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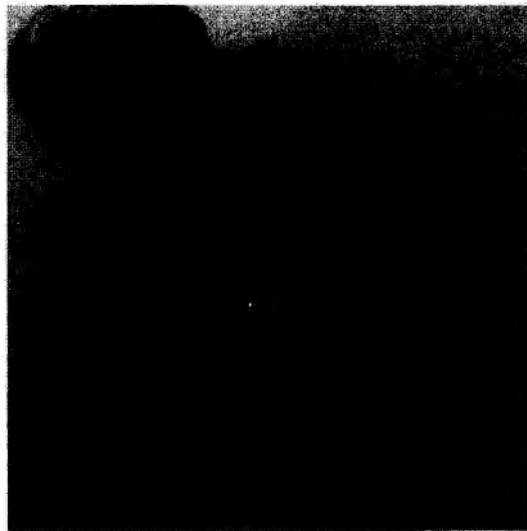
Volume 233 Number 18

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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The Cover

Bishops from throughout The Episcopal Church participate in the consecration and ordination of the Rt. Rev. Dena Harrison as Bishop Suffragan of Texas [p.6].

Carol E. Barnwell/Texas *Episcopalian* photo

When God Is Silent

'Your sins have hid his face from you' (Isaiah 59:2)

The 21st Sunday After Pentecost (Proper 25B), Oct. 29, 2006

BCP: Isaiah 59:(1-4)9-19; Psalm 13; Heb. 5:12-6:1,9-12; Mark 10:46-52

RCL: Job 42:1-6,10-17 and Psalm 34:1-8 (19-22) or Jer. 31:7-9 and Psalm 126; Heb. 7:23-28; Mark 10:46-52

The Old Testament lesson voices the complaints of a wayward nation, first describing its miserable condition — walking in gloom, stumbling, growling, and moaning. The speaker freely acknowledges that the nation's condition is because of “multiplied transgressions,” “oppression and revolt,” and rejection of truth. The lesson ends with the direct intervention of God to requite their failures in fury.

The psalm is a plea from the victims of an oppressive enemy who beg God successfully for deliverance.

The lesson from Hebrews is an exhortation to Christian believers who are moving away from God. Their condition of backsliding is bluntly described — those who should have been teachers are in fact no better than children in the ways of God. They are admonished and encouraged to show earnestness in the way forward. It is noteworthy that, in spite of their disappointing sluggishness in Christ, they are nonetheless addressed as “beloved.”

In the case of those in the Old Testament, God is silent because the people have abandoned God for a sinful life, but in the epistle, the faithful are far from God, not because of deliberate sin but because they have

avoided maturity in Christ. Iniquities are only one possibility for the silence of God. There are other reasons not connected with egregious sin.

Finally, in the gospel the theme is played out in the person of Bartimaeus, who is blind and begging by the roadside. He is as blind as those in the Old Testament lesson, as sidelined among the people of God as those addressed in Hebrews, but he shows how to respond to the warnings and exhortations in both lessons — he calls out his need. His prayer is a form of what is known as the “Jesus Prayer” — the summary of the entire gospel in one line: “Jesus, Son of David, have mercy on me!” The prayer presents the essence of what is required for salvation. Bartimaeus perseveres in his cry through the crowd's opposition, and comes to Jesus quickly when he is called. He must acknowledge publicly and before Jesus what his heart's desire is, knowing that his sight, once restored, will change his life forever. No longer will he be able to beg; no longer will his place be by the roadside.

Similarly, when the people described in Isaiah turn from their wickedness, they will live; and those addressed in Hebrews are enjoined to “leave the elementary doctrine of Christ and go on to maturity.”

Look It Up

Jesus said to Bartimaeus, “Go your way.” According to the last line of the gospel, what did Bartimaeus identify as his “way”?

Think About It

If God is silent in whole or in part of your life, are there any “iniquities” that might be causing that silence?

Next Sunday

The Sunday After All Saints' Day, Nov. 5, 2006

BCP: Eccclus. 44:1-10,13-14 or Eccclus. 2:(1-6),7-11; Psalm 149; Rev. 7:2-4,9-17 or Eph. 1 (11-14) 15-23; Matt. 5:1-12 or Luke 56:20-26(27-36)

RCL: Wisdom 3:1-9 or Isaiah 25:6-9; Psalm 24; Rev. 21:1-6a; John 11:32-44



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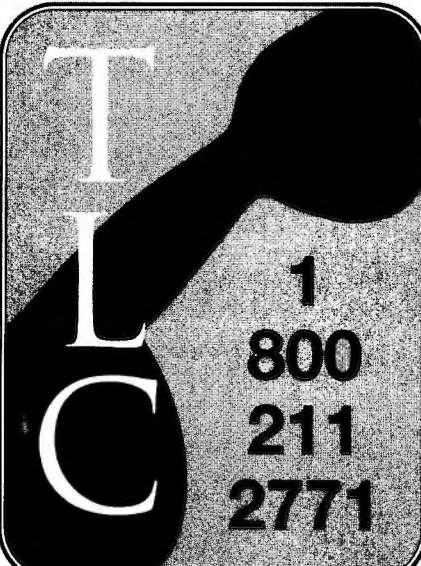
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Around the World

A MISSIONARY'S JOURNEY: The Gentle Teacher's Letters from Kyoto 1917 to 1921. Edited by Rhoda Letton Allen. iUniverse. Pp. 193. \$17.95. ISBN 0-595-38336-X.

Dorothy Spencer served as a missionary at St. Agnes School and St. Mary's Episcopal Church, Kyoto, Japan. She wrote some 300 letters to her mother and a best friend which are presented in this book along with many interesting photographs.

PILGRIMAGE: The Personal Stories of Eleven Episcopalians who happened to be in Rome when John Paul II died. Edited by Mary Reath and Phoebe Pettingell. American Friends of the Anglican Centre in Rome. Pp. 44.

As the title suggests, 11 persons who were in Rome to participate in a discussion about the history and status of dialogue between the Anglican Communion and the Roman Catholic Church are interviewed following the death of Pope John Paul II. Their stories appear in a Q&A format.

THE ELEMENTS OF PRAYER: Learning to Pray in Real Life. By Joe B. Jewell. New World Library. Pp. 111. \$16. ISBN 1-57731-547-2.

This book is a guide to help readers express themselves clearly in prayer. Written by a Methodist minister, it offers sound advice for those who would like to improve their prayer lives. For example, pray for God's presence, omit unnecessary words, use simple words, and emphasize what's most important.

A DEEP AND SUBTLE JOY: Life at Quarr Abbey. By Luke Bell, OSB. HiddenSpring. Pp. xix+153. \$16. ISBN 1-58768-037-8.

A 24-hour visit to Quarr Abbey on the Isle of Wight, England. Readers get a glimpse of the worship, work, and play of a Benedictine community from a monk who lives there. The chapter on caring for the monastery's pigs is a delight.

— *The Living Church staff*



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Two Withdraw in Tennessee

Two of the five remaining candidates for the Oct. 28 election of a bishop in the Diocese of Tennessee have notified the episcopate committee that they no longer wanted to participate. The Rev. Thack H. Dyson, rector of St. Paul's Church, Daphne, Ala., and the Rev. Russell Jones Levenson, Jr., rector of Christ Church, Pensacola, Fla., informed the Rev. Canon Anne Stevenson, co-chair of the episcopate committee, by telephone within days of each other.

The withdrawal notifications both came after the Oct. 4 deadline for nominations by petition had closed. Canon Stevenson reported that no additional names had been received.

Fr. Dyson said in an Oct. 8 letter to the committee that the idea of becoming a bishop had initially taken him by surprise, and that upon further prayer and reflection he felt called to continue his work as pastor and priest at St. Paul's, and that his family was relieved to know they would not be moving in the near future.

In his letter, Fr. Levenson said the stress of moving had weighed heavily on his family and that he too felt strongly called to remain at his parish.

