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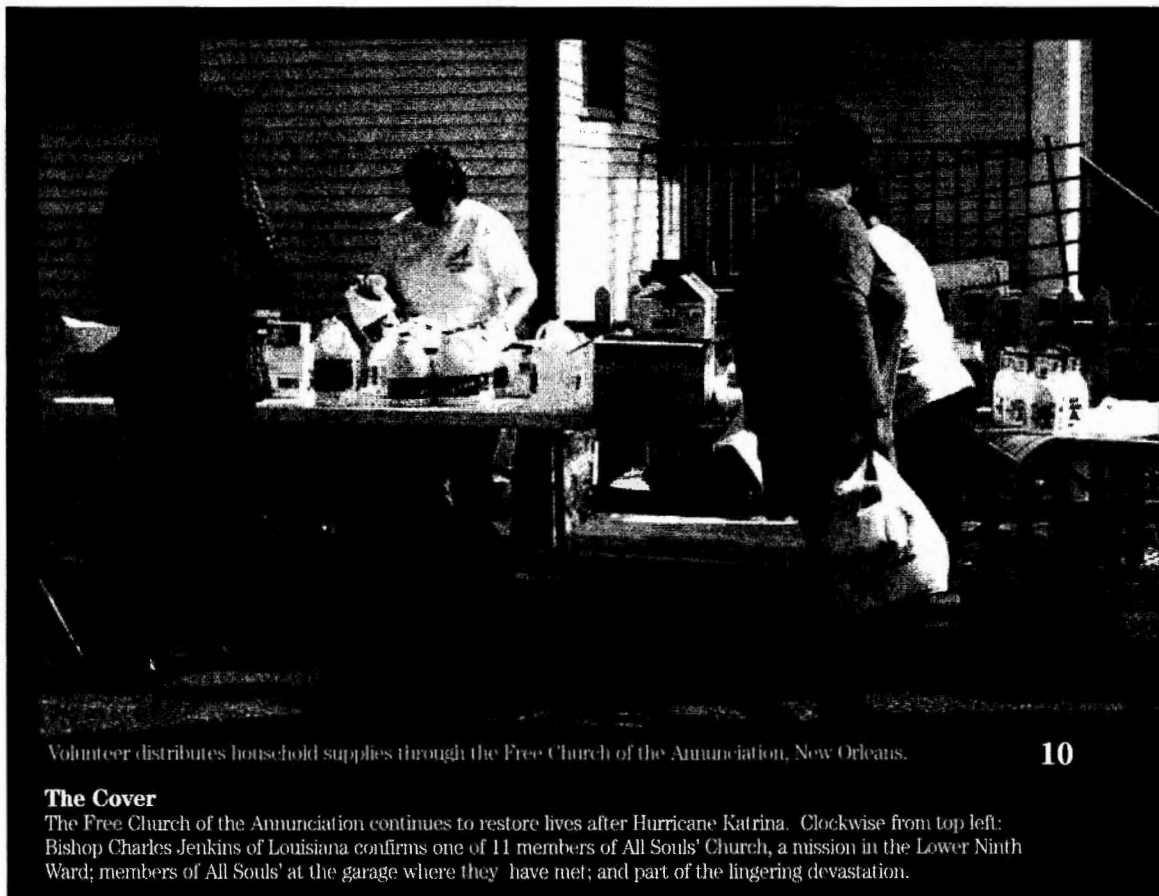
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Volume 234 Number 6

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



Volunteer distributes household supplies through the Free Church of the Annunciation, New Orleans.

10

The Cover

The Free Church of the Annunciation continues to restore lives after Hurricane Katrina. Clockwise from top left: Bishop Charles Jenkins of Louisiana confirms one of 11 members of All Souls' Church, a mission in the Lower Ninth Ward; members of All Souls' at the garage where they have met; and part of the lingering devastation.

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SUNDAY'S READINGS

Living Beyond Ourselves

"Blessed are you who weep now, for you will laugh"
(Luke 6:21)

The Sixth Sunday after the Epiphany (Year C), Feb. 11, 2007

BCP and RCL: Jer. 17:5-10; Psalm 1; 1 Cor. 15:12-20; Luke 6:17-26

The first step in the Christian life is the realization that God is God — and we're not God. It is tempting to try to put our trust and hope in ourselves. Our illusion of self-sufficiency may be especially strong when we are rich and well filled, and when "all speak well" of us (Luke 6:24-26).

We will find ourselves seriously limited, however, if we cannot go beyond ourselves and our own abilities. We can find ourselves trapped by our selfishness as we rationalize our efforts to put ourselves first. We can place ourselves in the center stage of our own drama, and try to bend all others to supporting roles in our own plot. But living faith points us beyond ourselves.

The collect reminds us that "in our weakness we can do nothing good" without God (BCP, p. 216). Jeremiah uses even stronger language to condemn those who put themselves before God (Jer. 17:5-6). Cursed are the "mere mortals" who "make mere flesh their strength" and turn away from God. They will be "like a shrub in the desert" and, trusting in their own

strength, they will overlook God's help that comes to them from beyond themselves. They will live in the "parched places of the wilderness."

In contrast, those who put their trust and hope in God will be blessed (Jer. 17:7-8). Instead of facing drought and despair, "they shall be like a tree planted by water, sending out its roots by the stream." Rooted in God, they are not fearful or anxious. Even in the face of adversity, they "stay green" and "bear fruit."

We all have our own gifts and strengths, but we cannot save ourselves. We cannot raise ourselves from the dead. And we are as good as dead if we turn away from God to be centered in ourselves. We know resurrection only in Christ, "the first fruits of those who have died" (1 Cor. 15:20). Our life and love and completion are beyond us in Christ.

We cannot know the fullness of God's love if we limit ourselves to our own capabilities. We may be most open to God's help when we are most in need and face our limitations directly. Then we can receive God's blessing.

Look It Up

Eucharistic Prayer B states that God in Christ has "made us worthy" to stand before him, bringing us "out of error into truth, out of sin into righteousness, out of death into life" (BCP, p. 368).

Think About It

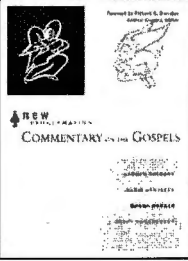
We can consider God's saving activity in our lives in many ways. Grace is God's "unearned and undeserved" favor towards us. By grace, God "forgives our sins, enlightens our minds, stirs our hearts, and strengthens our wills" (BCP, p. 858).

Next Sunday

The Last Sunday after the Epiphany (Year C), Feb. 18, 2007

BCP: Exodus 34:29-35; Psalm 99; 1 Cor. 12:27—13:13; Luke 9:28-36

RCL: Exodus 34:29-35; Psalm 99; 2 Cor. 3:12—4:2; Luke 9:28-36 (37-43)



New Proclamation Commentary on the Gospels

Edited by Andrew Gregory

Contributions by Andrew Gregory, David Bartlett, Morna Hooker, Henry Wansbrough
Foreword by Richard Burridge

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Stories of Episcopalians

Members of The Episcopal Church are among the authors of recently published books. Here's a sampling:



SURVIVING HURRICANES. By **Ted Schroder.** Amelia Island. Pp. 242. \$24.95. ISBN 0-9748086-2-8.

