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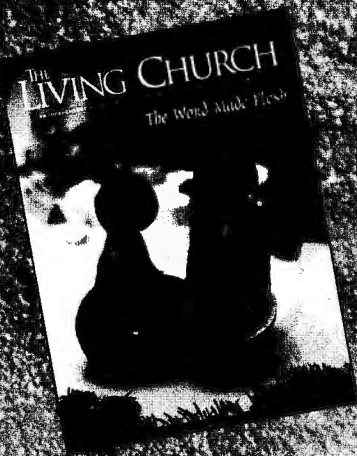
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The Confession of an Alcoholic



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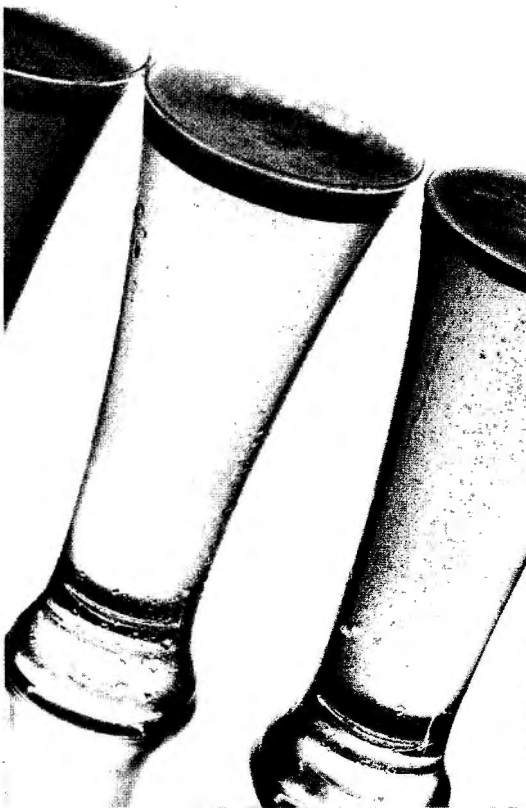
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Volume 233

Number 16

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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Virtuous Lives

'Hate evil and love good' (Amos 5:15)

The 19th Sunday After Pentecost (Proper 23B), Oct. 15, 2006

BCP: Amos 5:6-7,10-15; Psalm 90 or 90:1-8,12; Heb. 3:1-6; Mark 10:17-27(28-31)

RCL: Job 23:1-9,16-17 and Psalm 22:1-15 or Amos 5:6-7,10-15 and Psalm 90:12-17; Heb. 4:12-16; Mark 10:17-31

The annals of the saints provide innumerable stories of men and women who have achieved great things for God. Many times they have performed acts of inspiring heroism. There was 86-year-old Polycarp who, in 156, was exhorted by the Roman governor as he stood in the arena to renounce Christ and save his life. Polycarp simply responded, "Eighty-six years have I served him and he never let me down. How can I deny my king who saved me?" There was Frank Weston, Bishop of Zanzibar from 1907 to 1924, who worked miracles. He brought rain by prayer when a heathen chief implored him for rain, and prayed for a woman far gone in death and recalled her soul, after which she confessed her sins and was absolved, then died. There was Gladys Aylward who, at about the age of 28, spent her life savings on a one-way ticket to China after being turned down by a missionary organization as being unsuited to missionary endeavor. She became one of the most valiant and effective missionaries of the 20th century.

Few Christians have opportunities for such epic witness, but all believers are called to manifest the greatness of Christ in the many ordinary things of each day. Though comparatively unexciting, it is in daily life we are constantly challenged to show

Christian virtue in such plain behaviors as avoiding a complaining attitude, showing generosity in giving, or treating those who bore or offend us with charity.

In the first lesson, Amos condemns those who "afflict the righteous," "take a bribe," and "turn aside the needy in the gate." These are sins that quietly present themselves to the faithful every day, either to be rejected or acceded to almost unquestioned. Everyday life is where each believer will forge a pattern either of rebellion against God or conformation to virtue. "Seek good, and not evil, that you may live," exhorts Amos.

Similarly, in the gospel the one who seeks eternal life is directed by Jesus to follow the commandments — given by God through Moses to express to the people of God what his will is for daily life. They are basic building blocks of virtue. From conformity to them come the opportunities for greatness in God's service. Only after the man said to Jesus, "all of these have I observed from my youth," did Jesus take him further: "You lack one thing; go, sell what you have..." His sorrowful turning away from Jesus showed that he had not yet fully internalized the meaning of the basics, for only after that has happened can the believer perform acts of heroism.

Look It Up

How does the psalm for today expand on the theme presented in Amos and Mark?

Think About It

In the context of today's lessons, what does it mean that, "with human beings it is impossible, but not with God; for all things are possible with God"?

Next Sunday

The 20th Sunday After Pentecost (Proper 24B), Oct. 22, 2006

BCP: Isaiah 53:4-12; Psalm 91 or 91:9-16; Heb. 4:12-16; Mark 10:35-45

RCL: Job 38:1-7 (34-41) and Psalm 104:1-9,25,37c or Isaiah 53:4-12 and Psalm 91:9-16; Heb. 5:1-10; Mark 10:35-45



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SHORT & SHARP

Episcopal Connections

Books written by, for, or about Episcopalians continue to be unveiled by various publishing houses. They include the following, all in paperback:

GOD'S WILL: The Story of William George McDowell, Jr. By John Wells Warren. St. Dunstan's Press. Pp. 488. \$18.

Even though he died at a comparatively early age (55), the Rt. Rev. William George McDowell lived an action-packed life. As the fifth Bishop of Alabama (1922-38), he maintained a 14-hour-a-day schedule and eventually it wore him down. This well-written biography is worth a read.

SACRED UNIONS: A New Guide to Lifelong Commitment. By Thomas E. Breidenthal. Cowley. Pp. 154. \$18.95. ISBN 1-56101-249-1.

The dean of religious life at Princeton University, an Episcopal priest, explores lifelong unions, both heterosexual and same-gender couples. The key to lifelong commitments, he writes, is love, particularly the moral principle of love of neighbor.

A SHORT HISTORY OF CHRISTIANITY. By Stephen Tomkins. Eerdmans. Pp. 256. \$15. ISBN 0-8028-3382-9.

When the title says "short," believe it. The ordination of female priests in the U.S. is covered in 12 words, and it's erroneous (Mr. Tomkins refers to Episcopalians in Canada). Yet this is a helpful book for those looking for a basic history and not willing to venture through ponderous textbooks.

THROUGH MARK'S EYES: A Portrait of Jesus Based on the Gospel of Mark. By Puck Purnell. Abingdon. Pp. 160. \$12. ISBN 0-687-33572-8.

The rector of Old St. Andrew's Church, Bloomfield, Conn., offers what he calls the "recapitulation" of the Gospel of Mark. It's divided into

(Continued on next page)



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(Continued from previous page)

chapters but verse numbers are not included. Jesus laughs, the woman with two coins is described as having an "arthritic thumb," and the boy with convulsions is "a tortuous, flopping mass."

JUSTICE FOR GAYS AND LESBIANS. By Robert L. McCan. Book-Surge. Pp. 267. \$14.99. ISBN 1-4196-2636-1.

