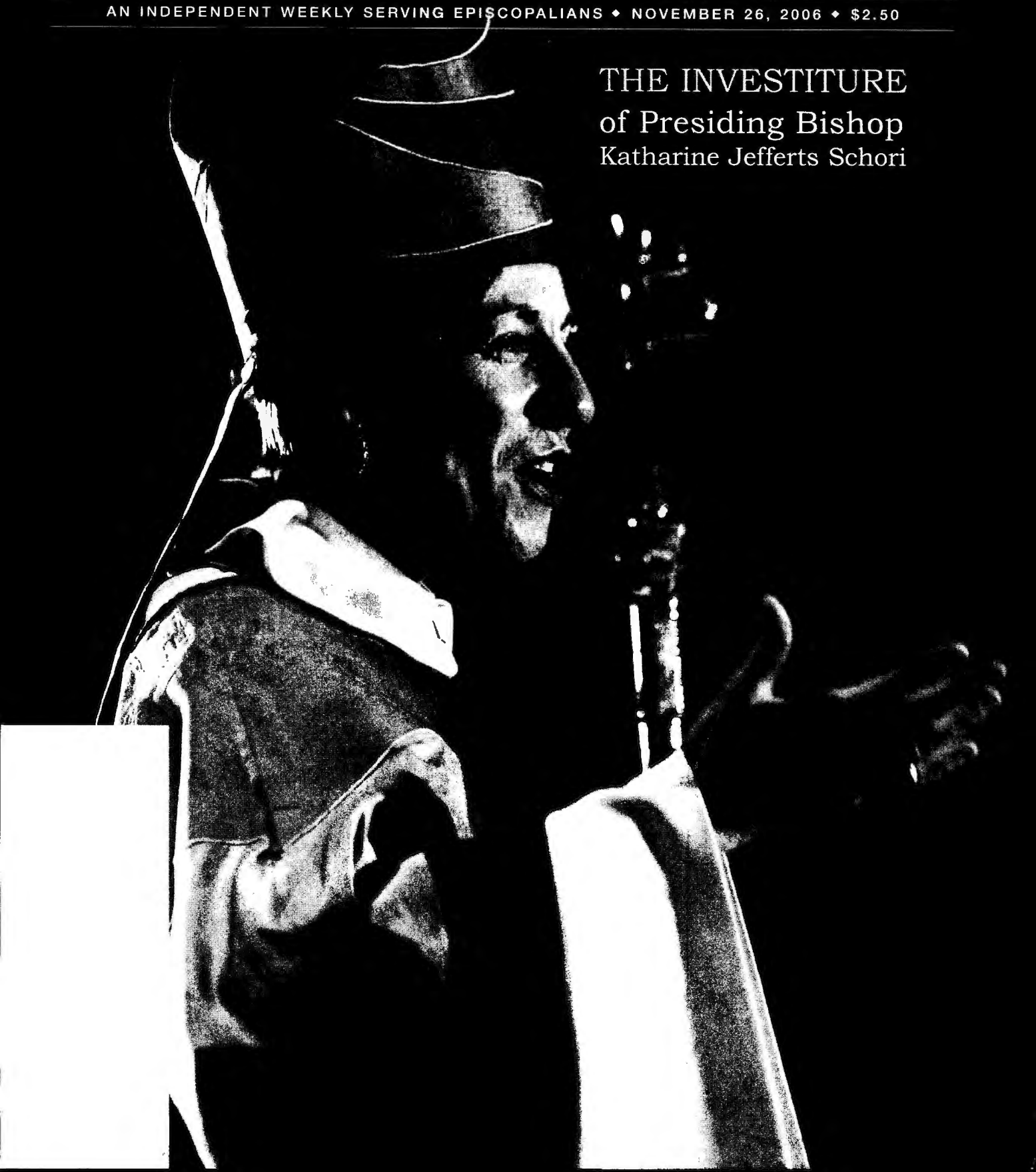


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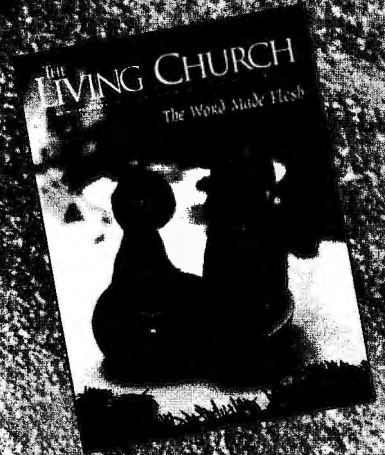
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Volume 233

Number 22

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

## THIS WEEK



Marilyn Wall Jelinek photo

Members from various Native American tribes perform a smudging ceremony prior to the Nov. 4 investiture of the Most Rev. Katharine Jefferts Schori as Presiding Bishop. A prayer offering of sweetgrass, sage and cedar incense, smudging promotes healing and unity while preparing the congregation for worship.

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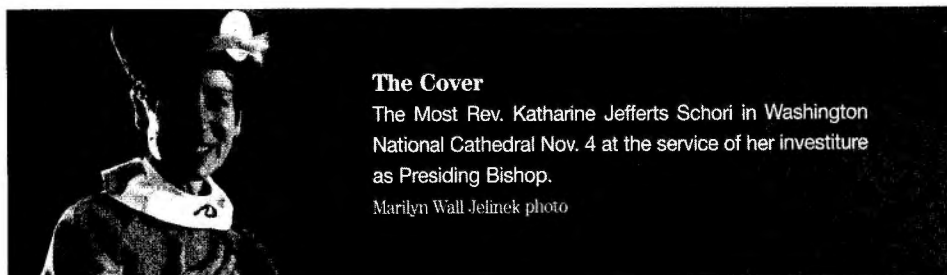
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Speaking the Truth



## The Cover

The Most Rev. Katharine Jefferts Schori in Washington National Cathedral Nov. 4 at the service of her investiture as Presiding Bishop.

Marilyn Wall Jelinek photo

# From the Foundation of the World

*'His dominion is an everlasting dominion' (Dan. 7:14)*

## The Last Sunday After Pentecost (Proper 29B), Nov. 26, 2006

**BCP:** Dan. 7:9-14; Psalm 93; Rev. 1:1-8; John 18:33-37 or Mark 11:1-11

**RCL:** 2 Sam. 23:1-7 and Psalm 132:1-13(14-19) or Dan. 7:9-10,13-14 and Psalm 93; Rev. 1:4b-8; John 18:33-37

The psalm appointed for this day sets forth unequivocally the theme of the lessons for the Last Sunday After Pentecost, commonly called "Christ the King." The psalm praises the power of the Lord, accepting no limits to his authority. The whole world and all its waters are under his command. They have been "ever since the world began," and holiness will adorn the Lord's house "for ever and for evermore."

The vast sweep of the authority of Christ is set forth in the lesson from Revelation, the beginning of that book. He is the "ruler of the kings of the earth," who will be seen by "all tribes of the earth." He is referred to as "the Alpha and the Omega," the beginning and end of all things, and "the Almighty."

A similar vision is given in the lesson from Daniel, in which a "son of man" is presented to the Ancient of Days and receives an everlasting and all-encompassing kingdom.

These images of spectacular power and dominion are in sharp contrast to the final lesson, however, when we move from prophecy to the descriptions of actual events in both selections from the gospel. The lessons from John and Mark both present us with scenes from Holy Week: John gives us Jesus' trial before Pilate and Mark gives us the triumphal entry into

Jerusalem on Palm Sunday. It is noteworthy that the accusations made against Jesus by the Jewish council that turned him over to Pilate were accurate: He was, indeed, a king, and he does not deny it before Pilate. In their discussion, Pilate tries to discern the nature of the accusation and whether it is a threat to Rome. Jesus teaches the truth to one who has no understanding that there is such a thing. It is portentous that when Pilate asks, "So you are a king?" Jesus replies with the enigmatic "You say that I am a king." Could this mean that in Pilate's very words and actions he is indeed, all unwittingly, saying and doing what is necessary for the kingship of Jesus to be accomplished?

The crowd in Mark's gospel cried out, "Blessed is the kingdom of our father David that is coming!" Surely they expected an earthly kingdom to be established, a political entity of some kind. And just as surely, Jesus knew that they would misunderstand his triumphal entry in this manner, yet accepted it as a proper first step to learning the truth. In both lessons from the gospel, the people do not understand the source and nature of his kingship. Yet through his humble actions he does indeed prove to be the king described and prophesied in the other lessons.