The Oct. 28 election at Christ Church Cathedral in Nashville will be the fourth time this year that the diocese attempts to elect a successor to the Rt. Rev. Bertram N. Herlong, who retires as diocesan bishop Oct. 31. All three previous elections ended without one of the four candidates (three nominees and one candidate by petition) receiving the necessary two-thirds majority in both the clergy and lay orders.

The final episcopal slate is:

- The Rev. John L. Bauerschmidt, rector of Christ Church, Covington, La.
- The Rev. James L. Burns, rector of Church of the Heavenly Rest, New York, N.Y.
- The Rev. Carter N. Paden, rector of St. Peter's, Chattanooga, Tenn.



Carol E. Barnwell/Texas Episcopalian photo

Bishop Harrison with grandchildren Margaret (left) and Caroline Vassar and Nicholas and Alex Harrison.

Dena Harrison Consecrated Bishop Suffragan of Texas

A procession of banners, presenters and bishops at Camp Allen's chapel marked the consecration of the Rt. Rev. Dena A. Harrison as the ninth Bishop Suffragan of Texas Oct. 7. Bishop Harrison will have oversight of the mission and ministry in the central region of the diocese's 64 congregations.

In his charge to Bishop Harrison, the Rt. Rev. Don A. Wimberly, Bishop of Texas, challenged her to be a voice for unity and mission within the House of Bishops as she moved into a "new way of being ordained" with a more diverse and complex ministry.

A former mortgage banker in Houston, Bishop Harrison was born in Lufkin and grew up in Orange. She graduated from the University of Texas and Episcopal Theological Seminary of the Southwest. She was elected as a deputy to General Convention and served as chair of the Texas deputation and chaplain to the House of Deputies. Bishop Harrison is a trustee of St. Luke's Episcopal Health System and the Seminary of

the Southwest, where she is chair of the search committee for a new dean and president.

Bishop Bruce MacPherson, Bishop of Western Louisiana and president of Province 7, was chief consecrator. Among those who co-consecrated were two former bishops of Texas, the Rt. Rev. Claude E. Payne and the Rt. Rev. Maurice Benitez, along with Bishop Wimberly and Bishop Suffragan Rayford High and three female bishops: Chilton Knudsen of Maine, Nedi Rivera of Olympia, and Catherine Roskam of New York. Bishop Gordon Charlton, retired suffragan of Texas, also was a co-consecrator.

"It's been an amazing day," Bishop Harrison said, as four grandchildren swirled around her feet during the photo session after the service. She smiled broadly as many friends and admirers waited patiently to greet her and offer congratulations. "I have to say the power of the spirit was very present. It was a powerful experience."

Carol E. Barnwell

California Bishop Clarifies Same-gender Union Policy

The Rt. Rev. Marc Andrus, Bishop of California, has clarified existing diocesan policy to require that clergy seek his approval before solemnizing a gay union.

In an Oct. 4 letter to the clergy, Bishop Andrus said his decision to institute a formal policy on same-sex blessings arose from his desire to affirm his "commitment to the full inclusion of gay and lesbian persons in the life of the Church."

Gay blessings in California were permitted under the rubric of pastoral care, he explained. "The decision to bless a holy union is, in the first instance, a discernment made by the couple in consultation with their priest."

Same-sex couples were asked to submit to "the same careful counseling and preparation required of other couples."

Liturgies for gay blessing would be

approved on an ad hoc basis, Bishop Andrus noted.

He asked that the clergy consult him in advance of any service they sought to perform.

The bishop said his authorization of gay blessings would not be the final word on the topic, but was "near the beginning — not the conclusion — of our conversations about our roles as faithful pastors in these important matters."

The Diocese of California had been given a prophetic role to witness to the Anglican Communion on this issue, he said, and would not withdraw in the face of sustained criticism of The Episcopal Church for its recent innovations on the morality of homosexuality made by the Lambeth Conference, the primates, the Anglican Consultative Council and the Archbishop of Canterbury.

(The Rev.) George Conger



Some of the 2,000 mourners pass the caskets of Detra Rainey and her children, William Lee Rainey, Hakiem Rainey, Malachi Robinson and Samenia Robinson, during their funeral service Oct. 7 at the North Charleston Coliseum. Mrs. Rainey's husband, Michael Anthony Simmons, has been arrested and charged with five counts of murder. The family was active at St. Andrew's Church in West Ashley, S.C. (Alan Hawes/Charleston, S.C. Post and Courier photo. Used by permission)

Complaints Mount Against Panel of Reference

The Archbishop of Canterbury's Panel of Reference conducted a field investigation recently into the dispute between the Diocese of Florida and the "Florida 6." The rare on-site interviews occurred at a time when frustration is growing among leaders of the Global South group of primates with the panel's slow pace of review and the seemingly arbitrary manner in which appeals are forwarded for consideration.

The review of the Florida appeal, one of four under active consideration by the panel, was described by the Rt. Rev. Samuel Johnson Howard, Bishop of Florida, as "courteous and productive." The four days of talks were led by Robert Tong, a solicitor from Sydney, Australia, and the Most Rev. Maurice Sinclair, retired primate of the Southern Cone.

Sources among the Global South leadership told a reporter they were concerned that a "filtering process" at Lambeth Palace was blocking a number of appeals, and that criteria used to forward the five appeals selected for review by the panel were unclear.

The panel held its first meeting in July 2005. Three referrals were passed by the Archbishop of Canterbury to the panel chairman, Archbishop Peter Carnley, retired Primate of Australia, in October 2005, but those were not forwarded to the panel members until January. Two of the references, New Westminster and Fort Worth, are under active consideration, while a third, in the Diocese of Southern Ohio, was subsequently withdrawn.

A second batch of referrals, sent to the panel members in March, concerned Florida and the dispute over

the rejection of the Rev. Nicholas Henderson, an English priest, as Bishop of Lake Malawi.

Bishop Howard told a reporter the parties to the dispute were "under a burden of confidentiality" and he could not discuss the details of their "very long hours." Present at the four half-day meetings held Sept. 26-29 in Jacksonville were Bishop Howard, his canon to the ordinary the Rev. Canon Kurt Dunkle, and their legal advisors. Representing the Florida 6 were the Rev. Neil Lebar, members of the vestry of Redeemer Anglican Church, Jacksonville, and their lawyers.

Under the panel's guidelines, Bishop Sinclair and Mr. Tong will submit a preliminary report within two weeks, which will then be passed on for consideration within six weeks.

(The Rev.) George Conger

Former Candidate in South Carolina Joins AMiA

The Rev. Canon Ellis Brust, chief operating officer of the American Anglican Council (AAC) and one of three candidates in the episcopal election in the Diocese of South Carolina [TLC, Oct. 8], has accepted a call to be president of the Anglican Mission in America (AMiA). His wife, Cynthia, director of communications for the AAC, also will join the AMiA as director of communications.

"We wish Ellis and Cynthia the best in their new positions," said the Rev. Dow Sanderson, rector of Church of the Holy Communion, Charleston, and president of the South Carolina standing committee. "We certainly didn't see this coming."

For the past three years, Canon Brust has supervised the daily operations, strategic planning, development of organizational structures, and fund development for the AAC.

The AMiA is a missionary movement of the Anglican Province of Rwanda that began in 2000 with the irregular consecrations of bishops Chuck Murphy and John Rodgers in Singapore. Its headquarters is located at All Saints' Church, Pawleys Island, S.C. Ownership of All Saints' property is claimed by both the AMiA and the Diocese of South Carolina, and the two are engaged in a lawsuit.

Africa MDG Coordinator Is New Anglican Observer to UN

Hellen Grace Wangusa, the United Nations' Africa coordinator of the Millennium Development Goals (MDGs), has accepted a three-year appointment to be the Anglican observer to the United Nations beginning Jan. 1.

Mrs. Wangusa brings extensive experience to the position, including work with UNIFEM, the African Women's Economic Policy Network, and the World Council of Churches. She will replace the Rev. Canon Douglas M. Renegar, who has served as interim observer since June.

