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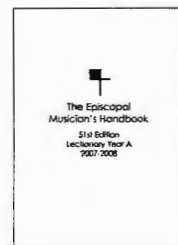
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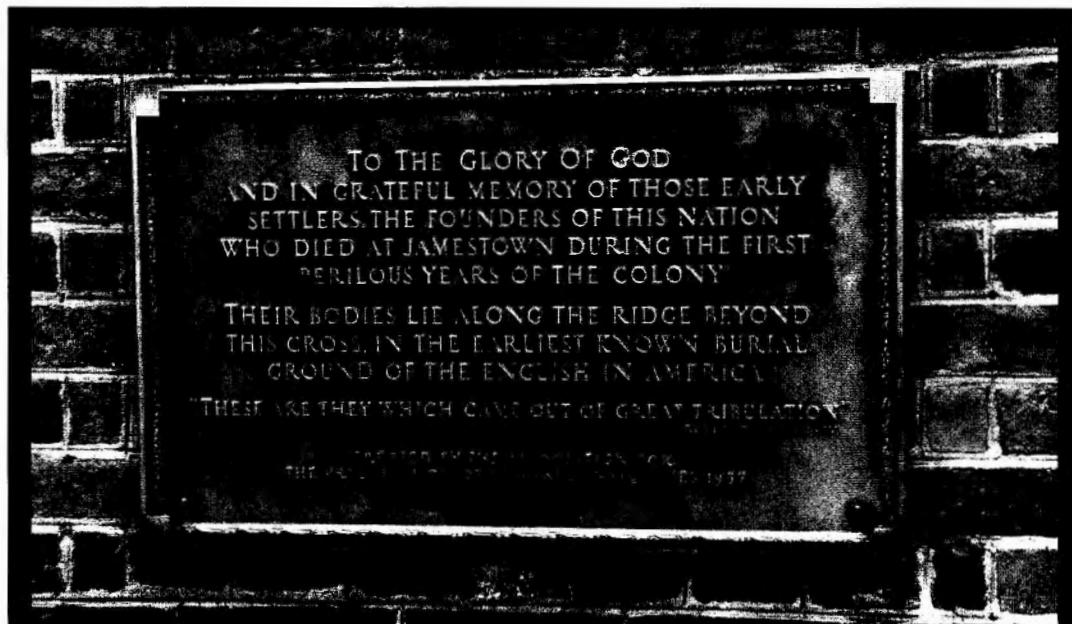
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Volume 234 Number 21

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

THIS WEEK



The Cover (and above) A cross honoring the members of the Virginia Colony who died helping to establish the first permanent English settlement in the New World at Jamestown. During the first few years after it was established on May 14, 1607, three out of every four settlers died from disease, starvation and armed conflict with the native Algonquin and Powhatan tribes. The cross and the plaque at its base (above) were erected as part of the 350th anniversary in 1957.

Rick Bate photos

9 **ANGLICANISM** *and the Virginia Settlement* The 400th Anniversary of the Jamestown Colony BY STEVE WARING

Feature

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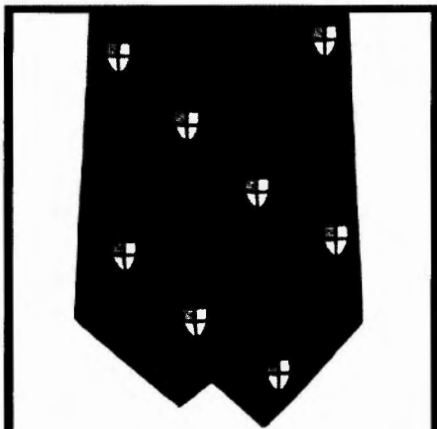
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SUNDAY'S READINGS

A Great but Difficult Gift

'Peace I leave with you; my peace I give you' (John 14:27a)

The Day of Pentecost (Year C), May 27, 2007

BCP: Acts 2:1-11 or Joel 2:28-32; Psalm 104:25-37 or 104:25-32 or Psalm 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17
RCL: Acts 2:1-21 or Gen. 11:1-9; Psalm 104:25-35, 37b; Rom. 8:14-17 or Acts 2:1-21; John 14:8-17, (25-27)

The Feast of Pentecost is a celebration of the presence of the Holy Spirit among those who follow Christ in worship of the Father. Some call it the "birthday" of the Church, because it celebrates that moment when the disciples, represented in Peter's speech before the crowd, assume the mantle that Jesus has passed on to them. In John's gospel text, Jesus promises them that even though he must depart, another "paraclete" will come to them—another "comforter" or "counselor"—the Spirit of truth. The mission of the paraclete will thus be to continue in them, the primordial Church, what the Father began in the person of Jesus. At Pentecost, the sending of the Holy Spirit becomes the sending of the disciples, to do the will of God in the world, the will of peace.

Jesus' words to the disciples in John make it clear that his peace is not the world's peace. This is a great gift, but one which paradoxically is difficult. Jesus' gift is not, indeed, like "the world's" gifts. It is a promise that awaits complete fulfillment, but which must unfold in the very difficult day-to-day human existence. Peter and the rest of the disciples received this gift in earnest on the day of Pentecost, and their excitement and enthusiasm gave

birth to the movement they first called "The Way."

The disciples receive the gift of God's Spirit; they undergo persecution and death to do God's will. In their faithfulness, however, they receive the gift of peace: the gift of bringing about the kingdom of God for which Jesus lived and died. Our role as Christians today, if we are to deserve that same name that the original disciples bore, is no different.

Acts 2 paints a vibrant picture of the day of Pentecost. "A sound like the rush of a violent wind" filled the house where the disciples were gathered. The disciples began to speak in other languages. A tongue of fire "rested on each of them." Listeners in the crowd that day heard the gospel proclaimed in their native languages. The day of Pentecost, as narrated by the writer of Acts, was a day of larger-than-life gospel proportions.

Psalm 104:24-35 is an exciting poetic partner for this day. The poet speaks of sea creatures and creeping things, God's glory and human praise. This portion of Psalm 104 announces the whole creation as the theater of God's glory. God's creation is unfinished, God is preparing a new heaven and a new earth (Rev. 21:1), and we participate already in that new creation in our praise of God.

Look It Up

The Outline of the Faith (BCP, p. 852-853) contains a lengthy discussion on the Holy Spirit.

Think About It

Our meditation on texts such as this week's from John will be a re-visitation of what the early church founders did as they were led to formulate the doctrine of the Trinity of God.

Next Sunday

First Sunday after Pentecost: Trinity Sunday (Year C), June 3, 2007

BCP: Isaiah 6:1-8; Psalm 29 or Canticle 2 or 13; Rev. 4:1-11; John 16:(5-11) 12-15
RCL: Prov. 8:1-4, 22-31; Psalm 8 or Canticle 2 or 13; Rom. 5:1-5; John 16:12-15

Ecstasy and Intimacy

When the Holy Spirit Meets the Human Spirit

By **Edith M. Humphrey**. Eerdmans. Pp. 295. \$21. ISBN 10 0-8028-3147-8.

This is a marvelous book. Dr. Humphrey begins her study of Christian spirituality by contrasting the Holy Spirit with the sadly narcissistic spirit of our age. She continues through a series of scholarly explorations of the individual soul's encounter with and experience of each Person of the Trinity.

The author's wide-ranging muse encompasses a host of ancient, modern and medieval spiritual writers, mystics and poets. She gathers the reader with Jesus on the Mount of Transfiguration, sojourns with Joseph and Asenath, Chrysostom, Gregory of Nyssa, St. Maximos, Dame Julian, and John of Kronstadt, and bids the reader examine his spirituality among his own kith and kin. The dangers of distorted and misdirected spirituality are explored, along with the hope offered by the true God and his eternal promise. A well-written, thoughtful, learned, and enlivening invitation to the grand adventure that is orthodox Christianity.

*Daniel Muth
Prince Frederick, Md.*

Holy Fire

The Battle for Christ's Tomb

By **Victoria Clark**. MacAdam/Cage. Pp. xiv and 294. \$28.50. ISBN 1-59692-156-0.