## Look It Up

According to the lesson from Revelation, how does one become a "member" of Christ's kingdom?

## Think About It

In a country that fought for independence from a king and has since disdained any kind of official royalty or rule by class, why does royalty intrigue so many Americans? How do we understand "kingship," even when it is applied to Jesus?

## Next Sunday

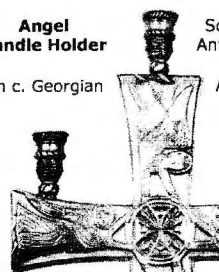
### The 1st Sunday of Advent, Year C, Dec. 3, 2006

**BCP:** Zech. 14:4-9; Psalm 50 or 50:1-6; 1 Thess. 3:9-13; Luke 21:25-31

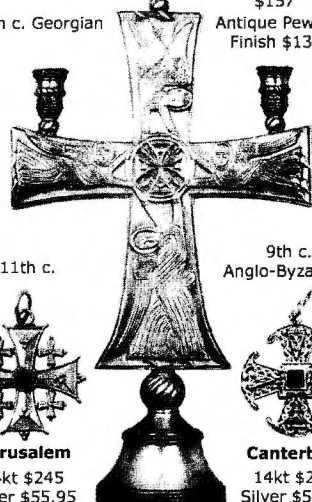
**RCL:** Jer. 33:14-16; Psalm 25:1-9; 1 Thess. 3:9-13; Luke 21:25-36

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**Preaching the Letters  
Without Dismissing the Law**

**A Lectionary Commentary**

By **Ronald J. Allen** and **Clark M. Williamson**. Westminster John Knox. Pp. 268. \$29.95. ISBN 0664230016.

This book is a sequel to Clark and Williamson's earlier work, *Preaching the Gospels without Blaming the Jews*, published in 2004. Their hermeneutic is one of emphasizing that knowledge of 1st-century Judaism highlights preaching from the selections from the epistles appointed in the Revised Common Lectionary.

Not only is a knowledge of Judaism necessary but a sympathetic knowledge. The authors are appalled that a reading of St. Paul's letters that saw them as attacking Judaism as a rigid, works-righteousness, anachronistic and superseded mistaken religion has lasted within serious New Testament study as long as it has. As the authors state: "Far from attacking Judaism, the letter writers typically want gentile converts to become *more* Jewish in their attitudes and behavior."

For the authors this is not only bad scholarship but morally perverse behavior. They ask: "Is there not a deadly conflict between, on the one hand, being urged to love our neighbors, and, on the other, being told that these same neighbors persist in following an illusion, seeking their own righteousness, and turning their backs on the cross of Jesus, the only place where they can learn the truth about the God whom they mistakenly think they worship?"

So they propose a new reading of Paul and the post-Pauline letters. One that not only respects and loves Jews and Judaism but that "it would be clear from his letters that the last thing he would comprehend about today's church is that it is a gentile affair with little if any relation to the people Israel."

With this hermeneutic the book examines each epistle for all three years of the Revised Common Lectionary. It will be an invaluable aid both for preachers but also for continuing Bible study in our congregations.

*(The Rev.) George Ross  
Pleasant Hill, Calif.*

**Science and Creation**

**The Search for Understanding**

By **John C. Polkinghorne**. Templeton Foundation Press. Pp. 135. \$14.95. ISBN 1-59947-100-0.

In this surprisingly accessible volume, a reprint of the 1988 original, John Polkinghorne, Anglican priest and former professor of mathematical physics, harks back to the tradition of natural theology, which concerns what can be known of God from observation of the natural order, a concept out of favor since the advent of Darwinism.

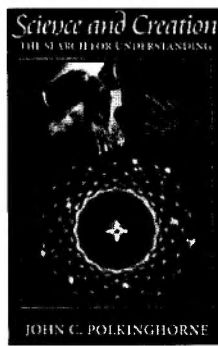
Polkinghorne takes realistic note of the limitations of science. There are, after all, rocks that a scientist cannot look under, if for no other reason than that he has to stand on them. One such is the intelligibility of the universe itself, necessary for the scientific endeavor, but unavailable to scientific investigation. This intelligibility is in part the result of a number of delicate balances of law and circumstance pres-

ent in the first fractions of a second of the universe's existence (the so-called anthropic principle: exceptional fine-tuning of the "cosmic knobs" is necessary for the existence of a universe that can produce beings capable of understanding it).

He discusses the remarkable combination of chance and necessity, the interweaving of regular scientific laws with uncorrelatable events (slickly packaged some years ago as "chaos theory"), which make up the universe that scientists explore and the one we all muddle through in the thus-and-so-ness of everyday life, and the freedom this gives God's creation.

Polkinghorne sees a theology bereft of the worldly curiosity of science as less than open to all of reality; while a science shorn of theological vision is incapable of attaining the deepest understanding.

*Daniel Muth  
Prince Frederick, Md.*





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# P.B. Investiture Filled with Emotion

Many among the 2,882 officially in attendance for the Nov. 4 investiture of the Most Rev. Katharine Jefferts Schori began to weep openly at the moment she made the knock at the front door of Washington National Cathedral seeking admittance. The joy over her installation as the first female Presiding Bishop of The Episcopal Church continued the following morning when she was seated in the cathedral.

In expectation of a capacity crowd, tickets to both the investiture and the seating the following day were by lottery. Less than a third of the requests received at the Episcopal Church Center were filled. Sara McGinley, a lay deputy to General Convention from Minnesota and her 9-month-old daughter, Naomi, were among those initially turned down. Both waited in line after the service on Saturday for almost two hours in order to let Bishop Jefferts Schori know how much her investiture meant to them. Ms. McGinley was able to attend through the internet-based efforts of a priest from the Diocese of Newark, the Rev. Elizabeth Kaeton, who tried to find tickets for people like Ms. McGinley.

"Naomi was at General Convention

## Southwest Florida Nominees

The nominating committee of the Diocese of Southwest Florida has submitted the names of three rectors for the election of a bishop coadjutor in that diocese.

None of the nominees is from Southwest Florida. The Rev. Robert S. Dannals is rector of Christ Church, Greenville, S.C.; the Rev. Jacob W. Owensby is rector of Emmanuel, Webster Groves, Mo.; and the Rev. Dabney T. Smith is rector of Trinity, New Orleans, La.

The electing convention will take place Dec. 9 at St. Peter's Cathedral, St. Petersburg. The bishop-elect will become the fifth bishop of the diocese upon the retirement of the Rt. Rev. John B. Lipscomb.

with me and turned 5 months old the day [Bishop Jefferts Schori] was elected," Ms. McGinley said. "I had hoped that Naomi would see this day during her life, but I didn't expect to see it during mine."

There were few deviations from the Book of Common Prayer during either the investiture or the seating, but few seemed to notice among the diversity of music which included the combined choirs of Washington Cathedral, the Gospel Choir of the African Episcopal Church of St. Thomas in Philadelphia, Native American drummers, and the Omega Liturgical Dance Company-in-Residence at the Cathedral of St. John the Divine in New York City.

## Positive Sign

Bishop Jefferts Schori has faced opposition not only because of her gender, but more broadly because of her lukewarm endorsement of the recommendations in the Windsor Report. However, many bishops consider her installation to be a positive sign of the diversity in The Episcopal Church. The Rt. Rev. Joe Burnett, Bishop of Nebraska, counts himself among those firmly in the latter camp. He said that nine years ago, as a priest in the Diocese of Mississippi, he attended the installation of Presiding Bishop Frank Griswold with one of his sons whose interest in church had been waning prior to that service. This year the two again attended together, one as a bishop and the other as a student at nearby Virginia Theological Seminary.

During her sermon on Saturday, Bishop Jefferts Schori attempted to reach out to her critics. Referring to Isaiah's great vision of a thanksgiving feast on a mountain to which the whole world is invited, Bishop Jefferts Schori said that scriptural passage can be fulfilled "in the will to make peace with the one who disdains our theological mission" and "each time we reach beyond our narrow self-interest to call another home."

*Steve Waring*



Steve Waring photos

**Top:** Sara McGinley (left), a lay deputy to General Convention from Minnesota, holds her 9-month-old daughter, Naomi, while waiting in the reception line with the Rev. Joie Clee Weher, assistant rector at Trinity Church in Upperville, Va., and her two-and-a-half-month-old son, Patrick, to greet Presiding Bishop Katharine Jefferts Schori. Both women initially did not receive tickets, relying instead on an informal, internet-based ticket brokerage operation that was overseen by the Rev. Elizabeth Kaeton, rector of St. Paul's, Chatham, N.J.