The former rector of Christ Church, San Antonio, presents what he calls "a sort of hurricane survival kit." He explains that he uses hurricanes as a metaphor for the worst sorts of things life can throw at us, but he has experience in real hurricanes as well, having lived through Frances in 2004.

may make some readers uncomfortable. She questions what constitutes family values and who decides what those might be. A particularly interesting section is the one titled "Where do family values come from?"



THE ART OF BEING TOGETHER: Common Sense for Lifelong Relationships. By **Francis H. Wade.** Forward Movement. Pp. 160. \$12.95. ISBN 0-88028-268-1.

Francis H. Wade, the retired rector of St. Alban's, Washington, D.C., addresses the principles of successful marriages. As expected, he rates communication and understanding as prime factors, but he raises surprising points as well, such as good disagreements can make a marriage stronger, and living together is not a particularly good preparation for marriage.



FROM LOSS TO HOPE. By **David L. James.** Forward Movement. Pp. 80. \$12.95. ISBN 0-88028-273-8.

A former Episcopal priest and frequent contributor to THE LIVING CHURCH writes of losses of all sorts – of love, a child, friends, certainty, autonomy. Painful as loss can be, God inevitably is found in the midst of difficulty. Each of the more than two dozen brief stories is supported by one or more verses of a hymn. Not a maudlin collection; rather, a small book that indeed gives hope.



THE MAKING OF A BLACK BISHOP. By **Quintin E. Primo, Jr.** Cedar Tree. Pp. xiii+173. \$65. ISBN 1-892142-02-3.

From his college graduation when both the Presbyterians and The Episcopal Church tried to "recruit" him to the ordained ministry, Quintin E. Primo, Jr., lived an eventful life. Many hurdles blocked his way to ordination but eventually he was elected Bishop Suffragan of Chicago. This autobiography, in its second printing, is an engaging read.



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DEIRDRE GOOD

JESUS' FAMILY VALUES. By **Deirdre Good.** Seabury. Pp. 159. \$15. ISBN 1-59627-027-6.

The professor of New Testament at the General Theological Seminary has written a book that



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Diocese Inhibits Virginia Priests, Declares Properties Abandoned

Within the first week after the expiration of a 30-day "standstill" agreement, the executive board of the Diocese of Virginia declared abandoned the property of 11 congregations where the majority voted in December to leave The Episcopal Church, and Bishop Peter Lee inhibited 21 priests from those congregations.

In a resolution approved unanimously on Jan. 18, the board authorized Bishop Lee "to take such steps as may be necessary to recover or secure such real and personal property.

"I have tried to find a way forward in our dispute over property that would keep us from having to resort to civil courts," Bishop Lee wrote in a Jan. 18 letter sent to members of the Diocese of Virginia. "No longer am I convinced that such an outcome is possible, nor do I believe that such a move at this time is dishonorable. Rather, I believe, as does the leadership of our diocese and of our church that actions taken to secure our property are consistent with our mission and with our fiduciary and moral obligations to the church of our ancestors, to the church we serve today, and to the church of those who will follow us."

Bishop Lee said the decisions to separate from The Episcopal Church negated all the work "we had done in good faith over the years to accommodate the views of the leadership of these churches and focused our attention on the only two remaining factors: the status of the clergy and the status of the property. As that work was brought into the Property Commission's view and shared with the executive board, standing committee and with counsel for the separated churches, it became clear that no position other than relinquishing our claim to Episcopal Church property would be satisfactory to those who have left. There would be no seri-

ous effort at reaching a fair market price for property."

It is "categorically untrue" that the departing parishes are unwilling to reach a fair market price for the property, Bishop Martyn Minns told THE LIVING CHURCH. "We never got to that point," said Bishop Minns, who serves as rector of Truro Church in Fairfax and bishop of the Virginia congregations who are now part of the Convocation of Anglicans in North America (CANA) under his oversight. "There was only one preliminary meeting. We didn't get into specifics."

Congregations say they are willing to reach a "reasonable purchase price."

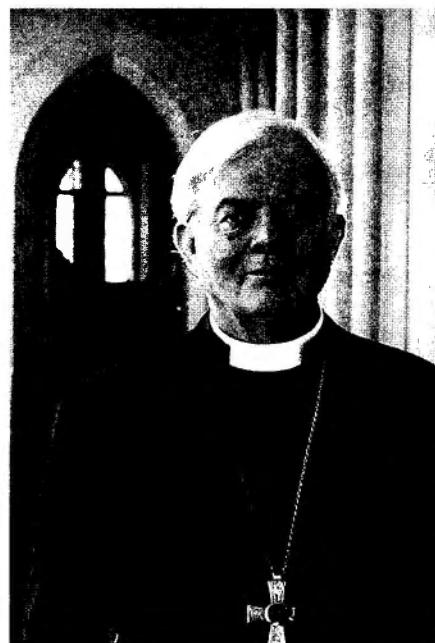
In previous statements the congregations have said they are willing to discuss a "reasonable purchase price" even though they believe they own the property outright under Virginia law, Bishop Minns said.

The day after the properties were declared abandoned, two leaders of the Virginia CANA congregations urged the diocese and Bishop Lee to resume the path to an amicable separation.

"It is still not too late for Bishop Lee and the leaders of the Episcopal Diocese of Virginia to stand down from making any more threats against faithful Christians who followed the Diocese of Virginia's protocol for departing congregations, and instead return to the negotiating table," wrote Tom Wilson, senior warden of The Falls Church and chairman of CANA's Anglican District of Virginia. "I still have hope, even now, that we can sit down and reason together."

This course of action was rejected the same day by Presiding Bishop Katharine Jefferts Schori, who released a statement noting that The Episcopal Church "cannot abrogate our interest in such property" because it has a "fiduciary and moral duty" to preserve it for current and future ministries.

"The recent decisions by some mem-



Bishop Lee: "I have tried to find a way forward..."

bers of congregations in Virginia to leave The Episcopal Church and ally with the Anglican Church of Nigeria have no cognizance in our polity," Bishop Jefferts Schori wrote. "Ancient precedent (from as early as the fourth century) in the Church requires bishops to respect diocesan boundaries, and to refrain from crossing into or acting officially in dioceses other than their own."

Priests Inhibited

In a letter sent Jan. 22 to 21 priests under license in the Diocese of Virginia, Bishop Lee and the diocesan standing committee informed the clergy they had been inhibited for the next six months.

"Your association with a group of people that has abandoned the communion of The Episcopal Church and rejected its authority and the authority of the Diocese of Virginia constitute your abandonment of the communion of The Episcopal Church," Bishop Lee wrote. "If, in the next six months, you retract your actions of abandonment, this inhibition may be lifted. But at the end of six months, if you have not retracted your actions, you may be released from the obligations of priesthood in this church and removed from the ordained ministry." He concluded

(Continued on next page)

VIRGINIA

(Continued from previous page)

the letter saying he believed "the actions that the standing committee and I are taking are necessary for the discipline and unity of the church."

All of the clergy associated with the 11 Virginia congregations which recently voted to leave the diocese have affiliated with either the Church of Uganda or CANA and have been inhibited, with the exception of Bishop Minns. Bishop Lee previously said that Bishop Minns was a validly consecrated Bishop of the Anglican Church of Nigeria, but he has refused to recognize CANA or other overseas Anglican partnerships that former Episcopal congregations have formed.

