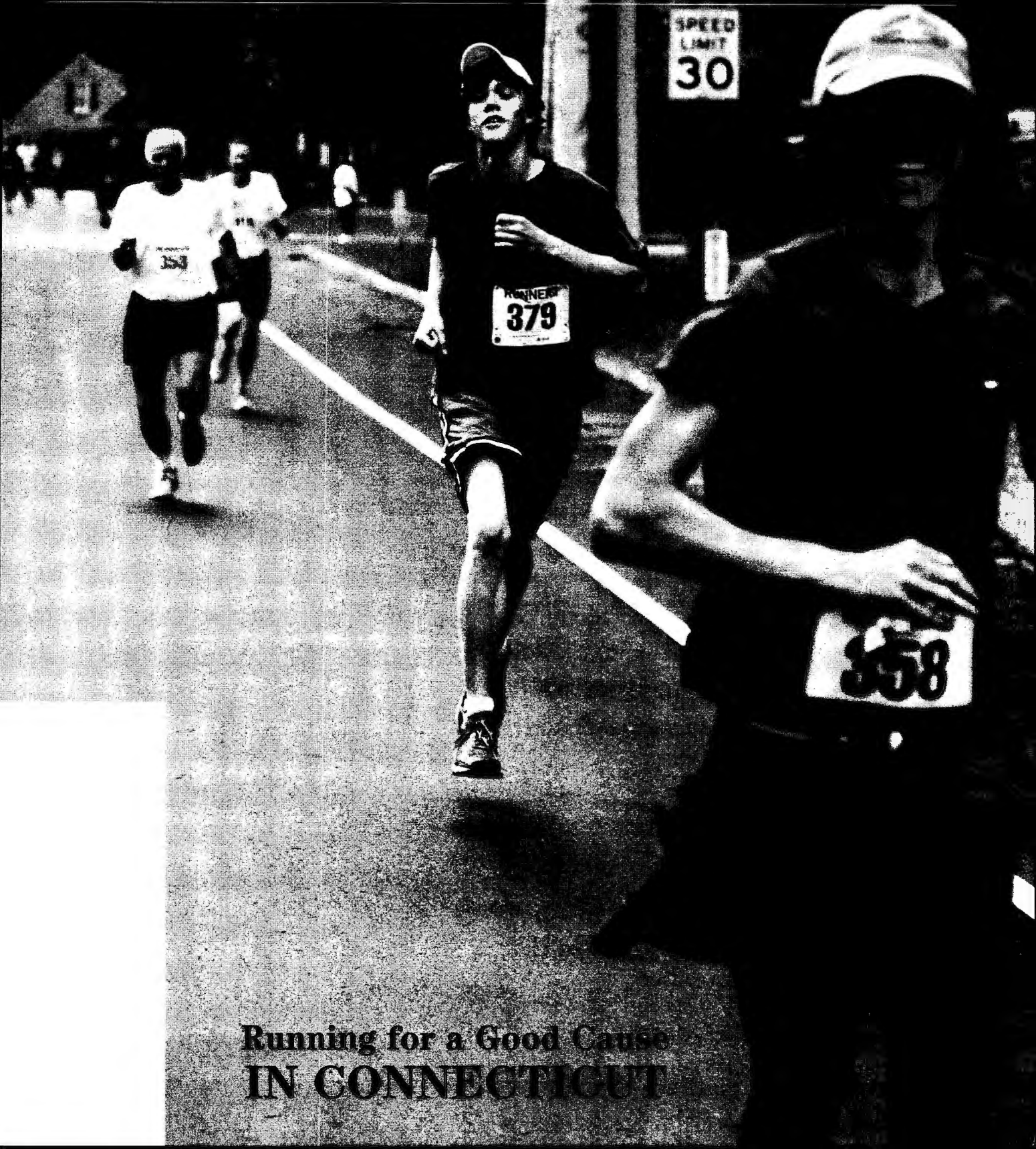


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Editorial and Business offices:

816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

www.livingchurch.org

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THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

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BY RUTH CUMMINGS

The Cover

Karin Hamilton photo

Runners in the Bishop's 5K Run/Walk and Kids Field Day, a fundraiser for at-risk Connecticut youth, held May 19 in West Hartford. The event has raised more than \$160,000 in the five years that the bishop (left) and Diocese of Connecticut sponsored the event.

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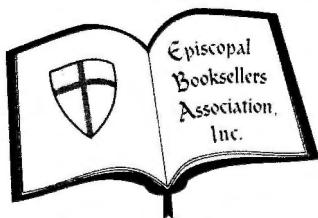
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SUNDAY'S READINGS

What Good Theology Does

'When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong' (Gal. 2:11)

The Third Sunday After Pentecost (Proper 6C), June 17, 2007

BCP: 2 Sam. 11:26-12:10, 13-15; Psalm 32 or 32:1-8; Gal. 2:11-21; Luke 7:36-50

RCL: 1 Kings 21:1-10, (11-14), 15-21a or 2 Sam. 11:26-12:10, 13-15; Psalm 5:1-8 or Psalm 32; Gal. 2:15-21; Luke 7:36-8:3

The reading from Galatians clearly indicates some confrontation, in this case Paul going face-to-face with Peter. The apostles, too, had their issues with each other, in some cases quite intense. Confrontation is not ordinarily considered a Christian virtue, yet on numerous occasions Jesus chose to be confrontational, even with an "in-your-face" attitude. He confronted authority at times with a pregnant silence. For Jesus, the willingness to confront the authorities of his day, both religious and civil, ended in his crucifixion. Confrontation can be very risky.

In his account to the Galatians, the apostle Paul was risking a number of things: his own leadership role, conflict within the small and struggling Christian community, the loss of support for his own personal mission to the gentiles, as well as his personal relationship with Peter.

The Judaizers demanded that gentile Christians add circumcision according to the law to baptism, something more than simple faith in Jesus as Messiah. Paul saw that the law was thereby used to divide the church into classes, one more acceptable to God than the others. This he viewed as essentially an un-evangelical, anti-gospel attitude of people who thought themselves better than others. Paul was struggling for true solidarity among members of the body

of Christ. What was at stake, Paul clearly saw, was the church's legitimacy as a sign of the kingdom of God by example. It is because he is fighting for the true unity of the church that he goes all out to unmask what passes for unity.

For the early church, and certainly for us today, all this points to the reality that theology matters, which Paul spells out in verses 11-15. Good theology accomplishes a number of things for the church. It puts us on the same page regarding what we believe. Good theology accentuates the basics of our faith. It also focuses how we talk about faith — we talk about God and what God is about in Jesus Christ, not ourselves.

In this passage, Paul focuses his troubled church on the basics of the gospel. Salvation is primarily God's action with our human response as secondary. We are not saved by "works of the law" (vs. 16) or by what we say and do and experience and feel. We are saved by the "faith of Christ," by what God has done and continues to do for us in Jesus Christ.

Faith is first a gift, then a confession. The upshot is that Paul makes the christological dimension of salvation the touchstone of Christian unity. We need not all tell the same story, but we must all bow in awe before the same cross.

Look It Up

Our assurance as Christians is spelled out in the church's Outline of the Faith, commonly called the Catechism. Look specifically at page 862 of the BCP.

Think About It

Do not many of our church disputes revolve around what we think, feel and have experienced rather than what God was and is about on our behalf?

Next Sunday

The Fourth Sunday After Pentecost (Proper 7C), June 24, 2007

BCP: Zech. 12:8-10; 13:1; Psalm 63:1-8; Gal. 3:23-29; Luke 9:18-24

RCL: 1 Kings 19:1-4, (5-7), 8-15a or Isaiah 65:1-9; Psalm 42 and 43 or Psalm 22:18-27; Gal. 3:23-29; Luke 8:26-39

Virginia Coadjutor Consecrated

Members and guests of the Diocese of Virginia turned out in large numbers at Washington National Cathedral May 26 for the consecration of the Rev. Shannon Sherwood Johnston as Bishop Coadjutor of Virginia.

Presiding Bishop Katharine Jefferts Schori was the chief consecrator. Co-consecrators were: Bishop Peter James Lee of Virginia, Bishop Suffragan David C. Jones of Virginia, Bishop W. Michie Klusmeyer of West Virginia, Bishop Duncan M. Gray III of Mississippi, Bishop J. Neil Alexander of Atlanta, and Bishop Wendell N. Gibbs, Jr., of Michigan.

Bishop Alexander also preached the sermon. He compared Bishop Johnston, whom he met years ago at a music conference in Mississippi, to St. Augustine, who many historians credit with bringing the Christian faith to the British Isles.