**Bottom:** Presiding Bishop Katharine Jefferts Schori signs a service booklet for Sister Catherine Grace of the Community of the Holy Spirit. Ten sisters from the Melrose Convent attended the Nov. 4 installation. Bishop Jefferts Schori is one of three episcopal visitors to the 19-member religious community located in Brewster, N.Y.

## Chancellor:

# Episcopal Church Will Prevail in Communion and Courts

Although The Episcopal Church finds itself in uncharted legal territory, the Presiding Bishop's chancellor does not anticipate that the Archbishop of Canterbury will make any formal change in the church's membership status in the Communion nor does he expect dioceses to attempt to leave.

To his consternation, David Booth Beers feels a badly behaved and vocal minority has left some Episcopalians with the mistaken idea that their church is under siege. He made an exception to his long-standing policy against being quoted by journalists in order to lead a public workshop titled "Legal Issues Confronting Parishes and Dioceses" at an event sponsored by the organization Episcopal Majority. The Nov. 3-4 gathering was held at St. Columba's Church, Washington, D.C., and attracted about 200 participants.

"You hear a lot about our being swamped by litigation," Mr. Beers said. "It has been [former Presiding] Bishop [Frank] Griswold's belief that this is not an epidemic. We'll have some troubles. I think he's been proven right."

Mr. Beers went on to list and discuss briefly 10 cases that have been filed over property since 2000. The Episcopal Church has prevailed in all situations that have already been decided except for one in the Diocese of Los Angeles, although some pre-trial decisions have been unfavorable in San Diego, South Carolina and Central New York. Mr. Beers said he expects the Los Angeles decision to be overturned on appeal and a favorable final verdict in the other cases.

"That's it," he concluded. "It's not an epidemic and it's not a wave of victo-

ries for what I would call the 'arch-conservatives'."

All the cases he discussed have involved a congregation seeking to leave The Episcopal Church with its property. A number of conference participants asked Mr. Beers what would happen if a diocese voted to cut its ties with the constitution and canons of the General Convention. Mr. Beers wrote to the chancellors of two dioceses — Fort Worth and Quincy — on Oct. 19 inquiring whether their dioceses had qualified the supremacy of General Convention bylaws over their diocesan ones [TLC, Nov. 19]. The letters also threatened possible "action" by the Presiding Bishop if the diocese failed to make satisfactory changes.

Mr. Beers said he had written a similar letter to the chancellor of the Diocese of San Joaquin during the summer and expressed annoyance that details concerning "private correspondence" had been published. He did not share a draft with either Bishop Griswold or Presiding Bishop Katharine Jefferts Schori, who assumed office Nov. 1, prior to sending the letters, but they "didn't come as a surprise to either one of them." The letters, he said, were not meant to be taken as threats, merely a reminder that according to Episcopal Church polity, the diocese "is a creature of General Convention" and cannot change its status with respect to The Episcopal Church without General Convention approval.

Under the canons, Mr. Beers said the Presiding Bishop can declare a diocese "vacant" of leadership. A decision as to when legal action against a diocese would become necessary is nominally

(Continued on page 17)



Mr. Beers on litigation: "No epidemic."



Steve Waring photo

Bishop Bruno addresses Episcopal Majority.

## Los Angeles Bishop Urges New Group to Transform Hearts

Progressive activists will have to honor Resolution B033 at least until the 2009 General Convention if they expect to transform the hearts of opponents in The Episcopal Church and the Anglican Communion, according to the Rt. Rev. J. Jon Bruno, Bishop of Los Angeles, who gave the keynote address at a meeting of Episcopal Majority Nov. 3-4 at St. Columba's Church, Washington, D.C.

Episcopal Majority held its first national meeting on the weekend that Bishop Katharine Jefferts Schori was installed as the 26th Presiding Bishop. "We chose to meet at this time to show our unconditional support for the new Presiding Bishop," said the Rev. David K. Fly of the Diocese of Missouri. He was elected president and spokesperson for the group during a steering committee meeting.

Bishop Bruno was interrupted frequently by applause during his address. He said he counted himself among those pleased with the decision to consecrate New Hampshire Bishop V. Gene Robinson in 2003, and added that those in attendance had no one to blame but themselves for the negative fallout from that legislative decision.

"We went into other countries such as those in Africa and gave them the gospel as a means of control, not lib-

(Continued on next page)



# Connecticut Music Director Subject of FBI Investigation

An Oct. 15 Evensong at Christ Church, Greenwich, Conn., was to have been one of the first public appearances of Robert F. Tate since the long-time organist and music director's sabbatical leave. Instead worshipers were left puzzled by an announcement during the homily by the assistant to the rector, the Rev. Mark L. Fitzhugh, noting it was "unfortunate" that Mr. Tate was not able to be present.

For years Christ Church, one of the largest parishes in the diocese in terms of average Sunday attendance, has sponsored an internationally recognized choral program with five children's choirs. But troubles began, according to a Nov. 6 report in *The New York Times*, when a church employee claimed to have found pornographic images of prepubescent boys on a laptop computer that Mr. Tate lent him on Oct. 7. By the following Monday, the church leadership had seen enough to demand that Mr. Tate resign and vacate the apartment he used on the 10-acre church campus. Officials at Christ

Church did not alert law enforcement authorities or secure the computer on which the images were allegedly stored.

Since then the leadership at Christ Church and Eugene Riccio, the lawyer retained by the parish, have said little publicly about the inquiry even while federal investigators have combed the premises and questioned members of the staff. The Rev. Jeffrey H. Walker, rector, has been called to testify twice before a grand jury.

Subpoenas have been issued for the missing computer, according to the *Times*, and the investigation has broadened to include how the situation was handled by the leadership at Christ Church. Lawyers quoted in the *Times* article say that unless the government finds the missing laptop or evidence of other crimes, it will be difficult to obtain a conviction, because prosecutors must prove that the pornography allegedly possessed by Mr. Tate was really of children and not merely youthful-looking adults.

## Transform Hearts, Says Bishop Bruno

(Continued from previous page)

eration," he said. Bishop Bruno also cautioned against an overreaction to the fallout, reminding the audience that they were in all likelihood the true majority. "If you look at the internet you'd think that everyone was against The Episcopal Church doing anything progressive," he said.

"The sad fact is that the internet primarily 'jacks' people up, gets them upset. If you think like I do that it is all our own fault for not doing enough teaching, then" it is important to abide by the legislative process that led to Bishop Robinson's consecration if the effort to "transform hearts" is to have a chance of success.

There would be paltry gatherings if Bishop Jefferts Schori were not invited to the next primates' meeting

in February or if bishops from The Episcopal Church were not invited to the 2008 Lambeth Conference, Bishop Bruno said. He noted that "the majority of money that keeps the Anglican Communion running comes from London, New York and Compass Rose."

While seeking to ignite an activist fire among listeners, Bishop Bruno also urged them to be patient with opponents both in The Episcopal Church and the Anglican Communion.

"We are a thinking people," he said. "In only 30 years I came from thinking that women should be silent [within church councils] to voting for a woman for Presiding Bishop. Thirty years, folks, that's not a long time. If we truly are the Episcopal majority, then we need to be with and for each other."

*Steve Waring*



Christ Church photo

The Rt. Rev. William H. Love, Bishop Coadjutor of Albany (center), dedicates the newly constructed ecumenical columbarium wall at Christ Church, Cooperstown, N.Y., at a service Nov. 1. Assisting the bishop are the Rev. Samuel B. Abbott, rector, and Donna Steckline.

## BRIEFLY...

The Rt. Rev. Daniel W. Herzog, Bishop of **Albany**, and Bishop Suffragan David J. Bena have announced that they each intend to retire on Jan. 31, 2007. The Rt. Rev. William Love was consecrated Bishop Coadjutor of Albany on Sept. 16 [TLC, Oct. 8].

Bishop **Frank Griswold**, whose nine-year term as Presiding Bishop ended Oct. 31, has accepted an invitation to serve as canon for International and Interfaith Ministry at the Cathedral of St. John the Divine, New York.

Thomas Scrivner, the church attorney representing the Diocese of Milwaukee in its case against the Rev. **Martha Ann Englert**, rested his case after calling witnesses during a three-day ecclesiastical hearing Oct. 12-14. Ms. Englert, rector of Grace Church, Madison, Wis., has been inhibited since May when a diocesan review committee determined there was sufficient evidence to proceed with the ecclesiastical hearing. She stands accused of violating her ordination vows by allegedly disclosing confidential information and making inappropriate remarks about parishioners and members of the staff. The case will be reconvened Dec. 2-3.