Few are unaware of the troubled history of the Church of the Holy Sepulchre in Jerusalem in particular and the Holy Land in general. As one writer has said, the "frailty of humanity is nowhere more apparent than here." For centuries the Anastasis has been a battleground, sometimes between Christians and others, but mostly between Christians and their fellow Christians. So bad did it get that the keys to the church were placed in Muslim hands, and they open and close the church to this day.

Victoria Clark, who worked for many

years as a journalist, wrote an important book on Orthodoxy in Europe in 2000, and this is an equally riveting reflection. She spent time in Jerusalem with friends in 2002 and 2003, and she uses the Ceremony of the Holy Fire as the basis for telling something of the complex and difficult history of the Holy Land.

Perhaps most disturbing is her

account of Christian Zionists, only the latest in a long line of those who use the Holy Land for their own political purposes.

Clark tells a gripping story, and any who know Jerusalem and care for the city and its people should want to read this.

*(The Very Rev.) Peter Eaton
Denver, Colo.*

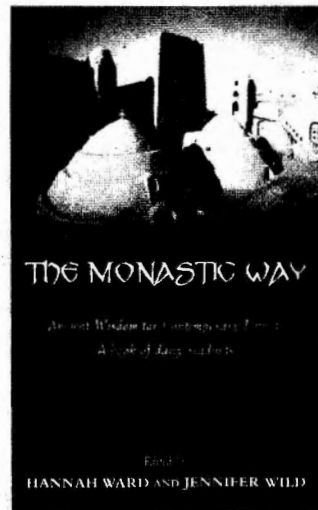
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Oklahoma Chooses Former Police Officer for Bishop

The Rev. Edward J. Konieczny, rector of St. Matthew's Church, Grand Junction, Colo., was elected Bishop of Oklahoma on the first ballot from a field of six May 5 at St. Paul's Cathedral, Oklahoma City.

Needing 61 clergy votes and 100 lay delegates, Fr. Konieczny received 68 clergy votes and 112 in the lay order.



Fr. Konieczny

The Very Rev. James Mark Goodman, rector of Trinity, Myrtle Beach, S.C., received 20 clergy votes and 28 lay. The Rev. J. Wesley Smith, rector, Christ Church, Macon, Ga., received 19 clergy votes and 26 lay votes. The other candidates were: the Rev. Beverly Bradley, vicar, Holy Apostles', Moore/Oklahoma

City, Okla.; the Rev. James C. Nelson, rector, Good Shepherd, Friendswood, Texas; and the Rev. Ronald D. Pogue, rector, Trinity, Galveston, Texas.

Prior to ordained ministry, Fr. Konieczny spent 18 years as a police officer in California working in a variety of assignments, including seven years undercover in vice and narcotics.

As a parish priest, Fr. Konieczny's ministry has focused in working with redeveloping congregations, first in the Diocese of Texas at Holy Spirit, Waco, and since 2002 at St. Matthew's. Within the Diocese of Colorado, Fr. Konieczny is president of the standing committee and has served as secretary of diocesan convention, member of the finance committee, alternate deputy to General Convention, congregational development consultant, chair of supervisors

and tellers, member of the criminal justice ministry task force, spiritual director for Cursillo and Happening, and member of Southwest Region Executive Board.

A native of Spokane, Wash., he is a graduate of California State-Fullerton, Church Divinity School of the Pacific, and Seabury-Western Theological Seminary. He and his wife, Debra, are the parents of two children.

Pending consents from a majority of standing committees and bishops with jurisdiction, Fr. Konieczny will be consecrated Sept. 15 at Oklahoma City College. The Rt. Rev. Robert M. Moody, who was also elected on the first ballot 20 years ago, previously stated his intention to retire as Bishop of Oklahoma immediately following the consecration of his successor.

Turnover Rate in HOB Consistent With Previous Year

Three diocesan bishops began the final phase of their episcopacy this month with the election of their successors. The turnover rate in the House of Bishops remains on pace with last year, when 12 diocesan bishops and two suffragans were elected [TLC, April 30]. This year's schedule calls for 10 diocesan elections and two for bishop suffragans.

Delegates to a special electing convention in the Diocese of Oklahoma chose the Rev. Edward J. Konieczny [above], rector of St. Matthew's Church in Grand Junction, Colo., as successor to the Rt. Rev. Robert M. Moody, who previously announced his intention to retire after serving as the diocesan since 1989. The consecration of the new diocesan bishop is scheduled for Sept. 15, pending consent of a majority of standing committees and bishops with jurisdiction.

On May 12, the Diocese of Olympia was to choose a successor to the Rt. Rev. Vincent Warner. A consecration is scheduled tentatively for Sept. 15. At press time the results of that election and that of the May 19 election of a successor to the Rt. Rev. Robert Rowley, Jr., as Bishop of Northwestern Pennsylvania were not available. The consecration of the new

Bishop of Northwestern Pennsylvania is tentatively scheduled for Sept. 8. Bishop Rowley is on terminal sabbatical.

Consecration dates for other dioceses in transition follow:

- **Virginia** (coadjutor) – consecration, Washington National Cathedral, May 26
- **Connecticut** (suffragan) – consecration, Christ Church Cathedral, Hartford, June 30
- **El Camino Real** – election, June 16; tentative consecration, Nov. 10
- **South Carolina** – election, July or August; tentative consecration, December
- **Alabama** (suffragan) – election, Sept. 30; tentative consecration, Jan. 12, 2008
- **Nevada** – election, Oct. 12; tentative consecration, Jan. 5, 2008
- **Maine** – election, Oct. 27; tentative consecration, May 8, 2008
- **Chicago** – election, Nov. 10; tentative consecration, early February 2008
- **Alaska** – election, Aug. 22, 2008; tentative consecration, October or November 2008
- **Maryland** – election, March 29, 2008; tentative consecration, June 28, 2008
- **Northwest Texas** – election, April 2008; tentative consecration, fall 2008
- **Southern Virginia** – election, Sept. 27, 2008; tentative consecration, February 2009
- **South Dakota** (coadjutor) – election, January 2009; tentative consecration, October 2009
- **Central Ecuador** – No date announced
- **Eastern Oregon** – No date announced



Princeton University Chapel photo

The Rt. Rev. George E. Council, Bishop of New Jersey, confirms one of seven students at Princeton University Chapel April 29. An additional two students were received into The Episcopal Church during the Sunday evening service. The students were from Princeton, Rutgers University, Westminster Choir College, and Princeton Theological Seminary.

Bishop Gallagher to Leave Diocese of Newark

The Rt. Rev. Mark Beckwith, Bishop of Newark, has announced that the Rt. Rev. Carol Gallagher, who was appointed Assistant Bishop of Newark by the previous bishop nearly two years ago, will conclude her ministry in the diocese at the end of June.



Bishop Gallagher

"Any new vision involves change," Bishop Beckwith wrote in a letter to the diocese dated May 3. "In the past few months I have been prayerfully considering how to reorganize the staff in order to help realize the emerging vision."

In a message accompanying Bishop Beckwith's letter, Bishop Gallagher said that her call in September 2005 by the Rt. Rev. Jack Croneberger had been to assist with a "complex and challenging transition." Bishop Beckwith, who was installed as diocesan bishop in January, will have been in office for six months by the end of June.

Bishop Gallagher expressed gratitude for her time in Newark. "I know that God often has called me to serve as a midwife, to lend comfort and skill in times of birthing new life," she said.

A service of Evensong in celebration of Bishop Gallagher's ministry in the diocese is scheduled for June 23 at Trinity and St. Philip's Cathedral, Newark.

BRIEFLY...

A Florida circuit court judge ruled April 27 that the **Diocese of Florida** is the rightful owner of the building where the congregation of Redeemer Anglican Church in Jacksonville, Fla., has worshiped since a majority of the members voted in 2005 to leave The Episcopal Church. In March, the Archbishop of Canterbury's Panel of Reference recommended the congregation remain in the building and negotiate its return to the diocese, a decision rejected by Florida Bishop Samuel Johnson Howard. The congregation is to begin meeting in temporary space May 27.