The consecration, Bishop Alexander said, was "an act of faith, a sign of hope, a living reminder of the mission that Jesus Christ has given to the Church." This day, he said, was a "bold reminder to ourselves and the world that the mission of Jesus continues. We are not prepared to give up, to let up, to hold back or to relax."

The two-hour service, attended by more than 2,000, was filled with special music, including a solo performed

by world-renowned violinist Eugene Fodor and several pieces performed by musician friends of Bishop Johnston. More than 30 bishops participated in the laying on of hands. Choirs from 21 churches, including the new bishop's former parish, All Saints', Tupelo, Miss., took part.

Priest in 1988

Bishop Johnston was elected bishop coadjutor Jan. 26 during the annual council in Richmond. A graduate of Seabury-Western Theological Seminary, he also served as rector of Church of the Advent, Sumner, Miss., and as curate at St. Paul's, Selma, Ala. He was ordained to the diaconate and priesthood in 1988 in the Diocese of Alabama and will succeed Bishop Lee when he retires within the next three years.

Although the Diocese of Virginia is one of the oldest in The Episcopal Church and its former territory the location where the Anglican Church in North America was first established in 1607, the diocese has never had its own cathedral. Bishop Lee designated the outdoor chapel at the camp and conference center in Orkney Springs as the Cathedral Shrine of the Transfiguration, but the diocese has used Washington National Cathedral for most of its major events.



Bob Burgess / Diocese of Virginia photo

Bishop Johnston at his consecration in Washington National Cathedral.

Ugandan Archbishop Says Church Will Decline Lambeth Invitation

The Church of Uganda will boycott the 2008 Lambeth Conference if the bishops who participated in the New

Hampshire consecration are seated at the gathering of bishops from across the Anglican Communion.

In a statement released on May 30, Archbishop Henry Orombi of Uganda said that as Archbishop of Canterbury Rowan Williams had extended invitations to "all the American bishops who consented to, participated in, and have continued to support the consecration" of Bishop V. Gene Robinson of New Hampshire, the Church of Uganda would honor its commitment made last December and not attend.

On Dec. 9 the Ugandan House of Bishops unanimously endorsed *The Road to Lambeth*, a statement prepared by the Council of Anglican Provinces in Africa [CAPA], which stated its members "will definitely not attend any Lambeth Conference to which the violators of the Lambeth Resolution [1.10] are also invited as participants or observers." On May 22, Archbishop Peter Akinola of Nigeria noted his church's participation in the conference was also in doubt.

(The Rev.) George Conger

BRIEFLY...

The Rt. Rev. Jack M. McKelvey, Bishop of **Rochester**, has announced his intention to retire in April 2008. A special electing convention has been scheduled for Feb. 2, 2008, with the tentative consecration of the new bishop set for May 31, 2008, at the Eastman Theater in Rochester, N.Y.

Conference Addresses Congregational Health

Declining attendance in mainline denominations is primarily because of secularizing cultural trends, and in the absence of other factors may not be a cause for concern, according to Marcus J. Borg, professor of religion and culture at Oregon State University, who said the consolidation of membership may ultimately prove beneficial.

Prof. Borg and author Diana Butler Bass addressed the decline in mainline church attendance and characteristics of healthy mainline parishes at the Church for the 21st Century Conference, May 10-12, at Washington National Cathedral.

Prof. Borg was asked to address the continued decline in mainline church attendance. Between 2004 and 2005 (the latest year for which statistics are available), The Episcopal Church sustained a loss of 2,966 parishioners in average Sunday attendance and 35,688 in active membership.

The author of many best-selling books, most recently *Jesus: Uncovering the Life, Teachings, and Relevance of a Religious Revolutionary*, Prof. Borg cited two major reasons for mainline decline. First, until roughly 40 years ago, there was a cultural expectation in the United States that people would be part of a church. He said that started changing in the 1960s, and the expectation eventually disappeared.

Second, because of the loss of this

cultural expectation, people are becoming interested in religion later in life, often after the age of 40. Prof. Borg said that this was part of the normal human development cycle. Consequently, the mainline denominations have a chance to reach people becoming interested in religion.

The findings of Ms. Bass, author of *Christianity for the Rest of Us*, served as the focal point of conference discussion on healthy congregations. She undertook a three-year study of mainline churches to discover which parishes were flourishing and why. Her lecture consisted of her personal story of how this subject became important to her and an overview of the results of her study.

Originally, Ms. Bass noticed that successful parishes embraced Christian practices both devotional (e.g., contemplation) and social (e.g., hospitality) in nature. She found, however, that two other factors were equally present: an emphasis on tradition and the use of wisdom from Christians of the past as applied to modern-day Christians.

Ms. Bass agreed with Prof. Borg that the decade of the 1960s was a period of change for churches, but examined its impact on church tradition. She said in that decade, moderate and progressive churchgoers regularly ignored or even dispensed with Christian tradition.

Ralph Webb

Russian Orthodox Church Reunited

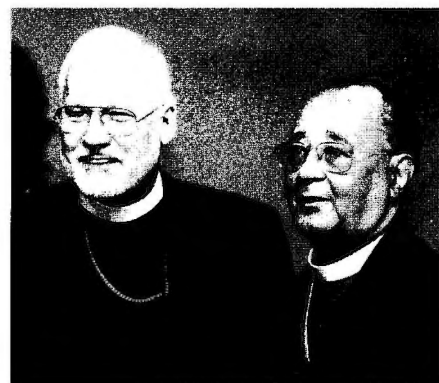
Patriarch Alexy II of the Russian Orthodox Church and Metropolitan Laurus of Orthodox Church Outside Russia reunited the biggest Orthodox Church in the Christian world with the breakaway branch May 17 after 80 years of bitter division.

Patriarch Alexy II and Metropolitan Laurus signed a Canonical Communion Act in Russia's main church, the golden-domed Christ the Savior Cathedral.

The Orthodox Church Outside Russia split off in 1920s, three years after

the October Revolution brought V.I. Lenin and the Bolshevik Communists to power. Church assets were often confiscated and believers persecuted. Some clergy acknowledged the Communist rule and stayed in the country as the Russian Orthodox Church.

The breakaway Orthodox Church Outside Russia was founded by clerics who fled the Bolshevik Revolution in 1917, eventually establishing its headquarters in New York City. It broke all ties with the Russian Orthodox Church in 1927.



George Conger photo

Archbishop Gomez (right) with the Rt. Rev. John Howe, Bishop of Central Florida, at a gathering of clergy of the diocese.

Central Florida Clergy Hear Archbishop Gomez

The Most Rev. Drexel Gomez, Primate of the West Indies, encouraged a gathering of clergy from the Diocese of Central Florida to remain unified, and criticized the establishment of rival Anglican jurisdictions in the U.S. such as the Convocation of Anglicans in North America (CANAm) and the Anglican Mission in America (AMiA) when he spoke May 15 at the diocesan retreat center in Oviedo.

The establishment of CANAm and AMiA has not been helpful, said Archbishop Gomez, who stated he was "very concerned" about the formation of rival Anglican jurisdictions in the United States under the sponsorship of overseas primates. These "new groupings are anomalous in Anglicanism. I tried hard at the last primates' meeting to find an answer to that" difficulty, which "complicates the situation."

Archbishop Gomez did not expect a decisive response from the House of Bishops to the Sept. 30 deadline for compliance to the primates' communiqué. "On the basis of past actions, certainly over the past 10 years, I would presume that The Episcopal Church would seek some way of fudging it. And that would be a consistent pattern."

The Episcopal Church "will have to make a decision" whether it will remain in the Anglican Communion. "The present preamble of the Constitution [of The Episcopal Church] must be followed or changed," he said, adding that the American church can no longer dictate the terms of its membership in the Anglican Communion.

(The Rev.) George Conger



Harmony Johnson/Kanuga photo

Sonya Sutton, director of music ministries at St. Alban's Church in Washington, D.C., conducts a workshop titled "New Music for a New Church," during the May 6-9 conference on the future of the Church at the Kanuga Camp and Conference Center near Hendersonville, N.C.

The Church in Transition

As Christianity enters its third millennium, the predominant image is likely to be one of exile, according to the Very Rev. Sam Lloyd, dean of Washington National Cathedral and keynote speaker for 80 clergy and laity gathered May 6-9 at Kanuga Camp and Conference Center in North Carolina for a conference titled "A Church for the Third Millennium."

In a series of five lectures, Dean Lloyd described the massive changes occurring in the world and their effect on the Church. Over the last 40 years mainline Christian churches in the U.S. have lost one third of their members. "Something is dying as something is being born," he said.

Every 500 years the church has a near death experience, he said. But when things look like they can't get any worse the church keeps dying and keeps coming back. Dying seems to be the ticket to new life.