A former Baptist minister who now is a member of Christ Church, Alexandria, Va., is an advocate for the full inclusion of gay and lesbian persons

in church and society, particularly The Episcopal Church. Concentrates on the contemporary church, including Bishop V. Gene Robinson and the Windsor Report.

QUARKS, CHAOS & CHRISTIANITY: Questions to Science and Religion. By John Polkinghorne. Crossroad. Pp. 126. \$14.95. ISBN 0-8245-2406-3.

English priest-scientist John Polkinghorne is not an easy read. He addresses whether religion and science provide separate views of the world or whether there are complementary understandings. One

probably needs a strong interest or background in science to comprehend most of this.

GETTING TO THE PROMISED LAND WITHOUT SPENDING FORTY YEARS IN A WILDERNESS. By Michael Schulenberg. Dorrance. Pp. 101. \$14. ISBN 0-8059-6843-1.

A personal search for the reality of Christ written by a retired Episcopal priest. His chapter on Sacrifice is particularly engrossing. Perhaps it's not necessary for us to try to "figure out" our faith after all.

DARKNESS IS MY ONLY COMPANION: A Christian Response to Mental Illness. By Kathryn Greene-McCreight. Brazos Press. Pp. 176. \$16.99. ISBN 1-58743-175-0.

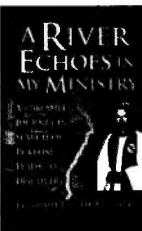
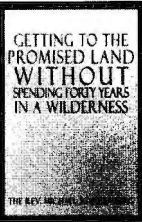
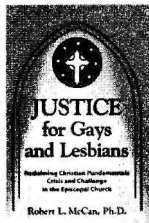
Plagued by bipolar disorder and frequent hospitalizations, Kathryn Greene-McCreight examines the theological questions raised by mental illness and offers reflections. The author, a priest in Connecticut, cites pieces of scripture she found helpful during difficult episodes.

A RIVER ECHOES IN MY MINISTRY. By Rosalie Heffelfinger Hall. Kirk House. Pp. 178. \$16. ISBN 1-866513-87-2.

Why would a 60-year-old woman pursue the ordained ministry? Why would she take a trip on a small boat for the length of the Mississippi River? This is the story of an unusual spiritual quest filled with setbacks and adventures.

THE SHATTERING SOUND OF AMAZING GRACE: Disquieting Tales from Saint John's Gospel. By David J. Schlafer. Cowley. Pp. 90. \$12.95. ISBN 1-56101-247-5.

The author, who has taught preaching at four Episcopal seminaries, offers short meditations based on John's gospel and the well-known hymn, "Amazing Grace." The simple question, What is Amazing Grace? is addressed cleverly, and there's a delightful mention of "proper" Episcopalians.





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Tough Decisions Ahead for Newark Bishop-elect

The Rev. Mark Beckwith's experience in urban ministry will help him confront the challenges facing the Diocese of Newark, according to several people who participated in his election as bishop of that diocese. The rector of All Saints' Church, Worcester, Mass., one of six nominees, was elected Sept. 23 on the third ballot during a special convention in the see city.



Fr. Beckwith

To be elected, a candidate required a simple majority in both the clergy and lay orders. Fr. Beckwith led the votes in both clergy and lay orders from the first ballot, and won handily on the third with 87 clergy votes and 166 lay votes.

If diocesan finances do not improve, the largely urban diocese may have to close more than 20 churches. The bishop-elect also may have to decide what to do about a cathedral in disrepair and an attractive but expensive downtown building where the diocesan headquarters is located.

"We have a bishop coming in who knows how to lead," said the Rev. Elizabeth Kaeton, rector of St. Paul's, Chatham. "He understands that he's going to have to make some tough decisions in the first year of his episcopacy."

Fr. Beckwith has been rector in Worcester since 1993. All Saints' has attracted praise as a parish that has remained in an embattled urban setting and ministered to its neighbors. It was one of only nine parishes to receive full-chapter treatment in the book *Excellent Protestant Congregations*, which was based on a study funded by the Lilly Endowment.

As in 1998, when the Rev. Canon V. Gene Robinson made his first bid to become a bishop, the diocese had an opportunity to elect an openly gay man. It declined that opportunity again as the

Rev. Canon Michael Barlowe of the Diocese of California placed fifth among six nominees. The other candidates were: the Rt. Rev. Carol Joy Gallagher, assistant Bishop of Newark; the Rev. William A. Potter, rector, St. Luke's, Hope, N.J.; the Very Rev. Petero Sabune, pastor and chaplain, Sing Sing Correctional Facility and associate at Trinity Church, Ossining, N.Y.; and the Rev. William "Chip" Stokes, rector, St. Paul's, Delray Beach, Fla.

Delegates disagreed about the role played by Resolution B033 from this summer's General Convention, which asked standing committees and bishops to withhold consent for consecrating "any candidate to the episcopate whose manner of life presents a challenge to the wider church."

Louie Crew, founder of Integrity and co-chairman of the nominating committee, did not believe B033 played an important role. He believes those who voted for or against Canon Barlowe because of his sexuality were roughly equal minorities.

The Rev. John Donnelly, rector of St. Michael's, Wayne, believes Fr. Beckwith's election indicates the diocese is less focused on sexuality and more focused on its future well-being.

The Rev. William Guthrie, rector of Christ Church, East Orange, called the election "one of the most Spirit-filled and prayer-driven episcopal elections I have ever seen."

Douglas LeBlanc

Bishops at Camp Allen Hope More Meetings Contribute to Renewal

If The Episcopal Church fails to acknowledge that the New Hampshire consecration has precipitated a crisis within the Anglican Communion, it will be ever harder to bridge the widening chasm that is threatening to divide the worldwide association of Anglican churches. That is the opinion of Alaska Bishop Mark L. MacDonald, who was one of 22 diocesan bishops to attend a Sept. 19-22 meeting of "Windsor-compliant" bishops at Camp Allen in the Diocese of Texas.

"It is our hope and prayer that through our fellowship we can contribute to the renewal of our Province's life within the Communion," the bishops wrote in a statement issued at the conclusion of the meeting. "We invited others who share our concern and position to join us in our common work on behalf of the church, and we plan to meet again early in the new year. We hope that those of you who share our commitments will find yourselves able to join us then, as we continue our work."

Bishops Sign Statement

The letter was signed by the following bishops: Mark L. MacDonald, Alaska; William H. Love, Albany (coadjutor); John W. Howe, Central Florida; James M. Stanton, Dallas; Jack L. Iker, Fort Worth; Michael G. Smith; North Dakota; Edward S. Little II, Northern Indiana; C. Wallis Ohl, Jr., Northwest Texas; Robert W. Duncan, Pittsburgh; Keith L. Ackerman, Quincy; GERALYN WOLF, Rhode Island; Jeffrey N. Steenson, Rio Grande; John-David Schofield, San Joaquin; Edward L. Salmon, Jr., South Carolina (acting); John B. Lipscomb, Southwest Florida; Peter H. Beckwith, Springfield; Bertram N. Herlong, Tennessee; Don A. Wimberly, Texas; James M. Adams, Western Kansas; D. Bruce MacPherson, Western Louisiana; and Gary R. Lillibridge, West Texas.