## Resolution-Free

The Bishop of **Colorado** has moved the contentious issues of human sexuality and rites for the blessing of same-sex unions out of convention and into the hands of a newly chartered task force. The Rt. Rev. Robert O'Neill told delegates to the diocese's annual convention, held Oct. 5-7 in Denver, these issues will be put to a "Bishop's Task Force," which would review the work of a 2003 diocesan committee he created that recommended no change in the diocese's current stance.

The first task force had put Colorado "ahead of the curve in maintaining the highest degree of communion," over the contentious issues dividing the Church, Bishop O'Neill said. However, a second task force was necessary to carry the work forward and revisit the conclusions reached three years ago, he said.

"Many people want to make this a referendum on sexuality," Bishop O'Neill told the *Rocky Mountain News*. "It's not."

"This diocese is not falling apart," he said. "We're more together than we've been in years."

On Aug. 27, Bishop O'Neill wrote the diocese, stating he hoped the convention would be "resolution-free" and announced plans for shorter plenary sessions, two keynote addresses, and 14 seminars focusing on congregational development and Christian formation.

Three canonical amendments received their first reading. Delegates approved giving voice and vote to Lutheran clergy who serve Episcopal parishes in the diocese, revised the roster of the commission on ministry, and changed the canons governing the admission of new congregations and oversight of "impaired" congregations.

In other business the diocese adopted a \$1.95 million budget for the coming fiscal year.

## Unity and Faithfulness

More than 100 members of the Diocese of **Alaska** gathered at Meier Lake

Camp and Conference Center in Wasilla Oct. 5-8 for the diocesan convention. Delegates discussed issues of unity, mission, and faithfulness under the leadership of the Rt. Rev. Mark MacDonald, Bishop of Alaska.

### Responses to General Convention

Three significant resolutions relating to General Convention were defeated.

One called for an affirmation of Anglican principles and doctrines in essentially the same language as Resolution B001, proposed at the 2003 General Convention.

Another stated that Alaska desires to remain a faithful member of the Anglican Communion, even if The Episcopal Church continues to "walk apart." It called upon members of the diocesan standing committee to refuse confirmation of any bishop-elect who is living in a same-sex partnership, and called for a moratorium on the blessing of any same-sex union.

A third resolution called on Bishop MacDonald to seek alternate primatial oversight for the diocese from the Archbishop of Canterbury.

A fourth resolution expressed "support for our bishop in his continuing efforts to bring about reconciliation in The Episcopal Church, as exemplified by the Camp Allen meeting, so that unity may prevail within TEC and the Anglican Communion." It was adopted.

Delegates celebrated the establishment of St. Mary Magdalene Mission, Big Lake. The congregation, with the Rev. Rafael Ortiz, vicar, and the Rev. Patricia Ortiz, deacon, was welcomed by Bishop MacDonald.

John Johnson, research analyst for the Episcopal Policy Network in Washington, D.C., spoke on justice issues. Honoring the 150-year tradition of the Episcopal Church in Alaska, worship included prayers and songs in Athabascan, Inupiaq, and Koyukon as well as English.

*Cynthia Lamb contributed to this report.*



Diocese of Washington photo

**PEACEMAKER OF THE YEAR:** The Most Rev. Njongonkulu Ndungane, Archbishop of Cape Town and Primate of the Province of Southern Africa (left), receives the Peacemaker of the Year Award from the Rt. Rev. John Chane, Bishop of Washington, at a diocesan peace commission dinner Nov. 6 in Washington, D.C.

## Welsh Cathedral Bans Former Archbishop of Canterbury

Former Archbishop of Canterbury George Carey will not be allowed to deliver a scheduled lecture at Bangor Cathedral in Wales in February, the cathedral's dean, the Very Rev. Alun Hawkins, has decided.

"It does appear that the dean has refused to let me speak because apparently he thinks I will undermine Rowan Williams's ministry in what I say," Archbishop Carey told the *Times* of London. "It is quite extraordinary." He said that he had not planned any references to the archbishop in his lecture, which now will be held at a parish church.

## Appeal for APO Modified

The dioceses which appealed to the Archbishop of Canterbury for alternate primatial oversight (APO) last summer have modified their demands and no longer seek an "alternative primate" to exercise metropolitan oversight. Instead they have asked Archbishop Rowan Williams for a "commissary" from Canterbury.

THE LIVING CHURCH has learned that Archbishop Williams recently informed the petitioning bishops the issue will be discussed during the meeting of Anglican primates Feb. 14-19 in Dar es Salaam, Tanzania.

# Still Much to Learn

If I've learned anything during my time on this planet, it is that one is never too old to learn. In fact, if one keeps one's eyes and ears from distractions, one is likely to learn something each day. For example, here are 10 things I've learned about The Episcopal Church during 2006:

- There are congregations scattered around, probably in every diocese, where the members are unaware that all is not well in The Episcopal Church. In some cases the rector doesn't want a peaceful environment shattered by news of division. In others, people simply don't care. "The church" to them is that building where they go on Sundays, and what happens down the road, or in the neighboring diocese, or in South America is of no concern to them.

- I didn't want to recognize this, but at last I've come around to the belief that there is an "all-about-me" mentality around the church. Someone mentioned this to me about four or five years ago and I told the guy he was imagining things, but I've finally come to his point of view. It is personified in speakers at General Convention, authors of books and articles, "bloggers," and elsewhere. When I hear people using this approach, I have a strong urge to remind them that the church is in the redemption business, but so far I've been too polite.

- There are far more people than I thought who don't know what the Anglican Communion is. I have heard many refer to the "Anglican community," which is not necessarily erroneous, but it was clear they were referring to the Anglican Communion. If people don't know what it is, how can we expect them to be concerned about it?

- Such buzzwords as inclusivity, diversity and tolerance that we've been tossing about for years are being replaced by "compliance" and "persecution." The charges against the Bishop of San Joaquin and the retired assistant bishop of Maryland, and the threats against the dioceses of Fort Worth and Quincy, as well as the action against the Bishop of Connecticut, are prime examples of the death of "Anglican diversity."

- Conservative Episcopalians are putting incredible trust in overseas primates. There continue to be strong feelings by some that the

Archbishop of Canterbury or an Anglican primate from Africa or South America is going to come to their rescue. That's not going to happen. These archbishops don't have that kind of authority, and while some of them are willing to help, they're looking for traditionalist or evangelical Episcopalians to solve their own problems.

- Even though I was leaning in this direction, I became convinced that we spend far too much on elections when the Very Rev. George L. Werner, immediate past president of the House of Deputies, brought up the matter to the national Executive Council. Dean Werner believes the church needs to spend less money on the election of Presiding Bishops, diocesan bishops, and parish rectors.

- I'm going to be a bit sheepish here and admit I was terribly wrong in trying to predict the election of the Presiding Bishop. I learned on June 19, 2006, that The Episcopal Church can still surprise us. I didn't give the Bishop of Nevada a chance. I said to someone at General Convention that I thought Nevada and Colombia were "token" nominees. Oy!

- The surprisingly large number of Episcopalians who operate their own "blogs" (weblogs). A couple of people have sent me lists of known Episcopal/Anglican blogs, and the number must be in the hundreds. Sometimes I think I'm the only Episcopalian who doesn't operate one.

- The large following of the Revised Common Lectionary (RCL). I should have been tipped off when people began to call our office and ask for the RCL to be included in our other publications, the *Episcopal Musician's Handbook* and *Illuminations*. When it was adopted officially by the 75th General Convention, I was the most surprised person in Columbus.

- Finally, realizing that I'm asking for trouble here, I'm always somewhat surprised to see notices about these women's "empowerment" conferences or "reimagining" gatherings. They sound straight out of 1965. With females presiding over both houses of General Convention, and as deans of seminaries and cathedrals and in all sorts of positions of leadership, do we really need these events?