Gift Helps Haitian Families

Episcopalians in the Diocese of Lexington have presented their bishop, the Rt. Rev. Stacy Sauls, with a dramatic gift — more than \$20,000 that will provide homes and support for at least seven Haitian families.

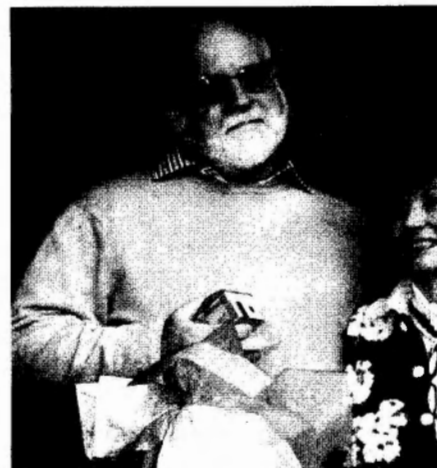
Diocesan officials challenged congregations to raise the funds in honor of Bishop Sauls' continuing ministry among them. He was among seven nominees to become the church's Presiding Bishop.

In response to a series of e-mails by the Rev. Canon Johnnie E. Ross, Lexington's canon to the ordinary, members of the diocese pledged \$2,997 for each home, which will be built by Food for the Poor. The funds also will provide each of the Haitian families with basic furniture, a kerosene stove, a year's worth of rice and beans, a small-business project, school supplies for two children, and clothing and shoes.

Canon Ross said the diocese had confirmed support for seven families by Oct. 10, but he expected confirmed support for at least another family by the week's end.

The fundraising campaign "was the most exciting thing, and I've been in this diocese all of my Episcopal life, all of my ordained life," Canon Ross said.

Bishop Sauls struggled to find words in response to the gift.



Kay Collier-McLaughlin/The Advocate photo

An emotional Bishop Stacy Sauls holds one of the small wooden replica houses in Haiti as he thanks the Diocese of Lexington Oct. 7.

"It was three to four days ago, and even now I'm having trouble talking about it," he told a reporter. "It gets right at the heart of everything we're working on here, especially rural poverty. Nothing they could have done would have brought me more joy."

The bishop said he hopes to return to Haiti, which he has visited three times, to celebrate the gift with the Rt. Rev. Jean-Zaché Duracin, bishop of that diocese. "I've never gone to Haiti without feeling as though I've met Jesus while I'm there."

Douglas LeBlanc

Filipino Bishop, Priest Slain

Bishop Alberto Ramento of Tarlac in the Philippines, former Prime Bishop of the Philippine Independent Church, or Iglesia Filipina Independiente (IFI), was found stabbed to death Oct. 3 at his rectory.

A police investigation concluded Bishop Ramento was killed during a robbery, but family, friends, and colleagues are convinced the bishop, an outspoken critic of the government, was the victim of a political vendetta, according to the *Manila Times*.

Those who knew Bishop Ramento and his advocacy work for peace and human rights joined in mourning his death. The Rev. Winfred Vergara, missionary for Asian American Ministries in The Episcopal Church, was a priest in the IFI and remembers Bishop Ramento as a "prophetic voice in the Philippines" even after his retirement.

Days later another IFI priest, the Rev. Dionisio Gingging, 54, was murdered by five unidentified persons who broke into his residence in Surigao del Sur.

Archbishop Williams to Keynote Gathering in South Africa

The Rt. Rev. John B. Chane, Bishop of Washington, was one of several leaders from The Episcopal Church present Oct. 4-5 in South Africa to assist with planning for an international Anglican conference to be held there March 7-14. Shortly before the planning meeting, conference organizers announced that the Most Rev. Rowan Williams, Archbishop of Canterbury, would be the keynote speaker.

The conference at the Birchwood Conference Centre in Boksburg, Gauteng, South Africa, is sponsored by the Church of the Province of Southern Africa and the Most Rev. Njongonkulu Ndungane, Archbishop of Cape Town and primate. Originally the pan-Anglican conference was to have been held in conjunction with the 2008 Lambeth Conference of bishops in South Africa, but those plans were shelved because of lack of funds.

The conference, "Towards Effective Anglican Mission: An International Conference on Prophetic Witness, Social Development and HIV/AIDS" (TEAM), will bring together international representatives from throughout the Anglican Communion.

At a planning meeting last year, steering committee members identified seven objectives for the conference: To encourage a "prophetic articulation for an Anglican theology which supports witness and action for social justice"; share the African experience of HIV/AIDS with the rest of the Communion; review the Communion's response to the Millennium Development Goals; design new models of "relevant and sustainable development"; encourage "transformation through dialogue among peoples with diverse experiences and perspectives"; explore "resource mobilization"; and foster "mutual commitments and partnerships within the Anglican Communion."

AROUND THE DIOCESES

Reaching Young People

The Diocese of Nevada's convention was largely a celebration of the ministry of its bishop, the Rt. Rev. Katharine Jefferts Schori, who will become Presiding Bishop in November. The meeting was held Oct. 6-8. Holy Trinity Church, Fallon, was host, in celebration of its 100th anniversary.

The only issue debated was funding for a diocesan youth missionary position, which had not been included in the proposed budget. Because an amendment was approved to fund the position, the diocesan council has work to complete on the 2007 budget.

Convention began with a full-day workshop, led by the Rev. David Gortner, assistant professor of pastoral theology at Church Divinity School of the Pacific and director of the Center for Anglican Learning & Leadership.

Prof. Gortner spoke about membership patterns throughout The Episcopal Church and the need for "generativity" — the passing on of the faith to the next generation. He also addressed the importance of ministry by and to youth, noting three spiritual yearnings of young people, expressed in nationwide surveys: belonging, meaning, and competency (the need young people have to be recognized for their ministry gifts and to be challenged to express them fully).

In her sermon at the closing Eucharist, Bishop Jefferts Schori drew on her knowledge as a marine biologist to compare the gathering of different pods of humpback whales, each having distinctive songs.

"Twice a year many of those whales, from around the Pacific, come together off Hawaii to breed," she said. "While they are there, their songs change, and by the time they leave, they are all singing a song in common. Perhaps that is an image appropriate to what happens each time the body of Christ gathers — we learn a new song,

and then we go out into the world and sing that song of love to others.

"After a time, maybe only a few days, we come back together again and share the songs, which have been changed a bit by our experience. And in the process of coming together and being renewed, strengthened, and fed for service, we again begin to sing a common song, slightly changed by what we've all experienced in the interim. And we go out into the world to do it again."



Ted Kneebone/Church News photo

South Dakota Bishop Creighton Robertson speaks at convention Sept. 24 in Pierre. Last December Bishop Robertson successfully underwent kidney transplant surgery. A South Dakota priest, the Rev. Mercy Hobbs, was the donor.

Conscience Provision

The Rt. Rev. Creighton Robertson, Bishop of South Dakota, told delegates gathered at the Ramkota Convention Center in Pierre Sept. 22-24 that the 75th General Convention did not do a "sufficient amount of work on the Windsor Report," but its focus on social justice had given the church a prophetic mantle to the rest of the Anglican Communion.

The affirmation of the Millennium Development Goals, the election of

(Continued on next page)

South Dakota

(Continued from previous page)

Bishop Katharine Jefferts Schori, and the renewed commitment to tackle racism were significant accomplishments, he said, noting that he hoped South Dakotans also would “repent of their treatment of native people.”

Although finances and attendance issues continue to press the diocese, “things have not changed much” locally in the wake of convention as the work of the church continues, “making Christ known in this sinful world, and transforming lives,” the bishop said.

Delegates adopted a budget of about \$1.3 million, with almost \$570,000 funded from the program budget of the General Convention. Budget cuts include elimination of the position of the canon to the ordinary following the retirement of the incumbent next year.

RCL in 2007

Eight resolutions were adopted by convention, including an affirmation of interim eucharistic sharing with the United Methodist Church, adoption of the Revised Common Lectionary effective Advent 2007, the use of anti-racism resources in all congregations, affirmation of mission priorities, celebration of a season of “thanksgivingtide,” a resolution opposing a constitutional amendment in South Dakota banning gay marriage, and affirming the existence of divergent views on the morality of abortion within The Episcopal Church.