Kevin Kallsen/Anglican TV photo

BISHOP MINNS INSTALLED: The Rt. Rev. Martyn Minns, missionary bishop for the Convocation of Anglicans in North America, makes a comment to Archbishop Peter Akinola of Nigeria at Bishop Minns' installation May 5 at Hylton Memorial Chapel, Woodbridge, Va. Saying it violated historical church tradition and would increase tensions within the Anglican Communion, Presiding Bishop Katharine Jefferts Schori issued a last-minute plea for Archbishop Akinola not to go through with the installation. Archbishop of Canterbury Rowan Williams also wrote the Nigerian primate, who responded that "if we fail to act, many will be lost to the church." Bishop Minns and a number of other clergy and congregations left The Episcopal Church earlier this year and are involved in civil litigation with the Diocese of Virginia.

Ex-Governor's Seminary Status Clarified

Former New Jersey Gov. James E. McGreevey has been accepted into the three-year M. Div. program at the General Theological Seminary, but in a statement the Diocese of New York reported having "no direct knowledge of him or his interests."

Mr. McGreevey was officially received as a communicant into The Episcopal Church from the Roman Catholic Church April 29 at St. Bartholomew's Church in Manhattan. In August 2004 he resigned as governor after he announced he was gay and had engaged in a sexual affair with a male member of his staff whom he hired. The staff member denied the affair. His wife has filed for divorce.

A spokesperson for the seminary said Mr. McGreevey had met all the requirements for admission and that his application for the term beginning in September 2007 had been accepted. Acceptance into a seminary program does not guarantee ordination to the priesthood in The Episcopal Church.

The ordination process is under the

oversight of the diocesan bishop, according to national church canons. The policy leading to acceptance into the ordination program in the Diocese of New York requires that the aspirant be an active member of a parish for at least one year before beginning the parish discernment process. The diocesan discernment process can normally begin only after the completion of a parish discernment process in which the aspirant meets "for some months" with a group of laity appointed by the rector.

Aspirants in the Diocese of New York typically undergo further discernment and evaluation with the commission on ministry before being accepted as postulants, according to a summary published on the diocesan website.

"Aspirants for the priesthood are strongly advised not to begin theological study before they are granted postulancy because the choice of a seminary to attend must be approved by the Bishop," the summary states.

Seeking the Spirit

The convention of the **Diocese of Maryland** rejected a resolution calling on its bishops and leaders to follow language of General Convention and “exercise restraint” in the consecration of candidates to the episcopacy “whose manner presents a challenge to the wider Church.”

Instead, a majority of the 500 delegates meeting near Baltimore, May 4-5, adopted a substitute resolution urging the bishops and standing committee “to seek and follow the guidance of the Holy Spirit” regarding resolution B033 adopted by General Convention last June.

The convention also voted to apologize for the church’s “complicity” and role in “the slavery of African Americans and in the subsequent racial injustice.”

Delegates also called on President George W. Bush and the Congress to take “proactive steps” to end the wars in Iraq and Afghanistan while fully funding the soldiers. They rejected any deadline, including even the words “as soon as possible.”

The Rt. Rev. Duncan M. Gray III, Bishop of Mississippi and keynote



Val Hymes photo

Bishop-in-charge John L. Rabb displays a youth T-shirt during Maryland’s convention.

speaker at the convention, thanked members of the diocese who continue to offer aid and volunteer assistance to the victims of Hurricane Katrina.

The Rt. Rev. John L. Rabb, bishop-in-charge since the retirement of the Rt. Rev. Robert W. Ihloff on April 10, presided over the convention. A new

bishop will be elected in 2008. The delegates were introduced to two new assisting bishops: the Rt. Rev. Michael W. Creighton, retired Bishop of Central Pennsylvania, and the Rt. Rev. Rodney R. Michel, retired Bishop Suffragan of Long Island.

Val Hymes

Canadian Bishops Request Debate of Windsor Report

A majority of bishops in the Anglican Church of Canada have asked the church’s triennial synod to include time for debate of the Windsor Report and the St. Michael Report, a document produced in 2005 by the primate’s theology committee.

In their letter, the bishops lay out a

Call for Election

The Rt. Rev. Creighton L. Robertson, Bishop of South Dakota, recently announced his intention to call for the election of a bishop coadjutor in October during diocesan convention.

Following the House of Bishops’ meeting in March, Bishop Robertson announced his plan to diocesan council. Under the tentative schedule currently under consideration, the election would occur in January 2009.

number of instances where current Canadian church doctrine and practice permit a pastoral response to same-sex couples who desire a church blessing on their union. The practice includes, with the permission of the diocesan bishop, freedom to “celebrate a Eucharist with the couple, including appropriate intercessory prayers,” but no nuptial blessing.

“To those who experience these pastoral statements and possible pastoral provisions as inadequate or insufficient, we recognize that they are less than the blessing of same-sex unions or marriage,” the bishops wrote. “However, it is the discernment of the majority of the House of Bishops that as of today the doctrine and discipline of our church does not clearly permit further action, although we acknowledge that General Synod

2007 will vote on several resolutions on the blessing of same-sex unions.”

The Anglican Church of Canada’s highest legislative body has never responded to the Windsor Report. In June 2004, the last time General Synod met, the Windsor Report had not been published.

The St. Michael Report was written in response to a request for information as to whether same-sex blessings represented doctrine or discipline. If approval of same-sex blessings represents a change to doctrine, then it requires a two-thirds vote at two successive General Synods. If it is not doctrine, then a simple majority vote by one synod might be ruled sufficient. The St. Michael Report concluded that same-sex blessings represented a change to church doctrine, but not core doctrine.



ANGLICANISM and the VIRGINIA Settlement



A historical reenactor of the Rev. Richard Hunt, chaplain to the Virginia Colony, commemorates the 400th anniversary of the first permanent European settlement in the United States on April 26 at First Landing State Park in Virginia Beach.

Rick Bate photos

The 400th anniversary of the Jamestown Colony

In 1789, when The Episcopal Church was formally organized, Anglicans already had been holding regular services in what is now the Commonwealth of Virginia for nearly 200 years. Observances in celebration of the 400th anniversary of the Jamestown Colony, the first permanent English settlement in the United States, began last month with a re-enactment of the first landfall at a state park in Virginia Beach.

On April 26, 1607, a fleet of three small sailing vessels made the first landing in Virginia Beach after a harrowing four-month voyage from London. The Rev. George Hunt, a priest of the Church of England, had been appointed chaplain to the 105 men and boys chosen to

establish a permanent British settlement in what was then called the New World. Although often desperately ill during the voyage, Chaplain Hunt was a peacemaker among the quarrelsome crew and settlers during the voyage. When the ships made land, he persuaded them to remain on board for three days of personal prayer and repentance before going inland. On the third day, The Virginia Company members came ashore and said prayers around a seven-foot-tall cross made of oak that they had brought with them from England.

The English came to North America late as settlers. Spain had conquered Mexico and had had a settlement

(Continued on next page)



The bell tower, which is believed to date from the mid-17th century, is considered among the oldest structures in the United States. Reenactors come ashore on April 26. The historically accurate church was added to the restored bell tower in 1907.



(Continued from previous page)
in Florida for more than 50 years. To the north, the French were trading for furs in Canada. The Virginia Charter granted by King James I stated that the goals of the colony should be to “propagate the Christian faith,” establish a governing council, and hopefully turn a profit.

Following instructions against settling too near the coast, “lest they fall victim to the Spaniards,” the crew sailed up the James River, eventually mooring their ships May 14 on an island some 40 miles from the mouth of the river. At the urging of Captain John Smith, the settlers erected fortifications and planted crops. Considered by some a troublemaker and a braggart, Capt. Smith was imprisoned during the voyage for insubordination, and he might have been executed if not for pleas for mercy by the chaplain.