*David Kalvelage, executive editor*

## *Did You Know...*

**Silas Simmons, who was believed to have been the oldest living pro baseball player (he played in the old Negro Leagues) before his recent death at 111, was a member of St. Augustine's Church, St. Petersburg, Fla.**

## *Quote of the Week*

**The Rev. Paige Blair, rector of St. George's Church, York Harbor, ME, in *Newsweek* on the popularity of the "U2charist:"**  
**"Are we worshipping Bono? Absolutely not. No more so than we worship Martin Luther when we sing 'A Mighty Fortress is our God'."**

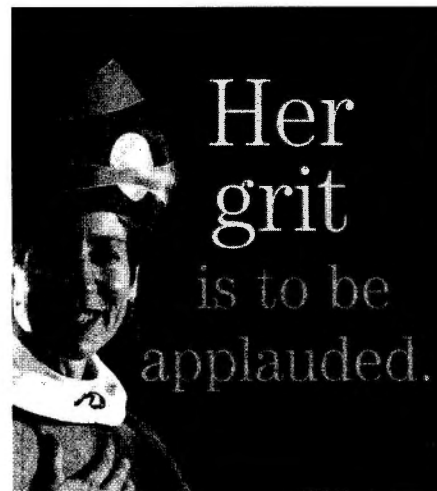
## Two Tones from the P.B.

Two pieces of correspondence made public during her first week as Presiding Bishop have revealed much about the Most Rev. Katharine Jefferts Schori to Episcopalians. First there was a letter written by David Booth Beers, the Presiding Bishop's chancellor to the dioceses of Fort Worth and Quincy [TLC, Nov. 19] in which those dioceses are warned that if they are not in compliance with the policies of The Episcopal Church, the Presiding Bishop may have to take action. A few days later we learned of a letter written by Bishop Jefferts Schori to four Anglican primates in which she asks them to visit her this month when they are in this country for a meeting.

While the letter from Mr. Beers is threatening, it is also courteous and professional. He asks each diocesan chancellor for the constitution of the diocese, and advises that those dioceses are to bring their constitutions in compliance with those of the General Convention. Then the tone of the letter switches dramatically: "If your diocese should decline to take that step, the Presiding Bishop will have to consider what sort of action she must take in order to bring your diocese into compliance." It seems to be a strange sort of threat, for only a few days earlier, Bishop Jefferts Schori was quoted as saying she did not have primatial authority, for she was a Presiding Bishop.

The other letter, signed by the Presiding Bishop, is an invitation to four primates to "call on me" when they are in Virginia to participate in a meeting. The chances of the archbishops of Nigeria, West Africa, Kenya, and the West Indies making a side trip to New York City would at this writing seem slim. The four provinces they represent have broken communion with The Episcopal Church and three of the four do not accept ordination of women.

While the intent of the proposed meeting was vague — the Presiding Bishop mentions the Millennium Development Goals — that would seem to be unimportant. What matters is that Bishop Jefferts Schori extended an invitation to four primates, even though they probably don't agree with her on most of the key issues facing the Anglican Communion. At the very least, it was a gesture of good will, which at this stage of the current conflict, can't hurt. Her grit is to be applauded.



## Kingship of Freedom

This last Sunday of the church year is officially known as the Last Sunday After Pentecost, but in many places it is called the Feast of Christ the King. Each of the three lessons and the psalm in the Book of Common Prayer lectionary refers to kings or kingship — a concept that Americans don't usually embrace. The idea of a monarch ruling over us generally makes us uncomfortable, especially when we recall that our country fought for its freedom from the rule of a king.

The gospel for this Sunday includes an encounter between Jesus and Pontius Pilate. Jesus is asked if he is the king of the Jews. As he often does, Jesus avoids a direct answer, but he does not deny that he is a king. He seems careful to say that his kingship is not of this world. That remark separates Jesus from the common notion that kings are tyrannical, autocratic and oppressive. The kingship of Jesus is a kingship of freedom. His kingdom is a place where there is no war, or disease, or hatred, or hunger. His kingdom will not be destroyed, and that is reason enough to proclaim a feast.



READER'S VIEWPOINT

# IRRECONCILABLE DIFFERENCES

Beneath the surface there is a great divide.

By Jack Estes

I have heard it said that the United States and England are two nations separated by a common language. For even though both share a common heritage from the past, today the words and the meanings are set in the context of different cultures, different histories, and a matrix of knowing and perceiving the world that is peculiar to each country. The language sounds the same, but much of what is said means something different.

The same holds true for liberal Episcopalians and conservative Anglicans. We are two churches separated by a common language. Although we share a common heritage, the priorities and practice of our faith are set in the context of different theologies, different views of the surrounding culture, and a matrix of knowing and perceiving God and the world that is peculiar to each.

Much of what is said in conversation with each other sounds the same, but the meanings are substantially different. Each community may be able to hear the words of the other, but in the end both walk away perplexed, not understanding what the other really meant. Perplexion turns to confusion, confusion to frustration, frustration to anger. We get angry because the others just don't seem to get it. We seem to say the same thing, but then act in ways that are radically different.

The problem begins as soon as we try to name the

difference. Most liberal Episcopalians consider themselves to be Anglicans. Many conservative Anglicans continue to assert that they are Episcopalians. We can't even seem to make a distinction on what to call ourselves. For the sake of clarity, this essay shall refer to those who are committed to the progressive view held by a majority in The Episcopal Church (TEC) as liberal Episcopalians. Those who are committed to the traditional view, along with most of those in the Global South, shall be referred to as conservative Anglicans.

Naturally, the situation is not as simple as this. A whole spectrum exists in between the extreme left and the extreme right. Individuals, parishes, and dioceses consist of different mixes and opinions. This post-modern tendency to customize our own religious beliefs adds to the complexity and the confusion. Nevertheless, in the final analysis there remain two distinct theological systems, or religious expressions, which are distinct and irreconcilable.

At present they remain conjoined, two churches separated by a common language, the language of Anglican Christianity. Both uphold the Book of Common Prayer as the standard of worship. Both ascribe to tradition, reason, and scripture as the Anglican way. Both claim to be legitimate heirs of the Anglican tradition. Indeed, both may be justified in doing so, as the Anglican stream has provided a place of nurture for each.

Each theological expression asserts to uphold the



truth of the gospel. Both affirm the authority of holy scripture. Both hold up Jesus Christ as Savior. Both even maintain that they are orthodox. Like the surface of a lake on a still afternoon, each reflects the surrounding landscape of Anglicanism in an illusion of unity. But beneath the surface there is a great divide.

In order to plunge into the depths and see clearly the division that resides there, one must ask questions that break through the surface mirage, questions that are penetrating. For example, we may ask, "Is Jesus Christ the Savior?" Most will answer "Yes." But if we ask, "Who is Jesus?" "What do we mean by the Christ?" or, "What is the nature of sin and salvation?" very different answers will begin to emerge. These answers form the theological presuppositions, which in turn order the faith and practice of each respective church community.

Who is Jesus? What is the gospel? How does holy scripture have authority? What is sin? Morality? Is God independent from the universe, or interdependent with it? These questions penetrate the idyllic surface of statements to which all claim to adhere. Beneath the surface we are faced with answers from two separate and distinct theological systems. These systems may be cohesive in and of themselves, but are radically different from one another.

Once the surface is broken, like a scuba diver we begin to see clearly what lies beneath. Two distinct visions of what it means to be an Anglican, perhaps even what it means to be a Christian, have emerged, and there is a great divide between them. This divide will not be breached by simply talking it over in the common language of the surface. Such conversation is merely representative. It does not convey the meanings that reside in the depth. The only way this division can be overcome would be if one or the other abandons their theological presuppositions.

Will this happen? Will liberal Episcopalians abandon their commitment to promoting gay-lesbian-bisexual-transgender inclusiveness, a peace and justice gospel, and the acceptance of all faiths as equivalent paths to God? Will conservative Anglicans abandon their com-

mitment to morality based on an objective scriptural standard, Jesus as the exclusive means of salvation, and a gospel that proclaims the need to convert others to Christianity?

Simply answered, No!

Neither liberal Episcopalians nor conservative Anglicans will abandon the foundations of their faith as they see it. Whole lives and whole communities of faith are formed and committed to these two increasingly distinct and separate systems of belief. For either of them to cast aside these foundations would be to abandon their understanding of God, and, along with it, the community that is formed around that understanding.

And so we will remain divided, two churches — two theologies, separated by a common language. The division will only become greater as time goes on. Unless we honestly acknowledge the divide and embrace a realistic solution, lack of understanding, frustration, and anger will continue to escalate.

The only way to resolve the conflict is through reformation. In order to maintain integrity and fulfill their respective visions, liberals and conservatives must each reform into their own distinctive communities of faith. Attempting to force one side to capitulate to the other will only result in the shredding of all.

The great divide in the Anglican stream of Christianity is upon us. The division, which is already a reality beneath the surface, is becoming visible and tangible to all. Common language does not make the English into Americans nor Americans into English. Neither will it make liberal Episcopalians into conservative Anglicans, nor conservative Anglicans into liberal Episcopalians.