Among some of the enormous transitions, he said the world is changing from nationalism to globalism, creating seismic shifts in population migrations, interlocking economies and the reordering of the institutions in our society. Similarly, the U.S. continues to change from rural to urban, from a community of stable families and neighborhoods to isolation and anonymity,

from an Anglo-European majority to no majority.

Consequently, Dean Lloyd said the church is changing from denominational identity to congregational identity, from clergy dominated to a clergy-lay partnership, from monochromatic to pluralism. As a result of these shifting realities, church leadership is changing from hierarchal to egalitarian, from command and control to interdependence, from competition to collaboration.

He added that the good news is that we don't have to fix the church. God's Spirit is being poured out upon those who watch and wait and listen. The question for Christians today is what kind of church is God calling the church to be? Where is the Holy Spirit leading us, back or to something new?

Dean Lloyd believes an emergent or intentional church will be raised up from the ruins of the Church of the last millennium. Some of the markers of the emergent church are the reclaiming of Christian practices such as Sabbath keeping, exploring what it means to be a Christian family, and sacrificial giving.

He said the intentional church transcends denominational lines and is no longer at the center of society but exists on the margin.

(The Rev.) David L. James

CANA Ranks Grow

Members of four former congregations of The Episcopal Church were among six churches welcomed into the Convocation of Anglicans in North America (CANANA) recently, according to a press release.

Trinity Church, Bristol, Conn., is one of the so-called "Connecticut Six" parishes that have been involved in a public dispute with the Bishop of Connecticut, the Rt. Rev. Andrew D. Smith. The parishes have not supported the diocese financially for the past two years. The Rev. Donald Helmandollar, rector of Trinity, told the *Bristol Press* he had sent a letter May 29 informing Bishop Smith of the parish's decision. Bishop Smith said he had not yet seen the letter and therefore had no comment. The parish of Trinity was founded in 1754, prior to the organization of The Episcopal Church. The Rt. Rev. Martyn Minns, missionary bishop of CANANA, told the *Press* that the congregation probably would claim ownership of the church property.

A portion of the congregation of Grace and St. Stephen's, Colorado Springs, concluded voting May 27 with members of the vestry loyal to the Rev. Don Armstrong reporting more than 90 percent approving of the decision to affiliate with CANANA. Ownership of the historic church property is in civil litigation.

A new congregation in St. Augustine, Fla., Christ the King, was formed initially by members of St. Cyprian Episcopal Church. It separated from the Diocese of Florida after a 40-day period of discernment. The congregation of approximately 100 is led by the Rev. David Allert, rector.

Holy Trinity Anglican Church, Garland, Texas, is a new congregation formed initially by members of Holy Trinity Episcopal in Garland. After spending more than a year wrestling with issues prompted by the crisis in The Episcopal Church, this congregation made its decision to separate from the Diocese of Dallas and join CANANA.



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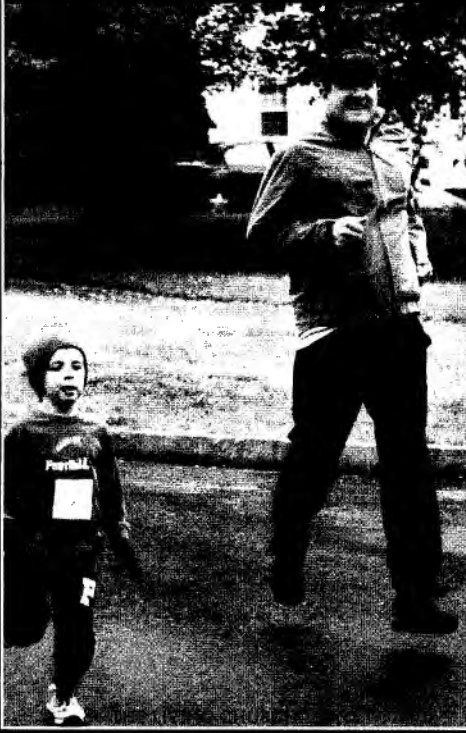
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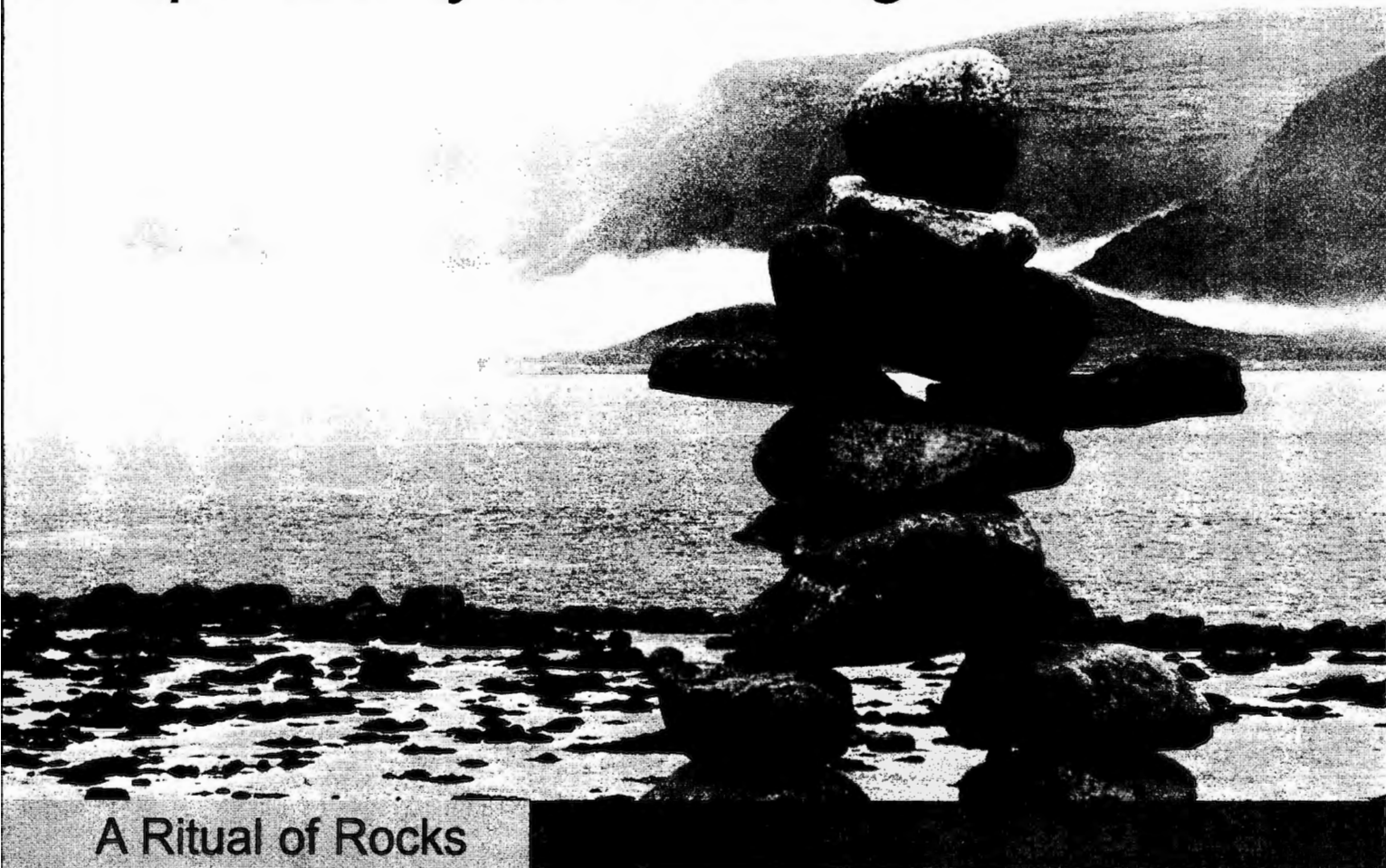
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Running for a Good Cause IN CONNECTICUT

An enthusiastic group of participants braved cool and misty weather in West Hartford, Conn., on May 19, for the Bishop's 5K Run/Walk and Field Day for Kids. In the five years that Bishop Andrew Smith (top left in cap) and the Diocese of Connecticut have sponsored the fundraising event, more than \$160,000 has been raised to help at-risk Connecticut children. This year's attendees included serious runners, power walkers, four-legged friends, and those who were just along for the ride. Karin Hamilton photos



A Spirituality of Stacking Stones



A Ritual of Rocks

“What do these stones mean?”

“When your children ask their parents in time to come,

‘What do these stones mean?’

then you shall let your children know,

‘Israel crossed over the Jordan, here, on dry ground’ . . .

‘so that all the peoples of the earth may know the hand
of the Lord is mighty. . .’”

Stones that hold meaning.

Rocks that hold memory.