The list of inhibited clergy included the Rev. John A.M. Guernsey, rector of All Saints' Church, Woodbridge. In November, the diocese and All Saints' reached an amicable settlement on the church property, but since then Fr. Guernsey and the other leadership at the parish have voted to affiliate with the Anglican Church of Uganda. Bishop Lee and Presiding Bishop Katharine Jefferts Schori have both said bishops with overlapping jurisdictions are antithetical to ancient church precedent.

The priests listed in the diocesan release:

- The Rev. Robin T. Adams
- The Rev. Marshall Brown
- The Rev. E. Kathleen Christopher
- The Rev. Jack W. Grubbs
- The Rev. David N. Jones
- The Rev. Herbert J. McMullan
- The Rev. Valarie A. Whitcomb
- The Rev. George R. Beaven
- The Rev. Neal H. Brown
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- The Rev. David R. Harper
- The Rev. Marion D. Lucas, III
- The Rev. Robin Rauh
- The Rev. Frederick M. Wright

P.B. Anticipates Primate Meeting as Time to Grow in Understanding

Presiding Bishop Katharine Jefferts Schori said she has not taken personally statements by some Global South primates that they will "refuse to sit with her" during the meeting next week in Tanzania, but she expressed concern that such comments were "disrespectful" of her office.

"I wonder how they would feel if someone said things like that about them," she said.

Lately the Anglican Communion has exhibited multiple personalities, according to Bishop Jefferts Schori. "In some places it seems anxious and distracted and in others it appears to be engaged and focused. Parish-to-parish contacts and diocese-to-diocese relationships remain strong," she said.

"I'm a person who lives in hope. I expect that I'll meet some new friends [in Tanzania] and have some challenging encounters. That keeps life interesting.

"I am looking forward to beginning to get to know the other primates and understand their positions. I would like to find areas where we can work together. For example, Nigeria is a significant source of oil for the U.S. and the resource has become subject to exploitation in a way that has hurt the people living in the area where the oil reserves are located. Perhaps we could work together on that."

It was out of a similar concern for the office of the Presiding Bishop that her council of advice recently cautioned against inviting other bishops from The Episcopal Church to the primates meeting.

"My understanding is that the primates initially gathered to get to know each other as human beings," she said. "It can't do its work on inter-



Bishop Jefferts Schori

personal relations if the meeting is diluted and hampered by the presence of others."

The Presiding Bishop also is eager to correct what she said were misperceptions about The Episcopal Church found in the response by the Archbishop of Canterbury's Panel of Reference to an appeal by the Diocese of Fort Worth. The majority of the diocesan leadership in Fort Worth maintains that God has not called women to ordained orders.

"The Panel of Reference still doesn't understand The Episcopal Church," Bishop Jefferts Schori said. "The canons seek to prevent discrimination on a number of levels. No bishop has to ordain women," but women should have equal access to ordination and ordained parish ministry within every diocese, she said.

The panel's use of the word "mandatory" was unfortunate, according to Bishop Jefferts Schori when asked about the Jan. 12 letter that Bonnie Anderson, president of the House of Deputies, sent to Archbishop Rowan Williams and the members of the panel [see story page 8]. She referred back to a statement she issued the day the panel's report became public, in which she said the Dallas Plan seemed "to address the intent of the canon."

"I'm supportive of reconciliation," she said. "Reconciliation happens when people meet face to face. For me to go to Fort Worth requires an invitation from the bishop."

Bishop Jefferts Schori said the polity of The Episcopal Church has no way of recognizing itself in communion with the Convocation of Anglican North Americans (CANA) and this was one of the primary reasons she said is willing to pursue litigation regarding the ownership of property that both the Diocese of Virginia and the departing congregations believe they legally own.

Steve Waring

Women's Ordination Settled, HOD President Says

The Episcopal Church has embraced a mandatory women's ordination policy for more than 30 years and recommendations by the Archbishop of Canterbury's Panel of Reference that the Church clarify the permissive nature of its canon are "antithetical to our polity and therefore not appropriate," according to Bonnie Anderson, president of the House of Deputies.

In a Jan. 12 letter sent to Archbishop Rowan Williams and the members of the panel, Mrs. Anderson asked the panel to issue a correction to its December 2006 report, which concluded that "no diocese or parish should be compelled to accept the ministry of word or sacrament from an ordained woman" [TLC, Jan. 28]. She also requested that in the future the panel ensure "adequate representation from the province directly affected by the recommendations."

The report was issued after the leadership of the Diocese of Fort Worth filed an appeal in July 2005 claiming to be subject to "marginalization and intimidation" within the church and expressing concern that when it elects a successor to Bishop Jack Leo Iker it will be unable to receive the necessary

consents to proceed with a consecration if the bishop-elect does not approve of the ordination of women.

The 13-member Panel of Reference contains one Episcopalian, the Rt. Rev. Claude E. Payne, retired Bishop of Texas, and two staff members from the Anglican Consultative Council. In preparing its report on the appeal by the Diocese of Fort Worth, the panel consulted with Presiding Bishop Frank Griswold, who retired before the report was published. Under the Canons and Constitution of the General Convention, the Presiding Bishop oversees the disciplinary process when a bishop is accused of wrongdoing. According to the panel report, Bishop Griswold said the canon on women's ordination remained permissive even after a 1997 amendment.

"The interpretation of The Episcopal Church's canons is the responsibility of our ecclesiastical trial courts when a clergy person is charged with a violation of them and of the General Convention in all other matters," Mrs. Anderson wrote in her letter. "The same is true for the question of whether or



Mrs. Anderson

not the 'Dallas Plan' complies with the canons. Only our ecclesiastical courts or the General Convention are authorized to make those interpretations."

In an interview with THE LIVING CHURCH, Mrs. Anderson said her letter to the panel was done "entirely on my own initiative" and was "completely and solely my responsibility." She shared it with her council of advice and Presiding Bishop Katharine Jefferts Schori the day before she sent it, she said, but "didn't ask for any comments."

"The Episcopal Church decides if it needs clarification of our canons," she said. "We have a clearly defined way to do that. In my opinion the issue of women's ordination is settled."

Mrs. Anderson said The Episcopal Church has been "tolerant and charitable" toward those like Bishop Iker who hold to the minority position. She declined to comment on whether she would now prefer to bring charges against those remaining bishops and clergy in the Church who maintain that God has not called women to ordained orders.

Northern California Bishop Warned About Libel

The Rt. Rev. Barry Beisner, Bishop of Northern California, has been informed that public statements he and his predecessor have made about the Rev. David H. Miller might be ruled libelous and defamatory by a court of law.

On Dec. 17, Fr. Miller, rector of St. John's, Petaluma, informed Bishop Beisner and his predecessor, the Rt. Rev. Jerry Lamb, that the parish had voted to disaffiliate from the diocese and come under the oversight of the Anglican Province of the Southern Cone. In the letter, Fr. Miller asked that a letter dimissory be sent to Archbishop Gregory Venables.

In response Bishop Lamb, who retired Dec. 31, issued a public statement Dec. 27 in which he said "I have

chosen to view [the Rev.] David Miller's letter ... as a request to renounce orders in this church."

