Cathedral
Sacramento, Calif.*

Anything positive that could have been said about the Presiding Bishop-elect was canceled out by her "Our Mother Jesus Gives Birth" remark.

Also, in that same issue, the Sunday's Readings, the commentary on the scripture, usually on page 4, were pushed back to Page 16, the last page before the inside back cover. How telling. It speaks tons. It's too bad the General Conventions don't open with reading Ephesians 5:11.

*Paul O'Hara
Carbondale, Ill.*

I notice that the letters that responded to Presiding Bishop-elect Katherine Jefferts Schori's remark "Our Mother Jesus" were written by female priests [TLC, Aug. 13]. Did no males, lay or ordained, write in opposition to TLC's coverage, or is the selection of only letters written by women an editorial effort to make reaction to the coverage "only" a women's issue?

I join my colleagues whose letters were published in calling TLC to account.

*(The Rev.) James Bruce Duncan
Williamstown, Mass.*

Questions Posed

I would like to have a rip-roaring discussion with Phil Linder about his Guest Column, "The Broad Middle," [TLC, July 30], but I'll just ask a few questions.

Phil, do you really want to label Bishop Ed Salmon with "extreme factions" and "radical conservatism"? Do you truly believe that his "goal...was to fracture ..."? Can you not see that his goal could have been "to guard the faith, unity, and discipline of the Church ..." as he was charged at his consecration? Do you think he disregards the word "unity" in that combination? Do you have any sense of the grief he feels over what is happening in this church?

I thought you would have known Bishop Salmon, being just up the road and all.

*(The Rev.) James Workman
St. Michael's Church
Easley, S.C.*

As a clergyman in the Diocese of South Carolina, I suggest Dean Linder's article is in part a cry of frustration over the fact that under the guidance of Bishop Salmon, our diocese has shown steady growth over the past 17 years, while the Diocese of Upper South Carolina has reflected the downward trend of The Episcopal Church. Perhaps the dean's time could be better spent in studying our successes rather than criticizing our leaders.

*(The Rev.) Richard W. Turnage
Greenwood, S.C.*

PEOPLE & PLACES

Appointments

The Rev. **Craig Sweeney** is rector of Epiphany, PO Box 189, Clarks Summit, PA 18411-0189.

The Rev. **Sally Weaver** is executive director of Episcopal City Mission, 1210 Locust St., St. Louis, MO 63103.

The Rev. **Kathleen West** is rector of St. Mary's, PO Box 641, Provo, UT 84603-0641.

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Fond du Lac — Cliff Haggenjos, assistant, St. Mary's, 1917 3rd St., Napa, CA 94559; **Karl Schaffenburg.**

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Indianapolis — Michael Oshry.
Western Michigan — Dan Scheid.

Deacons

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Delaware — Elizabeth Masterson.
East Tennessee — Michelle Warriner Bolt, Chris Cairns, Joe Minarik, Bailey Norman.

Georgia — Dennis McGill, Yvette Owens, Kenneth Rowland, Natalie Whittle.

Resignations

The Rev. **Martha Anderson**, as priest-in-charge of Holyrood, New York, NY.

Deaths

Sterling Newell, Jr., 84, of Gates Mills, OH, longtime lay leader in the Diocese of Ohio, died Aug. 8 at his home.

Mr. Newell was born in Cleveland and was a graduate of Haverford College and New York University. He served in World War II as commanding officer on a destroyer escort in the Pacific. An attorney in Cleveland, he was admitted to the Ohio Bar in 1953, was special assistant to the U.S. Attorney General, 1953-55; and admitted to the U.S. Customs Court in 1960. He was a partner in the law firm Spieth, Bell, McCurdy and Newell. Mr. Newell was a member of the Cleveland Bar Association and served as its president, 1984-85, as well as the Cuyahoga County, Ohio State, and American Bar Associations. He was active in the Diocese of Ohio and served as a deputy to General Convention many times. He was diocesan chancellor for a time and served on various committees. He was a member of St. Paul's Church, Cleveland Heights. Surviving are his children, Evelyn, of Gates Mills, Peter, of Portland, OR, David, of Windsor, CT, Margaret, of Sanibel, FL, and Martha, of Missoula, MT, and four grandchildren.

Next week...

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 Growing in Grace 6:30; Sun-Fri Sung Compline 10; M-F MP 8:30, EP 4:30; Wed Catechumenate 7.

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 335 Tennessee Ave., Sewanee 37383
 E-mail: theology@sewanee.edu (800) 722-1974
 Mon-Tues-Fri H Eu 12; Wed H Eu 11; Th H Eu 5:45;
 M-F MP 8:10, Evensong/EP 8.