Joshua set up 12 stones, heavy souvenirs, from dry ground at the bottom of a river. A ritual of rock to help us remember when we crossed through and never got wet. A memento in Gilgal, so our children will think to ask: “What do these stones mean?” Our memories jogged, we will tell our story of God and the people of God.

Jacob stacked stones on the ground where he wrestled an angel to the dislocation of his own

(Continued on next page)

(Continued from previous page)

hip. A spirituality of stacking stones — to mark — to memorialize — to remember why it was that he changed his name.

Rocks and stones and the people of God and their stories.

The boy David collected five smooth stones from the stream to carry in his pouch for slinging. One of them, he flung across a battlefield, embedding it in the forehead of a giant. Do you think maybe he saved the other stones and told his story with the unused four in his hand?

Moses, striking water from a rock and tablets of stone, scripted stone, chiseled letters, words from God . . . in stone, thrown down and broken. Stones with meaning, rocks that hold memory.

Psalms and poems. The people of God singing and praying in rock. The crag of a rock, a cliff, a cleft, a hiding crevice in the desert.

The people of God remembering when God showed himself and when he spoke; telling about when God acted “mighty to save,” or when he hid them instead.

A rolling stone that closed a tomb. Hollow stone and tunnels in rock to hide the faithful and the newly baptized. Stories painted and graphed in tunnels of rock under Rome.

Spiritual stories in a series of stones. Autobiography. A ritual of rocks that hold meaning.

I never know what to do with the rocks my children collect — this inherent need to pick up a chunk of the earth’s crust to validate their experience and authenticate their adventures. Rocks from the park and playground, a baggie of rubble from London. Palm-sized stones from Rome tucked in our luggage in a little zipper pouch from Paris. We are weighed down with memory.

How could I discard them? The small hands that collected them, the bulging pockets that toted them, the hearts foolish enough to think they’re treasures. “This is where I went, listen to what happened there.” Rocks that hold my story and help me tell it.

Time distances us from events and erases the details. But piles of rocks and the practice of telling our stories help us to remember.

My husband’s family created a memorial garden at the CFA, the Wynn House across from the museum. Among the flowers that recall their mother’s love for life and life-long love affair with flowers, they placed a well-chosen rock, almost boulder-sized, and bolted to it a plaque with her name, “in memory of . . .”

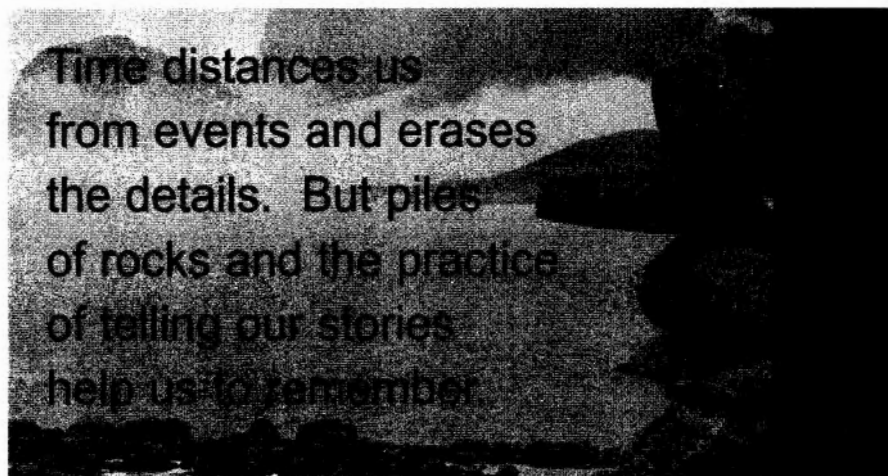
A visiting place. A place to meander and sift through memories and laugh and relive, or to pick up their sorrow and grieve awhile.

The burden of grief is exhausting. We carry it like a boulder, too precious to let go of, lest we lose the person altogether. Too heavy for the task of living. A rock

that holds memory gives me rest from my grief. I can leave it at that rock knowing that the memory will be preserved. The stone that tells our story for us helps us to remember, and at the same time allows us the safety to relax into forgetfulness — because we know — the rock will remember *for* us. It will keep our place. Story is preserved. Our lives are marked with a series of stones.

The people of God remembering when God showed himself and when he spoke, telling about when God acted “mighty to save” and when he hid them instead.

Stacked stones formed crude altars for the ancients. Slabs of stone formed altar tables for the ancient



church, big enough for a body to lie down, big enough for a community to gather round to share a meal, and tell their stories and remember their saving event.

Stones that hold meaning. Rocks that hold memory.

If we don’t mark the places in our lives when God wrestled us, or took us dry through deep waters, if we don’t tell our stories with a series of stones, will we ever know that God was there with us?

Without the rocks that help us remember, would we cultivate hearts that are foolish enough to consider them treasures?

Would we remember God’s arm when he moved on our behalf or when he hid us instead? And would we ever remember how many times we’ve been saved?

Without the stones, who would know to prod us by asking “what do these stones mean?” just so we can tell our story out loud, and keep remembering.

Without the stones, we wouldn’t tell our stories about God and we wouldn’t remember, anymore.

We come from a long line of people who set out stones that have meaning, rocks that hold memory. Lay your story in stone. Lay it down in rocks that remember. Write it with a series of stones, a veritable stack of stones, that mark the moments when . . .

The Rev. Ruth Cummings is a priest in the Diocese of Atlanta who lives in Columbus, Ga.

Curious Timing

Let's say you were planning to throw a huge party. You've reserved the ballroom at the biggest hotel in town for a specific time next summer and you want to invite about 800 of your closest friends. When should you send out the invitations? A year in advance? Six months? Three months? Does it matter?

I ask simply because I am puzzled over the decision of the Archbishop of Canterbury to invite Anglican bishops to the Lambeth Conference next summer, more than a year in advance. It's not as though the bishops weren't aware that the event is being held. It takes place every 10 years. And bishops already knew the dates for the event are July 16-Aug. 4, 2009. So why invite the guests now? And why should any of us care?

Some people have gotten into a snit because there are people whose names don't appear on the guest list. The Bishop of New Hampshire, for one. And the bishop in charge of those American congregations that have joined the Convocation of Anglicans in North America (CANA), for another.

If one looks around the internet, one can find all sorts of theories why Archbishop of Canterbury Rowan Williams decided to issue the invitations now. The timing seems odd because of the Sept. 30 deadline the Anglican primates gave the House of Bishops to respond to the requests they made in their communiqué issued in February. According to that communiqué, if the American bishops decide they will trash the primates' requests, some sort of discipline will be administered. How can discipline be administered when those who might be disciplined are being entertained at a three-week gathering that usually includes a garden party with the Queen of England?

The invitation to the bishops is a curious document. It is not your standard, brief, etiquette-following request to be present for an event. Rather, it reads like a letter that seems almost as long as one of Paul's epistles. In the eighth para-

graph, Archbishop Williams presents an explanation of how it is that some bishops aren't being invited. "I have to reserve the right to withhold or withdraw invitations from bishops whose appointment, actions or manner of life have caused exceptionally serious division or scandal within the Communion," he writes. With that sentence, the archbishop justifies the withholding of invitations to Bishops V. Gene Robinson, Martyn Minns, and Nolbert Kunonga, Bishop of Harare (Zimbabwe).

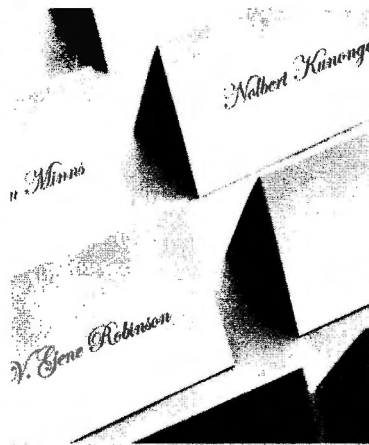
One would have thought that by now a sizable number of American bishops would have signed an "if-Gene's-not-invited,-then-I'm-not-going statement." But at this writing, it hasn't happened. Some brilliant strategy by Presiding Bishop Katharine Jefferts Schori probably has prevented it. No sooner had the bishops received their invitations than Bishop Jefferts Schori wrote to them, urging them not to make statements in reaction to the withholding, and the bishops have abided.

We should not be surprised by the fact that invitations were not issued to the three bishops. In the case of Bishop Robinson, this possibility was raised in the Windsor Report when it urged the Archbishop of Canterbury "to exercise very considerable caution in inviting or admitting him to the councils of the Communion." Bishop Minns was not invited because CANA is not recognized as a part of the Anglican Communion.

Should we care? It depends on whether we want to continue being part of the Anglican Communion. In his invitation, the Archbishop of Canterbury points out that the Lambeth Conference has "no constitution or formal powers," but he also mentions that the forum of Lambeth offers unique opportunities to discuss the important issues of the Communion.