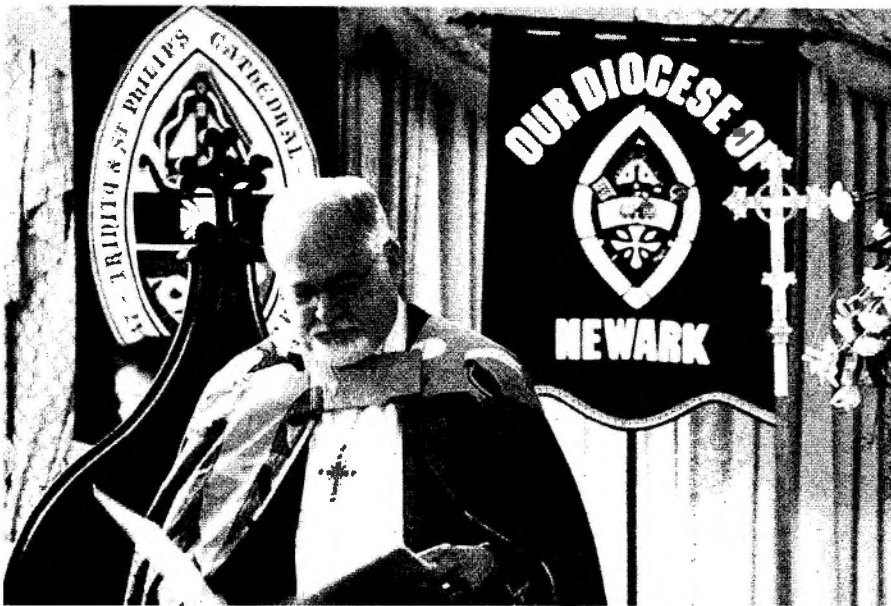
'Freedom of Speech'

"Please understand that we are not limiting your freedom of speech or religious discretion to render ecclesiastical decisions, whether we agree with them or not," the Rev. Lu T. Nguyen wrote in a letter sent to Bishop Beisner on Jan. 2. "Therefore, you can state that you have 'deposed' Fr. Miller according to your canons, despite our disagreements as to whether you denied Fr. Miller due process to defend himself. You should not, however, make statements that Fr. Miller 'voluntarily renounced orders' or statements to that effect when it is false — especially after we have informed

you in the letter dated Dec. 30, 2006, and with this letter."

To date the diocese has not responded satisfactorily, according to Fr. Nguyen, who is a canon lawyer and ordained priest in the Charismatic Episcopal Church. He told THE LIVING CHURCH that the seemingly willful mischaracterization of Fr. Miller's request has been very hurtful to his client, but that Fr. Miller and the parish leadership remain committed to seeking an amicable resolution of the situation, one that avoids litigation.

"If the diocese decides to try and sue the parish for its property, however, we would consider all options to be on the table," Fr. Nguyen said. "It is pure defamation and libel when you [knowingly] state something that isn't true."



Steven Boston photo

Bishop Croneberger presides at the convention Eucharist in the Diocese of Newark.

Marriage Resolutions Considered

The convention of the Diocese of **Newark**, meeting Jan. 20 in Randolph, N.J., voted against a resolution on marriage that stated members of the clergy should "be responsible solely for the blessing of the union as a holy act and thus no longer be used as an agent of the state for any kind of civil marriage or civil union."

Action was postponed on another marriage resolution which is likely to be addressed again at the next convention. It calls the 76th General Convention to authorize the use of the prayer book rites on marriage "for same-sex couples in those civil jurisdictions that permit same-sex marriage" and remove references to gender.

A proposed budget of \$2.9 million for 2007 was approved, with most line items reduced, including \$60,000 from staff salaries and benefits.

Giving to the program budget of General Convention was reduced from 25 percent of pledge and investment income to 21 percent. A related resolution was adopted that addressed the convention's disappointment in this reduction, called for renewed stewardship education, and, if diocesan income increases beyond expenses, 50

percent of the surplus will go to the General Convention program budget.

Convention also affirmed the ministry of Presiding Bishop Katharine Jefferts Schori and acknowledged the role of women in the church, both ordained and lay.

A farewell dinner was held the following day for the Rt. Rev. John P. Croneberger, whose successor as Bishop of Newark, the Rev. Mark Beckwith, was to be installed the following Saturday (Jan. 27).

In his final convention address, Bishop Croneberger reflected on his years as diocesan. "Our lives are not so much a matter of issues or causes, but rather relationships and shared visions," Bishop Croneberger said. "It is about the baptismal covenant calling us to be such a people committed deeply to Jesus Christ."

Suffragan Bishop Honored

The Diocese of **Long Island** honored Bishop Suffragan Rodney Michael during its annual convention, held Nov. 10-11 at a hotel convention center in Hauppauge, N.Y.

Bishop Michael will retire in March. In an address to delegates and other

attendees, Bishop Michael reflected on his time as Bishop Suffragan and thanked Long Island Bishop J. Orris Walker for the opportunity to serve for the past 10 years. In breaking with past practice, Bishop Walker did not deliver an address, permitting Bishop Michael that honor. Bishop Walker's address was instead published in *The Dominion*, the diocesan newspaper. In particular, he saluted Bishop Michael for serving as provost at the Cathedral of the Incarnation, Garden City, during a difficult period.

The only legislative item to receive significant debate was a proposal to eliminate the four pre-convention meetings held in each archdeaconry about two months prior to convention. Delegates rejected the proposal despite the contention of some delegates that the meetings are not well attended and because they are held so far in advance, the information is often outdated by the time convention occurs.

A 2007 budget of \$2.6 million was approved.

Votes Tied to Assessment

Delegates to the annual convention of the Diocese of **Missouri** gave final approval to several canonical changes, including one that ties the number of a congregation's voting delegates to the proportion of its annual assessment that is paid. Convention met Nov. 10-11 at the University of Missouri-St. Louis.

According to the amendment to the diocese's constitution, "In the event a congregation shall not have paid the full amount of such assessments for the previous year, the number of lay delegates ... entitled to vote in convention shall be reduced in direct proportion to the percentage deficiency in such congregation's payment of its assessment obligations." Each parish and mission will retain a minimum of one lay delegate with vote.

Delegates also voted to increase the number of delegates at future conventions by giving smaller congregations an additional delegate while removing the cap on the number of delegates

(Continued on page 17)



'Radical Giving'

New Orleans churches sustain hope in new mission field



Clockwise from top left: The Rt. Rev. Charles Jenkins, Bishop of Louisiana, confirms a young member of All Souls' Church; All Souls' members; a hurricane-ravaged house as it remains; residents line up for supplies from the Free Church of the Annunciation. (Church of the Annunciation photos)

By Heather Newton

In the 18 months since Hurricane Katrina devastated the Gulf Coast, the Rev. Jerry Kramer, O.P., has struggled daily to help rebuild his New Orleans church and the lives of the people it serves. One of the most difficult challenges he has encountered is that the storm washed away the parts of peoples' lives that usually serve as their anchor.

"There is still no stability here, not at home and not at work," said Fr. Kramer, pastor of the Free Church of the Annunciation in the city's Broadmoor neighborhood. "People normally look to their church to find stability, but we have had to make a hard choice to not try to go back to the way things were but to embrace the new mission field.