The time for denial is over. The day is at hand when all must choose to stand on one side of the divide or the other. Reformation is already underway. The only question remaining is

how will it be accomplished? Will we reform with civility and respect for one another, or with bloody conflict and court battles? □

*The Rev. Jack Estes is the rector of St. Luke's Church, Bakersfield, Calif.*

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

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## LETTERS TO THE EDITOR

# Speaking the Truth

I find it interesting that there is a similarity between two liberal public figures — Sen. John Kerry (D-Mass.) and Presiding Bishop Katharine Jefferts Schori. Both made statements that raised the feathers of many people. The senator's "stuck in Iraq" and the Presiding Bishop's "mother Jesus" statements were taken by many to be fighting words.

While I disagree with the way both used their words, I don't feel that either of them got up in the morning intending to make someone angry. Rather, both made statements that were trying to bring home their points of view. Both statements failed.

The reason both failed is that neither the senator nor the Presiding Bishop fully realized who would be hearing their words. The Presiding Bishop was speaking of a concept of understanding the nature of Jesus our Lord. The senator was speaking against a war he opposes. The traditional Christian who heard the bishop's words just heard a liberal feminist. The veterans and service men and women heard an eastern liberal insulting our troops.

We must speak the truth as we see it. By doing that, we offer the balance that we Anglicans call *via media* (the middle way). But we must also be considerate of our audience. The only way to avoid these misunderstandings, and any others like them, is for a little consideration for those who might hear our words.

Of course, this is good advice for all of us these days.

(The Rev.) William F. Dopp  
St. Martin's Church  
Hudson, Fla.

**Both made  
statements  
that were trying  
to bring home  
their points  
of view.  
Both statements  
failed.**

## Students' Response

David Kalvelage's reflections in "Connecting with Ancient Faith" [TLC, Nov. 12], on the notion that 20-somethings will be drawn to The Episcopal Church by an authentic, genuine liturgical worship experience rather than the so-called "entertainment" approach struck a chord with me.

Our campus ministry congregation's principal worship service of the week is a "by the book" Rite II Eucharist in a Gothic-revival chapel. The service music and hymns are from *The Hymnal 1982*. This service has had an average attendance of around 50 undergraduate students for many years until this year.

This year we have formed a choir led by two recent graduates of Eton College in England. These two young men were choristers at Eton and will continue to sing at Cambridge University when they return to England after their "gap" year with us. The choir they lead sings anthems at the offertory and at communion from the English choral repertory (mostly from the 16th and 17th centuries). The addition of choir has resulted in a 20 percent increase in average attendance so far this year — nearly all undergrads.

I do not suggest that this approach would work everywhere. But our experience at Princeton suggests that undergraduates will indeed respond to decent and orderly worship with beautiful traditional music.

(The Rev.) Stephen L. White  
Episcopal Church at Princeton University  
Princeton, N.J.

## They Don't Want It

This letter from the Presiding Bishop's chancellor [TLC, Nov. 19], coming as it did between the visit of the Presiding Bishop-elect to the Archbishop of Canterbury and her investiture begs some questions about the conversation between the two primates.

Does this letter reflect some sort of green light by the Archbishop of Canterbury to the authorities of The Episcopal Church to keep our house in order? Perhaps all the primates should be thankful. Does Peter Akinola want dioceses backing away from his authority as their primate? Does Rowan Williams want the same in England? We all know the answer. Delegated primate oversight will not ultimately catch on because the primates, of all people, do not really want it.

*(The Very Rev.) G. Thomas Luck  
St. Paul's Cathedral  
Syracuse, N.Y.*

## It Was Offensive

How offensive the editorial on our retiring Presiding Bishop [TLC, Nov. 5]. TLC's proclaimed objective as a magazine "is to build up the body of Christ, by describing how God is moving in his Church."

But the "When Leadership Was Needed" editorial thrust a dagger into the life and ministry of Bishop Griswold — hardly a "building up of the body." Then the attack is compounded by trying to disguise it with "gifted person" accolades, and wishing his life be filled with grace and peace.

Really offensive!

*(The Rev.) Tom Downs  
St. Richard's Church  
Winter Park, Fla.*

TLC will be assailed by many readers as disloyal and a traitor for daring to publish the editorial on the leadership of the Presiding Bishop. That editorial expressed the feelings of many of us who love The Episcopal Church and have given the major part of our lives to serving it, but have felt since the New Hampshire consecration that

leadership with integrity and courage has gone down the drain. As painful as TLC's action is, thank you for your courage in telling it like it is.

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

## About That Title

Our church title, "Protestant Episcopal," was re-emphasized in a letter from the Rev. Ed Garner [TLC, Oct. 8]. TLC's sometime motto was "Catholic for every truth of God, Protestant against every error of man."

Protestant derives from Luther's protests against Roman Catholic ways inconsistent with "the mind, spirit, teaching, and example of Jesus Christ." Such protest was appropriate, resulting in many reforms, both protestant and catholic.

But all protesting is not appropriate, as is seen today against the significant majority in the U.S. (and Canada) who concur with our church's elected leaders' reply to the Windsor Report. The majority is not forcing protesters to embrace its views on homosexuality and ministry (which the majority sees as consistent with the spirit of Christ). In typical "via media" varieties within Anglican tradition, complaining groups are free to have their preferences, but these are not part of ordination vows around which our Anglican Communion revolves to a large extent.

Because of Luther's justified protests, the Reformation enabled Christian freedoms to evolve in differing cultural ways, without contradicting basic loyalty to Christ. Today's complainers, however, seem to be trying to deny such freedom to the U.S. and Canadian majorities. There is room for difference of personal and cultural preferences within the protestant principle of recognizing varieties of responsible freedom.

Claims from scripture and tradition to justify today's complainings are often un-Anglican, but not recognizing Hooker's emphasis on realistically grounded reason as essential for varied interpretations. Church-mandated study of sexuality issues was done in

(Continued on next page)



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## LETTERS TO THE EDITOR

(Continued from previous page)

the U.S. long before initiating action, but often not done by complainers. From the Bible's historical evolution toward understanding God's revelations, Jesus emphasized that interpretation is fulfilled only when consistent with responsible love (i.e. agape). On that basis he prayed indicating, rather than be divisive, we should "all be one."

(The Rev.) David W. Cammack  
Sykesville, Md.

hood out of the city landfill. Fr. Thomas, who still heads the ministry, rebuked us and reminded us that "The poor always wait." He told us to welcome opportunities to wait so that we could gain a small sense of solidarity with the poor and pray for them during our waiting. Twenty years later, I still remember and pray for the poor whenever I am asked to wait for something.

(The Rev.) William Hinrichs  
Clifton Park, N.Y.

The only canonical point of contact between a Presiding Bishop and a diocese is the P.B.'s prerogative to be "chief consecrator" of any new bishop. The P.B.-elect has publicly promised that she will never exercise this prerogative in any diocese in which her ministry is not welcome.

Unless and until Bishop Katharine renege on her promise, the actions of the bishop and standing committee of Fort Worth are unfounded. I trust that they will never be founded.

(The Rev.) Steven R. Ford  
St. Mark's Church  
Mesa, Ariz.

### Pray While Waiting

Thank you for the editorial comments on waiting [TLC, Nov. 12]. Several years ago I traveled to Ciudad Juarez, Mexico, to participate in the ministry of the Lord's Food Bank. By the second day many of us were weary of spending much of our time waiting — seemingly without purpose — instead of actively engaging in ministry to people who dug their liveli-

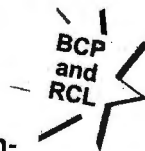
### The Only Authority

To my understanding of the national canons, the Presiding Bishop of The Episcopal Church has no authority whatsoever over individual dioceses, let alone parishes or missions. The only "authority" that person holds is "moral" — and the exercise of that "authority" is wholly dependent on the integrity of the person holding office.

Letters  
to the Editor  
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## PEOPLE & PLACES

### Appointments

The Rev. **John Cruikshank** is vicar of All Saints', 3577 McClure Ave., Brighton Heights, PA 15212.

The Rev. **Aimee Delevett** is rector of Holy Nativity, 275 S Richmond Ave., Clarendon Hills, IL 60514-2711.

The Rev. **Verna Fair** is rector of St. John's, 750 W Aurora Ave., Naperville, IL 60540.

The Rev. **Jim Flowers** is rector of All Saints', 151 S Ann St., Mobile, AL 36604-2302.