Chaplain Hunt held the respect of the entire company. His appointment as chaplain for the expedition had been made upon recommendation by the Rev. Richard Hakluyt, an English clergyman and navigational authority, who enjoyed favor at the court of Elizabeth I and James I. His travelogue accounts of famous voyages were best sellers in their time.

With the support of Chaplain Hunt and Christopher Newport, the commander of the Virginia Colony expeditionary fleet, Capt. Smith was released from his imprisonment and seated on the Jamestown Council in accord with the charter that was unsealed after landing. Capt. Smith’s fighting skills and instincts for survival probably saved the colony from extinction during the critical first two years.

On June 21, regular Anglican services began underneath an old sail which formed a canopy stretched among several trees. Attendance was compulsory except for those on guard duty. The church was the first permanent structure built in the settlement. Capt. Smith wrote that its hand-hewn, log exterior was drafty and resembled a barn much more than it did a house of God.

In January 1608, the colony suffered a disastrous fire which destroyed all of the buildings, including the church. Chaplain Hunt’s library and personal possessions were also consumed, but he continued to conduct regular worship services and maintained a positive morale.

Historians do not know how, but sometime during the spring of that year, Chaplain Hunt died. His will, which was probated in July 1608, is the only record of the death. Capt. Smith returned to England in 1609.

The colony went without a clergyman until 1610, but the church Chaplain Hunt helped found was rebuilt. The second church was where Pocahontas and John Rolfe were married. It also burned.

The hoped-for profits from the colony did not materialize until after John Rolfe introduced new strains of tobacco. In the 1620s the colonists came increasingly to rely on the use of slave labor to cultivate the cash crop. As profits soared they brought more and more land under cultivation, increasing both the need for slaves and the number of armed conflicts with the native Algonquin and Powhatan tribes.

A third church in 1619 was where the first representative legislature meeting in the New World occurred, and the fourth church — featuring the existing tower — burned in 1676 during Bacon’s Rebellion. A fifth church was built a decade later but abandoned in the 1750s. The abandoned tower stood neglected throughout the 19th century before the Association for the Preservation of Virginia Antiquities acquired the land and the archeological relics in the 1890s and undertook significant restoration.

A memorial church, directly behind the tower, was erected in 1907 by the National Society of the Colonial Dames of America over the foundations of the early brick church. The foundations of what is probably the third church are visible through a glass floor running along the edge of the inside walls of the 1907 structure, which is still used on special occasions.

Steve Waring

Called a New Name

Hardly a week goes by when I'm not called "homophobic." Sometimes someone will add "misogynist" or "fundamentalist" to the mix, never in person but rather by e-mail, letter, or the telephone. Fortunately, I have a thick hide from my 20 years with newspapers, so I'm able to deflect and forget the accusations.

This morning I received a new one. "You, sir (I liked that), are a dissenter," a male voice on the telephone said. He started to describe why he felt that way. When he refused to identify himself after 30 seconds (I asked politely for his name), I told him I was going to end the conversation. And so I did.

Unfortunately, this appellation hasn't been so easy to forget. I've always considered the word "dissenter" to mean sort of a troublemaker — one who stirs up problems. I found that's not very accurate. Six dictionaries provided a variety of meanings, with some of them referring specifically to the church, and particularly the Church of England.

A dissenter is, one of the dictionaries said, "one who differs from an established church in regard to doctrine, rites, or government." I could have some fun with that, but I'll spare you. This definition concerns me, for it's not clear whether "established" means "existing" or really established such as the Church of England. I'll admit to differing a bit with some rites, and I don't want to reopen the "core doctrine" issue. As for government, I have no problem with our existing form.

Another dictionary called dissenter "one who separates from the service and worship of an established church." I have not separated from either the service or the worship of an established church, so I don't fit this one.

But check out this definition: "... one who disputes the authority or tenets of the Church of England; a nonconformist." Does that include The Episcopal Church? How about Japan, or Rwanda, or Ireland? My guess is this is what my telephone caller was thinking. I never have, nor

would I, dispute the authority of any of the autonomous churches of the Anglican Communion — especially the one in which we reside. But tenets? It's not very specific. It could mean doctrine or principles or belief or view. Yeah, I might fall into that category, depending upon how we define doctrine.

As to nonconformist, he's got me. I've been a nonconformist since I was about 4. How did he know that? Is it that obvious?

Finally, the dictionary I use regularly, a coverless, yellowed-paged, heavily creased version of *New Expanded Webster's Dictionary*, calls a dissenter "one who withdraws from an established church." I don't fit that one.

So I guess there's no reason to be bothered when the name calling includes "dissenter." It could be a whole lot worse.

*

Very few readers sent answers to all the questions I posed [TLC, April 29], for which I am grateful. Most of those who did respond referred to the question about the typo in the hymnal (No. 618). Two people mentioned a typo in No. 498. That's a hymn I do not know, so I wouldn't have spotted it. I've seen another typo, but I'm unable to remember where it is.

*

A couple of readers have mentioned some dandy items they've seen in newspapers. The Rev. Alfred T.K. Zadig, Sr., saw this headline in the

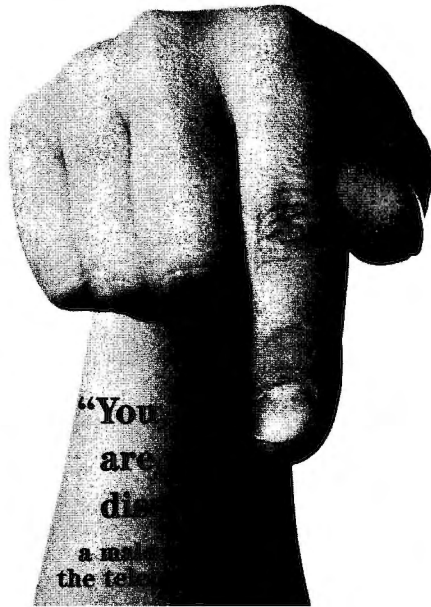
Hendersonville (N.C.) *Times-News*: "Scientist finds the beginning of morality in primate."

And the Rev. Don Langlois spotted this in the *Tombstone (Ariz.) Prospector* edition of Aug. 19, 1909:

Led a Fast Life and Died at 106 Years Old

"A society lady of Mexico, who had enjoyed the companionship of five husbands and smoked cigarettes, drank tequila, and traveled several other kinds of gaits died the other day at the age of 106 from the effects of pneumonia, contracted while attending a dance. Here, again, we see the sin of fast living. If that woman had lived a temperate life, she might not have been cut off in the flower of her career."

David Kalvelage, executive editor



Did You Know...

The Rev. Charles Amuzie, rector of St. Athanasius' Church, Brunswick, Ga., is pictured in a stained glass window in that church.

Quote of the Week

The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, on a New Hampshire law legalizing same-sex civil unions: "My partner and I look forward to taking full advantage of the new law."

Double Standard

Normally we do not comment on correspondence between two persons, but the recent letter sent by the Most Rev. Katharine Jefferts Schori, Presiding Bishop, to the Archbishop of Nigeria, which was copied to various members of the media, is so amazing that it needs to be noted.

Bishop Jefferts Schori sent a letter to the Most Rev. Peter Akinola, asking him not to come to this country to install Bishop Martin Minns as head of the Convocation of Anglicans in North America (CANA). In her letter, the Presiding Bishop wrote that the archbishop's visit to Virginia "would violate the ancient customs of the church which limits the episcopal activity of a bishop to only the jurisdiction to which the bishop has been entrusted ..." That, of course is true, and we have commented on previous occasions about the unfortunate practice of foreign bishops performing sacramental ministries in this country without being invited.

But for Bishop Jefferts Schori to appeal in that letter to "the ancient customs of the church" is regrettable, for she and many of her fellow leaders of The Episcopal Church have ignored the ancient customs of the church for the sake of social justice. In doing so, The Episcopal Church, accompanied by the Anglican Church of Canada, has brought about an unprecedented division within the Anglican Communion. It was not the time to appeal to ancient customs.