"It's always tempting to try to seek out the status quo, but in giving up the life we had to serve the needs of the present, we are following the model of radical giving that Christ illustrated in giving up his life for us," he said.

For the Free Church of the Annunciation, following Jesus' example has meant giving the church campus itself to the community.

"The church is one of the few places that has lights, electricity, food, and the internet, so it is a place where people can come for a little while and have a cup of coffee," said Fr. Kramer. The second floor of the church has been converted into dormitory rooms for volunteers who are there to aid in the local relief efforts.

"When the floodwater rushed in, it didn't play favorites," said Fr. Kramer. "The water destroyed the homes of the rich and poor alike, and it put people on the same side of the table where that had never happened before. My wife and I, too, lost our home, and the blessing in that is that we can look at others who have lost their homes eye to eye and share in the frustrations of dealing with housing, insurance, and contractor issues."

Fr. Kramer has observed that those who have chosen to rise above their own problems to help others in need have fared the best, and this has been a powerful lesson for the New Orleans community.

"It's the people who have been serving others in this mess who are the most emotionally healthy," he said. "That's the lesson we have learned — even when we think we have nothing, if we go out and serve, that is the road to health."

Fr. Kramer is candid in his assessment of what recovery will require.

"In some ways, the second year after a tragedy is harder than the first year, because the emotional toll sets in, yet there is still so much work to do," said Fr. Kramer. "The magnitude of the disaster is almost immeasurable. It will take ten years before the city is back on track, and we are still dealing with the first phase of crisis in that there are still bodies that are being found. We still have such a great need for resources. People are still without homes, electricity, and many of the basics of life."

The storm washed away the parts of peoples' lives that usually serve as their anchor.

While many volunteers, donations, and supplies have arrived in New Orleans since the hurricane, the needs that remain are staggering. Fr. Kramer said that the greatest need of the parish and the community right now is for mission teams from parishes across the country that will come to minister to the community.

"We need volunteers to work with our youth, to listen to people and help them feel heard, and to help with relief work," said Fr. Kramer. "Katrina fatigue is setting in for us, and yet there is still so much to be done."

Even when faced with the suffering he encounters daily, Fr. Kramer sees

progress and reason for hope. As one example, he points to a friendship that has proven to be deeper than any floodwaters that swept through the streets of the Lower Ninth Ward.

The Rev. Shola Falodun, who traveled from Nigeria to New Orleans to minister to the city's African Anglican community, leapt into action after the tragedy of Katrina, spending nearly every waking minute helping in various relief efforts. In doing so, he met a kindred spirit in Fr. Kramer and together they have helped develop one of the most unique congregations in the United States.

After witnessing the city's intense suffering, Fr. Falodun felt compelled to plant a congregation that would flower even in the midst of the misery. He approached the Diocese of Louisiana with his idea, and with its blessing and under Fr. Kramer's mentorship, the Church of All Souls was born — in the garage of a parishioner's home in the Lower Ninth Ward.

The Church of All Souls held its first service for its fledgling congregation in September, and two months later the congregation traveled to the Free Church of the Annunciation to meet for the first joint service as two parishes with one vision.

"The service was amazing," Fr. Kramer said. "We had a gospel blues mass. I believe it was the first time we sang along to the sound of electric guitars. Afterward, we ate a huge community meal together and there was so much healing that happened, on a racial and a spiritual level.

"When I look at all that has happened through the eyes of faith, I see all the spiritual transformation and the racial healing that has happened in people's lives," he said. "And now, with Church of All Souls, we are starting a new church, which hasn't happened in 165 years."

For more information about the rebuilding work underway in New Orleans, and to find out how your parish can help, visit www.annunciationinexile.homestead.com. □

Heather Newton, a freelance writer based in Atlanta, Ga., is a frequent contributor to The Living Church.

To Change a World

One night last April, I had the privilege and deep honor to participate in the *Yom Hashoah* Holocaust Remembrance service at Congregation Beth Shalom Rodfe Zedek in Chester, Conn. My good friend and colleague, Rabbi Daryl Crystal, had invited his fellow clergy to share in the event and to light memorial candles in thanksgiving for those righteous of all faiths who had risked their lives to save a single life, a family, or a community during the Holocaust.

Our middle child, Garrett, turned six years old that same day. I had just finished celebrating his birthday dinner with him and with our family and friends before excusing myself to attend this event and service. I drove to the synagogue thanking God for the life of my young son, his smiling face, and for his ability to love just about everybody and everything that crosses his path. I found myself wondering about his mother's prediction that his kind heart would one day lead him by God's grace into a profession where he would serve countless others, touching their lives and making a positive difference.

Immediately before the service began, a Holocaust survivor from Hungary had walked us through a 45-minute documentary of the Nazi's persecution of the Jewish people during World War II. As the documentary showed the Nazis conquering each different country, a Holocaust survivor who had lived as a child in that particular country during those perilous times was interviewed. Their faces and eyes, wrinkled with painful memories, spoke with such clarity that one would swear that the events they were recalling occurred to them only yesterday.

Yet the most frightening pictures we saw were those that were taken during their childhood. The looks on their young faces showed a brutal etching that was taking place on their delicate, young minds — etchings of unfathomable atrocity and bottomless loss.

Once children, now grandparents and great-grandparents, the faces we watched and the voices we listened to belonged to those whose mission it is to keep the remembrances of the past alive, lest humanity forget

and again turn a blind eye — as humanity is wont to do — believing that the suffering of those who are unlike themselves and far away is not their problem, their responsibility, or their charge.

At the appropriate time in the liturgy, two other pastors joined me around the table following Rabbi Daryl's reading of words that soon found themselves being etched in my own heart: "The Rabbis say: '...to destroy a single human life is equivalent to destroying an entire world; and to sustain a single human life is equivalent to sustaining an entire world.'"

Each life that was destroyed in the concentration camps, and each life that now is being destroyed in Darfur and in our own country, is a life that has both the capacity and the capability of bringing joy to countless others. Each

life represents, in that sense, a world that God has entrusted into our care to protect, to love, and to serve. Each life that we are able to make better by education, food, or medicine is made, through our efforts, a better world, a stronger world, a more peaceful world. When we help just one, we help hundreds, even thousands, more worlds, each with its own capacity and capability to bring joy, healing, and happiness to countless others.

When I returned home after the service that night, I spent a little extra time in my children's room to bid them a whispered good night. In the dark, I thanked God again, even more so than I had before. I thanked him for the life of the three precious worlds that have been entrusted into my care. I thanked him for the country that we are blessed to live in, and the freedoms for which our veterans fought so valiantly. Lastly, I prayed for the souls of those young children whose faces I had been introduced to that night, worlds whose existence had come to such a premature and horrific end — and I vowed never to let our loss of those worlds go unnoticed or, even worse, forgotten.

Our guest columnist, the Rev. Jonathan Folts, is rector of St. John's, Essex, Conn.



Did You Know...

The Most Rev. Alan Harper, Archbishop of Armagh, is the first English-born primate of the Church of Ireland since 1869.

Quote of the Week

Archbishop Andrew Hutchison, primate of the Anglican Church of Canada, on the upcoming primates' meeting: "I think everybody is a little nervous about just what the outcome of that meeting might be."