Florida Bishop Samuel Johnson
(Continued on next page)

NEWARK						
Ballot	1		2		3	
C = Clergy; L = Laity	C	L	C	L	C	L
Needed to Elect					80	160
Barlowe	16	24	2	10	0	1
Gallagher	33	46	23	39	16	22
Sabune	40	83	49	91	51	107
Stokes	25	55	18	43	4	20
Beckwith	42	93	68	129	87	166
Potter	3	16	1	5	withdrew	

Global South Leaders: Time for Separate U.S. Structure

Primates and other leaders from the Global South coalition of Anglican provinces said the time had come to begin creating "a separate ecclesiastical structure of the Anglican Communion in the U.S.A." The statement was part of a communiqué released at the conclusion of a Sept. 19-22 meeting in Kigali, Rwanda.

The communiqué stopped short of a formal break with The Episcopal Church as advocated by some leaders of the Global South prior to the start of the meeting, and the final statement suggested significant differences of opinion over The Episcopal Church's status and continued relations within the Communion.

The statement asked the "Global

South Steering Committee," led by the primates of Nigeria and South East Asia, and the Bishop of Egypt, to develop a plan for a parallel church in consultation with the Archbishop of Canterbury, the primates' meeting, the Lambeth Conference, and the Anglican Consultative Council.

While not underestimating the "serious implications" of the request, the Kigali communiqué said not to act would be a "failing in our apostolic witness if we do not make this provision for those who hold firmly to a commitment to historic Anglican faith."

The 75th General Convention "gave no clear embrace of the minimal recommendations of the Windsor

Report," they said, further noting that Presiding Bishop-elect Katharine Jefferts Schori holds views "in direct contradiction of Lambeth 1.10 and the historic teaching of the Church."

A common response to Bishop Jefferts Schori eluded the Global South. Some would "not be able to recognize Katharine Jefferts Schori as a Primate at the table with us," while "others will be in impaired communion with her as a representative of The Episcopal Church." The communiqué asked Archbishop of Canterbury Rowan Williams to resolve this tension by inviting to the February primates' meeting in Tanzania "another bishop" chosen by the dioceses of The Episcopal Church which have requested alternate primatial oversight "so that we might listen to their voices during our deliberations." A further group recognized Bishop Jefferts Schori and remained in communion with The Episcopal Church.

Two days after the meeting's conclusion, Archbishop Njongonkulu Ndungane of Southern Africa distanced himself from the communiqué. He said not all the attendees endorsed the document and that he personally was unaware of its contents or planned dissemination. He described parts of the document as "not consonant with the position of the Anglican Church of Southern Africa," and specifically dissociated the province from proposals to develop alternate church structures in America, and to sideline Bishop Jefferts Schori.

Archbishop Williams' proposal for an Anglican Covenant received the backing of the Kigali group. An Anglican Covenant could provide order and discipline for the Communion, demonstrating "to the world that it is possible to be a truly global communion where differences are not affirmed at the expense of faith and truth but within the framework of a common confession of faith and mutual accountability," they said.

(The Rev.) George Conger

Bishops at Camp Allen Hope for Renewal

(Continued from previous page)

Howard was present for the first two days of the meeting, but left in order to lead a previously scheduled clergy conference that began Sept. 21. Bishop Howard told THE LIVING CHURCH shortly after the conclusion of the clergy conference that he had not had a chance to read the Camp Allen statement, but that he remains "strongly committed" to the Windsor Report as the way forward.

Bishop MacDonald told TLC that the Windsor Report is deeply misunderstood by most Episcopalians who seem to view it as a complete repudiation of The Episcopal Church. Instead the Windsor Report offers an opportunity to engage in a constructive debate

of the human sexuality issues raised by the November 2003 consecration of a partnered gay man as Bishop Coadjutor of New Hampshire.

"The Windsor Report represents the parameters under which that discussion can take place," Bishop MacDonald said. "If we reject that discussion, we reject both that conversation and its parameters. This would be tragic and its consequences grave."

Bishop MacDonald said the Diocese of Alaska will abide by the moratorium on same-sex blessings proposed in the Windsor Report and said some type of accommodation must be made for those dioceses which have requested alternate primatial oversight.

Steve Waring

The Rev. Bob Blackwell and his wife, Kay, appointed missionaries of The Episcopal Church who live in Damascus, Syria, were at home Sept. 12 when Syrian guards foiled a terrorist attack on the U.S. embassy. The couple serves the English-speaking congregation of All Saints', part of the Episcopal Diocese in Jerusalem and the Middle East. No Americans were hurt and the embassy was undamaged, but several Syrian security guards and bystanders were injured. One Syrian security guard and most of the terrorists were reported killed.

ENS photo



The congregation of Trinity Church, Galveston, Texas, is celebrating the 150th anniversary of its current worship space with a \$2.2 million restoration project. The 600-seat brick and mortar structure has suffered water damage while withstanding numerous hurricanes, floods and other natural disasters.

(The Rev.) Lillian Hyde photo



Pasadena Church Will Challenge IRS in Court

Rather than comply with an Internal Revenue Service request, the vestry of All Saints' Church, Pasadena, Calif., voted Sept. 21 to take the matter to court. A press release from the church stated that All Saints' is challenging the right of the IRS to proceed with the summonses it has served on the church and its rector, the Rev. J. Edwin Bacon, Jr.

"We believe the only way to challenge the IRS's actions in this case is through a summons enforcement proceeding in court, and therefore the church respectfully declines to respond to the summonses," said Marc Owens, an attorney for the church. He added that Fr. Bacon "will not appear to testify on Oct. 11."

Tax-Exempt Status

The church is facing possible revocation of its tax-exempt status as a result of a sermon the Rev. George Regas, rector emeritus, delivered two days before the 2004 presidential election. The sermon criticized President George Bush's stand on a number of issues, asking listeners to imagine what Jesus would say to President Bush and his opponent, Sen. John Kerry, if he were moderating a debate between the two. The sermon did not endorse a specific candidate by name.

The IRS is seeking church documents tied to the sermon as part of an investigation to determine whether Fr. Regas and the church broke rules which prohibit campaigning for political candidates from the pulpit.

"We have gathered and reviewed the most relevant of the documents requested by the summons," Fr. Bacon said. "They fully support our position that we have always respected the IRS regulations against campaign intervention by unwaveringly adhering to the guidelines against campaign intervention. We are today defending our religious responsibilities to criticize any public policies that demean or destroy any member of the human family."

Arkansas Church Blesses Same-sex Relationship

A service for the "covenanting and blessing of the union" at St. Michael's Church, Little Rock, Ark., drew a congregation of about 200 on Sept. 16. It was the first blessing of a same-sex union in the Diocese of Arkansas since the Rt. Rev. Larry Maze, the diocesan bishop, gave permission to develop pastoral responses to same-gender couples.

The service raised concern from a few members of diocesan council afterward that the liturgy was uncomfortably close to a sacramental blessing. The service was performed by the Rev. Ed Wills, rector of St. Michael's.

Bishop Maze emailed his clergy July 19, giving them permission to develop pastoral responses to same-sex couples seeking the blessing of the church for their relationships. However, Bishop Maze did not permit clergy to perform a sacramental rite of blessing of a same-sex union, explaining that "neither the General Convention nor the Diocese of Arkansas has produced or approved official rites for the blessing of same-sex unions."