TEXAS

RICE UNIVERSITY & THE TEXAS MEDICAL SCHOOLS
ST. BEDE'S CHAPEL
 (In PALMER MEMORIAL CHURCH)
 Websites: www.palmerchurch.org
 www.ruf.rice.edu/~autry
 E-mail: mcrawford@palmerchurch.org
 The Rev. Mark T. Crawford, missionary
 Sun Student Service H Eu 5, Dinner 6
 Palmer Services: Sun 7:45, 9, 10:15 & 11

VIRGINIA

THE COLLEGE OF WILLIAM AND MARY
BRUTON PARISH CHURCH
 331 Duke of Gloucester
 Williamsburg (757) 229-2891
 Williamsburg, VA 23186 - 3520
 The Rev. Sandy Key, college chap
 Website: skey@brutonparish.org
 Bruton Parish: Sun 7:30, 9, 11:15 & 5:30 (followed by dinner), Wed 5:30 dinner followed by "Popcorn Theology" 6 (Canterbury Room-Bruton Parish), Wren Chapel: Tues 6

UNIVERSITY OF MARY WASHINGTON
CANTERBURY CLUB/EPIS. CAMPUS MINISTRY AT TRINITY CHURCH (540) 373-2996
 825 College Ave. (corner of College and William)
 E-mail: sarahm@trinity-fredericksburg.org
 The Rev. Sarah Midzalkowski, chap
 Sunday 6 Student Worship followed by dinner & fellowship

WASHINGTON

UNIVERSITY OF WASHINGTON
DIOCESE OF OLYMPIA
COVENANT HOUSE
 E-mail: shehane@drizzle.com
 The Rev. Mary Shehane, d
 Tues H Eu 12:45 @Student Union Building, Wed 6 H Eu @ Covenant House

SEE KEY
ON PAGE 19

CLASSIFIEDS

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.

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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.

**TO PLACE
A CLASSIFIED,
CONTACT
TOM PARKER**

**AT
tparker
@livingchurch
.org**

POSITIONS OFFERED

FULL-TIME ASSISTANT RECTOR: *St. Stephen's, Durham, NC.* Revitalized parish with traditional strengths in music, education, and growing commitment to mission and outreach ministry seeks priest or transitional deacon to undertake a cure of souls as an integral part of a skilled and highly-committed team. Responsibilities include sacramental and liturgical functions, leadership of youth programs, Christian formation, and new mission initiatives; all with emphasis on evangelism and service. Experience working with children, youth, and young families desired. Understanding of multi-cultural environments a plus. Experience in management, event planning, or communications welcomed. Job description and contact information available at www.st-stephens-episcopal.org, or contact **St. Stephen's Episcopal Church, 82 Kimberly Dr., Durham, NC 27707, PH: (919) 493-5451.** Deadline: **September 20, 2006.** Email: rector@st-stephens-episcopal.org.

FULL-TIME RECTOR: *St. James', Prospect Park, PA.* celebrating our centennial this year, is seeking a rector to lead us in expanding our small, but totally committed parish. St. James' is located approximately 13 miles from Philadelphia in suburban Delaware County. We are seeking to return to our Anglican Catholic roots and we are a traditional suburban parish with ethnic, economic and age diversity. We seek a spirit-led, energetic rector to enhance our existing programs and provide new approaches in developing a youth program. Interested parties may send a copy of their resume and C.D.O. form to: **Mr. James Cheezum, Chair of Discernment, St. James' Episcopal Church, P. O. Box 64, Prospect Park, PA 19076** or via e-mail to emptcnor@rcn.com Upon receipt we will send you our parish profile.

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.

FULL-TIME ASSISTANT RECTOR: For pastoral care at *The Falls Church, Falls Church, VA.* See position description at: www.thefallschurch.org. E-mail resume to: mberg@thefallschurch.org.

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@hbunc.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.

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.

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 resumé 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.

FULL-TIME DIRECTOR: *The VIA Foundation.* a nonprofit educational organization serving Hispanic congregations to deepen their knowledge of Anglicanism, seeking to grow this community within the Episcopal Church. This is at present a non-stipendiary position, but involves all expenses paid travel across the United States and to Latin American countries. Candidates must speak fluent Spanish and English, be experienced with and culturally sensitive to both cultures. Must be an knowledgeable and experienced Episcopalian, computer proficient, able to work with a board of directors, live within a budget and be free to travel. See the VIA web site for more information: www.viafoundation.org. For inquiries and more information on position requirements write: viafoundation@aol.com.

FULL-TIME RECTOR: *St. Mark's 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.

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.

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.

PRIEST ASSOCIATE OR LAY DIRECTOR OF FORMATION: *Christ Church, Whitefish Bay, WI.* Praying for priest to share in dreaming, coordinating, strategizing, resourcing, training for mutual ministry with focus on family ministries, including formation and primary ministry with two youth groups: OR part-time layperson to direct k-adult, coordinate ministry with 60 youth. Email: Lee.Downs@christchurchwfb.org.