I expect a full complement of American bishops to be present at Lambeth. As for the Archbishop of Nigeria and his bishops, I'm not so sure. What those who attend might determine once they get there is anyone's guess.

David Kalvelage, executive editor



We should not be surprised by the fact that invitations were not issued to the three bishops.

Did You Know...

The Rt. Rev. Nigel Stock is the Bishop of Stockport (England).

Quote of the Week

The Most Rev. Njongonkulu Ndungane, Archbishop of Cape Town (South Africa) on how we should understand and express communion among Anglicans: "We talk about the 'bonds of affection' — and in some ways, trying to regulate affection is about as easy as legislating for love!"

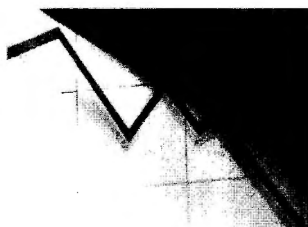
Valuable in Many Ways

With the number of retired clergy growing each year, the church has to face a different set of circumstances than it may have expected. With better health care, clergy, like most people, are living longer than they did in the past. And because of the Church Pension Fund's attractive early retirement initiative, there seem to be more ordained persons retiring prior to age 65 than there used to be. As a result, there is a large group of priests and some deacons who have left the active ministry but still have much to offer the church.

There are some, of course, who have retired and, for whatever reason, do not want to be active in ministry. They are content to spend their retirement years doing something else and sitting in the congregation on Sundays. But many retired clergy are anxious to serve. In some dioceses they are able to do that as often as they are willing. In other places, the retired clergy seem to be ignored, left to pursue their own interests.

Retired priests and deacons and some bishops in good health are able to serve congregations and dioceses in many ways. Most dioceses maintain a list of clergy who are willing to be supply priests, serving a church on a Sunday when the rector is away, or in times of transition. Many volunteer to be non-stipendiary assistants in churches in or near the communities where they reside. Some of the younger retired have become trained interim priests who move into full-time positions during the time a congregation searches for a resident priest.

The wisdom and experience of retired clergy should be a valuable asset to any diocese. They can teach and preach, they can be chaplains to hospitals and schools, they can visit the sick and home-bound, and with more time than they had in the past, they can become valuable members of diocesan committees and commissions. In some dioceses, retired clergy have been called upon to help the bishop provide pastoral care for active clergy. They are spiritual directors, confessors, conference leaders, deployment consultants, and engage in a wide variety of other ministries. As clergy retire, it might be helpful for a diocese to conduct an exit interview to learn what the clergy had gained from their years of experience. Our retired clergy can be a valuable resource to the church. They have much to share with all of us.



According to recent survey statistics, it would seem as though an increasing number of Americans do not have a clear understanding of their faith.

Loss of Faith?

A recent survey of Americans' religious faith has shown that commitment to orthodox, biblical perspectives is dropping in several areas.

The Barna Group has been doing research on the religious behavior and beliefs of Americans for more than 20 years. During that time it has explored in its annual surveys various facets of people's spiritual activity, faith identity, commitment, and religious perspective. The most recent survey found a shift away from traditional biblical views. For example, even though two-thirds of Americans surveyed believe God is best described as the "all-powerful, all-knowing, perfect creator of the universe who rules the world today," that figure is the lowest percentage in more than 20 years of similar surveys.

The survey also found a greater reluctance to explain one's faith to other people, that fewer people strongly reject the idea that Satan is not a real spiritual being, and that fewer were willing to reject good works as a means to salvation. Also revealed in the survey was that Americans were less likely to volunteer at church, and less likely to read the Bible than those surveyed a year ago.

It is difficult to offer much commentary on the Barna survey because we know few of the details of how it was conducted. Other than being aware that it involved telephone interviews with 1,006 people in January, there is little data to help. We do not know where the survey was conducted, how many of the respondents were church members, the religious background of the respondents, or how the questions were posed. Nevertheless, there is enough data here to be concerned about the results. It would seem as though an increasing number of Americans do not have a clear understanding of their faith. That is a worry.

THE PRINCIPLES OF ARROGANCE

By John R. Spencer

Anyone following events in The Episcopal Church (TEC) can observe certain unwavering principles of change that have been propagated, in one form or another, by those leading the charge of revolutionary innovation. I would summarize these principles as follows:

The Bible may offer guidance in some areas of life, but any scriptures that vary from current sociological and political presuppositions should be ignored as relics culturally conditioned by a now-antiquated cultural world view. We are therefore no longer bound by the authority of holy scripture, the teaching of the apostles, or the practice of catholic Christendom over the centuries. Gender no longer matters. The revolutionary changes we seek are matters of human rights and social justice. We in The Episcopal Church are better informed than those who went before in discerning God's hidden plan for his Church. The Holy Spirit guides us and sets us free from the past, so all we do will be consistent with the will of God. If some in our church resist our prophetic changes, we will push the change ahead anyway to demonstrate the rightness of our views. Eventually the rest of the Anglican Communion will recognize our wisdom and imitate us.

If any reader thinks I've just outlined how the 2003 General Convention rationalized its consent to the consecration of V. Gene Robinson and "winked" at the blessing of homosexual unions, think again. The principles just outlined did not first appear in 2003. Rather they are the exact principles The Episcopal Church acted on

when it approved the ordination of women to the priesthood and episcopate in 1976. A close examination of the principles will reveal that several run contrary to classical Anglican formularies, and others reveal nothing more than American arrogance.

These principles emerged with clarity in 1973 just after the General Convention in Louisville declined to authorize the ordination of women to the priesthood. On July 29, 1974, the principle of "push ahead anyway" was activated when 11 female deacons were ordained to the priesthood in Philadelphia, in defiance of the General Convention and contrary to the Constitution and Canons.

How did the church respond? The 1976 General Convention (Minneapolis I) was persuaded that the illegal ordinations in Philadelphia, and four more in Washington, were prophetic rather than defiant. By the margin of

THE EPISCOPAL CHURCH can observe certain unwavering principles of change that have been propagated by those leading the charge of revolutionary innovation.

a hair's breadth, the 1976 convention consented to a minor change in the canons that allowed the ordination of women as priests and bishops.

But contrary to recent assertions of Bonnie Anderson, the new president of the House of Deputies, that change was only pushed through because it was understood that the ordination of women would be permissive only, never mandatory. No bishop or diocese, we were assured at the time, would ever be forced to adopt this new practice which was contrary to the theology of holy orders

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held by many in our own church, and also flew in the face of Roman Catholics and Orthodox with whom we were actively pursuing ecumenism.

Consequently, after witnessing the firestorm unleashed by the 1976 convention, as individuals and whole parishes began to head for the door, the House of Bishops issued a pastoral letter in October, 1977, "On The Matter of Conscience," which said in part:

"We have sought to recognize that many were dismayed because of General Convention's action concerning the ordination of women ... We do affirm that one is not a disloyal Episcopalian if he or she abstains from supporting the decision or continues to be convinced it was an error. We call for careful avoidance of any kind of pressure which might lead either an advocate or an opponent of the action to offend against his or her conscience ... The Minnesota Convention sought to permit but not to coerce. We affirm that no members of the Church should be penalized for conscientious objection to, or support of, the ordination of women. A vivid personal example is the Presiding Bishop himself. He has acknowledged his inability thus far to affirm such ordinations."

Despite such assurances, the principles of revolutionary change outlined here took deep root in The Episcopal Church and now hold TEC in an iron — and apparently unbreakable — grip. They are the operative principles behind many of the actions of some of our bishops and others since Minneapolis I.

So it should have been no surprise when Minneapolis II (2003) consented to the consecration of a man living in a homosexual partnership, and tacitly approved the ongoing practice (of many years) of priests and bishops publicly endorsing homosexual conduct and blessing homosexual relationships. While that same 1977 pastoral letter said "this Church confines its nuptial blessing to the union of male and female," and that the bishops "agree to deny ordination to an advocating and/or practicing homosexual person," arguing that "In each case we must not condone what we believe God wills to redeem," the gay-rights lobby continued its unrelenting assault on The Episcopal Church. Its goal was to force acceptance of not only homosexual "orientation" but also of homo-

sexual conduct, and to demand further that such conduct be not only tolerated but also blessed by the church.

This badgering wore down the resistance and carried the day when the 2003 convention consented to the consecration of a man who in many dioceses not many years before would have been deposed for immorality. The Episcopal Church had swallowed the "gay-rights" lure hook, line, and sinker.