The liturgy used at St. Michael's, which was an adapted form of one developed by the Diocese of New Westminster in the Anglican Church of Canada, was a topic included on the agenda for the Sept. 19 diocesan council meeting by Bishop Maze. After a short report on the service, the council and Bishop Maze discussed it for about 10 minutes, with two or three of the 20 council members present expressing concern that Fr. Wills and St. Michael's had not honored the strictures laid down by Bishop Maze. They contended that the service presented itself as a sacrament, rather than a "pastoral response."

No action was taken at the council meeting, and Bishop Maze said afterward that the overwhelming majority of the council members believed that the service had been conducted in a dignified and respectful manner.

(The Rev.) George Conger

Muslims Burn Anglican Cathedral in Nigeria

St. Peter's Anglican Cathedral in the northern Nigerian city of Dutse was burned to the ground Sept. 19 during an outbreak of sectarian violence.

The Rt. Rev. Yesufu Lumu, Bishop of Dutse, told Anglican Communion News Service the violence erupted in the marketplace after religious insults were exchanged between a Muslim man and Christian woman. Claiming that Christians had insulted Muhammad, a Muslim mob then ransacked Christian shops, homes and churches. No one was injured, Bishop Lumu reported the following day.

Four Beers



The Confession of an Alcoholic

The distance from the diocesan office to the rectory was exactly four beers. I don't know how far it is the other way because I never drank when I was driving in that direction.

I learned this fact one spring day when I left the cathedral parking lot, went two blocks in the wrong direction from the freeway, and bought a very cold six-pack.

Within five miles of the rectory, I reached for the sixth and now somewhat tepid brew. My car swerved off the parkway with two wheels in the grass for 50 yards before I jerked it back on the road, slowed to make an exit, and came to a stop at a red light. The driver behind me jumped out and came running toward me, screaming at me to get out of the car. I cracked the window, and as he came alongside my car I turned to look at him.

"Oh, sorry, Father," he said. "I thought you were a drunk driver. Are you OK?"

I said thanks, and told him I had reached for something on the seat and the steering wheel slipped out of my hand. He went back to his car relieved. Right then and there I made a decision before the light turned green. I vowed I'd never drink six beers in 50 miles again. Four would be my limit.

Other rules for the road included cans by day, bottles by night, and never speed while drinking. You'll get home just as soon if you slow down and enjoy the ride.

I learned from a state trooper in my parish that the flashlight they shine in your car day or night has a sensor in it that detects alcohol odors. So I saved a few days worth of empty soda and beer cans and kept them behind the passenger seat on the floor so if a sensor read "alcohol," I could point to the grocery sack I was returning to the A&P as the culprit. One beer at a time became my motto.

Not only would I not have to contend with the mess of a partially consumed six-pack on the front seat, it enabled me to always have a cold one. This makes perfect sense in the economy of an alcoholic.

Over the years I became a cartographer of delicatessens, gas stations and groceries that were easy-off, easy-on establishments that sold beer by the can. I knew those that had a near religious belief in really cold beer and the infidels who kept the temperature of the cooler higher to save electricity. I knew those that closed early and those that were open late. I knew those that had a limited selection and those whose buffet of brew was inspired. The truth was, however, that my catholicity of taste was so promiscuous that any beer would do for the next 15-minute leg of my journey.

Every appointment, meeting or pastoral call in the afternoon or evening was a welcome opportunity for my best friend and me to drive the long way home.

Like way stations along the old post roads, I developed friends among the clerks in all directions from the



rectory. One clerk three miles from my home actually yelled "Norm!" every time I came in.

For about three months I bought a \$35 bottle of very good cabernet

sauvignon every week for my Wednesday morning service of Holy Communion. The attendance swung wildly between two and four, to whom I grudgingly gave a sip. For the rest of the day, known as the "Rector's Study Day," I went home to screen calls with the answering machine and knit up the fraying sleeve of pastoral care with a nearly full bottle of fine French wine.

This practice came to an end when a steady attendee complained she missed the old communion wine, a \$5 tawny port. I decided that a two-person Eucharist was not good stewardship of my time, and I canceled the service permanently. The "Rector's Study Day," however, continued unchanged for years except that it started an hour earlier.

One reason humorous stories are told in recovery circles is that there is so much guilt and remorse in remembering the things done and undone, that only a sip of humor can calm a trembling hand. When the claws of terror rip open our sleep, humor is the only salve that can soothe the soul.

I finally got the message of what alcohol was doing to me. No one confronted me, which would have made me defensive and slam the door of denial even harder. Rather, it was because I overheard the message.

On hot summer nights I would leave my office door open and could hear the AA meetings being held down the hall. I would listen to the non-threatening confessional stories from people I couldn't see, and I found myself relating their lives to mine increasingly week after week.

I wanted to tell some confessor about my sobriety, but I didn't for two reasons. First was the importance of anonymity. I never told anyone but my wife about my desperate need to quit. But as a companion in cocktails she noticed my abstinence before I mentioned it. I thought if I told anyone, even a person who supposedly would be bound to keep a secret, it would be that first step on the dangerous slippery slope of disclosure which would lead to others.

The second reason was that from time to time one heard unsettling disclosures about clergy in the church that never should have been heard.

Ironically, my ministry ended not during my years of drinking, but during my second year of sobriety. Perhaps the sudden, cold, hard glare of a life not softened around the edges by alcohol is too much for both priest and parish. It's a terrifying thing to stop drinking abruptly. Maybe that's why so few do it. □

The author is a priest who shall remain anonymous to protect his identity.

Some Successful Deliveries

As usual, when the important issues of the day are raised, the public responds. Like my tirade against the United States Postal Service [TLC, Sept. 17], for example. By e-mail, telephone and mail our readers shared their thoughts about the USPS and how their magazine is delivered.

Most of TLC's faithful unwittingly came to the defense of the USPS. They wrote or called to tell me that they are receiving their magazine on time. Somewhere a highly paid USPS bureaucrat is smiling. Subscribers in such places as Oregon and Washington reported they were receiving their magazines one week ahead of the date on the cover. But there's a catch. A guy in Auburn, Wash., received two copies on the same day — and neither of them was late!

My favorite correspondence came from a priest who said he was a former official of the USPS and worked there for more than 30 years. He said he was forwarding a copy of my column to the Office of the Postmaster General. "I am confident you will be hearing from him," the correspondent said, and added that he usually receives his copy of TLC well before the date of issue.

As of this writing, I have not heard from the Postmaster General. He must be on vacation. Or perhaps he sent some correspondence via USPS and it's stuck in some local post office. I'm sure he'll be responding any day.

I also heard from a retired priest who described himself as "also a retired letter carrier for the Postal Service." Am I detecting a trend here? How many of our clergy are former USPS employees? Isn't that kind of scary?

Anyway, this fellow gave us some good advice on how to deal with the USPS, and he even offered to come to Milwaukee to observe our operation in hopes of being able to make some helpful suggestions. We may take him up on his offer. He also said we ought to consider getting a member of Congress to help us. That sounds downright frightening.

A reader in New Hampshire apparently has

better service than the person I cited who calls us. He says TLC is usually "two weeks ahead," and he also mentioned Congress as a possible solution.