An amended resolution safeguarding the right of private conscience for those not able to accept innovations of doctrine and discipline introduced in recent years, proposed by the Rev. Timothy Fountain of Church of the Good Shepherd, Sioux Falls, also was adopted after debate.

Convention agreed to provide a “safe space,” free from personal abuse for those “faithful members, formed by The Episcopal Church with scripture, Anglican tradition and reason, who cannot affirm teachings which

detract from proclamation of Jesus Christ as Lord and Savior of all, and who cannot participate in innovations and experiments which depart from the Book of Common Prayer (1979 and prior), such as ‘open communion’ for un-baptized persons or the blessing or ordination of those involved in same-sex unions.”

Evangelism Opportunity

The Bishop of **West Virginia** challenged his diocese to live into its convention theme and “Build My Church” at its annual convention Sept. 15-17 at Pipestem State Park.

There was tremendous opportunity in West Virginia to reach out to the unchurched, the Rt. Rev. W. Michie Klusmeyer said. “I am calling upon this diocese to embrace a vision that has never been dreamed of in our history,” he said. “I believe that if we are to do what I believe God is calling us to do, we need to raise between \$17 and \$20 million” to fund the growth and opportunity before it.

“As I go around the diocese, I realize that this is a diocese that is not overwhelmed with conflict. Certainly we have our struggles, but we struggle together,” Bishop Klusmeyer said.

In his convention address Bishop Klusmeyer devoted considerable time to an evaluation of the current state of The Episcopal Church and the Anglican Communion. The level of political invective was so high that “the trust level is almost gone” within the church, he said. Some were “more concerned about the plight of the Anglican Communion than they are to the plight of the souls of the people living down the street. For some, it is more important to rally the forces around these causes than it is to rally the faithful around the gospel message.”

In its business session, convention received 14 resolutions. One was tabled for action at the 2007 convention, five were withdrawn by their sponsors, and one was referred to committee.

Resolutions endorsing the Millennium Development Goals, evangelism,

public education, and honoring a member of the diocese were adopted without amendment, as was (with slight amendment) a resolution endorsing the use of the diocesan camp and conference centers.

A resolution authorizing congregations to redirect away from the program budget of the General Convention their portion of “national church assessment” until 2009 to be used to fund ministries “outside the diocese at the discretion of the Diocesan Council,” was adopted on a vote by orders after amendment.

In other business, delegates passed a \$1.8 million budget, earmarking 8.2 percent or \$154,300 for the support of the “national church assessment,” less any funds redirected by parish vestries.

Restoring Trust

A lack of money, vision, and generosity of spirit coupled with the residual fallout from past disputes was hampering growth in the Diocese of **Montana**, the Rt. Rev. C. Franklin Brookhart, Bishop of Montana, told delegates gathered for the annual convention Sept. 29-Oct. 1 in Great Falls.

Bishop Brookhart urged convention to move away from a “a scarcity mindset to an assumption of abundance, from a knee-jerk reaction of suspicion to the gift of mutual trust, and from a value of ‘what’s in it for me,’ to ‘how can we give and care,’ from what happened in the past to what the Risen One wants us to do in the future.”

The bishop offered a three-pronged vision for the diocese, built around the themes of “community, transformation, and Jesus.”

“This is what I see,” he told the delegates, “the diocese as a transformational community powered by the Risen Lord Jesus Christ.” This transformation must begin from within, and be lived out as “a matter of conversion every day of our lives.

“One person, one congregation is never enough,” he said, for the “diocesan reality is part of our basic being and identity” as Christians and Anglicans.

The Gift of Discernment

In his reaction to the Camp Allen meeting [TLC, Oct. 15], Presiding Bishop Frank Griswold quoted the venerable Anglican mystic, Evelyn Underhill, who said: "The coming of the Kingdom is perpetual. Again and again, freshness, novelty, power from beyond the world break in by unexpected paths bringing unexpected change. Those who cling to tradition and fear all novelty in God's relation to the world deny the creative activity of the Holy Spirit, and forget that what is now tradition was once innovation; that the real Christian is always a revolutionary, belongs to a new race, and has been given a new name and a new song."

I couldn't agree more. But having been a fan of Ms. Underhill for more than 50 years, I must say that she would have been the last person on earth to say that *every* novelty or innovation is the work of the Holy Spirit. The gift of discernment is desperately needed.

In the heat of the debate about sexuality, we tend to pigeonhole the extremists at both ends of the spectrum as either "conservatives" or "revisionists." As one identified with the conservative side of the current debate, permit me to suggest that at heart we're all revisionists.

In his masterful little book, *The Community of the Beloved Disciple*, the eminent biblical scholar, Raymond Brown, said something similar to the Underhill quote: "some of the most significant heresies have been conservative rather than radical — the tendency to hold on to old theological answers when new questions have caused the main body of Christians to move on to new answers ... At the Council of Nicea the lower christology of Arius was more primitive than the higher christology of Athanasius. Arius was content with the scriptural formulations of Jesus' identity, e.g., 'In the beginning was the Word,' which meant for him that the Word had a beginning. Athanasius had to persuade the Council to accept newer, non-Scriptural formulas, e.g., true God of true God, coeternal

with the Father. But he did so with insight: the Scripture answers were no longer adequate because now a question was being asked that had not been asked in NT times, and the new answers he proposed were true *to the direction of the Scriptures*" (p. 80).

Our problem is that we fail the first test of Brown's criteria. The "main body of Christians" has *not* moved on to the new answer given by our last two General Conventions. We have acted as though we alone knew the answer to a new question and are not patient enough to wait until we could persuade the rest of our own Communion, much less the rest of Christendom, of its truth. The Windsor Report seems to be saying that the American church has been guilty, at the very least, of "eating and drinking without discerning the body" (1 Cor. 11:29). That is, we've acted as though the conclusions of the rest of the body are irrelevant.

As a result, the effect of our actions has been to raise an issue of compassionate pastoral practice to the level of official church doctrine. (A non-Anglican theologian once told me that "you Anglicans have elevated the virtue of tolerance to a level where it becomes a vice.") And our problem is not that our answer to the new question is a "revisionist" one. It's that it's the wrong revisionist answer.

Revisionists? Yes. I believe that a case can be made that the real conservative (some would say "fundamentalist") position would be exclusionary — keep gays out. (That's certainly what the secular media assume that conservatives want.) The proper revisionist answer should be *inclusive* — welcome all believers, but welcome all on equal footing with the rest of us sinners, i.e., that we will, by the grace of God, struggle to permit the Spirit to mold our lives into the biblical pattern.

If there is a problem with the Camp Allen meeting, as the Presiding Bishop implies, it is that Bishop Don Wimberly shouldn't have had to call it. The invitation should have come from headquarters.

Our guest columnist is the Rt. Rev. William C. Frey, Bishop of Colorado, retired

We tend to pigeonhole the extremists at both ends of the spectrum as either "conservatives" or "revisionists."

Did You Know...
Of the Episcopal churches that participated in the 2005 Faith Communities Today Survey, 56 percent report that more than half of their members are age 50 or older.

Quote of the Week
The Rt. Rev. Katharine Jefferts Schori, Presiding Bishop-elect, to the conference on ordained women's leadership, on changing the world's sense of the church:
"...Jesus is representative of the God of compassion and mercy..."

**The agreement
in Virginia
is an example
of what can
happen when
opponents
are willing
to work for the
common good.**

Laudable Cooperation

The agreement between the Bishop of Virginia and the rector of Truro Parish, Fairfax [TLC, Oct. 22] is a sign that reconciliation is achievable, if only on a temporary basis. When the Rev. Martyn Minns, rector of Truro, was consecrated a bishop in the Church of Nigeria [TLC, Sept. 24], it brought about some unusual situations. Bishop Minns was consecrated a missionary bishop who would provide episcopal ministry to Nigerian congregations in this country — an extraordinary arrangement to be sure. At the same time, the vestry of Truro wanted its rector to remain until a new rector is called. Because he is now canonically resident in Nigeria, Bishop Minns would have to be licensed in order to function at Truro. And since a search for a rector was already underway, and a call expected during the first quarter of 2007, some give and take obviously was necessary.