Disunity in Virginia

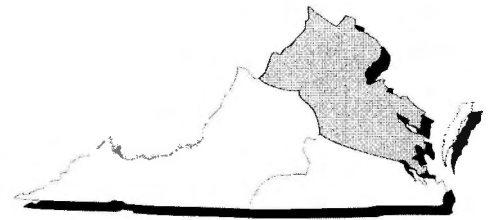
On the first day of the Week of Prayer for Christian Unity, Virginia Bishop Peter Lee wrote to his diocese and declared the properties of 11 departing congregations abandoned. What a bitter irony.

The announcement came one week after the diocese had declared that a 30-day standstill period would not be extended. Bishop Lee had previously described the moratorium as being designed to help the two sides “lower the temperature” and “explore other ways forward.”

From all accounts, it remains unclear how Bishop Lee reached the conclusion that the departing congregations would make no effort to reach a fair settlement. Representatives of the congregations participated in a task force initiated by Bishop Lee. The churches followed recommendations that were included in a protocol that the task force had developed, but Bishop Lee subsequently informed the churches that the protocol had never been endorsed by the diocesan standing committee. Representatives of the congregations reportedly held a preliminary meeting with the diocese during the standstill period. Even after Bishop Lee’s announcement of abandonment, the congregations urged the diocese to resume negotiations for an amicable separation.

While litigation is not, at this writing, a certainty, the Presiding Bishop weighed in immediately following Bishop Lee’s announcement to assert that it is The Episcopal Church’s “fiduciary and moral duty to preserve such property.” The terse legalistic tone of her January 19 statement seems to belie her recent assertion that “reconciliation is the Episcopal mission.”

The theme of this year’s Week of Prayer for Christian Unity was “Breaking the Silence.” We urge all parties in the Virginia dispute, and the national church leadership, to take this theme to heart and to seek a just solution that will not require civil litigation. Resorting to the courts surely would be another damaging blow to the Christian witness of The Episcopal Church.



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civil litigation.

Pray for the Primates

After many months of anticipation, rumors and wildly differing expectations, the primates will once again be taking the Anglican Communion’s center stage when they gather in Tanzania next week.

Almost since the moment of her election, there has been speculation about whether Presiding Bishop Katharine Jefferts Schori would be invited to the meeting and given an opportunity to join the other primates in discussing the issues facing the Communion. Archbishop Williams did invite Bishop Jefferts Schori, despite the fact that one of the primates warned that he and several others from the Global South will not recognize her as a primate. Her presence and participation would seem to be critical to a substantive discussion, and excluding her from the dialogue at this stage would have been premature.

Archbishop Williams also indicated an interest in hearing from other voices within The Episcopal Church sometime while the primates are gathered. How such a forum will be accomplished remains to be seen, but if it helps to communicate what Archbishop Williams has called the “full range of conviction” within The Episcopal Church, it will be a positive step.

We encourage our readers to hold Bishop Jefferts Schori, Archbishop Williams, and all the primates in their prayers this week as they prepare to undertake the challenging task of addressing the concerns of the Communion’s common life. May the choices they make and the messages they send convey the hope and power of the Holy Spirit at work in the body of Christ today.

SYNTHESIZING THE TRUTH

The via media offers a middle way between two fundamentalisms

By Lawrence D. Hart

I confess that until recently the significance of the Anglican principle of the *via media*, the middle way, has been lost on me. I saw it as a refined expression for compromise. While I know the ability to make appropriate compromises is a sign of health, I also know being a real person means possessing inner values that are non-negotiable.

But the other day while reflecting on two disappointing worship experiences, I came to see that the *via media* is not compromise, but rather the ability to consider unfamiliar and novel ideas and to relate and synthesize the truth of those ideas.

The first experience occurred years ago while attending a service with my mother and sister. My mother had just been widowed for the third time, and my sister was struggling with the darkness of depression. The church was more than a little conservative, and the sermon that morning focused on how everyone could and should understand the Bible

in the same way, how all Christians should be of one mind. Later my mother quipped, "Yes, and we know whose mind it would be, too."

What I thought that morning was, "There is nothing here. There is nothing here for the sick at heart, for the desperate struggler, or for anyone who 'sits beside a pool of tears.' Nor is there anything for anyone seized by the incalculable goodness of life who wishes to celebrate on this day." Conservative fundamentalism is about the inconsequential and therefore simply cannot address the depth of our existence.

The second experience was a recent one. My wife and I had begun attending a

parish where, on most Sundays, the sermon has attempted to debunk the readings appointed for the day. The priest is concerned, he says, with making people feel welcome who don't and can't believe all this "Christian stuff."

As I listened to the sermon one Sunday, it came to me that I felt the same way I had felt years before sitting with my mother and sister. "There is nothing here," I thought. "Nothing for the grieving, nothing for the joyful, nothing for those seeking ultimate meaning and fulfillment." When it came to the Lord's Prayer, we might as well have recited Hemingway's version from *A Clean, Well-Lighted Place*: "Our nada who art in nada, nada be thy nada . . ." Liberal fundamentalism is also about the inconsequential and therefore unable to speak to the depths of human experience.

I realized that there is a fundamentalism of both the religious right and the religious left and they share a number of similarities. The religious right approaches the interpretation of scripture from a literal, rigidly factual perspective that dei-

fies scripture itself as totally inerrant. The religious left is rigidly figurative in its understanding, and sees scripture as a misguided, mistaken, and erroneous set of documents whose only truth is in an emblematic meaning. Liberal fundamentalism is no less adamant in its claim to be the arbiter of ultimate truth. Only someone from the "enlightened" left can see the real truth of things. Where the conservative relies on dubious and unthinking personal interpretations of scripture in constructing a worldview, the liberal spins metaphysics out of his or her own head. Both views are obsessed with "factuality," both are held with the same attitudes indicative of closed mindedness, and both are equally one-dimensional.

A second characteristic these fundamentalisms share

Via media
is not
compromise.

is that they both are based on fear. Edwin Friedman, a rabbi, therapist and pioneer in systems theory, believed all debunking arises out of the individual's own internal anxiety. Fundamentalism is essentially a reaction to events arising out of one's own inner emotional baggage rather than a wholesome and grateful response to the beauty, goodness and truth that has been graciously revealed to us. Fundamentalism is not about specific beliefs, but the manner in which those beliefs are held.

Fundamentalists on both sides also are intensely concerned with control. Usually this arises out of a fear that if not carefully managed, one's world might careen into chaos. Consequently God must be managed, the Spirit restrained, and Christ the lion tamed and domesticated. The right does this by reducing Christianity to a legalistic system and formulas that God is obligated to follow. In this way the fearful ambiguity and unpredictability of life are safely managed or removed altogether.

The theological left, horrified by what a deep, unqualified yes to God and the Christ whom God sent might mean, find relief in denying — as I heard in one parish forum — that God is the creator and that Jesus Christ is Lord. But, as Douglas Hall has written, "Those who say that Jesus is not in some special sense significant for their belief have already stepped outside the Christian faith." He notes this is so because "Christianity is what it is through the affirmation that Jesus of Nazareth . . . is actually the Christ."