FULL-TIME RECTOR: *St. James' Episcopal Church, Batavia, New York.* We feed the body and soul. St. James is famous for its Lenten fish fries and chicken barbeques. This summer we joined in the effort, "Eat Shrimp for Mississippi," by hosting and coordinating a deanery-wide fundraiser to benefit those so devastatingly affected by Hurricane Katrina. In addition, we reach out to Journey's End Refugee Services in Buffalo, N.Y., Genesee County Churches United Food Pantry, and others, as well as opening our doors to local arts organizations. St. James' Church is a Christian family based in a historic church situated in a small city between Rochester and Buffalo with easy access to Niagara Falls, Letchworth State Park and Canada. We seek a rector who will join with us in the spirit of feeding the body and soul of our congregation and our community.

If you are a minister who enjoys working with people of all ages, who has a vision, and would like to lead us into regrowth and renewal, we would like to hear from you. Please forward resume and CDO profile to: **Mr. Clinton Worthington, 4826 Ellicott Street Rd., Batavia, NY 14020** or cworth1@rochester.rr.com.

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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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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

AVERY, CA

(Calaveras Big Trees)

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

ROXBURY, CT

CHRIST CHURCH (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); **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

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

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 mf3263@hotmail.com
Sun H Eu 9

CHICAGO, IL

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

EAST CHICAGO, IN

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

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Sun HC 7:45, 9, 11 Wed. HS/LOH 12:05

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INDIANAPOLIS, IN

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Sun H Eu 8, 10; Christian Formation 9, Santa Eucarista 1
Service times June through September.

LAFAYETTE, LA

ASCENSION 1030 Johnston St. (337) 232-2732
1/2 block North of ULL www.ascension1030.org
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Sun, gratis supper and H Eu 6

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

ST. MICHAELS, MD

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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

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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

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1 mile off strip christssavior@lvcm.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

ASHLAND, NH

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The Rev. F.G. Sherrill, r (603) 968-7640
Sun 10

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.

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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Service 6

SANTA FE, NM

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Website: www.holyfaithchurchsf.org
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director; 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. 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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BETHESDA www.bethesdachurch.org
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Sun 6:30, 8, 10; Wed 12:10

ASHEVILLE, NC

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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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Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers, Novena
& B 4 (June thru Sept); 8 & 10 (High); Daily: Low Mass: Tues,
Wed & Fri 7, Mon & Thurs 12:10, Sat 10; Ev & Novena 5:30;
Sun C 10-10:45 & by appt.

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The Rev. Gregory P. Hinton, r
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

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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)

ST. PHILIP'S (843) 722-7734
Website: www.stphilipchurch.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

CHRIST CHURCH 510 Belknap Pl.
Just north of historic downtown (210) 736-3132
American Anglican Council affiliate www.cecsa.org
The Rev. Chuck Collins, r; the Rev. Eric Fenton, assoc; the
Rev. John Barrett, asst; the Rev. Dan Lauer, asst
Sun Eu 7:30, 8:30, 11

ST. PAUL'S CHURCH AND SCHOOL (210) 226-0345
Inclusive and Affirming Anglican Catholicism since 1883
1018 E Grayson St., Government Hill
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

CHRIST CHURCH CATHEDRAL (715) 835-3734
510 S. Farwell St.
The Very Rev. Bruce N. Gardner, interim dean
Sun H Eu 9; Sat 6 H Eu

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau www.ascathedral.org
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

SAN MIGUEL DE ALLENDE

GUANAJUATO, MEXICO

ST. PAUL'S Calle del Cardo 6 52 (415) 152-0387
www.stpauls.org.mx info@stpauls.org.mx
The Venerable Michael R. Long, r; the Rev. Sibylle van
Dijk, d asst; the Rev. Dean Underwood, r-em
Sun H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10:30

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Bishop David Beetge, The Church in the Province of South Africa

Bishop Mano Ramalshah, The Church of Pakistan

Jenny Te Paa, Principal of College of Saint John the Evangelist, Auckland, New Zealand

Sathi Clarke, Wesley Seminary

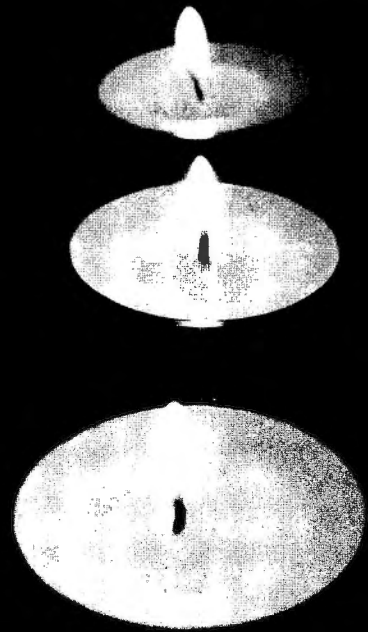
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