Why the surprise? Have we lost our minds, or only our memories? Have Episcopalians forgotten that at least one of the "Philadelphia 11" illegally ordained to the priesthood in 1974, Carter Heyward, was a lesbian? The same Dr. Heyward, described in a Sept. 10, 1981, Episcopal News Service article as "an openly avowed lesbian priest on the faculty of the Episcopal Divinity School in Cambridge, Mass., who has done much to speak out for justice for gay/lesbian people in the Church and elsewhere,"

concelebrated at the altar during the consecration of Bishop Barbara Harris, in 1989.

So the outcry over Gene Robinson's consecration rings hollow, and comes too late. Let's tune up our memories. The principles of revolutionary change that reached full bloom at Minneapolis II were planted at Minneapolis I, where credulous Episcopalians either knowingly — or unwittingly — planted the seeds of destruction for apostolic faith and order in this part of God's Church.

Though many will continue to deny it, the principles used to justify the ordination of women as priests and bishops, when watered and cultivated, grew into the justification for homosexual priests (and bishops) and for homosexual "marriage." Those who cannot see the clear connection and progression are, I suspect, simply blinding themselves to the plain, glaring facts of history. □

The Very Rev. John R. Spencer is the vicar of St. Francis' Church, Dunlap, Ill.

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

Have we lost our MINDS, or only our MEMORIES?

Guidance of Scripture

I'd like to reflect on the Reader's Viewpoint article, "The Acts 15 Example" [TLC, May 20].

It was truly thought-provoking and raised some significant issues. One relates to the comment that "... Peter and James chose to follow God beyond scripture, realizing that God was writing a new revelation." Yes, Acts 15 does say that the standard Mosaic Law was not to be imposed on a non-Jewish group, but the requirements that were set down in Acts 15:20 were taken from the Jewish scriptures, most commentators suggest, including the editors of the standard Greek New Testament who refer, among others, to Lev. 17-18 (note, in this context especially, Lev. 18:22). Acts did not say that God was "writing a new revelation," but that Jewish people were to follow what scripture said about their lives with God and non-Jewish people were to follow what scripture said how they were to live. But all were under the guidance of scripture. The "authority of the Bible" was maintained in the Acts 15 summit.

Fr. Anderson says, in referring to the "homosexuality issue," that "the biblical references are too few — none from Jesus — and too debatable." I won't take the space to discuss this position other than to say that the reference to Jesus is an "argument from silence" and so provides no support for his position, nor for those with whom he disagrees. It sounds good but is without value to either party in this discussion.

I'd like to thank Fr. Anderson for making me do some thinking and reading even though, as my comments indicate, I think his conclusions were quite wrong. It's an important discussion in the life of the Church today and anything which can bring us to reflect on our position in dialogue with others is very worthwhile.

*(The Rev.) Richard McCandless
Parsons, Kan.*

I want to send a hearty Amen! to David Anderson for his beautiful exposition on what happened in Jerusalem as described in Acts 15. The parallels to our situation today are obvious. The story in Acts sets forth so well the solution for the conflicts going on today in the Anglican Communion and how they could be solved. I join him in his wish that "we had a certain archbishop who would call a Canterbury Summit."

*(The Rev.) Thomas Magruder
Portland, Ore.*

The Reader's Viewpoint article by David R. Anderson reminded me of a comment made by Cardinal Suenens of Belgium more than 30 years ago, when he spoke at Marquette University along with Archbishop Michael Ramsey and Martin Marty. During a question-and-answer period, a student

asked the cardinal, "You are clearly supportive of Vatican II. Would you like to see a third Vatican Council in your lifetime?" After a brief pause, he responded, "Not Vatican III — Jerusalem II."

I have carried that dream with me throughout my ministry and prayed that it might become a reality.

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

The "Acts 15 Example" article was great — broad, room for all: pre-modern, modern, post-modern. No one had to be wrong so that others could be right.

In the same issue, "Talking the L-Word," was a self-acknowledged rant — ridiculing St. Philip's in the Hills Church for its "obsession with inclusivity."

Please give us more of the first example, which (in the words of the

(Continued on next page)



I'd like to thank
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LETTERS TO THE EDITOR

(Continued from previous page)

editorial in that issue) raises the thinking of Episcopalians from protestant sectarianism to an appreciation of their church as part of a worldwide and catholic Communion.

*(The Rev.) Richard Guy Belliss
Santa Clarita, Calif.*

I suggest that you send a copy of David R. Anderson's article, "The Acts 15 Example," to every Anglican primate as well as a reminder of the Anglican position of "comprehension for the sake of truth, rather than compromise for the sake of peace."

*(The Rev.) Harry Brant
Bordentown, N.J.*

There's More to It

Bishop John Lipscomb of Southwest Florida recently published in our diocesan magazine an update on the pressing issues of our church. He affirmed his commitment to the Windsor Report, and to the listening process commended by the 1998 Lambeth Resolution 1.10, to the Windsor Report.

The articles and letters in TLC and other publications never seem to get

beyond the issue of homosexuality. Resolution 1.10 was adopted by bishops of the Anglican Communion, and deals with many other issues of even greater magnitude. These are its major points:

Starting with the statement "In view of the teaching of Scripture," the resolution:

1. stresses faithfulness in marriage between men and women in lifelong union;

2. emphasizes abstinence is right for those who are not called to marriage;

3. recognizes that there are those who experience themselves as having a homosexual orientation and are seeking pastoral care, moral direction from the church, and God's transforming power for living of their lives and ordering of relationships;

4. recommends listening to their experiences as homosexual persons, assuring them that they are loved by God, and as baptized, believing and faithful persons they are full members of the body of Christ;

5. calls on all our people to minister pastorally and sensitively to all, irrespective of sexual orientation, and to condemn irrational fear of homosexual persons;

6. condemns violence within mar-

riage and any trivialization and commercialization of sex;

7. cannot advise the legitimizing or blessing of same-sex unions or ordaining of those involved in same-gender unions.

I fear that we are failing to adhere to any of the above. Faithfulness in marriage and "abstinence otherwise" is an anomaly today in America.

*Wylene Graham
Bradenton, Fla.*

Clergy Health

I write in response to "Three Bishops Confront Health Issues" [TLC, June 10].

At 70, I am among the many clergy facing common, elderhealth issues. All of mine afflicted my late parents. I have never been a health fanatic. However, since my heart attack five years ago, I have been especially aware of what appear to be chosen maladies among many fellow clergy — including various degrees of obesity.

In "The Chronicle Review" of the weekly *Chronicle of Higher Education* (March 11, 2005), biology Professor J. David McDonald wrote, "While I'm not prepared to say that current Christians exhibit greater levels of obesity than the general population (whose levels are reportedly at all-time highs), they certainly do not seem to exhibit lower ones. It has long struck me as perverse that so many sermons rail against the deadly sins of lust and hatred, but when was the last time you were on the receiving end of a detailed admonition against the deadly sin of gluttony? The next one I hear will be the first one I've ever heard."

Excessive alcohol use could rightly be included, too.

Might we add to the Church's visible agenda our health as lay and ordained individuals? This need not be a mean-spirited attack, but an inspiration to consider the many dimensions of our overall well-being — including diseases that are self-inflicted (knowingly or not).

*(The Rev. Canon) Richard T. Nolan
Lake Worth, Fla.*

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PEOPLE & PLACES

Appointments

The Rev. Canon **Scott P. Albergate** is canon for mission and congregational development in the Diocese of Louisiana, 1623 7th St., New Orleans, LA 70115-4411.

The Rev. **Jeanne Finan** is rector of St. John's, 290 Old Haw Creek Rd., Asheville, NC 28805.

The Rev. **Karen Gay** is curate of Trinity, 3553 Morning Glory Ave., Baton Rouge, LA 70808-2866.

Ordinations

Priests

Los Angeles — **Sari Naim Ateek, Joseph Francis Duggan, Gabriel Vicente Ferrer, Michael Kevin Fincher, Martha Susan Korienek, William Ledbetter, Sarah Hubinsky Phelps, Colleen Kathryn Sterne.**

Rio Grande — **Thomas Arrowsmith-Lowe, Maurice Geldert.**

Deacons

Georgia — **Katharine H. Brinson, Frazier Lee Green, Charles Wallace Marsh IV, Reuben Luckie Rockwell IV.**

Resignations

The Rev. **Dale Coleman**, as rector of Holy Faith, Santa Fe, NM.

Retirements

The Rev. **Louis Cockram-Ashley**, as rector of St. Alban's, El Paso, TX.

The Rev. **Don Legge**, as vicar of All Saints', Cameron, TX.

The Rev. **James R. Porter**, as rector of Our Saviour, Lakeside, AZ; add: 1323 E Allen Rd. #B, Tucson, AZ 85719-1458.

