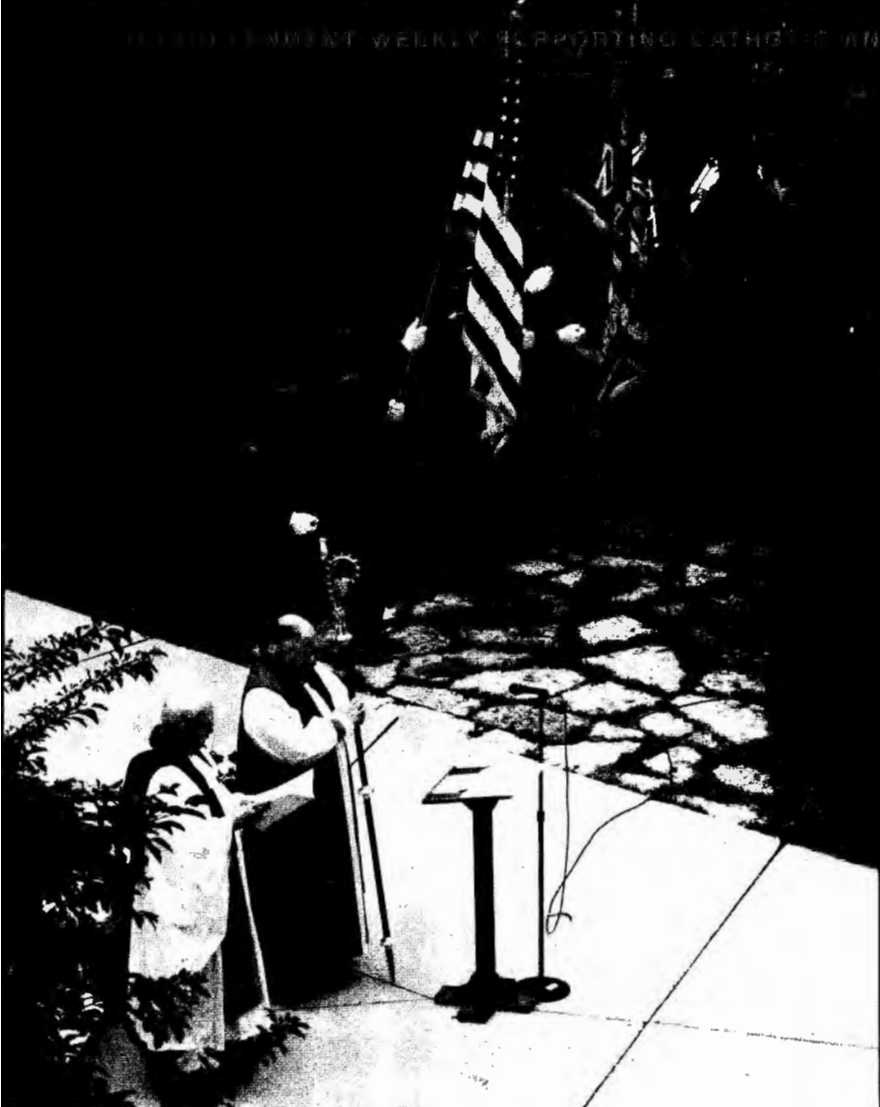


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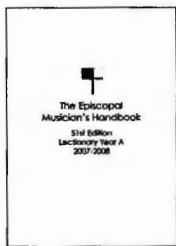