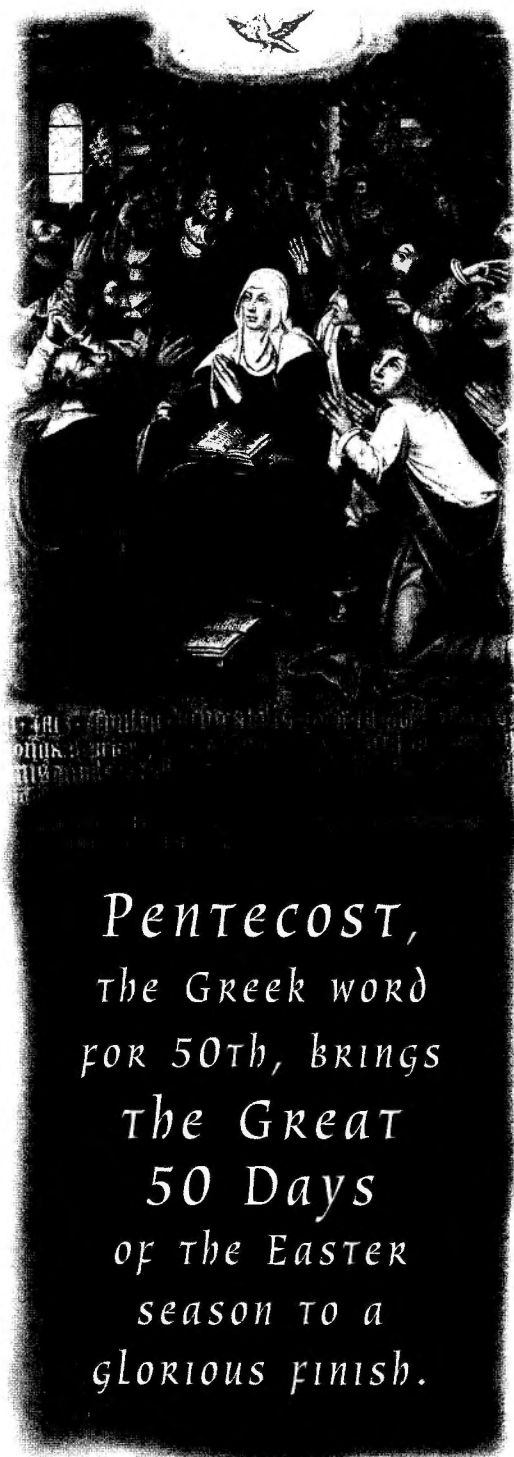
Remembering the Sacrifices

With war in Iraq and Afghanistan having continued for more than four years, many people in this country have known someone who has been killed in combat or while serving in the military. For this reason, Memorial Day may be observed more widely and perhaps more reverently this year. When Americans mark the holiday on May 28, many will recall memories of loved ones who died while serving their country. Many communities will hold public observances of Memorial Day. For those who do not participate, the Book of Common Prayer offers various collects and prayers that would be appropriate for the day: collects for the departed (p. 253), for the nation and for peace (p. 258), other prayers for peace (pp. 815, 6), and for those who serve in the armed forces (p. 823).

Baptism and Pentecost

The Feast of Pentecost is one of the occasions when the church recommends that baptisms take place. It is a wonderful day for baptisms, for what could be more appropriate than to be baptized on the day when we commemorate the gift of the Holy Spirit? Baptisms have always been performed on this day, for in the early church it was treated as somewhat of a secondary date for baptisms for those who for whatever reason couldn't be baptized at Easter.

Pentecost, the Greek word for 50th, brings the Great 50 Days of the Easter season to a glorious finish with the witness of new life living in the members of Christ's body, the church. Those who are baptized are born of the Spirit. They are changed when the spirit of God descends upon them just as it did upon the disciples at the first Pentecost. May those who are baptized on this great feast be sustained in the Holy Spirit and marked as Christ's own for ever.



*Pentecost,
the Greek word
for 50th, brings
the Great
50 Days
of the Easter
season to a
glorious finish.*

Mending the



Reflections on Blacksburg

By Christopher P. Agnew

In his play, "The Time of Your Life," William Saroyan has one of his characters, sitting at a seedy bar in San Francisco, repeat over and over the lines "No foundation, no foundation all the way down the line." The steady refrain of those lines is a commentary on the moral and intellectual climate of today.

There is no foundation on which moral formation is now taking place if we seek that foundation in our contemporary world. There is not even an agreed-upon vocabulary surrounding ethical questions. There are words that are used, but the content of these words has strayed so far from their original meaning as to render any discussion of ethical questions often mere babble.

The moral confusion of our society has contributed to a series of horrifying events at schools and universities. Almost every parish in Virginia has felt the impact of the latest massacre at an educational institution. Among the students on the Virginia Tech campus when the shootings occurred were several whom I had presented for confirmation, and a daughter of one of my

wife's cousins. On the Friday evening following the shootings at Virginia Tech, I conducted a wedding rehearsal. The groom's sister is a student at Virginia Tech, and I spent time between the rehearsal and rehearsal dinner listening to her story.

Her tale was familiar. From the moment I heard of the events at Blacksburg, I have been emotionally one with those who were on the campus that day. Forty-one years ago, at the University of Texas, I was involved in a massacre in which 17 were killed and more than 20 wounded. The Biology class I was in had just been dismissed, and as I walked to lunch a sniper opened fire on us. The girl who sat behind me in class was among the dead. From that day to the present there have been a number of other sickening variations of what happened to us that day in 1966. Although the politicians and the press have said much, very little has been done to rid our national life of these tragedies, and very little will be done in the wake of the most recent massacre.

Focusing on the easy solutions keeps us from getting to the heart of the matter. These discussions may be

(Continued on next page)

Jesus said, "Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me."

needed, but they will not end the violence. They will not end the disregard for the sanctity of life that is so rampant in our contemporary culture. In an age in which there is no foundation all the way down the line, we need, as families and as a community, to find a foundation. We need to find a foundation on which to base our common life together, a foundation on which to raise our children and grandchildren, and a foundation on which to build a moral community with people who are committed to a moral life.

Much of the violence and moral sickness of our society is because of individuals who are not connected to others. They are broken branches given over to death and decay. We live in a time in which there have been great advances in communication, yet many are more isolated now than ever before. We need to identify the sources of our isolation. What in our lives is isolating us one from another, and what do we need to do to break down that isolation?

Often the technological advances that on the surface would seem to improve communication end up instead increasing the isolation of the modern person. A telephone conversation instead of face-to-face communication leaves out the all-important body language of human dialogue. The automobile often takes us away from our families, and certainly has helped isolate our teenagers from their families. Two of the greatest technological developments that have helped bring about the isolation of the individual are the inventions of the television and the computer. The violence of television programming and of many computer games is a symptom, not a primary cause, of our moral decay. But even the best of television contributes to the isolation of the individual watching it.

The action that took so many lives at Blacksburg was the work of one isolated individual. The same can be said of the individual who shot at us that August day in 1966. In both these cases and many others in between the perpetrators of these horrendous acts have been individuals isolated from society.

I hope we will reflect on our lives as families. How isolated are we from our spouses, our parents, our children or our siblings? Does our daily activity contribute

to our sense of being connected to others or to our isolation? I am concerned when I hear that a family does not regularly share at least one meal a day with everyone at the table at the same time. Eating together and discourse around the table are fundamental to building up a family or a community.

Are we spending more time watching TV or on the computer than we are talking with other family members? How much time is spent together as a family? Are you allowing your work to get between you and your spouse and children? Are you so busy building up a resume for your child with various sports and activities that you have neglected your child? Sports and all the other activities that get in the way of family should be set aside. If they build up the family as a loving community, they should be embraced.