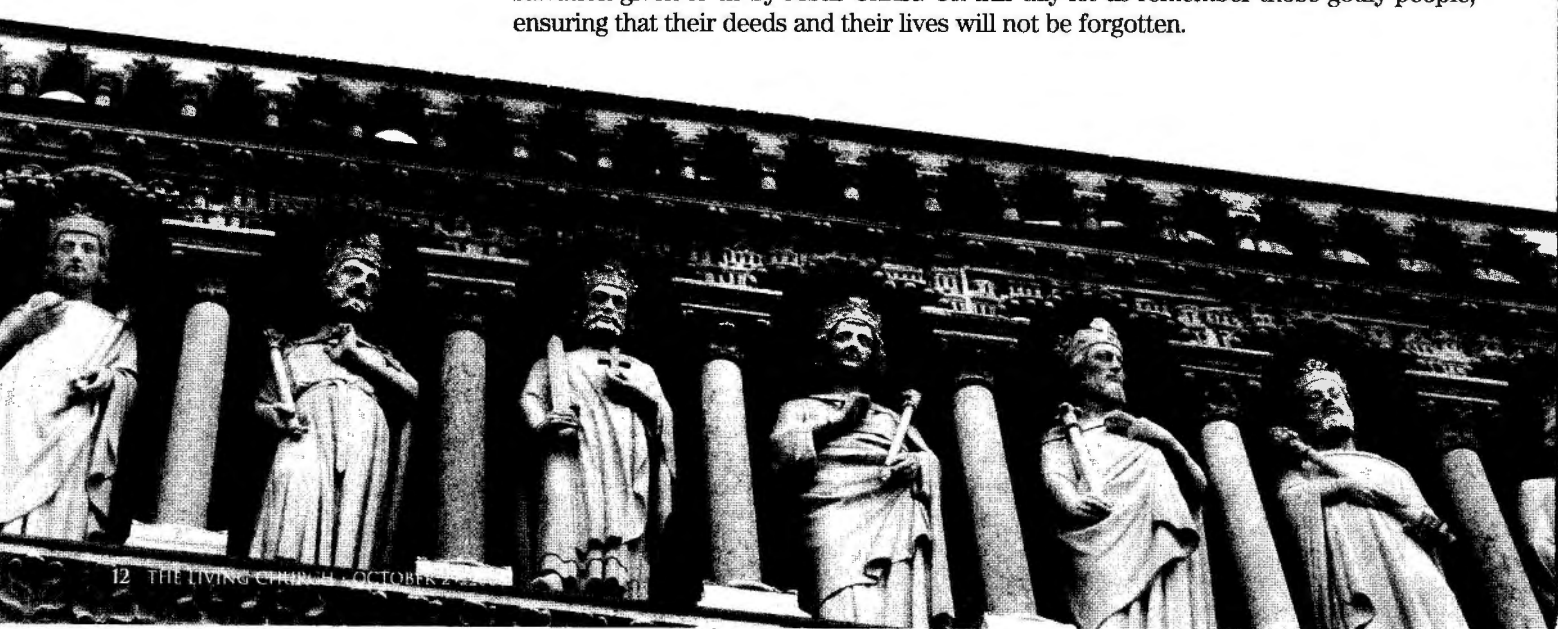
The Rt. Rev. Peter J. Lee, Bishop of Virginia, and Bishop Minns seemed determined to put together a solution to the awkward circumstances, and after a month of communicating, they were able to do so. Bishop Minns is licensed as priest-in-charge of Truro through Jan. 1, 2007, enabling him to continue to carry out the duties of a rector. He has agreed not to perform any episcopal acts in the Diocese of Virginia during this time.

It is encouraging to see the determination of both church leaders in working out this agreement. Bishop Lee has shown exemplary pastoral ministry in working for a solution rather than pursuing litigation, and Bishop Minns is to be commended for his willingness to work out an arrangement and for his commitment to his parish. It is also hopeful to see the Church of Nigeria, out of communion with most of The Episcopal Church, approve this arrangement. The agreement is temporary, to be sure, but it is illustrative of what can happen when opponents work for the common good.

Saints Everywhere

Every church has its own saints. They are not officially acknowledged or included on the church's calendar of saints' days, but they are "unofficial" saints nonetheless. Many of them have labored tirelessly, without recognition, and even without being noticed by their fellow parishioners. They have visited the sick and shut-ins, organized prayer chains, fed the hungry, read the Daily Offices alone in empty churches, telephoned lonely parishioners, performed all sorts of menial tasks, and shared their time, talents and treasures in countless ways. Those saints have led lives of holiness, even though they have lived the same as we do — a life of temptations, sorrows and joys.

On All Saints' Day (Nov. 1) we are reminded that we are fellow citizens with the saints, in union with those holy ones now departed. We share much in common with those who have gone before us — a common faith, and a common hope because we have a common salvation given to us by Jesus Christ. On this day let us remember those godly people, ensuring that their deeds and their lives will not be forgotten.





End the SILENCE

It is time for God's people
to speak for peace

Photo by Air Force Staff Sgt. Jacob Bailey, July 7, 2006. (www.army.mil)

Sgt. Kenneth Strong and fellow soldiers from the 172nd Stryker Brigade Combat Team conduct a mission near Tal Afar, Iraq.

By George M. Clifford III

Proponents of evangelizing the world for democracy would do well to heed Jesus' advice to his disciples: "If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them" (Mark 6:11).

The expectation that a majority of Afghans and Iraqis would welcome liberation and with little assistance from the U.S. create their own democratic governments was assuredly unrealistic. United States forces remain heavily engaged in combat in both nations; the toll of casualties, Afghani, Iraqi and U.S., rises daily with more than 2,500 American dead and 100+ Iraqis killed per day in June. Thus this question becomes ever more poignant: How can the U.S. extricate itself from being an unwanted, and often despised, occupier without con-

currently unleashing additional chaos and further destruction?

Let me be very clear about two points. First, this is a question for people of faith as well as political and military leaders. Faith, if not just for Sunday mornings, must speak to the problems and issues we face when we are outside the walls of sacred space. We Episcopalians must move beyond a myopic preoccupation with internal strife over sexuality and speak to a broken world. Second, support for our nation's troops and support for continuing military operations in Iraq and Afghanistan are two very different issues. Military personnel implement national policy and merit our support regardless of whether we support the national policy that put them in harm's way. Praying regularly for those who serve in our nation's armed forces is the least we can do.

As a pacifist college student during the final years of the Vietnam War, I

was ashamed of the way some who shared my views often targeted military personnel, spitting on them and otherwise abusing them. In no way can such behavior ever be rightly characterized as Christ-like.

The prophet Amos emphasized that God has expectations, or standards, against which to measure the religious establishment by invoking the image of a plumb line (Amos 7:7-9). A plumb line (a piece of string or twine with a weight at one end) is a low-tech device carpenters and masons use to determine whether a wall is perfectly vertical. Amaziah, chief priest at the royal sanctuary at Bethel, was a servant of King Jeroboam. Amos' prophecies challenged Amaziah's sinecure by highlighting the disparity between the king's policies and God's cause. The religious establishment in endorsing the king's policies and programs was failing to help people live faithfully in

(Continued on next page)

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covenant with the God of Abraham, Moses and Ruth.

I fear that the church's widespread silence about events in Iraq and Afghanistan reflects a similar co-opting of the church on behalf of the government. Part of the explanation for that silence is that political leaders (and, sadly, some religious leaders) repeatedly — and wrongly — portray support for the troops as necessarily entailing support for our ongoing operations in Iraq and Afghanistan. Part of the explanation is also that nobody has a viable plan for extricating U.S. forces from Iraq. Simply exiting would almost certainly precipitate a bloodbath between the majority Shi'a and the Sunnis, who for so long wielded a heavy and abusive hand under Saddam Hussein. Simply walk-

To sit silent

at a time such as this
conveys tacit acquiescence
and approval of policies
starkly at variance
with God's plumb line.

ing away would most likely lead to an alliance of a Shi'a-dominated Iraq with Iran, the world's largest Shi'a nation, a move that would undercut regional stability and world peace.