He had one more piece of advice: "It would probably help if they "remembered their mailman at those special times of the year." Those special times like the time I was cleaning my garage (with the door open) and my mail carrier drove up to the mailbox and inserted a little yellow piece of paper that indicated he had tried to deliver a package to me but I was not available to take delivery. I had to drive to the post office three days later to retrieve my package.

Although it doesn't strengthen my point about the USPS, I was delighted to find most of our readers satisfied with the usual delivery of the magazine. They wrote from Oklahoma City; Connecticut; Greenville, N.C. (and S.C.); Chicago; Indianapolis; Davenport, Iowa; Austin, Texas; Newton, Mass.; Baltimore; New Jersey and elsewhere to report they are satisfied with their service.

People shared their own horror stories about dealing with USPS. Because they don't involve TLC, I won't share them, but suffice to say I was not surprised by anything I read. They told me about the lines they encounter, troubles they have

buying the stamps they want, rude treatment, damaged packages, and being "ripped off."

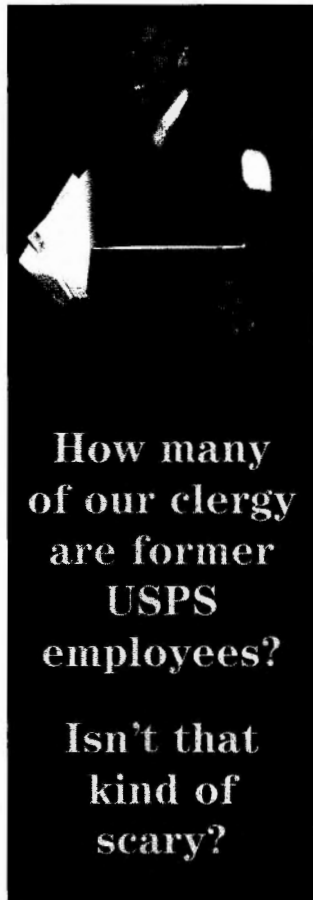
But I can't top this one: On Sept. 23 a subscriber in Connecticut received the May 8 issue. That's May 8, 2005! I'm left speechless.

Actually, when you stop and think about it, USPS does a remarkable job of moving mail around the world. Many of its clerks are helpful and polite. It just doesn't handle our magazine very well. You'll be relieved to know I don't intend to write about the USPS anymore. That is, unless I hear from the Postmaster General.

David Kalvelage, executive editor

Did You Know...
When he is consecrated as Bishop of South Carolina, the Rev. Mark Lawrence will become the first graduate of Trinity Episcopal School for Ministry to be a bishop in The Episcopal Church.

Quote of the Week
The Rt. Rev. David Gillett, Bishop of Bolton (England) in Church of England Newspaper on the need for churches to make the most of Halloween: "It's high time we reclaimed the Christian aspects of Halloween."



How many of our clergy are former USPS employees? Isn't that kind of scary?

Where Were the Other Bishops?

An editorial in this publication [TLC, Sept. 3] called the consultation of bishops at Camp Allen in Texas "a hopeful development." We based our optimism on the fact that participants were restricted to those who believe the recommendations of the Windsor Report are the best way forward for the Anglican Communion. We were also encouraged by the fact that the Archbishop of Canterbury was sending two representatives to the consultation.

As it turned out, there was little of a positive nature that took place in Texas. At the conclusion of the four-day meeting, the bishops of only 21 American dioceses signed a letter to the House of Bishops, representing about a fifth of the diocesan bishops of the American church. It was hoped that another 10 or so bishops known to be in favor of the Windsor recommendations and Lambeth Resolution 1:10 would attend, but they did not.

The letter signed by the bishops also is disappointing, for it fails to say anything of substance. It is polite but predictable, a statement that probably could have been written before the bishops even arrived at Camp Allen. For Episcopalians back home who were looking to the bishops to provide leadership in a crisis, the letter gives no indication of what the bishops are planning to do other than they intend to meet again early in the new year.

It is encouraging to note that the bishops at Camp Allen said it is their intention "to offer a faithful and dynamic witness within The Episcopal Church" rather than to propose some sort of formal separation from it. It is also positive to see them be willing to apologize to the rest of the Anglican Communion for what General Convention has done, but 20 percent of the active bishops is not likely to make much of an impact on the rest of the Communion.

We give thanks for the witness of the bishops who gathered at Camp Allen, for their willingness to declare what they stand for, and for their attempts to heal the brokenness which currently exists in the church. But the question has to be asked, Where were the others?

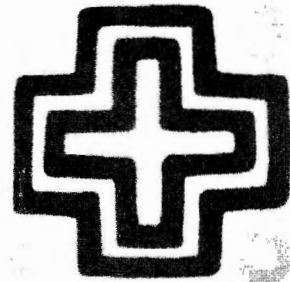
At about the same time as the release of the letter from Camp Allen, primates of the Global South, meeting in Kigali, Rwanda, released their own statement — a document in sharp contrast to that of the American bishops. The archbishops and presiding bishops who gathered in Rwanda went on the offensive, asking for a separate ecclesiastical structure for The Episcopal Church. They also suggested that the minority dioceses in this country choose another bishop to represent their interests because they acknowledge that "some of us" will not be able to recognize Presiding Bishop-elect Katharine Jefferts Schori as primate. Some are applauding the Global South primates' willingness to assume roles of leadership, but the strident tone of this and previous communications is not helpful at a time when pastoral care is needed.

Help for Alcoholics

The author of the article, "Four Beers," found on page 10 of this issue, is not identified, for obvious reasons. Normally, we do not grant anonymity to authors of articles or letters to the editor, but on occasion it is clear that revealing the identity of an author might jeopardize that person's personal life, canonical residence or job status.

"Four Beers" is the story of a person whose life was controlled by alcohol. It is a tragic tale, but not that uncommon. Alcoholism is a disease that can be addressed by a spiritual remedy. It is found among the clergy and laity of this and every other church and is far more prevalent than many of us would expect.

There are many resources to provide help for the alcoholic. Recovery Ministries of The Episcopal Church is one, and Alcoholics Anonymous, which holds meetings in many Episcopal churches, is another. Such entities can address the needs of those who are plagued by alcohol abuse. If a family member or friend is drinking too much, let us take it upon ourselves to ensure that person gets help before it is too late.



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there was little
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place in Texas.**

Fighting to Own God

The underlying issue of the discord in the Church

By Robert K. Gieselmann

There is not one singular pronoun in the Lord's Prayer. No "I," no "me." It's all "our," or "us." As in "our" Father. As in forgive "us" "our" sins. As "we" forgive others. And so on. Perhaps all these plural pronouns are meant to tell us something — significantly, that the Lord's Prayer is a corporate prayer, and not just an individual prayer. It's a church prayer with a church meaning. The very first word out of your mouth, "Our," being your acknowledgment that God isn't your God alone, but is the God of your neighbor, the God of us all. We are a family. A unity.

The implication seems obvious. You can't pray "our" and hate your brother. You can't pray "our" without reconciliation. Jesus (or the editor Matthew, as the case may be) makes this clear by commanding us to rec-

oncile before approaching the altar, and Jesus commands this right before he teaches the Lord's Prayer. To borrow from Paul, you cannot pray "our" and divide Christ. After all, Christ cannot be divided. The eye cannot say to the hand, "I have no need of you."