Jesus said, "I am the true vine ... Abide in me as I abide in you. Just as the branch cannot bear fruit by itself

We are not rootless if we abide in the rooted vine that is Jesus Christ.

unless it abides in the vine, neither can you unless you abide in me." Jesus Christ is the foundation. Jesus Christ is the true vine. We are not rootless if we abide in the rooted vine that is Jesus Christ. First and foremost, then, our morality and our moral lives as individuals, families and communities need to be branches of the true vine which is our Lord.

If mothers, fathers, and children abide in one another, and families abide in the community of the church, and the church and all the faithful that make up the church abide in Christ, then we will be able to develop a morality based on the love of Christ that will lead us away from the violence and evil of our times. We can answer the assertion that there is no foundation all the way down the line by a demonstration in our lives that Jesus Christ is our foundation, or to put it in conformity with the metaphor used in John's gospel, that he is the vine and we are the branches. May we always abide in him and he in us. □

The Rev. Christopher P. Agnew is a historian, an ecumenist, and parish priest in the Diocese of Virginia.



Social Justice Commitment

Re. Karl Schaffenburg's Reader's Viewpoint article on "polity" [TLC, April 22], it should be noted that The Episcopal Church's action on sexual issues, and its resistance to the demands of various Anglican primates, stems not from a "states' rights" argument, but from a commitment to social justice which emanates from the doctrine of the incarnation and the baptismal covenant in the Book of Common Prayer.

Fr. Schaffenburg correctly points out the ecumenical difficulties, especially with the Roman Catholic and Orthodox communions. But a seminar on "Mary: Sign of Grace and Hope," which my wife and I attended at the Anglican Centre in Rome revealed deep affection that many well-placed Roman Catholic spiritual leaders had for Anglicans and American Episcopalians. We've ordained women to the priestly office, we endorse family planning, and we say that abortion can be a moral option. Yet our dialogue with Rome continues.

As our baptismal covenant embraces all persons, including people of same-sex affection, the implication is that such persons have the capacity for spiritual, ordained leadership. We can be grateful for our church's willingness to probe the mystery of human sexuality, openly and honestly.

*(The Very Rev.) James E. Carroll
San Diego, Calif.*

Cultural Differences

I cannot accept that my feeling about this whole discussion between The Episcopal Church and the Global South authorities has to do with racism. There is a basic understanding how the association of independent national churches in the Anglican Communion have functioned together from the day that the American church determined that one could be an Anglican and loyal to our Church of England roots without being part of the Church of England.

While one must readily admit that the culture in which the American and Canadian churches find themselves is radically different from that of the Global South churches, I am not aware that the American and Canadian churches have made any demands on the Global South to be as we are. We are dealing with the society in which we find ourselves. Those in the Global South are dealing with their society as they find themselves. We are simply saying that we find ourselves dealing with some concerns that the others may well have not yet had to deal with. We have not had to deal with, as they, the concern of Muslims who arrive at their door with several wives, asking to be a part of the Christian community. We have found that we have different concerns and we are desperately trying to find a way with which to handle the concerns.

Considering the "Eleventh Com-

mandment," John 13:34-35, is it not possible for the Global South to support us while we wrestle with our concern while we, in turn support them in their concern, without asking each to be a carbon copy of the other?

*(The Rev. Canon) Kale Francis King
Lowgap, N.C.*

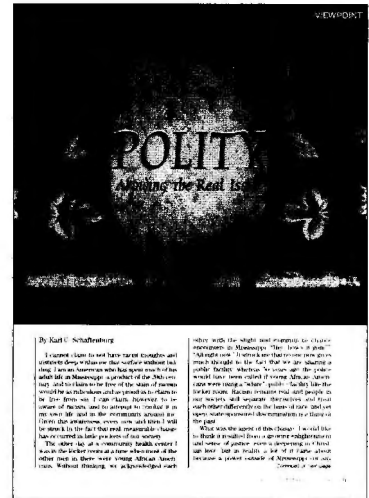
Heritage Squandered

Our faith is one branch of the holy catholic faith traced directly back to the apostles and St. Paul. Yet we also embody the bold Reformation of Martin Luther and his temple cleansing. As only God's purpose would have it, this movement converged with the lives of some of the greatest composers placed on earth and Anglican liturgical music was born. To add glory to glory, Thomas Cranmer organized a Book of Common Prayer and the language of Shakespearian England became the language of our worship.

Yet this precious heritage we choose to squander. We did not teach this heritage to our newcomers. Rather than evangelize the non-believers, we increased our numbers by stealing from other Christian churches and lazily sat back and watched our local structures become congregational. Why should those who do not know or understand Anglo-Catholic faith defend the Anglican Communion?

Four years ago I visited the cathedral in a prominent American city and under-

(Continued on next page)



By Karl Schaffenburg

I cannot begin to say how much I enjoyed and enjoyed reading, when the surface without looking beneath, because the surface is what is visible but the depth is what is real. The article in the magazine "polity" is a good example of this. It is not only a good example of the kind of writing that we need in our churches, but it is also a good example of the kind of writing that we need in our world. It is a good example of the kind of writing that we need in our world.

What is the point of this? I would like to think it is a point of a general obligation to all of us to be open to the possibility of a world that is not as we see it. It is a point of a world that is not as we see it. It is a point of a world that is not as we see it.

We can be grateful for our church's willingness to probe the mystery of human sexuality, openly and honestly.

LETTERS TO THE EDITOR

(Continued from previous page)

stood why traditionalists were complaining about our church. In place of the creed was a two-sentence statement of universalism. The service bore resemblance to nothing I recognized. All were invited to receive communion, whether they believed or not. When asked about our place in the Anglican Communion, many Episcopalians do not understand the significance of the question.

We must blame ourselves, for we did not teach.

*Gillian Brown
Houston, Texas*

Surprises

My daily newspaper of record publishes an article quietly intimating that The Episcopal Church's disagreements are more serious than was previously reported. I recall reading in March that the American bishops refused to heed the ultimatum of the world primates. TEC believes that we are really — totally — autonomous.

A (traditionalist) theologian is quoted asking, "Where is the way for us to continue as some kind of catholic Christianity" with some "connection to the worldwide church?" As Anglicans around the world see it, a church that declares itself "autonomous" is no longer "catholic."

The archbishop of the largest Anglican province in the world (Nigeria), has come to town "to install" an American as the bishop heading "the Convocation of Anglicans in North America," which would formally keep orthodox Anglicans within the world Communion.

Katharine our Presiding Bishop objects that the African archbishop's coming without any notice or prior invitation is not in keeping with "the ancient practice of most of the church." How surprised would she be to learn that when she and other bishops declared "autonomy" from the church's historic faith, they performed the first, and most serious, breach with "the ancient practice of the church"?

What surprises are yet in store for us all?

*(The Rev.) A. Orley Swartzentruber
Sarasota, Fla.*



Beverly Bryars photo

Alan Lindsay of the Diocese of Pennsylvania presents strategies for supporting the laity during an April 13 gathering of the Episcopal Partners for Faithfulness in Daily Life, in Cleveland, Ohio. The Episcopal Church group met before the start of a two-day conference sponsored by the Coalition for Ministry in Daily Life, an international network committed to fostering the practice of ministry in the daily life of all Christians. With Mr. Lindsay are the Rev. Loren Mead (left), former head of the Alban Institute; Nancy McLaughlin, author and church consultant; and Linda Flemming of the Diocese of Wyoming.

Continue Dialogue, Urges ACC Secretary General

Sustained dialogue can bridge the gap between The Episcopal Church and portions of the Anglican Communion from which it has become estranged, said the Rev. Canon Kenneth Kearon, secretary general of the Anglican Consultative Council (ACC).

During a recent visit to the United States to address a meeting of the Compass Rose Society at the Church of the Redeemer in Sarasota, Fla., Canon Kearon said that the ACC is uniquely fitted to facilitate reconciliation. While its deliberations may not always provide "straight answers or easy answers" to the issues facing the Communion, the ACC's synodical organization allowed it to work in collaboration with the various types of church government or polity found across the Communion, Canon Kearon said.