The Rev. **Noreen P. Suriner**, as rector of Trinity, Binghamton, NY; add: 1 Chester Rd., PO Box 21, Middlefield, MA 01243.

Deaths

The Rev. **Dewey R. Silas**, 69, retired rector of the Church of the Holy Apostles, Oneida, WI, died unexpectedly May 22 in Green Bay, WI.

Fr. Silas was a native of Oneida, and an Army veteran. He was ordained in the Diocese of Milwaukee, as deacon in 1994 and priest in 1998. He was called to the Oneida parish in 2001 and remained there until March 1, when he retired. He is survived by his wife, Marlene; three children, David and Steven, of Milwaukee, and Angela, of Adams, WI; four grandchildren; four sisters, Catherine Lewandowski, Marlene Weisrock, Patricia Thompson and Sandra Risner; and a brother, Eugene.

Next week...

Hispanic Ministry Issue

THE LIVING CHURCH

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

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POSITIONS OFFERED

PART-TIME ASSISTANT: *Christ Church, New Haven, CT.* Progressive Anglo-Catholic parish in an academic community seeks assisting clergy. Position available August '07. Respond to dcobb@christchurchnh.org.

PART-TIME RECTOR: *Grace Episcopal Church, Ludington, MI.* is a small Lake Michigan community looking for a part-time rector to rebuild and renew. Send resume to: **Katharine McPike**, Vestry Member, Search Committee, 849 N. Beech, Ludington, MI 49431. E-mail: ktnac2@verizon.net.

FULL-TIME ASSOCIATE FOR MISSION: *St. James' Church, New York, NY.* Energetic, inspiring lay leader to continue and expand historic commitment to local, domestic and international mission at a large urban church. Current programs address hunger, housing, prisons, poverty, the environment and foreign mission in Africa and Haiti. The candidate should be a Christian with proven experience in mission work and advocacy and the ability to recruit and lead volunteers. The candidate must be highly organized with strong written and oral communication skills in English and ability to network with other religious and community-based organizations in mission efforts. Professional experience in urban mission work and/or knowledge of faith basis for mission a plus. B.A. required, advanced degree a plus. Application deadline June 15, 2007. Please contact: **Rosa Gentile at St. James' Church, 865 Madison Ave., New York, NY 10021.** Phone: (212) 774-4251. E-mail: Rgentile@stjames.org.

FULL-TIME ASSISTANT YOUTH MINISTER: *All Saints' Episcopal Church, Concord, NC.* Current ordained youth minister leaving after successful and positive five-year ministry, mostly based on purpose-driven principles. Current youth programs include: Sunday night middle and high school "crowd" programs, Wednesday night discipleship of "committed" youth and adult "core" leadership team, sufficient and committed adult leaders for all programs. Mission trips, beach and ski weekends, various fundraising opportunities also part of the program. Church has dedicated, nicely outfitted youth room, youth praise band, and parish hall. Congregation is very supportive of youth and youth minister. Staff of six values team ministry. Other ministry opportunities are encouraged. Contact the Rev. **Fred Hoffman at hoffman@allsaintsconcord.org**.

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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**, rbpotter@msn.com.

FULL-TIME RECTOR: *Trinity Church, Staunton, VA*. Seeking strong, spiritual, collegial leader, good preacher, capable administrator, education- and outreach-oriented rector with successful parish experience, preferably as rector.

Program parish, one of the largest in Diocese of Southwestern Virginia. Parish established 1746, located in the heart of Shenandoah Valley.

700 members, all ages, great music, strong community outreach, annual mission work in Honduras, and recent successful capital campaign.

Diocesan salary schedule, housing, pension, diocesan insurance package. Send resume or inquiry to **Search, Trinity Church, P.O. Box 208, Staunton, VA 24402** or dease@trinitystaunton.org. For more information visit www.trinitystaunton.org.

FULL-TIME ASSISTANT PRIEST: *Good Shepherd Church and Day School, Rocky Mount, NC*, is seeking a faithful and passionate priest to lead in the areas of Christian formation for youth and young adults, and to share in the liturgical, pastoral and missionary activities of the parish. Good Shepherd is a vibrant, Eucharist-centered congregation of about 500 located just east of the greater Raleigh/Durham/Chapel Hill area. Submit resume and CDO profile to swhite@goodshepherdmt.org.

HALF-TIME RECTOR: *St. Christopher's Episcopal Church, Northport, MI*. Small, engaged congregation seeks priest to conduct year-round worship services and to assist with pastoral care and parish growth. St. Christopher's is located in northern Michigan's spectacularly beautiful Leelanau Peninsula, thirty-five miles from Traverse City. The parish serves an educated, friendly group of retired persons, vacationers and summer visitors. For further information contact the **Ven. Anne Reed, Bishop's Assistant for Transition Ministry**, areed@edwm.org or (269) 381-2710.

FULL-TIME ASSISTANT RECTOR: *St. John's Episcopal Church, Charlotte, NC*. Our growing, traditional church is extremely strong in overall ministry, children's education, youth ministry and scouting. In virtually all these areas we enjoy deep commitment to excellence among our parishioners and recognition from beyond our own community. Our outreach budget is strong but we achieve even more by leveraging our members' relationships quite significantly to create ministries throughout Charlotte and beyond. Our commitment to excellence also extends to education. We have two Ph.D.s as adjunct staff teaching basic courses in Biblical studies.

We are seeking a clergy person who might answer the question "What do you do in ministry?" with the response: "I love to teach about the redemptive love of Jesus Christ, in the Scriptures, in contemporary and classic literature, in movies, and any medium that captures people's attention. Further, I like to organize and structure ministries of education that engage persons to lead and teach other member groups of the church. For me, preaching is a significant focus and great opportunity."

The new assistant rector will join a staff that includes several clergy, two youth ministers, a children's education director, a musician, preschool team, business manager, facilities manager, and various support staff. Interested persons should send their resume and CDO profile to: **Attention: Terry Ertel, Administrative Assistant to the Clergy, St. John's Episcopal Church, 1623 Carmel Road, Charlotte, NC 28226**. Visit: www.saintjohns-charlotte.org.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Peter's Episcopal Parish, Seattle, WA*. Historic Japanese congregation in a rapidly growing and changing urban neighborhood seeks energetic rector with excellent preaching, communication and program skills to lead a diverse congregation in newcomer development and incorporation. We are seeking a teacher who will help us deepen our faith in Christ; a leader who will continue our development into a diverse community, and a visionary who can help us realize new possibilities for ministry and service. To apply: www.stpeterseattle.org.

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.stlukesaranaclake.org> or by contacting **Lawrence Poole, c/o St. Luke's Church 136 Main St., Saranac Lake, NY 12983; (518) 891-2404**; E-mail: lpooles@stlukesaranaclake.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**.

CATHEDRAL DEAN: *All Saints' Cathedral, Milwaukee, WI*. Historic Neo-Gothic Cathedral, 140 years old, Anglo-Catholic liturgical tradition, located in cosmopolitan east side urban Milwaukee. We are blessed with a beautiful church interior containing historic appointments. Diverse congregation hoping to make more impact in neighborhood, which is growing with new condos and apartments. We are a warm, welcoming, vibrant, involved congregation of 250+ who are active in church life, ministries and outreach programs.

Our outstanding Cathedral Choir is steeped in the English cathedral musical tradition. We are searching for an energetic, spiritual leader who will help us grow in numbers, spirituality, and is a strong teacher and preacher. Our needs include administrative skills with the ability to develop and administer budget. Please send resume and CDO profile to **All Saints' Cathedral, Call Committee Chair, 818 E. Juneau Ave., Milwaukee, WI 53202**. E-mail: ascmilwi@aol.com. Visit our web site: ascathedral.org.