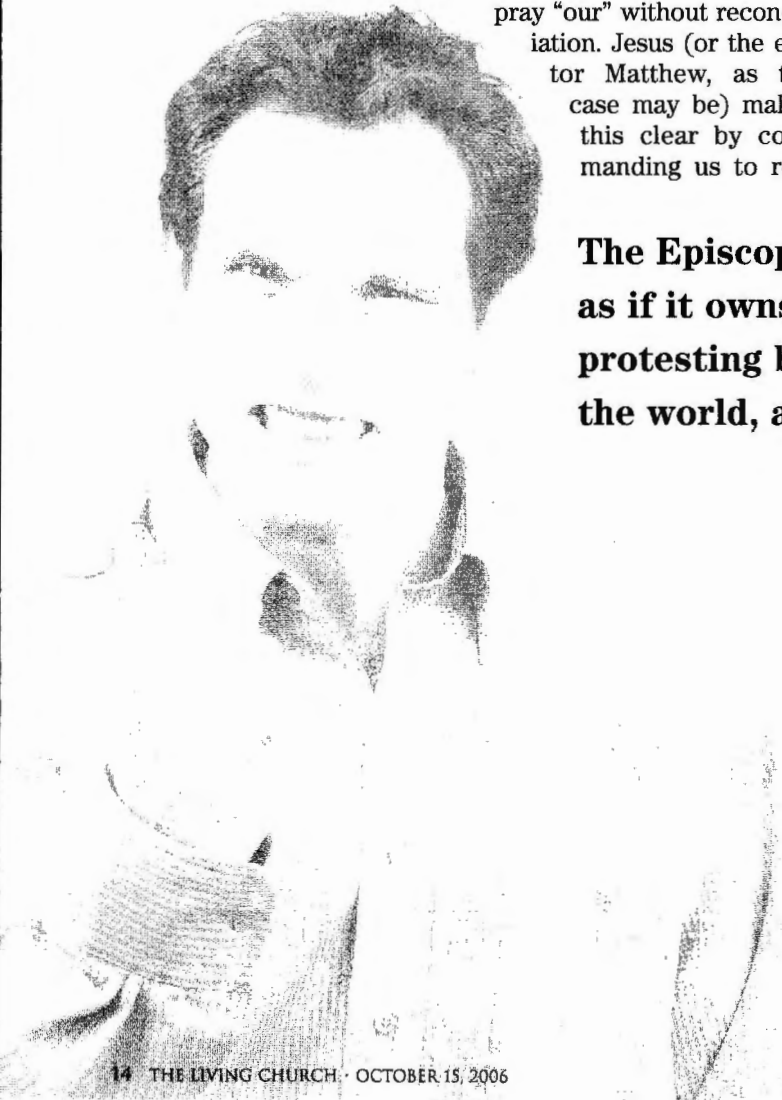
But that's exactly what I've heard said over and over during the last three years. I've heard the eye that is the Church of Nigeria say to the hand that is The Episcopal Church, "I have no need of you." And I've heard the eye that is the Diocese of South Carolina say to the hand that is the Diocese of California, "I have no need of you." To be sure, I've heard the reverse, only less formally. The Episcopal Church has positioned itself cavalierly as if it owns the whole truth, disregarding protesting brothers and sisters throughout the world, as if to say, "I have no need of you." It would appear as though each quarter thinks it owns so much of God (in Christ) that it doesn't need its brothers and sisters. My Father, not yours.

Can any side to the current conflict claim ownership of God? Ownership of God is, after all, the underlying

The Episcopal Church has positioned itself cavalierly as if it owns the whole truth, disregarding protesting brothers and sisters throughout the world, as if to say, "I have no need of you."

issue to all of this discord. Who claims a closer connection, has better hearing, understands the deity better than the rest? How arrogant can we be? Who can possibly understand the height and depth and greatness of a wonderful, immeasurable and incomprehensible deity to the point of knowing that his or her way is better than another's? As though God would let any one segment actually cork truth in a bottle. From Paul's description of the body of Christ, it is a jigsaw puzzle with each member being a piece of the puzzle. The puzzle is incomplete without all of the pieces. We need each other.

We know better, of course, but conservative Christians continue to declare in ungodly fashion the full and final capture of God in their understanding of the instrument of scripture. Scripture itself has become an idol, an object to be worshiped as though mere words



Let's Be Gracious

could possibly contain the hugeness, the magnificence, the wonder and holiness of God.

At the same time, we progressives wrongly disdain as secondary and inferior the nature of faith of those with whom we disagree. We characterize the faith of conservatives as overly simplistic and two-dimensional. How dare we?

Funny thing is, scripture has every bit as much to say about being the body of Christ as it does about the end result, if not more. What we actually do (or a position we maintain) is most often less important than the manner of our engagement. How we fight. How we disagree. Make no mistake about it, God watches us carefully in the battle. And, I am afraid, God judges us harshly for it as well.

For, you see, we in the Anglican Communion, and in particular The Episcopal Church, have become decidedly un-Christlike in our disagreements. And Christ is suffering. Christ is being divided.

How dare Archbishop Akinola refuse communion with Bishop Griswold, and at the same time pray "Our Father"? The very meaning of the Eucharist itself requires the two primates to eat together at the same table, of the same loaf, of the same Lord. Why hasn't Archbishop Williams called Archbishop Akinola on this?

How dare we Episcopalians position ourselves so readily in opposition to the rest of the Anglican Communion, as if withdrawal were as meaningless as quitting a social club?

How dare Episcopal dioceses pull away from the body in distrust and disdain, and how dare the leadership of The Episcopal Church let them?

(Where is our leadership, by the way? Our prophets? Those who will stand in the breach and declare as an angry parent to a child, "Enough! Enough bickering! Enough of your childish behavior!")

And the same is true for the rest of us. We are becoming exactly who Christ commands us not to become. We are becoming the cursed sword-bearers rather than the blessed peacemakers, and guess what? The rest of the world is watching us. They're watching because they want a better way of disagreeing, and we can't seem to find it. We aren't giving it to them. Jesus offered a better way, but we seem to have left that way at the altar, to our own detriment, and to the detriment of the rest of the world. We preach reconciliation, but we refuse to reconcile. How sad for us.

Isn't it time we joined together, fell to our knees, and beseeched as children out of line, "Our Father ... Forgive us our sins, as we forgive one another"? □

The Rev. Robert K. Gieselmann is the rector of Christ Church, Sausalito, Calif.

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

I have always been taught and believe that the only thing that matters is that the center is always Jesus the Christ. I have known and have experienced such a deep and precious variety in faith that has never robbed me, only fed me.

It seems to me, however, that we have followed Karen Armstrong's research of all sorts of denominations' *modus operandi*, that we are more desirous of being right than being gracious. It is to my chagrin that several colleagues of mine — Robert Duncan and Jack Iker in particular — have forgotten that we are a rich heritage of diversity and not a monochrome church, that only sees what is right in its own eyes, and that Jesus could not possibly accept differences in people's understanding of deep faith.

I do not agree with my colleagues, yet that would not cause me to want them not to be part of our one, holy, catholic, and apostolic church. They are part of its total richness. If we cannot accept one another, even with our differences, then what we wind up with is nothing more than "playing" church. No matter how exalted our positions may be, all of us need to remember that the earlier years of the church have been wracked by disagreements among fellow Christians. Why fight the battles all over again?