The Rev. **Jim Hedman** is vicar of St. Mary's, 11315 Palmbrush Tr., Lakewood Ranch, FL 34202.

The Rev. **Jerald W. Hyché** is director of family ministries and new member evangelism at St. Martin's, 717 Sage Rd., Houston, TX 77056.

The Rev. **Dean Johnson** is rector of St. Paul's, 200 W Saint Paul St., Brighton, MI 48116.

The Rev. **Susan Kennard** is rector of St. Mark's, 2200 Ave. E, Bay City, TX 77414.

The Rev. **Amanda Kuckik** is assistant at Incarnation, 209 Madison Ave., New York, NY 10016-3814.

The Rev. **Ryan Lesh** is vicar of Christ Church, 7423 Broadway, Red Hook, NY 12571.

The Rev. **Liam Muller** is rector of St. Mary's, PO Box 866, Mitchell, SD 57301.

**Claudia Nalven** is assistant at St. Mark's, 320 Franklin St., Geneva, IL 60134.

The Very Rev. Canon **Mary June Nestler** is canon for ministry formation at the Diocese

of Utah, PO Box 3090, Salt Lake City, UT 84110-3090.

The Rev. **Janet Vincent** is rector of St. Columba's, 4201 Albemarle St. NW, Washington, DC 20016.

### Ordinations

#### Priests

**New York** — **Rigoberto Avila-Nativi**, associate, St. Peter's, 19 Smith St., Port Chester, NY 10573; **Robert Franklin Browning Jr.**; **Katherine Seavey Bryant**; **Elizabeth Herrick Garnsey**, assistant, St. Bartholomew's, 109 E 50th St., New York, NY 10022; **Suzanne Hope Graham**, associate, Grace, 130 First Ave., Nyack, NY 10960; **Gladys Ivonee Diaz Laureano**, associate, Sts. Matthew and Timothy, 26 W 84th St., New York, NY 10024; **Ryan Edwin Lesh**; **Yvonne Luree Logan**, assistant, St. Mary's, 521 W 126th St., Manhattanville, NY 10027-2496; **Katherine Murphy Malin**, curate, Christ Church, 17 Sagamore Rd., Bronxville, NY 10708-1599; **Imlijungla Sojwal**, associate, St. Martha's, 1858 Hunt Ave., Bronx, NY 10462; **Claudia Marie Wilson**.

**Ohio** — **Marcus Cunningham**, rector, St. Matthew's, 9549 Highland Dr., Brecksville, OH 44141.

**Pittsburgh** — **Colin Larkin**, **Michael Yemba**.

### Next week...

## Advent 1

violating their ordination vows."

Mr. Beers said there might be some symbolic gestures by Archbishop of Canterbury Rowan Williams to distance The Episcopal Church from the rest of the Anglican Communion. But he does not expect any formal break in part because too much of the Communion's funding comes from the United States, both directly from The Episcopal Church and also through the Compass Rose Society.

Even if formal action to recognize the Network dioceses as the legitimate Anglican Communion partner in the United States did occur, Mr. Beers said it was unlikely that would change the outcome of a property dispute in U.S. court. Despite language in the preamble to the General Convention constitution which defines it as a constituent member of the Anglican Communion, General Convention is the highest legislative body to which The Episcopal Church owes allegiance.

*Steve Waring*

## CLASSIFIEDS

### ANNOUNCEMENT

**CLERGY SPOUSE NEWSLETTER:** For more information contact: [communityofspice@yahoo.com](mailto: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](mailto:AnglicanBK@aol.com). Visit [www.anglicanbooks.klink.net](http://www.anglicanbooks.klink.net).

### CHRISTIAN ART

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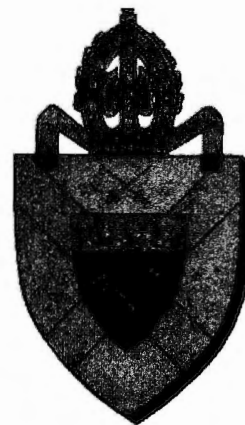
Visit [www.christianscriptureinart.com](http://www.christianscriptureinart.com).

### CHURCH FURNISHINGS

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

### POSITIONS OFFERED

**HALF-TIME VICAR:** *All Saints' Episcopal Church* in *Storm Lake, IA*, is seeking a one-half-time vicar. All Saints' is a small church in a community of 10,000 people in beautiful northwest Iowa. Active lay ministry is the center of this small parish community. Storm Lake offers the opportunity for church evangelism. *Being bi-lingual in Spanish is a plus but not required. Possibility of full-time ministry through Call to Common Mission opportunity.* If interested please contact the **Rev. Tom Gehlsen**, Deployment Officer, Diocese of Iowa, (515) 277-6165, E-mail: [tgehlsen@iowaepiscopal.org](mailto:tgehlsen@iowaepiscopal.org).



### BISHOP SUFFRAGAN SEARCH

Episcopal Diocese of Connecticut

Accepting Applications Through  
November 29, 2006

For profile and nomination  
forms, please visit:

[www.ctbishopsearch.org](http://www.ctbishopsearch.org)

### CHANCELLOR

(Continued from page 7)

up to the Presiding Bishop, although presumably she could be overruled by General Convention, a precedent Mr. Beers cautioned against.

While concerned about legislative events in many Network dioceses, particularly San Joaquin, Mr. Beers does not anticipate that any diocese would actually attempt to leave.

"These conditional things don't particularly trouble me, although the language used in San Joaquin is very blunt," he said. "Where are they going to go? They seem to be positioning themselves for what? They seem to be preparing themselves for the day when the Archbishop of Canterbury recognizes them as a separate province, but I don't see evidence of that happening and I don't see [Bishop Jefferts Schori] suing bishops and diocesan leaders without a lot more evidence that they're doing something to take property away from the national church or

# CLASSIFIEDS

## POSITIONS OFFERED

**FULL-TIME PRIEST:** *St. Mark's, Mesa, AZ*, a 300-family parish, is searching for a full-time priest who will lead us into the future and our centennial. We are looking for a priest who enjoys working with all ages, can interpret the Scriptures for understanding in our daily life, appreciates all styles of church music and will guide us as we reach out to those in our parish and our community. Please visit our web site at [stmarksmesa-az.org](http://stmarksmesa-az.org) for a full informational packet. Our e-mail address is [stmarks322@aol.com](mailto:stmarks322@aol.com). Mailing address is *St. Mark's, 322 N. Horne, Mesa, AZ, 85203*. Fax (480) 962-1245.

**DIRECTOR OF YOUTH AND FAMILY MINISTRY:** Are you tired of church as usual? Looking for something new, creative and rewarding? Want to be part of a faith community that is growing and focused on mission? The role of the director of youth and family ministry at *Christ Church, Hudson, OH*, is to help individuals develop stronger, Christ-centered relationships with their families, with God and with the church, to develop a strong and vital church family, and to generate opportunities for spiritual development for all ages, with a special focus on youth and young adults. We are looking for a team player to join an energetic and motivated staff. A sense of humor and entrepreneurial spirit is a must. Competitive salary and benefits. For a complete job description, please visit our website: [www.christchurchhudson.org](http://www.christchurchhudson.org). Send resume and expression of interest exclusively to [brian.suntken@christchurchhudson.org](mailto:brian.suntken@christchurchhudson.org).

**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](http://www.trinityswarthmore.org).

**SEEKING EXECUTIVE DIRECTOR:** Grace Point Camp and Retreat Center, Diocese of East Tennessee. Contact the Rev. Canon Stephen Askew for more information, (865) 966-2110. E-mail: [askew@etdiocese.net](mailto:askew@etdiocese.net). visit [www.etdiocese.net](http://www.etdiocese.net).

**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](http://www.saint-pauls.info). To apply write: *Dr. Granville Blades, Chair-Search Committee, P.O. Box 141, Trappe, MD 21673-0141* by November 30.

**HALF-TIME RECTOR:** *Holy Innocents, Corte Madera*, in the San Francisco Bay Area of California, is seeking a priest with vision, a personal philosophy, and the ability to inspire members both in church life and their personal lives outside the church. Parishioners want to continue to look outward and work with the broader community in order to have a positive impact on the world around while still being an institution of faith that provides solace, peace, and inspiration. Among the parish's many resources is a three-bedroom, two-bath apartment above the parish hall. Interviews begin November 1. Please contact the *Rev. Canon Michael Hansen, Diocese of California*, at [michaelh@dioccal.org](mailto:michaelh@dioccal.org) or (415) 673-3362.