The *via media* of the open mind and heart is the antidote to both types of fundamentalism, and I believe John Knox points the way. Knox believed scripture must be understood in terms of its great myths, as well as its objective reality. In a true biblical myth, he said,

there are both "existential-expressive" and "objective-explanatory" elements. Although the two cannot be separated, the "existential-expressive" is the use of imaginative language to express the deepest reality of life as we feel and live it. Resorting to highly poetic language is the best we can do in trying to express the reality of an event and experience.

The "objective-explanatory" is the actual, objective act of God, which accounts for where the expressive narrative came from. A story may contain certain imaginative elements but, nevertheless, be rooted in an objective reality that can only be described metaphorically. The opening chapters of Genesis are clearly in the

language of poetry or myth; yet Christians believe Genesis expresses the very real fact that God is the creative source of our existence and every blessing of beauty we experience. Knox is careful to point out the difference between a story that imaginatively expresses the inner meaning of a known fact, and a story that invents the fact itself.

Knox thus suggests how the *via media* might be useful in synthesizing the metaphorical and objective reality of biblical events and stories — relating spiritual practice and rigorous scholarship. In this way, the *via media* offers the possibility of avoiding the pitfalls of the fundamentalism of both right and left, and in moving toward a progressive orthodoxy of intellectual honesty and spiritual depth characteristic of those times when "the mind descends into the heart." □

The Rev. Lawrence D. Hart is a priest of the Diocese of Colorado.

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

The opening chapters of Genesis are clearly in the language of poetry or myth.

Exemplary Representative



I have known Fr. Bob Certain for 33 years, since seminary days at Sewanee. He is a former prisoner of war, liberated after 100 days in the "Hanoi Hilton." We both served together in the Air Force Reserve Chaplaincy, so I was able to see him from time to time and observe how he has grown as a person, a priest, and a chaplain.

I hadn't heard him preach since seminary, however. When he appeared several times over national television following the death of his parishioner, former President Ford, I must say I was completely impressed, proud, and inspired [TLC, Jan. 21]. Fr. Certain represented his Church, his country, his seminary, his parishioners, and the Ford family in a thoroughly exemplary manner. Now he enters retirement to work with returning combat veterans. Good show, Bob Certain. You're a class act.

(The Rev.) John Elledge
St. John's Church
Havre de Grace, Md.

No Lack of Farmers

When I read "Rogation Overlooked" [TLC, Jan. 28], I found myself chuckling out loud. Apparently the Rev. John Flanigen is not too well acquainted with the 1928 Prayer Book. Having grown up in the '40s and '50s when Morning Prayer was still alive and well on a Sunday morning, Rogation Sunday always "bloomed forth" on the Fifth Sunday after Easter. This was prior to and during the time when the service of Holy Communion was celebrated only on one or two Sundays a month at the later service.

In the mid-to late-'50s and into the '60s this practice started to change. I remember as a child, and at high school age, singing

**Both the choir
and the congregation
sang this canticle
with much joy
and enthusiasm
and no one passed out.**

the beautiful but lengthy *Benedicite, omnia opera Domini*. Both the choir and the congregation sang this canticle with much joy and enthusiasm and no one passed out. In the "new" prayer book are rubrics allowing for the insertion of this canticle, possibly in the place of the Gloria. If Rogation Sunday is not celebrated, it is not the fault of The Episcopal Church, but rather the choice of the celebrant.

Judith A. Wood
Contoocook, N.H.

Easy to Learn

In his letter [TLC, Jan. 28], the Rev. Douglas M. Carpenter agrees with the Rev. Robert Ross's Viewpoint [TLC, Jan. 7] that page numbers in the prayer book and hymnal should be announced during services for the sake of "hospitality" and being "welcoming." Prayer book services are more complicated and require more effort from the worshipers than mega-church services where the congregation just sits back to be entertained. However, I think it is reasonable to assume that the NASA people who came to Mr. Carpenter's church in Huntsville were intelligent people who could have learned to use a service bulletin in ten minutes or so.

After one has learned one's way through the service, continual announcements of page numbers simply become distractions from the business at hand, namely, prayer and worship. My wife and I occasionally attend Sunday Mass at

a church — which appears to have no difficulty filling the pews — where as a rule no announcements of any kind are made during the service. The mood of worship is unbroken. That's the way it should be.

Dale E. Elliott
Lovington, Ill.

Types of Baptism

The article about Bishop Beisner [TLC, Jan. 14] mentioned the fact that Bishop Lamb "has been one of the most vocal supporters of communion of the unbaptized," whereas Bishop Beisner said, "under our existing canons, it is very clear that communion of the unbaptized is prohibited." This commentary has gotten my curiosity heightened. I am reminded of the many times I have heard the celebrant say that "all are welcome at the table of the Lord" without qualification, as well as other times celebrants have referenced "all baptized Christians." What gives? Which is it?

As a long-ago Roman Catholic, I am reminded of other kinds of baptisms taught to me: fire, desire, blood. My long-held understanding of baptism makes me wonder why these other kinds of baptism taught by and acceptable to the Church of Rome do not enter into our Episcopal canonical conversation for discussion.

One's baptism of desire or fire or blood — whatever the circumstances under which the baptism occurs — seems to me to be a perfectly proper, valid and faithful response to God's call to be, live, and die as one of his followers, and to be in line for receiving his Body and Blood. May God save his people from the ecclesial procedural barriers.

Frank Romanowicz
Birmingham, Ala.

To Our Readers:

We appreciate your letters to the editor. Letters may be sent to tlc@livingchurch.org. Please limit your letters to 300 words or fewer and include name and address.

PEOPLE & PLACES

Appointments

The Rev. **Catie Greene** is priest-in-charge of St. Francis', PO Box 2166, Dillon, Breckenridge, CO 80426-2166.

The Rev. **Greg Hein** is rector of St. Jude's, 200 N Partin Dr., Niceville, FL 32578-1244.

The Rev. **Michael Johnston** is scholar-in-residence at Grace and Holy Trinity Cathedral, 3726 W 75th St., Prairie Village, KS 66208.

Donald E. Keeney is director of Booher Library at the Episcopal Seminary of the Southwest, PO Box 2247, Austin, TX 78768.

Ordinations

Priests

Missouri — **Christina Cobb, Charles Orme-Rogers.**

Texas — **Ralph B. Morgan.**

Deacons

Missouri — **Burnell T. Esbenschade, Mark Duane Sluss.**

Deaths

The Rev. **Ray Mace Smith**, a long-time advocate for the homeless and elderly, died Jan. 7 in Boulder, Colo. He was 75.

Born in Portland, Ore., he served in the

U.S. Army from 1951-53. After graduation from Oregon State University, he worked for McDonnell Douglas Aircraft as a test engineer on the S4B rocket stage of the Saturn Apollo program. He earned a master's degree in pastoral psychology at Yale and a degree in theology from Berkeley Divinity School prior to his ordination in 1970. From 1970-1977 Fr. Mace directed an urban center for St. Paul's Cathedral, Sacramento, CA, then served as rector of St. Martha's, West Covina, CA, from 1977-1994. Following retirement he was chaplain for two California hospices, and since 2001 he was part-time chaplain for a hospice program in the Boulder region. He served as interim at St. Aidan's, Boulder, in 2005. He was preceded in death by his first wife Mary. He is survived by his wife Marty; a son, Kent; four grandchildren; and mother-in-law Mildred W. Coffin.