We don't necessarily need to like each other, but we do have to love each other. Jesus warned us not to judge each other. That's the Father's job. We are simply to accept each other as God's blessing to this world.

So be you conservative or be you liberal, let's be of the same family. Yes, let's argue, discuss, and otherwise haggle, but most importantly, let's respect each other without the need to change each other.

*(The Rev.) Otto Lolk
All Saints' Church
Philadelphia, Pa.*

Dialogue of Faith

I was somewhat surprised by the rebukes from some bishops and about 200 protestors in advance of the lecture of Mohammed Khatami, the fifth President of Iran, and the principal speaker at Washington National Cathedral [TLC, Oct. 1]. Muslims, Jews and Christians from Washington, and from all around our nation had come together to hear from someone

(Continued on next page)



If we cannot accept one another, even with our differences, then what we wind up with is nothing more than "playing" church.

(Continued from previous page)

who has been called the first reformist president of Iran because of his commitment to dialogue among civilizations and cultures. It was hoped that his presence would open new conversations between our two nations and among people of Abrahamic faiths. Even if a dialogue is not possible at this time between our nations, it is hoped that there would be more understanding between our faith communities.

As Hans Kung, the noted theologian stated: "We will have no peace in the world until we have peace among the world's religions." May the dialogue that started on Sept. 7 continue so that we, as people of faith, will come to a greater understanding of each other and, therefore, a greater understanding of the truth.

*(The Rev.) Ralph Anderson
Shrewsbury, Mass.*

Protestant or Catholic?

I can sympathize with John H. Heidt's article, "Why I Will Remain an Anglican" [TLC, Sept. 17]. I was baptized in the Protestant Episcopal Church of St. James the Greater. The church had a main altar, but had a communion service only on one Sunday a month. When I was about 12, our family moved to Trinity Church, which had communion every Sunday. It had acolytes who wore red vestments. Occasionally the priest would borrow a monstrance and have Benediction.

At the time of Queen Elizabeth I, the Anglican Church became a protestant church. In the fourth century, at the Council of Nicaea, the Christian Church defined in the Nicene Creed that a Christian should believe in "One Holy Catholic Apostolic Church." In some Episcopal churches, the Nicene Creed is recited, and in some the Apostles Creed is used. From the time of the Oxford Movement, the Anglican/Episcopal Church has been trying to make up its mind whether it is protestant or catholic.

What the church needs is an archbishop and a council who can make final decisions. It needs a pope.

*Harry E. Roberts
Ontario, N.Y.*

It's Not New

I was disappointed to learn as General Convention unfolded, that "biological determinism" is again with us. Assertions that some people are "wired differently" and should not be punished for "being what they are" surfaced. That approach to defining church doctrine has profound and far-reaching ramifications.

The concept that we are all inevitable products of our genetics and environment is hardly a new theory — and note that it historically derives from the field of psychology, not theology. It was and is a theory of despair and defeatism,

If we are genetically predetermined and cannot change, what point is there in faith, repentance and forgiveness?

since it denies the possibility of change and growth. Theologically, it denies the very essence of what makes us human, of that which is the image of God within us, namely, free will. If we are genetically predetermined and cannot change, what point is there in faith, repentance and forgiveness?

Ah, I am told, I don't understand. People have free will except in the area of (insert the particular thorn in your flesh). Other than that, we all have free will. Some of us may be born blind, or crippled, or deformed.

Scripture tells us we are all made in the image and likeness of God, and thus we each have the innate ability to choose how we shall conduct our lives. The ultimate choice we each must make is between good and evil.

I do not pretend to be smart enough to know where the one, holy, catholic and apostolic Church will be on issues of sexuality and gender roles in 10, 20 or 50 years. What I do know, and hold to, is that we do have choices in all things, a gift from God, and that biological determinism cannot replace wrestling with scripture under the guidance of the Spirit as our source of moral authority.

*(The Rev.) Bob Woods
St. Peter's Church
Kernville, Calif.*

Issue is Salvation

I am responding to Fr. Crome's article, "Telling Jews about Jesus" [TLC, July 9]. He mentions approaching Jews and others with the Christian faith, and asks how to do that without insulting them.

I do training in my diocese on the subject of evangelism. Most of what we do comes under the heading of the name TELET (The Episcopal Lay Evangelism Training). We train people in evangelism and evangelism techniques. For this purpose I have written some papers on witnessing to Jews, Muslims, Jehovah Witnesses, and the like, and I

would consider sharing these with him.

But first, two things: Fr. Crome would need to agree that the main reason to tell Jews about Jesus is for the purpose of their salvation. If he doesn't agree they need to believe in Jesus to be saved (go to heaven when they die), as the New Testament and the historic Christian faith has taught for all these years, then I can't understand why he "bothers" them with Christianity in the first place. Why evangelize if salvation isn't the issue? He doesn't want to be courageous (and loving) enough to tell them the most expedient news they could ever hear, because doing so is insulting and lacks "good taste"? I love to talk with Jews about their salvation, and in the most loving and convincing manner I can find, I want to invite them to believe in Jesus as their Lord and Savior for the sake of their salvation.

Second, he seems intent on not making anyone uncomfortable with his presentation of the Christian faith. Fr. Crome needs to wake up — the Christian faith is uncomfortable. Read the gospels or Acts. Jesus and the disciples always told the truth while never patronizing anyone, and it was never comfortable.

*(The Very Rev.) J. Scott Wilson
Weatherford, Texas*

PEOPLE & PLACES

Appointments

The Rev. **Karl Schaffenburg** is rector of Incarnation, PO Box 316, West Point, MS 39773.

The Rev. **S. Elizabeth Searle** is rector of Christ Church, 105 Cottage Pl., Ridgewood, NJ 07450.

The Rev. **Robert Solon** is assistant at Trinity, 141 Broadway, Bayonne, NJ 07002-2459.

The Rev. **Nathan Speck-Ewer** is rector of St. Timothy's, 2094 Grant Rd., Mountain View, CA 94040.

The Rev. **Barton Stevens** is director of Christian education at Christ Church, PO Box 2057, South Hamilton, MA 01982-0057.

The Rev. **Natasha Stewart** is assistant at Epiphany, 70 Church St., Winchester, MA 01890-2523.

The Rev. **Bill Stroop** is rector of Trinity, PO Box 1483, Hattiesburg, MS 39403.

The Rev. **Donna Trebilcox** is rector of St. George's, PO Box 335, Lee, MA 01238-0335.

The Rev. **Janice Walden** is missionary at Bristol Cluster, 370 Bay St. Taunton, Mansfield, MA 02780-1738.

The Rev. **Lori Walton** is assistant at All Saints', 555 Waverley St., Palo Alto, CA 94301.

The Rev. **William White** is deacon-in-charge of St. Thomas', 5303 Diamondhead Cr., Diamondhead, MS 39525.

The Rev. **Hilary Won** is vicar of St. Peter's, 403 79th St., North Bergen, NJ 07047.

The Rev. **Michael J. Zumpf** is rector of St. Luke's, 600 Morgan Rd., Eden, NC 27288.

Retirements

The Rev. **Mike Dobrosky**, as rector of Mediator, Meridian, MS.

The Rev. **Abigail W. Hamilton**, as rector of Holy Innocents, West Orange, NJ.