Thankfully, the church's mission does not require it to have a detailed solution to each of the world's problems. However, the church should voice two necessary conditions for resolving conflict in the Middle East. First, lasting, genuine peace in the Middle East is impossible as long as the United States occupies Iraq and Afghanistan. The U.S. must find another way to bring stability to those nations, perhaps through the United Nations or a coalition of Arab nations. As long as U.S. forces occupy Arab soil, those troops are a catalyst for violence throughout the Middle East. Second, lasting, genuine peace also requires us to value all Middle Easterners as

human beings, worthy of dignity and respect in and of themselves, and not primarily as purveyors of petroleum.

Now is the time for God's people to speak. Amos was a herdsman and a dresser of sycamore trees. That did not stop him from being about God's business. The 12 whom Jesus sent out were ordinary people, just like most of us. They too heard an irresistible call to be up and about God's business. I very much doubt that Amos or any of the 12 had high expectations of what they would accomplish. Yet 25 centuries later we still look to Amos' words as a window into God's heart. We exist as the church because the continuing mission of the 12 succeeded beyond their wildest dreams.

The 75th General Convention of The Episcopal Church adopted Resolution D020, titled End the War in Iraq, calling for the stabilization of Iraq and Afghanistan followed by prompt withdrawal of U.S. armed forces. D020 also calls upon us to honor and support our military personnel who participated in the conflict, especially those wounded in body, mind or soul, their families, and the families of those killed in the conflict.

Thinking that the president and Congress will heed — or even take notice of — this word from The Episcopal Church would be naïve. However, the resolution does provide a platform from which our advocates in Washington can raise our concerns. Each Episcopalian e-mailing members of Congress in support of the issues articulated in Resolution D020 will increase its visibility and impact.

To sit silent at a time such as this conveys tacit acquiescence and approval of policies starkly at variance with God's plumb line. God is asking us, we who call ourselves by the name of the Prince of Peace, collectively and individually, what are you doing to bring peace to the war-ravaged lands of Iraq and Afghanistan? □

The Rev. George M. Clifford III lives in Raleigh, N.C.

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

Apostasy Under Threat

I pray the Rev. Charles Walthall [TLC, Oct. 8] to be a little careful in passing judgment on the two newsmen who converted to Islam at gunpoint. Yes, the noncommittal reaction of Christians to the story is disappointing. And yes, the men's apostasy is dismaying and soul-imperiling, requiring earnest repentance and, on God's part, a huge dose of forgiveness. But please, on our part there must be charity and prayer for them and for their restoration in Christ, not the pointing of fingers.

Theirs isn't the first instance of apostasy under threat and surely it won't be the last. Remember our Lord's words (Matt. 7:1-2). We may, and often must, question behaviors, but we are forbidden to judge souls. That's God's job. As a friend of mine says, it's "above my pay grade."

A few lines of St. Thomas More to his daughter in Robert Bolt's "A Man for All Seasons" are pertinent: "But man [God] made to serve Him wittily, in the tangle of his mind. If He suffers us to come to such a case that there is no escaping, then we may ... clamour like champions, if we have the spittle for it. But it is God's part, not our own, to bring ourselves to such a pass. Our natural business lies in escaping."

Can we really know what was in these men's minds, or indeed what would be in our own minds? Fear does strange and terrible things to people. Does any of us really know what we'd do in these men's place?

They have to answer to God, but so do the murderous thugs who held and threatened them. In any case, I suspect God is far more merciful than we are. God help us all!

*(The Rev.) John B. Pahls, Jr.
Colorado Springs, Colo.*

About That Title

In the letter by the Rev. Evan D. Garner [TLC, Oct. 8] regarding the editorial, "Creeping Congregationalism" [TLC, Sept. 10], the author wrote in part:

The word "protestant" in this title was derived from the Latin *protestari*, to testify for something — in this case to testify for non-papist bishops in the apostolic succession.

"...how quickly we have forgotten another word in our historic title — protestant. Just as the word 'episcopal' was deliberately used to make clear the role of bishops in the church, so too was the word 'protestant' included to underscore our commitment to a non-papist relationship between the episcopate and the congregations it serves."

Fr. Garner's definition of the word "protestant" is a good one, but it is not the definition of those who first used our historic title. The title "protestant episcopal church" first appears in the 17th-century coronation rite when the English sovereign had to swear allegiance to the protestant episcopal church of the realm. The word "protes-

tant" in this title was derived from the Latin *protestari*, to testify for something — in this case to testify for non-papist bishops in the apostolic succession. This was the simple meaning used by the newly independent Protestant Episcopal Church in the United States of America to explain its name and polity in opposition to strict congregationalism.

Without bishops on these shores or diocesan structures from 1607 to 1784, the local churches were of necessity congregational. This polity became ingrained in parish life.

Fr. Garner's definition developed after the restoration of the American episcopate. As clergy and people

prayed, lived and worked together, their understanding of the order of the new American bishops and their function in the church's life evolved far beyond that simple 17th-century definition. But I believe we must continue to hold fast and remember that original definition as an integral part of the fourth note of the Church: one, holy, catholic and apostolic.

*(The Rev.) John L. Wolff
Cuba, N.Y.*

Reduced to Dwarf Status

Pluto has been voted off the list of planets in our solar system by the International Astronomical Institute. Pluto was discovered in 1930, but it no longer fits the new criteria to be a full-fledged planet. It has been downgraded to a dwarf planet — a quasi-planet.

Now that Pluto has been downgraded to something akin to a comet, are The Episcopal Church and the
(Continued on next page)

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LETTERS TO THE EDITOR

(Continued from previous page)

Anglican Church of Canada next to be reclassified as "associated churches" in the Anglican ecclesiastical system? Their gravitational pull is less centered on Canterbury, and light years apart from Rome or Constantinople. Lack of repentance for breaking fellowship with other provinces in the Anglican Communion has left our two churches looking more like comets that chart their own courses, rather than travel in harmony around a central source of influence. Reluctant to external pressure, Pluto and The Episcopal Church follow their own paths outside of the conventional orbit. Is there some sort of parallel universe out there where our church would be more at home? Perhaps we should be thankful for affiliate membership even if our brightness has diminished in recent years.

*(The Rev.) W. Steven Thomas
Wellington, Fla.*

'A Remarkable Job'

In response to the letter, "Wise Investing" [TLC, Sept. 10], I would agree with Fr. Todd's assessment of the Church Pension Fund, for it has done a remarkable job in upgrading benefits for the clergy and laity of our church. Much of the progress made is due to the efforts of the past leadership by such people as Robert Robinson, Alan Blanchard, and currently Dennis Sullivan.

However, 40 years ago, the Rev. Charles Graf, rector of St. Mark's in the Bowery, New York City, did much to awaken the church to problems and inadequacies of the fund's performances in a constructive way. I believe this priest deserves credit for laying the foundation for pension reforms which now benefit retired clergy.

*(The Rev.) John R. Neilson
Scotch Plains, N.J.*

Why They Stay

Regarding Fr. Melton's article [TLC, Oct. 8], questioning why he and like-minded clergy choose to remain in The Episcopal Church during this time of crisis and apostasy, could perhaps one of the answers be the Church Pension Fund?

*Bruce P. Flood, Jr.
Whitewater, Wis.*

Depart in Peace

Concerning Plano [TLC, Oct. 8], let's get something straight about "leaving the Episcopal Church."

Were I a Roman Catholic the year before the Calvinists took over Geneva, would I have "left the church" if I did not convert to Calvinism? Surely not.

Did the Calvinists "become the church," thereby excluding me? No. The Calvinists created a new church, separate and essentially different from the church I belonged to.