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SUMMER Church Services

NORTH LITTLE ROCK, AR

ST. LUKE'S (501) 753-4281
The Rev. Keith A. Gentry, r; the Rev. M. Gonterman, d
Sun 8 & 10:30 H Eu; Wed H Eu/HS 12

CLINTON, CT

HOLY ADVENT 81 E. Main St. (860) 669-2232
Website: www.allwelcome.org
E-mail: holyadvent@sbcglobal.net
Bruce M. Shipman, v.
Sun Eu 8 & 10 A-C

SOUTHPORT, CT

TRINITY 651 Pequot Ave (203) 255-0454
Website: www.trinitysouthport.org
The Rev. Nicholas Porter, r; the Rev. Heidi Truax, c
Sun H Eu 8, 10; Wed H Eu 11; Daily MP 7:30

ST. AUGUSTINE, FL

TRINITY (904) 824-2876
Website: www.trinityepiscopalparish.org
The Rev. David J. Weidner, r; the Rev. Brian Smith, asst
Sun 7:45 & 10 Wed H Eu & Healing 10

STUART, FL

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

TAMPA, FL

ST. FRANCIS (813) 238-1098
E-mail: stfrancise@aol.com
Rev. Hector Lopez
Sun 11:30 (service in Spanish only)

MACON, GA

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

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

ST. MARK'S

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

CHICAGO, IL

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

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar
Sun Eu 9, 10:45 & 5:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30.
Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

SUMMER

Church Services



EAST CHICAGO, IN

GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597
 (Thirty minutes from the Chicago Loop)
 Canon C.R. Phelps, S.S.C., r
 Sun Mass 10, M-Sat. EP 6

NEW ORLEANS, LA

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

ST. MICHAELS, MD

CHRIST CHURCH - ST. MICHAEL'S
 Talbot & Willow Streets (410) 745-9076
 The Rev. Mark Nestlehutt, r; the Rev. Abigail Crozier
 Nestlehutt, assoc; the Rev. Paul Winters, asst.
 Sun H Eu 8 & 9:30; Wed HS 10

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 8; Sat, MP 8:30, Mass 9, C 9:30.

ROCKPORT, MA

ST. MARY'S 24 Broadway (978) 546-3421
 E-mail: stmarys@gis.net
 The Rev. Karin E. Wade, r
 Sun Eu 8 & 10

LAS VEGAS, NV

ALL SAINTS' EPISCOPAL CHURCH & HOLY CHILD
FILIPINO MINISTRIES (702) 878-2377
 4201 W. Washington Ave. (between Decatur & Valley View)
 Website: www.alisaintsiv.com
 The Rev. Ed Lovelady, r, the Rev. Bede Parry, Music
 director, the Rev. Arsolin Almodiel, Filipino Missioner
 Sun Eu 8 & 10:30; Filipino Eu 4; Sat Eu 5:30

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
 1 mile off strip christissavior@ivcm.com
 Sun H Eu 8, 10:30, 6, Wed 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-i-c thiele@eclipse.net
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

WILLIAMSTOWN, NJ

ST. MARK'S-AT-THE-CROSSING (856) 629-8762
 RT. 42/322 E. Malaga Rd.
 The Rev. J.M. Doubilisky, the Rev. Dn. Louis DeSheplo
 Sun Eu 8, 9:30; Wed Eu 7:30

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

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
 Website: www.holyfaithchurchsf.org
 The Rev. John Onstott, c; the Rev. Duncan Lanum, asst.;
 the Rev. Joan Garcia, d; Mr. Jerome Nelson, music direc-
 tor; Mr. Mark Childers, organist
 Sun H Eu 8:30 (Sung), 11 (Choral), Christian Ed 10.

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
www.stbarts.org (212) 378-0222
 Sun Eu 8, 9, Cho Eu 11. Mon-Fri MP 8, Eu 12:05, EP 5:30;
 Thurs Eu 6; Sat MP & Eu 10. Church open 365 days 8-6

ST. THOMAS

5th Ave & 53rd St.
www.saintthomaschurch.org (212) 757-7013
 The Rev. Andrew C. Mead, r; John Scott, organist and dir.
 of music; the Rev. Charles F. Wallace, headmaster; the
 Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the
 Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.
 Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP
 & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-
 song); Sat H Eu 12:10

PARISH OF TRINITY CHURCH

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

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

ST. PAUL'S

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 The Rev. Canon James H. Cooper, D. Min., r
 Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
 Open Sun 7-4; Mon-Sat 10-6

SARATOGA SPRINGS, NY

BETHESDA www.bethesdachurch.org
 The Rev. Thomas T. Parke, r
 Sun 6:30, 8, 10; Wed 12:10

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd (919) 787-7590
 The Rev. Jay C. James, r; The R. Martin Caldwell, asst
 Sun MP 8:30, HC 9 (said), 11 (sung); Daily EP 6

NEWTOWN, PA

ST. LUKE'S (215) 968-2781
 100 E. Washington Ave.
 Website: www.stlukesnewtown.org
 E-mail: stlukeschurchpa@verizon.net
 The Rev. Ernest A. Curtin
 Sun H Eu 8, 10 (Choral)

SELINGSGROVE, PA

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

WELLSBORO, PA

ST. PAUL'S (570) 724-4771
 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
 218 Ashley Ave. (843) 722-2024
 Website: 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)

PAWLEYS ISLAND, SC

ALL SAINTS PARISH, WACCAMAW
 10172 Ocean Hwy. (Hwy 17) (843) 237-7475
 Website: www.allsaintsparishpi.com
 The Rev. Edward T. Kelaher, r
 Sun HC 10:30

HOLY CROSS FAITH MEMORIAL

(843) 237-3459
 113 Baskerville Dr., 29585 www.hcfm.us
 The Rev. Tommy H. Tipton, r; the Rev. Calhoun W.
 Perkins, asst.
 Sun H Eu 8:00, 10:30, 5:30 (Spanish), Adult Ed & Sun Sch 9
 Nursery Available (during 10:30 service)

BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3RD St. (715) 779-3219
 The Rev. Canon Dennis Michno, v
 The Rev. Muffy Harmon, d
 High Mass Sun 10, Wed Mass as anno, Concert Thurs 5

EAU CLAIRE, WI

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

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
 818 E. Juneau www.ascathedral.org
 Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
 The Rev. William R. Hampton, STS
 Sun Eu 10:30

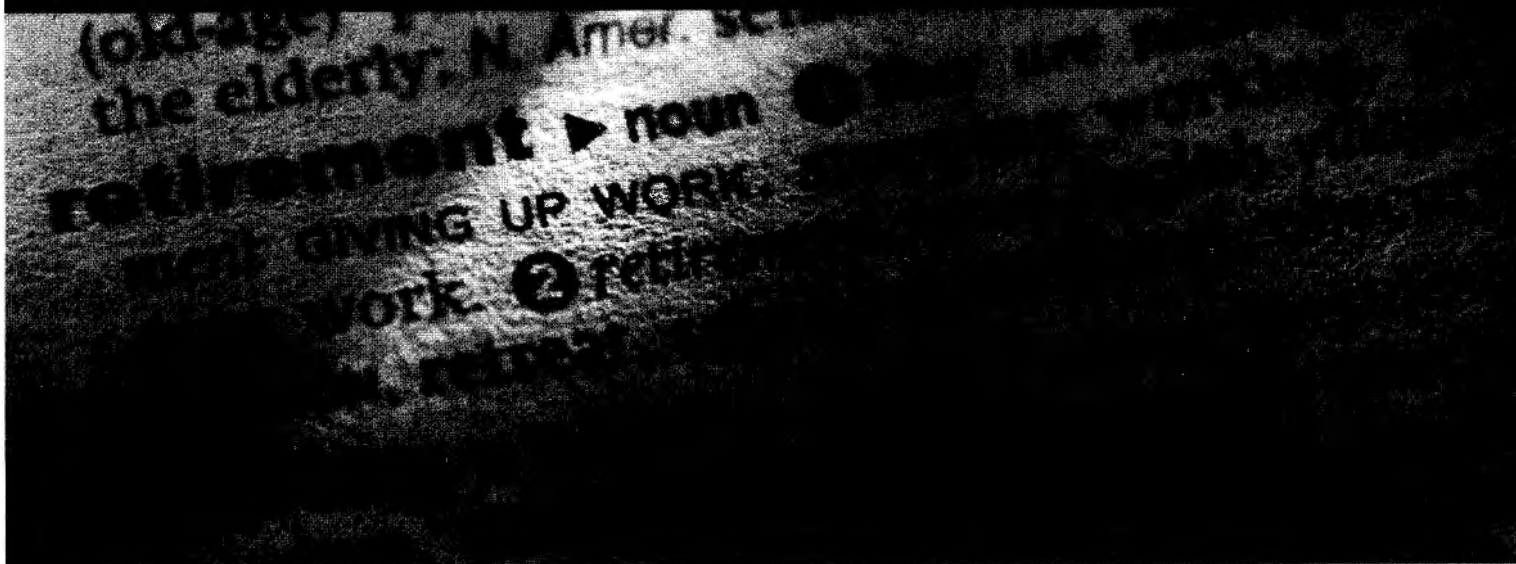


CHURCH DIRECTORY KEY

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

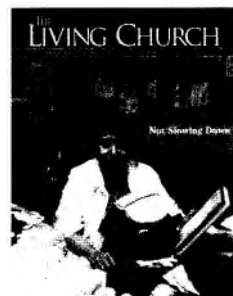
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— July 15, 2007 —



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REMINDER: On **September 9** TLC will be publishing its fall **Parish Administration Issue** (you know, the really big issue with the **double circulation** — an additional 8-10,000 copies sent!) It's the biggest issue of the year