The Rev. **Ronald N. Hiestar**, as rector of Trinity, Scotland Neck, and Advent, Enfield, NC.

The Rev. **John Payne**, as rector of All Saints', Wichita Falls, TX.

The Rev. **Michael Povey**, as rector of St. James', Cambridge, MA.

Deaths

The Rev. Canon **John A. Buchanan**, 76, retired vicar of St. Christopher's Church, Perry, GA, died July 22 at his home in Macon, GA.

Canon Buchanan was born in Waco, TX. He served in the Marine Corps for a time, then graduated from Mercer University and Yale Divinity School. He served as a Baptist minister for several years, then he was ordained deacon in 1970 and priest in 1971 in the Diocese of Dallas. He was curate at St. Luke's in-the-Meadow, Fort Worth, TX, 1970-72, and rector there from 1972 to 1978. He was involved in interim ministry until he became canon pastor of the American Cathedral of the Holy Trinity, Paris, where he served from 1986 to 1988. Following more interim positions, Canon Buchanan became

vicar in Perry in 1993, remaining until 2004, when he retired. Upon his retirement, the parish hall in Perry was named Buchanan Hall in his honor. He is survived by his wife, Seaborn; four daughters, Suzanne Mandell, of Fort Worth, Vonciel Baudouin, Asheville, NC, Patience, of Dripping Springs, TX, and Leah Martinez, of Doylestown, PA; and 15 grandchildren.

The Rev. **LeGrand Abbey Van Keuren, Jr.**, retired priest of the Diocese of Georgia, died July 21. He was 81.

Fr. Van Keuren was born and raised in Kingstree, SC. During World War II he served in the Navy on a PT boat. Following discharge, he graduated from the University of South Carolina and went to work for the Office of Engineers' Savannah River Plant. Later he moved to Harlem, GA, where he was one of the founders of Trinity Church. At Trinity he was the parish's first senior warden, was a five-time deputy from the Diocese of Georgia to General Convention, and was an associate of the Order of St. Helena. In 1986, he graduated from Nashotah House, and was ordained deacon. He was ordained priest in 1987. Fr. Van Keuren was assistant at Good Shepherd, Swainsboro, Grace, Sandersville, and St. Mary Magdalene, Louisville, GA, 1986-89. Later he served other congregations in that diocese. Surviving are his wife, Jan; a son, LeGrand III, of Johnson City, TN; a daughter, Cora Neal, of Harlem, GA; and two grandchildren.

The Rev. **Fleetwood James Albrecht**, 82, of Mount Pleasant, SC, died July 17.

A native of Hardeeville, SC, Fr. Albrecht was a graduate of Louisiana State University and Virginia Theological Seminary. He served in World War II as a communication specialist in the Army. He worked as a forester with International Paper Co. for several years. He was ordained in the Diocese of South Carolina, as a deacon in 1961 and a priest in 1962. Fr. Albrecht was rector of several parishes, including Epiphany, Eutawville, and St. Matthew's, Saint Matthews, SC, 1961-62; Good Shepherd, Charleston, WV, 1963-66; and St. Thaddeus, Aiken, SC, 1968-72. He was an examining chaplain in South Carolina. Fr. Albrecht is survived by his wife, Ellen; two daughters, Ellen, of Mt. Pleasant, and Martha Miller, of Greenville, SC; two sons, Charles, of Mt. Pleasant, and Fleetwood, Jr., of Greenville, NC; and seven grandchildren.

Other clergy deaths as reported by the Church Pension Fund:

Aubrey Anduze	88	St. Croix, VI
William S. Barrett	73	Albany, NY
William J. Cary	81	Beaverton, OR

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ASSOCIATE RECTOR: *Christ Church, Alexandria, VA.* Competitive salary. Send resumes to spyancey@historic-christchurch.org.

FULL-TIME RECTOR: *St. James Church, Taos, NM.* Growing program church in Sangre de Cristo mountains seeks rector to provide leadership in a culturally diverse community with members from a wide variety of political, geographic, cultural, and economic backgrounds. \$2M expansion of church facilities currently underway, supported by pledges to cover construction expenses. Parish priorities are growth and inclusion. Strong lay involvement and leadership. Taos is a world-class vacation and ski area with a rich amalgam of cultures, extraordinary natural beauty, and a rich history of art and artists. Contact: **Search Committee, St. James Church, 5794 NDCBU, Taos, NM 87571.** E-mail: wes@taosnet.com, or visit: www.stjamestaos.org.

FULL-TIME RECTOR: *St. Luke's Episcopal Church, Buffalo, Wyoming,* a historic church in the shadows of the Big Horn Mountains, seeks an energetic, spiritual leader to teach, preach, empower and grow our church. We are a laity committed to community and world ministries including the Bread of Life Food Pantry. Buffalo has a growing population attracted by environment, recreation and energy development. It boasts an excellent hospital, YMCA, school and library. We seek someone who responds to the needs of seniors as well as younger members. If you are willing to adapt to a small Western community, please send resume and CDO clergy profile to: **The Rev. Canon Gus Salbador, Diocese of Wyoming, 104 S. 4th Street, Laramie, WY 82070, (307) 742-6606** or E-mail: gus@wydiocese.org. Please also visit www.stlukesbuffalo.org.

POSITIONS OFFERED

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SEEKING FULL-TIME RECTOR: *St. Matthew's Episcopal Church, Lisbon, Maine.* St. Matthew's is a spirit-filled, Eucharistic community that gathers to celebrate the Lord in contemporary, joyful worship. We believe in the healing power of the Holy Spirit, minister to each other through fellowship and prayer, and respond to the Great Commission through involvement in mission and outreach. St. Matthew's is an orthodox, conservative church and is a member of the Anglican Communion Network. Please send CDOs and resumes to: **Linton Studdiford, Clergy Deployment Officer, Diocese of Maine, 143 State St., Portland, ME 04101;** E-mail: lstuddif@episcopalmaine.org; Phone: 1-800-244-6062.

FULL-TIME RECTOR: *St. James' Episcopal Church, Lake City, FL.* is a debt-free, 136-year-old parish of 155 families. We are the only Episcopal church in our community with a campus consisting of a new Gothic style sanctuary, parish hall, historic chapel and antebellum style rectory. Our worship is focused on celebrating Eucharist, in addition to a superb music program. We seek a long-term relationship with a dynamic individual committed to Christian education and community outreach.

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PART-TIME RECTOR/PRIEST-IN-CHARGE: *St. Paul's Episcopal Church, Trappe, MD,* a family-sized parish, seeks a dynamic priest to help us welcome Trappe's expected tenfold population growth. We use the 1979 Book of Common Prayer (Rite II). Our laity are deeply involved in community outreach. We operate a state-approved preschool. Trappe is a historic town in Talbot County on Maryland's Eastern Shore. Our proximity to the Chesapeake Bay and its hundreds of miles of shoreline with excellent boating, waterfowl, and birding make this an ideal location for outdoor enthusiasts. Washington & Baltimore are only 90 miles away. In June 2006, we completed a new, four-bedroom rectory. Visit our website at www.saint-pauls.info. To apply write: **Dr. Granville Blades, Chair-Search Committee, PO Box 141, Trappe, MD 21673-0141** by November 30.

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