So, why does TLC's headline state that Christ Church, Plano, makes its "departure" from The Episcopal Church? The national Episcopal Church, through its leadership, has created a church essentially different.

Before you can describe someone as departing, you must first establish what departs from what.

*(The Rev.) Brendan Liddell, deacon
Peoria, Ill.*

Earlier Remark

Archbishop Ramsey may well have included the words attributed to him by Roger White [TLC, Sept. 10] in his enthronement sermon. If so, he was quoting what his immediate predecessor, Geoffrey Francis Fisher, had said several years earlier. They were quoted so often by Anglo-Catholics that I think Dr. Fisher came to regret that he had uttered them.

*(The Rev.) Lawrence Crumb
Salem, Ore.*

He Seems Confused

Regarding the photograph of the Archbishop of Canterbury signing a joint declaration with two rabbis [TLC, Sept. 24], he seems to be just as confused there as he is about our General Convention and how Americans elect and consent to the consecration of bishops.

*(The Rev.) Russell W. Johnson, Jr.
St. Peter's Church
Kansas City, Mo.*

letters to the editor:
tlc@livingchurch.org

Appointments

The Rev. **John G. "Trey" Garland III** is assistant at Trinity, PO Box 633, Marble Falls, TX 78654.

The Rev. **Peter R. Getz** is rector of Holy Trinity, PO Box 188, Rockwall, TX 75087.

The Rev. **Lisa Wynne Hunt** is rector of St. Stephen's, 1805 W Alabama St., Houston, TX 77098.

Ordinations

Deacons

Texas — **Catherine T. Boyd**, St. John's, 11201 Parkfield Dr., Austin, TX 78758; **Todd A. Bryant**, St. Christopher's, PO Box 852, League City, TX 77574-0852; **J. James Derkits III**, St. Mary's, 15415 N Eldridge Pkwy., Cypress, TX 77429; **Judy Filer**, St. John's, 514 Carter St., Marlin, TX 76661; **Scott D. Kitayama**, St. Cyprian's, 919 S John Redditt Dr., Lufkin, TX 75904; **E. Anne Matthews**, St. Thomas', PO Box 997, Rockdale, TX 76567; **Ralph B. Morgan**, St. Dunstan's, 14301 Stuebner Airline, Houston, TX 77069; **Robin K. Reeves**, Christ Church, 118 S Bois d'Arc, Tyler, TX 75702; **R. Casey Shobe**, Christ Church Cathedral, 1117 Texas Ave., Houston, TX 77002; **Jim Watson**, St. Michael's, 909 Reel Rd., Longview, TX 75604; **William Wigmore**.

Deaths

The Rev. **Richard W. Greene**, 68, rector of St. Paul's Church, LaSalle, IL for 16 years, died Aug. 27 in Rockford, IL, following surgery.

Fr. Greene was born in Evergreen Park, IL. Following graduation from Seabury-Western Theological Seminary he was ordained deacon and priest in 1962 in the Diocese of Chicago. He was curate at Grace Church, Hinsdale, IL; St. Paul's, Beloit, WI; Ascension, Chicago, and St. Luke's, Evanston. He was rector in LaSalle from 1974 to 1990. In recent years he had been involved as an assistant and interim in several congregations and since 2002 was priest-in-charge of Holy Trinity, Geneseo, IL, in the Diocese of Quincy. Fr. Greene is survived by his wife, Gail; children David, of St. Charles, IL; Anthony, of Milwaukee; and the Rev. Michael, of Galesburg, IL.

The Rev. **James R. Nicholas**, deacon of the Diocese of Chicago, died Aug. 13 of prostate cancer. He was 59.

Born in Chicago, Deacon Nicholas was a graduate of Southern Illinois University. He was a veteran of the Vietnam War, and went on to have a 25-year career with the Chicago Transit Authority. He was ordained in 1968. He exercised his diaconal ministry at St. Hilary's, Prospect Heights. Surviving are his wife, Karen; two daughters, Valery Seilheimer and Julie; a son, Daniel; and two grandchildren.

Next week...

The 'Veteran' Saint

ANNOUNCEMENT

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

BOOKS

ANGLICAN THEOLOGICAL BOOKS: Scholarly, out-of-print. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. PH: (518) 587-7470. E-mail: AnglicanBK@aol.com Visit www.anglicanbooks.klink.net.

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HOMILIES

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

POSITIONS OFFERED

PART-TIME RECTOR: Priest to serve a small, traditional parish in a university town in western Alabama. Should be interested in community and university ministry. Large rectory included. Contact: **Mr. Hiram Patrenos**, P.O. Box 446, Livingston, AL 35470. E-mail: patrenoj@bellsouth.net or the Rev. **William King**, Diocese of Alabama, 521 North 20th St., Birmingham, AL 35203 E-mail: bkling@dioala.org. For more information about St. James', contact: www.rtosch.com.

DIRECTOR OF CHURCH RELATIONS: *The Episcopal Relief & Development, New York, NY.* This position will direct, manage and evaluate all programs of ERD that benefit Episcopal Churches and Episcopalians, in the United States. It will also direct, manage and evaluate programs aimed at increasing knowledge of Episcopal Relief and Development among Episcopal clergy, vestries, and parishioners. The incumbent will direct, manage and evaluate programs to increase financial support for Episcopal Relief and Development from Episcopal dioceses and churches. This position is responsible for relations with a key constituency, our Episcopal Church institutional donors. In addition, the position develops and oversees programs of Episcopal Relief and Development that benefit Episcopalians in the United States. This position will also supervise and develop ERD's network of volunteer diocesan representatives and our overseas volunteer/service learning programs.

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POSITIONS OFFERED

CATHEDRAL DEAN: Gethsemane Cathedral in Fargo, ND, seeks a new dean of the Cathedral with at least eight years of experienced ministry. Gethsemane is a program-sized church with a diversified membership located in a growing Midwestern community renowned for its excellent quality of life.

Gethsemane was established in 1875. The original Cathedral was on the National Register of Historic Places. This fine old house of worship, one of the few "wooden" cathedrals in the world, was destroyed by fire in 1989. Our "new" Cathedral, built in a rapidly growing area of southwestern Fargo, was designed by world-renowned architect Charles Moore to reflect our agricultural heritage, subtly evoking the image of a grain elevator and a prairie town. In addition to its dean, Gethsemane is served by four locally ordained priests and a deacon.

Simply stated, Gethsemane's mission is "Inviting people to experience a transforming relationship with Jesus Christ." Gethsemane has a strong foundation of growth and varied programming and seeks a dean to continue this positive momentum.

To learn more about this position, Gethsemane and the Fargo community, please be sure to visit our website at www.gethsemanecathedral.org.

Interested parties should send a detailed cover letter and resume to: **Richard P. Anderson, Chairman, Gethsemane Cathedral Search Committee, P.O. Box 10306, Fargo, ND 58106.** E-mail inquiries are welcome at: richard.p.anderson@hotmail.com. Applications will be reviewed immediately upon receipt. **Applications accepted through January 22, 2007.**

FULL-TIME RECTOR: *Trinity Church, Swarthmore, PA*, seeks an experienced, energetic leader for its program sized parish. This mainstream congregation highly values the preaching ministry, is known for its fine music, strong education programs, and talented lay leadership. Its three services on Sunday of varying liturgical styles, from a traditional early service, to a family oriented liturgy, and finally to a formal liturgy, attract a wide spectrum of people. Parish priorities are to foster community within the parish and to reach out to new members and to maintain its strengths. Swarthmore is a small college town in suburban Philadelphia. Interested persons should send their resume and CDO profile to **Susan H. Warren, 330 Dickinson Ave., Swarthmore, PA 19081.** To view the church's profile visit www.trinityswarthmore.org.

FULL-TIME YOUTH MINISTER AND CHRISTIAN EDUCATION COORDINATOR: *St. John's Episcopal Church in Wilmington, NC*, a program-sized parish, is actively seeking a dynamic youth minister for an exciting youth program and an educator to lead and oversee our children's Christian Education program. At least two years teaching experience, ability to develop relationships with youth and families, and skill at recruiting and supporting Sunday school teachers expected. Full-time position; can be separated into two part-time positions, Christian Education and Youth. Contact the Rev. Robert Morrison at rmorrison@stjohnsepiscopalchurch.net or phone (910) 762-5273.