Among the instruments of communion within the church, "the ACC is the only body which is not exclusively comprised of bishops," Canon Kearon noted. The ACC is comprised of "lay people, clergy and bishops from across the Communion, and each one of them is elected to that office." He said its representative structure gives it a "useful role of representing the variety of opinion within the Communion to the variety of opinion that exists within the United States."

The Episcopal Church remains part of the ACC, he said. "The primates' communiqué of 2005 requested that The Episcopal Church and the Anglican Church of

Canada voluntarily withdraw their members from the ACC until the next Lambeth Conference," he noted. "That request has been conveyed to those two churches and they decided to voluntarily withdraw their members as requested.

Unless either of those churches decides differently, their members remain withdrawn until the next Lambeth Conference. No one was suspended."

Drawing upon his work as director of the Irish School of Ecumenics at Trinity College, Dublin, Canon Kearon noted the challenges facing the Communion were akin to the sectarian divides in Northern Ireland.

"The Irish experience would say that at the heart of reconciliation is engagement and conversation," he said. However, the intent to talk is not enough, for "real reconciliation is very, very difficult. The sort of listening that enables you to enter into the experience of the other person and begin to see through their eyes."

Although the rhetoric was worrying, Canon Kearon said he was encouraged by the conversations underway "where people have been engaged in dialogue in a public way across what looked like an irreconcilable divide."

(The Rev.) George Conger



Canon Kearon

PEOPLE & PLACES

Deaths

The Rev. **Ralph E. Bible, Jr.**, 80, of Gray, TN, died March 19 in the Johnson City Medical Center.

He was born in Salem, VA, and graduated from the Episcopal Theological Seminary of Kentucky. In 1964, he was ordained deacon and priest in the Diocese of Southwestern Virginia. Fr. Bible was vicar of Christ Church, Big Stone Gap, VA, 1964-65; vicar of St. Paul's, Olney, and rector of Holy Spirit, Graham, TX, 1965-67; and vicar of St. Christopher's, Kingsport, TN, 1967-73. Surviving are his wife, Melody; a daughter, Susan, of Gray, TN; two sons, Ron, of Church Hill, TN, and Ralph III, of Bristol, TN; four grandchildren, and a sister, Jean Smith, of Cedar Rapids, IA.

The Rev. **Erwin O. Lafser**, of Augusta, GA, died March 16 at University Hospital, Augusta. He was 83.

Born and raised in St. Louis, MO, he was educated at DePaul University, St. Louis University, and Bexley Hall. Following military service with the Army, he was employed by a brokerage firm in Chicago. He was ordained deacon in 1967 and priest in 1968 in the Diocese of Missouri. Fr. Lafser served as vicar of a number of small congregations in Missouri, Texas, Illinois, Wisconsin, South Carolina and Georgia. He is survived by three daughters, Laurie Ann Veihman, Joy Ann Garner, and Jan Veihman, all of Augusta; and eight grandchildren.

The Rev. **Richard V. Landis**, retired rector of St. Anne's Church, Annapolis, MD, died March 20 at his home in Odenton, MD. He was 80.

Fr. Landis was born in Lancaster, PA. He served in the Navy, then went on to graduate from Duke University and Virginia Theological Seminary. He was assistant at St. Luke's, Altoona, PA, 1960-61; vicar of St. James', Mansfield, PA, 1961-65; assistant at St. John's, Ellicottville, NY, 1965-67; rector of St. George's, Perryman, MD, 1967-72; associate at St. Anne's, Annapolis, 1972-73, and rector there from 1974 until 1987 when he retired. Since his retirement, Fr. Landis has been an interim rector in various parishes and has been involved in promoting social justice causes. In the Diocese of Maryland he was a member of standing committee, and was a four-time deputy to General Convention. He is survived by his wife, Alice; two daughters, Elizabeth and Karen Thompson, both of Odenton; two grandchildren; and a sister, Evelyn Reese, of New Holland, PA.

The Rev. **William B. Murdock**, who served Trinity Cathedral, San Jose, CA, for many years, died March 17 in Lake Oswego, OR. He was 91.

Fr. Murdock was a native of New York City. He graduated from Hobart College, then joined the Marine Corps, serving in the South

Pacific. He graduated from Virginia Theological Seminary and was ordained deacon and priest in 1948. He was assistant at St. Paul's, Burlingame, CA, 1948-50; and rector in San Jose from 1956 to 1979. He was a member of the executive council and the standing committee in the Diocese of California. Fr. Murdock is survived by his wife, Thae; two daughters and three grandsons.

The Rev. **William Keith Schneidau, Jr.**, 81, retired rector of St. Paul's Church, Lewiston, NY, died April 9 in Pickersguil Retirement Home, Baltimore.

Born in Buffalo and raised there and in Lewiston, he served in the Navy from 1945 to 1947. He was a graduate of Cornell University and Nashotah House. In 1968, he was ordained deacon and priest in the Diocese of Chicago and went on to serve as vicar of Holy Apostles', Wauconda, IL, 1968-72; rector of St. Mary Magdalene, Villa Park, IL, 1972-81; and rector in Lewiston from 1981 until 1991, when he retired. He lived in Buffalo in his retirement until he moved to Baltimore two years ago. Fr. Schneidau is survived by a daughter, Elizabeth A. Cannon; a son, Stephen; and a brother, Peter.

The Rev. **Gerald Andrew Tulk**, 88, rector of Holy Innocents St. Paul's Church, Philadelphia, for 22 years, died March 28.

A native of Newfoundland, Fr. Tulk was educated at Queens University and Sir George Williams College and the Montreal Diocesan Theological College, all in Canada. He was ordained in 1959, and served in the Anglican Church of Canada until 1969 when he was received into The Episcopal Church as rector of the Philadelphia parish. He is survived by a son, Waldo.

Robert E. Webber, 73, author of *Evangelicals on the Canterbury Trail* and other books, died April 28 in his home in Sawyer, MI. He had been ill with pancreatic cancer.

Dr. Webber was born in the Congo and raised in the Philadelphia area. He was a graduate of Concordia Theological Seminary, and served as professor of theology at Wheaton College from 1968 until 2000. When he retired in 2000 he was named professor emeritus. During his retirement Dr. Webber was appointed William R. and Geraldine D. Myers Professor of Ministry at Northern Baptist Theological Seminary. He was the founder of what became known as the Robert E. Webber Institute for Worship Studies in Orange Park, FL. He is survived by his wife, Joanne; four children, John, Alexandra, Stefany and Jeremy, and seven grandchildren.



Dr. Webber

Next week...

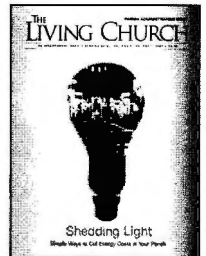
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FULL-TIME PRIEST: *Emmanuel, Rapid City, SD.* Seeking a dedicated priest committed to proclaiming the Gospel from the theological center of the Episcopal Church. We are especially interested in priests with skills in preaching, teaching and pastoral care. Evangelism, support of youth ministry, administrative leadership, and new member incorporation required. Our laity is committed to working with a visionary leader to serve the local community through outreach and witness to the Gospel.

Send resume, references and CDO profile to: **The Reverend Canon David L. Seger, Consultant, Emmanuel Episcopal Church, 717 Quincey St., Rapid City, SD 57701.** Email: dseger7@juno.com Phone: (605) 342-0909 For more information visit: <http://emmanuelrc.com/newrector.aspx>.

FULL-TIME ASSISTANT PRIEST: *St. Luke's Church, Philadelphia, PA,* seeks a full-time assistant priest to share in the life and ministry of this parish in the Anglo-Catholic tradition. Founded in 1811, St. Luke's occupies a beautiful campus in the historic heart of Philadelphia's Germantown section.

Our staff consists of a rector and two full-time clergy assistants, plus several dedicated laypersons. We are seeking a priest — preferably with a number of years' experience in ministry — who is stable, faithful and equipped to share in the liturgical, catechetical and human-service activity of this diverse, multi-cultural parish. To apply send resum  and CDO profile to: **The Rev. Canon H. Gregory Smith, 5421 Germantown Ave., Philadelphia, PA 19144-2223,** or E-mail: frgreg@stlukesger.org.