## 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](http://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](mailto:richard.p.anderson@hotmail.com). Applications will be reviewed immediately upon receipt. Applications accepted through January 22, 2007.

**FULL-TIME RECTOR:** *Bainbridge Island, WA*. St. Barnabas' Episcopal Church, located on Bainbridge Island, WA (35 minutes by ferry from downtown Seattle), is seeking a full time rector to work with our growing congregation in carrying out an ambitious ministry within and outside our parish community. We seek an inspiring homilist with a love of music (new pipe organ just installed), who is respectful of traditional forms of Episcopal worship and approachable by all members of the congregation from young families to seniors. A parish profile is available (see [www.sttbl.org](http://www.sttbl.org)). Please e-mail resume to [sbcallcom@earthlink.net](mailto:sbcallcom@earthlink.net) or mail to: *Ken Fox, Call Committee, 14100 Madison Ave. NE, Bainbridge Island, WA 98110*.

**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](mailto:dwarding@gracechurchnyc.org).

**FULL-TIME CHRISTIAN FORMATION DIRECTOR:** *St. James' Parish*, a large, historic church in downtown *Wilmington, NC*, seeks an experienced individual to direct growing education program for ages 2 through adult. A Masters degree in a theological field preferred, but will consider equivalent experience. Position involves program scheduling and advertising, recruiting and training teachers, curriculum development, budget management, and coordination with other program staff. Excellent benefits. Submit resume to *The Rev. Ronald Abrams, 25 S. Third St., Wilmington, NC 28401* or by E-mail to: [parish@stjames.org](mailto:parish@stjames.org).

**EXECUTIVE DIRECTOR:** *National Episcopal Health Ministries* is seeking an energetic individual to direct the growth of health ministries in Episcopal churches nationwide. Responsibilities include strategic planning, budgeting, fundraising, board management, program execution and staffing. Must be goal oriented, have strong communication skills and experience in nonprofit or association management. Bachelor's degree with appropriate leadership experience, working knowledge of the Episcopal Church and health background desired. Master's degree a plus. Prefer business, marketing, social work, nursing, communication or related field. Please send cover letter and resume to: [goldenbergs@stpaulsindy.org](mailto:goldenbergs@stpaulsindy.org).

## POSITIONS OFFERED

**FULL-TIME ASSISTANT TO THE RECTOR:** *Christ Church, Charlottesville, VA*. Seeking a Biblically orthodox priest with strong liturgical background who is pastorally gifted and experienced with young adult, children's, and small-group ministries. Full job description at: [www.christchurchinfo.org](http://www.christchurchinfo.org). Resumes to: [dwhitt@covenantsschool.org](mailto:dwhitt@covenantsschool.org).

**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](http://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](mailto:canonkaren.diocese@midconetwork.com).

## REAL ESTATE

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## SEMINARY POSITION

**GENERAL THEOLOGICAL SEMINARY:** Director of the Center for Peace and Reconciliation in the Desmond Tutu Education Center and Herbert Thompson, Jr., Professor of Church and Society at The General Theological Seminary

The General Theological Seminary seeks a person to direct the new Center for Peace and Reconciliation in the Desmond Tutu Education Center and to fill the Herbert Thompson, Jr., Chair of Church and Society. The position requires visionary leadership for societal transformation, ability to connect the seminary with the wider world, and distinguished teaching and scholarship. The ideal candidate will possess a Ph.D. (or equivalent) and may combine theology with another discipline in the humanities or social sciences. Practical experience in reconciliation at local, national or international levels, especially through the church, is desirable. Applications are encouraged from both lay and ordained ministers. Applicants should be familiar with The Episcopal Church and the Anglican Communion, but ministry through another church is welcome. Applicants should demonstrate skills in seminary-level teaching, administration, and leadership training. See [www.gts.edu](http://www.gts.edu) for full description. Women and minority candidates are encouraged to apply. Applications are encouraged immediately and should include cover letter, CV, and three or more academic and professional references. Materials should be sent to: *Chair of the CPR Director/Thompson Chair Search Committee, General Theological Seminary, 175 Ninth Ave., New York, NY 10011*. Initial review of applications will occur by *15 December 2006* and will continue as needed.

## TRAVEL / PILGRIMAGES

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

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**WANTED:** Newly forming mission in need of your no longer used/needed/wanted hangings, frontals, linens, etc. Will reimburse all expenses. If you have items which are gently used and could be put to good use elsewhere, please contact [DrRWB310@aol.com](mailto:DrRWB310@aol.com).

# CHURCH DIRECTORY

## AVERY, CA

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

## LAKE WORTH, FL

**ST. ANDREW'S** 100 North Palmway (561) 582-6609  
[www.standrewslw.net](http://www.standrewslw.net) [www.integritypalmbeach.org](http://www.integritypalmbeach.org)  
 The Rev. Paul A. Rasmus, interim r; the Rev. B. Patricia Masterman, d; the Rev. Canon Richard T. Nolan, ret. p-i-r  
 Sun. H Eu 7:30 & 10; Wed. H Eu & H 10; Sat. 6 (variety of traditional 1979 BCP services) Handicapped accessible

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
 The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir  
 Sun H Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## MACON, GA

**CHRIST CHURCH** (1 min off I-75) (478) 745-0427  
 582 Walnut St. [www.christchurchmacon.com](http://www.christchurchmacon.com)  
 "The first church of Macon; established 1825"  
 The Rev. Dr. J. Wesley Smith, r; the Rev. Scott Kidd, c  
 Sun HC 8, 9, 11 Wed. HS/LOH 12:05

## HONOLULU, HI

**THE PARISH OF ST. CLEMENT** (808) 955-7745  
[www.stclem.org](http://www.stclem.org) [stclem001@hawaii.rr.com](mailto:stclem001@hawaii.rr.com)  
 The Rev. Liz Zivanov, r  
 Sun H Eu 7:30 & 10:15

**ST. MARK'S** (808) 732-2333  
 539 Kapahulu Ave. (#13 Bus end of line from Waikiki)  
 Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
[ascensionchicago.org](http://ascensionchicago.org) (312) 664-1271  
 Sisters of St. Anne (312) 642-3638  
 The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
 Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50  
 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
[www.stpaulsparish.org](http://www.stpaulsparish.org) (708) 447-1604  
 The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar  
 Sun Eu 9 & 10:45. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL** (317) 636-4577  
 125 Monument Circle, Downtown [www.cccindy.org](http://www.cccindy.org)  
 The Very Rev. Gary Goldacker, interim dean and rector  
 Sun H Eu 8, 9 & 11 (English); 1 (Spanish) Christian Formation 10  
 Service times September to mid-May. Wkday service online.

## LAFAYETTE, LA

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

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
 2919 St. Charles Ave.  
 On the street car line at the corner of 6th St.  
 Please join us for our bicentennial events  
 Website: [www.ccnola.org](http://www.ccnola.org)  
 The Very Rev. David duPlantier, dean  
 Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II). Daily Mass: M-F 12:15, Sat 9:30

## BOSTON, MA

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

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
 Masses: Sun 8 Low; 10 Sol. Call for schedule.

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland (702) 735-7655  
 1 mile off strip [christissavior@lvcm.com](http://christissavior@lvcm.com)  
 Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

## NEWARK, NJ

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

## ROSWELL, NM

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

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
 Website: [www.holyfaithchurchsf.org](http://www.holyfaithchurchsf.org)  
 The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. Jerome Nelson, music director; The Rev. John Onstott, c  
 Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

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[www.stbarts.org](http://www.stbarts.org) (212) 378-0200  
 Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30; Thurs Cho Eu 6; Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

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[www.saintthomaschurch.org](http://www.saintthomaschurch.org) (212) 757-7013  
 The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.  
 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 Evensong); Sat H Eu 12:10

## PARISH OF TRINITY CHURCH

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

Watch & hear our services and concerts on the Web  
[www.trinitywallstreet.org](http://www.trinitywallstreet.org)

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

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

## ASHEVILLE, NC

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

## 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.

## SELINGROVE, PA

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

## WELLSBORO, PA

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

## CHARLESTON, SC

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

## CORPUS CHRISTI, TX

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

## HOUSTON, TX

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

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

## EAU CLAIRE, WI

**CHRIST CHURCH CATHEDRAL** (715) 835-3734  
 510 S. Farwell St.  
 The Very Rev. Bruce N. Gardner, interim dean  
 Sun H Eu 8 & 10; Sat 6 H Eu

## MILWAUKEE, WI

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

## LUTHERAN

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January 7, 2007

PARISH ADMINISTRATION ISSUE

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