FULL-TIME RECTOR: *St. Luke's, Gladstone*, is a beautiful 106-year-old country church drawing 300 families from a 30-mile radius of towns and villages in bucolic Central New Jersey. Three Sunday services, professionally led choir, vibrant youth program and active, generous outreach. Liturgically center-of-the-road with rector, curate, deacon, experienced lay staff of five and two dedicated lay leadership bodies. Seeking an experienced rector who is an accomplished preacher, enjoys pastoral care, and can work closely with the parish's lay leadership. Spacious four-bedroom rectory is close to the church. Excellent schools, predominantly suburban and rural environment, with easy access to New York City, 45 miles away. Interested candidates should send resume and CDO profile by November 1 to: **The Rev. Canon Elizabeth Geitz, Episcopal Diocese of New Jersey, 808 W. State St., Trenton, NJ 08618-5326** or E-mail: egeitz@newjersey.anglican.org. See Parish Profile at www.stlukesgladstone.org.

CLASSIFIEDS

POSITIONS OFFERED

NETWORK COORDINATOR: *The Episcopal Relief and Development Network, New York, NY*, is a nationwide group of volunteers committed to sharing the message of Episcopal Relief and Development (ERD) with their dioceses and Episcopal seminaries. Appointed by their bishop, each of these persons, called an ERD Diocesan Coordinator, recruits parish representatives to help spread the ERD message to local parishes.

To continue the network's growth in both size and impact, the network coordinator (NC), based in the New York office of ERD and possibly traveling 50% of the time, is responsible for creating and implementing a strategic plan for the immediate and future activities of the network. This will include structuring, coordinating, and orchestrating the overall activities of the ERD Network, including recruiting, retaining, training, and supporting network volunteers. The NC will need to effectively interface with current ERD staff to acquire information and support for network activities while concomitantly building relationships and effective communication channels with local and diocesan leadership across the Episcopal Church to pursue growth and sustainability.

Excellent written and verbal communication skills are a must to perform this job well. Previous experience managing large groups of people and/or public relations skills would be a plus. Demonstrated skill in support and management of volunteers in addition to the ability to respond professionally to demands from large volunteer corps is essential. Highly organized and able to manage competing demands on time. An independent work style, yet able to contribute to team objectives in addition to being creative and willing to lead evolution of this group. Incumbent must be flexible and willing to grow as the network evolves and forms. Proficient in Microsoft Office, Power Point, Word and Outlook; and an aptitude for learning other software and new technologies. Bachelor's degree required. Knowledge of the Episcopal Church is a plus. **Please fax your cover letter including salary requirements and a resume to Vicki Beaman at (212) 867-6174.**

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.

This is a **rare opportunity** to reside in rural north central Florida with access to national/international cultural experiences and nationally recognized hospitals. Lake City/Columbia County is proud to claim a population of 70,000, state-accredited schools, internationally recognized community college and 3.4% unemployment rate.

Interested candidates are encouraged to contact: **Roni Kelly, Search Committee Chair** Ph: (386) 755-5022 E-mail: tkelly@se.rr.com. Resumes and CDO profiles should be submitted to search consultant **the Rev. Lila Brown, 2358 Riverside Ave., #704, Jacksonville, FL 32204** E-mail: SaintByrd@aol.com Deadline: 11/30/06.

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OUR BUSINESS OFFICE AT 414-276-5420, EXT. 17.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Mark's Episcopal Church, Aberdeen, SD*. A pastoral-sized congregation in a town with one college, one university, small industry, new schools, and excellent quality of life. Good liturgical space, excellent music program, regulation-sized gym, vibrant Christian youth and adult formation. Young families, long-time members, bi-cultural mix. Mutual (total) ministry involving local ordained and lay ministry development is in place. Seeking a rector for guidance in worship, pastoral care and ministry development and training. Visit www.iw.net/stmarkch. Contact: **The Rev. Canon Karen Hall, 500 S. Main Ave., Sioux Falls, SD, 57103, PH: (605) 338-9751.**

E-mail: canonkaren.diocese@midconetwork.com.

FULL-TIME DIRECTOR OF YOUTH AND FAMILY MINISTRY: *Grace Church, New York, NY*, seeks a lay person whose passion is working with youth of all ages and their families. Duties include oversight of church school, middle and high school youth groups, and programs to help parents apply the Christian faith to the joys and challenges of raising children in a vital urban area. For a full position description send inquiry to the **Rev. J. Donald Waring** at dwarding@gracechurchnyc.org.

HALF-TIME CHOIRMASTER AND ORGANIST: Historic *St. Paul's Episcopal Church, Selma, AL*. Seeking half-time choirmaster and organist for 400+ member parish church. One Sunday service plus seasonal services, weddings and funerals. Twenty-one-member volunteer adult choir. Two-manual, tracker action, Holtkamp organ. Candidates will show expertise in all styles of church music. Knowledge of Episcopal liturgy preferred. Graduate degree or equivalent with emphasis on church music preferred. Send resume to: **Music Search Committee, St. Paul's Episcopal Church, P.O. Box 1306, Selma, AL 36702-1306**. For further information (334) 874-8421 or E-mail: parish@stpaulselma.org. Applications received through November 10.

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

POSITIONS OFFERED

HALF-TIME PRIEST: *Emmanuel Episcopal Parish on Orcas Island, WA*, is seeking a half-time priest. We are a small but active parish of about 120 mostly older members. Orcas Island lies in the beautiful San Juan Islands about 70 miles north of Seattle, and is served by car ferry from the mainland. The parish has active outreach and Total Ministry programs. Duties include conducting two Sunday services, doing home and hospital visits, counseling parishioners, conducting funerals, weddings and baptisms. Must be able to work with church officers and committees to support ongoing programs. Request a Parish Profile by writing to **Gil Blinn, Search Committee Chair, Emmanuel Episcopal Parish, P.O. Box 8, Eastsound, WA 98245** E-mail: emmanuel@rockisland.com.

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, P.O. Box 141, Trappe, MD 21673-0141** by November 30.

EXECUTIVE DIRECTOR: The Evangelical Education Society is seeking an Executive Director to implement and manage its grants to Episcopalians associated with accredited theological schools. This is a part-time position that is not geographically limited. A job description can be obtained at the Society's website, www.ees1862.org. Cover letter and resume should be submitted electronically to search@ees1862.org by **October 30** and a hard copy to **Post Office Box 20247, Alexandria, VA 22320**.

SPORTSWEAR

EPISCOPAL CYCLIST OR ENTHUSIAST? Cycling priests and chaplains are designing an Episcopal Church cycling jersey. Any proceeds from sale would go to Episcopal Campus Ministries. We have a need to know how many jerseys to create and print. Interested? Contact: **The Rev. Jim Strader, Acting Episcopal Chaplain - University of Arizona**, Phone: (520) 623-7575, ext. 16. E-mail: jstrader@email.arizona.edu.

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Sun MP (Sung) w/High Mass 9

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www.standrewslw.net www.IntegrityPalmBeach.org
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Masterman, d; the Rev. Canon Richard T. Nolan, ret. p-i-r
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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)
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ascensionchicago.org (312) 664-1271
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E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10
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Rosary 9:30 Sat

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parochial vicar
Sun Eu 9 & 10:45. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacra-
ment of Reconciliation 1st Sat 4-4:30 & by appt, A/C

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CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Gary Goldacker, interim dean and rector
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Service times September to mid-May. Wkday service online.

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

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Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6;
Sat, MP 8:30, Mass 9, C 9:30

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

NEWARK, NJ

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www.gracechurchinnewark.org
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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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E-mail: standrewschurch@cableone.net
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Service 6

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day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
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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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Wed Eu & HU 10:30; C by Appt., HD as anno

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

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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