POSITIONS OFFERED

FULL-TIME RECTOR: *Holy Family Church, Monterrey, Mexico,* located in Mexico's third-largest and most modern city, seeks a bilingual rector with strong preaching and Christian formation skills to join us in the adventure of growing a new church. Our core group of about thirty has strong roots in the community, adequate funding and enthusiasm for the journey ahead. For more information, see: www.HolyFamilyChurch.com.mx or contact **Mike Harris-Stone** at (626) 549-4501. E-mail resumes to **Bob Potter**, rnpotter@msn.com.

FULL-TIME PRIEST: *St. Luke's, Saranac Lake, NY.* Come help us grow! St. Luke's is a warm, lively church in an eclectic, energetic village in New York State's captivating Adirondack Mountains. Our rector of 20 years has retired, we are currently being led by an interim, and are actively searching for a priest to join and guide us in the years to come. St. Luke's is a 107-year-old parish that is financially sound and growing with some 175 congregants. Our congregation has a tradition of hospitality, warmth and mutual support; our members actively participate in both church and community outreach programs through commissions and other organizations.

We seek a priest who will help us grow with our challenges, including attracting more young congregants, addressing the needs of a broader cross-section of our community, and continuing in an environment of spiritual growth and inclusiveness in keeping with ECUSA tradition.

More details and CDO are available at <http://www.stlukessaranaclake.org> or by contacting **Lawrence Poole, c/o St. Luke's Church 136 Main St., Saranac Lake, NY 12983;** (518) 891-2404; E-mail: lpole@stlukessaranaclake.org.

Applications or letters of interest should be sent to **Forest S. Rittgers, Jr., Diocesan Deployment Officer, 52 Cascade Terrace, Schenectady, NY 12309,** or E-mail: frittgers@nycap.rr.com and **St. Luke's Church.**

FULL-TIME RECTOR: *St. Stephen's Episcopal Church, Wilkensburg, PA,* eastern edge of Pittsburgh. Loving community of Christians calls itself "God's place for all God's children." The diverse membership of the congregation (125 members) wishes to focus on increasing its membership and sharing the Gospel with newcomers. Good music program that includes a wide range of styles, appealing to many different groups. Pastoral care and administrative skills needed. Parish profile available. Please contact **Search Committee, St. Stephen's Episcopal Church, 600 Pitt Street, Pittsburgh, PA 15221;** E-mail: dblock@gpc.org; Website: www.ststephenspittsburgh.org.

FULL-TIME DIRECTOR OF COMMUNICATIONS: *Episcopal Diocese of Louisiana.* As a member of the bishop's executive staff, the director advises the bishop and other leaders on communications issues in order to develop and implement communications strategy. Produces publications such as the diocesan newspaper, brochures and collateral material. Serves as a primary spokesperson for the diocese, developing and maintaining relationships with local, regional and national media. College degree required, three+ years experience preferred. Submit resume to **The Rev. Canon E. Mark Stevenson** at resume@edola.org. Further details available at www.edola.org/communicationsdirector.pdf.

PART-TIME VICAR: *St. Francis of the Tetons Episcopal Church, Alta, WY,* seeks part-time vicar to serve as spiritual and theological focal point for eclectic, inclusive parish nestled in the Grand Teton Mountains. The ideal priest has strengths in contemplative spirituality and ministries, as a shepherd to gather our diversity and bring it to unity. A gift for pastoral care is desired as a source of counseling from a faith perspective. We are looking for a priest with leadership skills to be a community presence who helps to grow our parish. For more information, contact **Jeanne Thomas, Diocesan Administrator, Diocese of Idaho, PO Box 936, Boise, ID 83701** or call (208) 345-4440. E-mail: jthomas@idahodiocese.org.

POSITIONS OFFERED

PART-TIME VICAR: *St. Mark's Episcopal Church, Kimberling City, MO,* seeks part-time retired priest as vicar. St. Mark's is located in the Ozark Mountain area of south-western Missouri on beautiful Table Rock Lake, a popular retirement area, near Springfield and Branson. Parish priorities are growth and outreach. Visit: www.stmrks.org or contact **Bishop's Warden Alice Williams;** Email: abwillyums@fastmail.fm; Phone: (417) 739-5008.

INTERIM RECTOR 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.

FULL-TIME ASSOCIATE RECTOR/CURATE: *Church of the Holy Comforter, Kenilworth, IL,* a historic and vibrant Episcopal parish on Chicago's suburban north shore, is seeking an energetic and team-oriented priest for an opening on our clergy staff. We are willing to consider candidates for either an associate rector or curate position, depending upon the individual's qualifications and experience. This is a wonderful opportunity for either an experienced priest who is looking for a strong, team-oriented environment or a seminarian who would like a thorough grounding in the full range of clerical responsibilities — preaching, teaching, liturgical leadership, pastoral care, youth ministry and parish administration. Our parish is growing slowly but steadily, with an influx of young families. We have an open, active and engaged laity and a broad range of ministries focused on both the community and our parish. The parish is strong and stable financially and our compensation package is attractive. Send inquiries to: **John Campbell, Church of the Holy Comforter, 222 Kenilworth Avenue, Kenilworth, IL 60043** or call (847) 251-0589. E-mail to: jfc1219@aol.com. For more information, please visit our website at www.holycomforter.org/parish-information/employmentopportunities.asp.

RETREATS

URGENT NEED FOR VOLUNTEERS: *Benedictine Mission Retreat, June - July 14 2007 Canton, MS.* The Episcopal Diocese of Mississippi's Bishop's Mission Corps is a temporary experimental Christian community for people in their 20s living a common life rooted in the 6th-century Rule of St. Benedict, with a heavy emphasis on educational work among children affected by the criminal justice system and juvenile delinquency programs. Forty days of mission, prayer, simplicity, study, silence and community. We need volunteers to register immediately. Is God calling you, or someone you know? Call **Fr. Tim Jones (662) 808-0394** E-mail: tim@saint-paulscorinth.org. Visit: www.bmc.dioms.org.

SUMMER PROGRAM

SUMMER PROGRAM to explore life in a religious community for women ages 21 through 50 with the Sisters of St. Mary, Southern Province, **July 9-21, 2007.** For information write to the **Sisters of St. Mary, St. Mary's Convent, 1100 St. Mary's Lane, Sewanee, TN 37375.**

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(Calaveras Big Trees)

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The Rev. Marlin Leonard Bowman, v (209) 754-5381
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ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
Website: www.stmarys-stuart.org
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Dr. Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 9 (contemporary), 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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2 St. Thomas Ave www.stthomasioh.org
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HONOLULU, HI

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

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
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

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(CHICAGO WEST SUBURBAN)

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www.stpaulsparish.org (708) 447-1604
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LAFAYETTE, LA

ASCENSION 1030 Johnston St. (337) 232-2732
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Mass: M-F 12:15, Sat 9:30

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street Web: www.theadvent.org
E-mail: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray, c; the Rev. Andrew C. Blume c; the Rev. Daphne B. Noyes, d; Eric Hillegas, Pastoral Assistant for Youth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30.

KANSAS CITY, MO

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

LAS VEGAS, NV

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

NEWARK, NJ

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

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, p-lc thiele@eclipse.net
Sun Low Mass 6, Sung Mass 10:30, HD anno.

ROSWELL, NM

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

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Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-song); Sat H Eu 12:10

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Website: www.stpaulswellsboro.org
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. 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)

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ALL SAINTS PARISH, WACCAMAW (843) 237-7475
10172 Ocean Hwy. (Hwy 17)
Website: www.allsaintsparishpi.com
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Wed Eu & HU 10:30; C by Appt., HD as anno

EAU CLAIRE, WI

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ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau www.ascathedral.org
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The Rev. William R. Hampton, STS
Sun Eu 10:30

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, diacon; 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; M, Minister; 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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