Editor's Note: The Rev. George P. LaBarre, Jr. [TLC, Jan. 21], was preceded in death by his wife Helen and a son, Pete. He is survived by two daughters, Ann L. Winterrowd of Denver and Nell Sapp of Plantation, FL; four grandchildren; and five great-grandchildren.

Next week...

Travel Issue

the diocese's laity-to-clergy ratio, and it was stricken from the resolution, which passed as amended.

Other resolutions affirmed the necessity of vibrant youth ministry, with an eye toward future funding; opposed the teaching of intelligent design in Missouri public schools; and designated the first Sunday in Lent as a day to draw attention to recovery ministries.

In his address, Bishop Smith asserted his commitment to remaining a part of the Anglican Communion.

"I have no desire for an Anglican pope, writ large or small, but I am entirely willing to grant Canterbury the place of honor in our future as in the past, a focus for the unity given us already in Christ Jesus," he explained. "My intent, from the place we have within the Episcopal Church in the United States of America, is to remain in communion with Canterbury, with all that such communion means in the larger life of the Church."

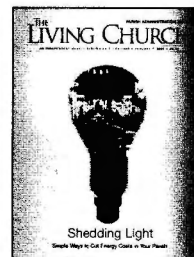
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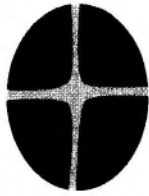
MISSOURI

(Continued from page 9)

from larger congregations. The formula for determining representation will now be based on average Sunday attendance.

Convention approved a 2007 operating budget of nearly \$2.6 million, which includes a projected deficit of more than \$266,000. Bishop George Wayne Smith warned attendees that cuts in ministries and staff may be necessary to balance future budgets because deficit spending could not be sustained. But he also suggested that "facing the future in honest, realistic hope takes away the power of even the most difficult pasts."

The convention approved a shift of the corporate responsibilities of the diocese from the standing committee to diocesan council, but a resolve to balance the number of clergy and lay members on the council met with opposition. The resolution would have changed representation from 15 lay members and six clergy to 10 of each. Opponents argued that the resolve would not have accurately reflected



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MUSIC POSITIONS

FULL-TIME ORGANIST & CHOIRMASTER: *Trinity Episcopal Church, Southport, CT*, seeks a full-time organist and choirmaster for September, 2007. Trinity has a much appreciated musical tradition with strong adult and children's choirs, as well as a community chorale. We require an organist and choirmaster with energy, focus, creativity and vision to develop the existing program. Trinity is a healthy, growing, program-sized parish with 330 families and a budget of \$925,000. In addition to regularly scheduled services and holy days, the incumbent will plan, rehearse, play and conduct funerals, weddings, and the Trinity Chorale and Orchestra concerts. Other special events include the Christmas pageant, Mardi Gras party and adult and children's musicals. Possible housing for candidates with two or fewer dependents. Compensation, with housing included, meets AGO standards. Submit CV and cover-letter to **Whitney Biggs, Chairperson, Music Search Committee, Trinity Church, P.O. Box 400, Southport, CT 06890**. Please visit Trinity's website at www.trinitysouthport.org to obtain specific information concerning the parish, this position, the organ and the music program.

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, 3600 25th St. S, Fargo, ND 58104**. E-mail inquiries are welcome at: richard.p.anderson@hotmail.com. Applications will be reviewed immediately upon receipt. Applications accepted through February 18, 2007.

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

POSITIONS OFFERED

PART-TIME RECTOR: For 100-yr.-old, 70-member *St. Simeon's-by-the-Sea, North Wildwood, Cape May County, NJ*. Seeking retired, part-time priest to provide leadership as we grow and minister to the needs of our community. Spacious rectory, circa early 1900s, 3 blocks to the beach, boardwalk and bay. Compensation offered within allowable limits for retired clergy on pension. For information, please contact Ms. Cecilia Alvarez, **Diocese of New Jersey, (609) 394-5281 ext 22**, or E-mail: calvarez@newjersey.anglican.org.

FULL-TIME RECTOR: *St. James Church, Taos, New Mexico*. 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. **Search Committee, St. James Church, 5794 NDCBU, Taos, NM 87571**. E-mail: wes@taosnet.com Web: www.stjamestaos.org.

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

INTERIM PRIEST POSITION: Dynamic resource-sized Episcopal Church in Murfreesboro, TN, seeks trained interim priest for 12 to 18-month tenure. For complete job description, call (615) 893-3780.

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www.stclem.org stclem001@hawaii.rr.com
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ascensionchicago.org
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Rosary 9:30 Sat

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1 mile off strip christissavior@lvcm.com
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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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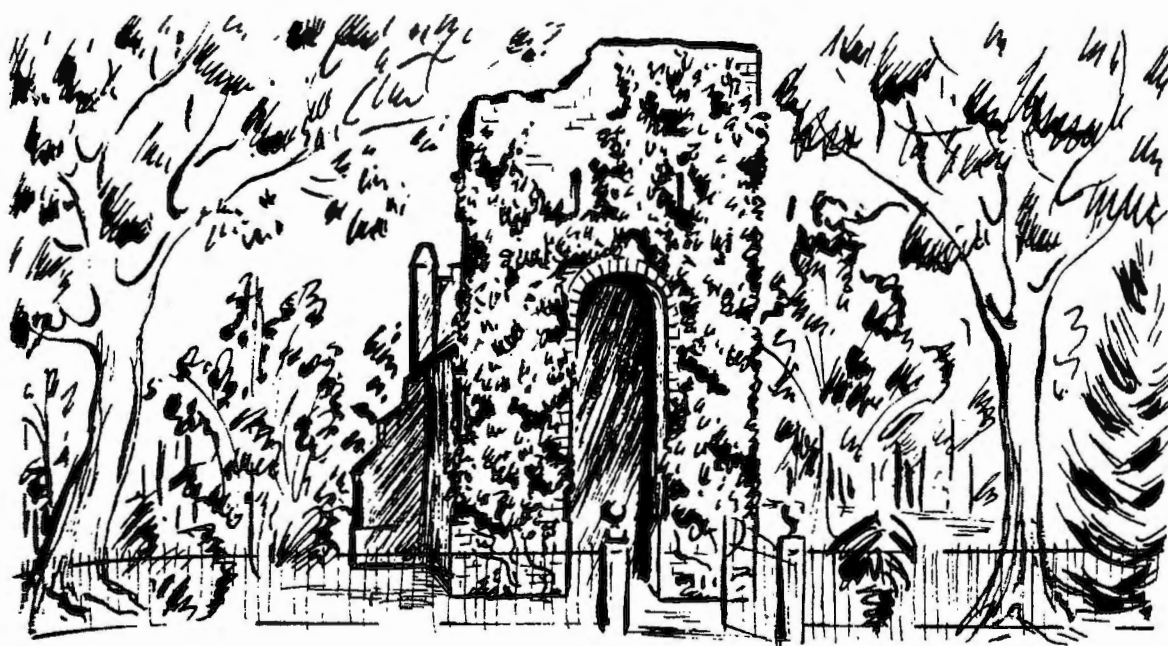
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