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Volume 234

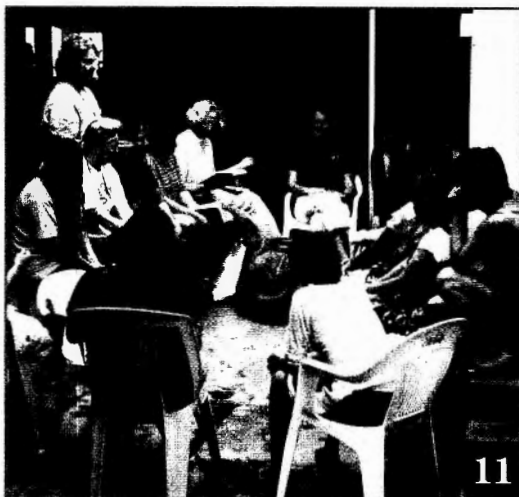
Number 25

*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.*

## THIS WEEK



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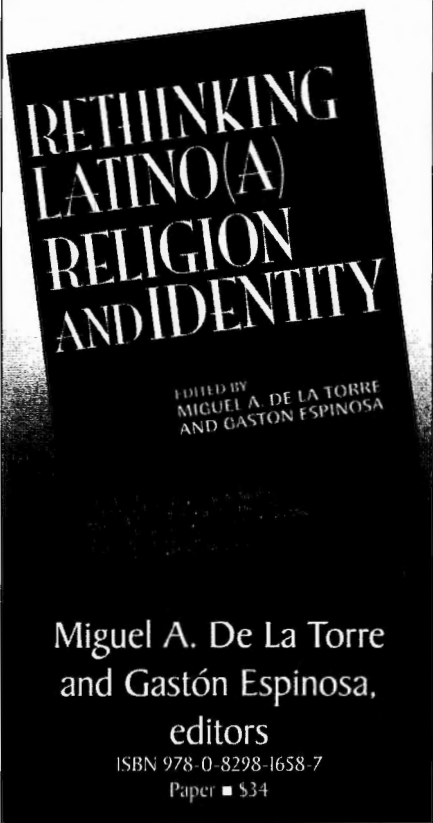
## Other Departments

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## The Cover

The Rt. Rev. Steven A. Miller, Bishop of Milwaukee, dedicates a series of five change-ringing bells for All Saints' Cathedral, Milwaukee, Wis. Cast in 1866 by the Meneely Foundry, West Troy, N.Y., the bells had been under the care of the diocese since another Milwaukee church, St. John's, closed some years ago. Ownership of the bells was transferred from the diocese to the cathedral and they were delivered Dec. 16. The bells are rung daily in memory of the victims of the Sept. 11, 2001 terrorist attacks and other terrorist attacks, and in hope of a world free from violence.

Left column and top right photos: Rick Bate. Bottom right photo: Amy Grau.



Miguel A. De La Torre  
and Gastón Espinosa,  
editors  
ISBN 978-0-8298-1658-7  
Paper ■ \$34

The essays in this book look at how Latinos(as) engage in defining their identity, which in turn affects how their religious beliefs and expressions are created and constructed. Contributors:

- Edwin David Aponte
- Jorge A. Aquino
- Miguel A. De La Torre
- Gastón Espinosa
- Michelle A. González
- Luis D. León
- Lara Medina
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## Identity Shaped in Relationship

*"But what about you?" he asked, "Who do you say I am?"* (Luke 9:20)

**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

In this week's gospel lection, Jesus pauses in his ministry to inquire of his followers about his own identity. The best the crowd could do was say Jesus was a prophet, a great prophet perhaps, but merely a prophet. And prophet he was: an apocalyptic prophet.

He was more than a prophet, however. As Simon Peter was quick to confess, Jesus was the Messiah of God. While that answer was correct, and seems self-evident to modern Christians, it was the greatest stretch of all the answers. It was such a stretch that in Matthew's gospel Jesus praised Peter for it and then said, "Flesh and blood has not revealed this to you, but my father in heaven" (16:17). The idea that Jesus was the Messiah was so novel, Jesus said, that no one would have reached that conclusion by unaided, human reason.

Early in his ministry Jesus' identity was a major concern for him, his followers, his enemies, and the people who followed after him. His identity continues to be of great importance to us today. The dialogue in Chapter 9 not only speaks to the identity of Jesus, but it clarifies the identity of Peter and, indirectly, the others. If Peter knows Jesus as the Christ, then that makes Peter a disciple.

Our Lord's encounter with the disciples raises several issues relating to

identity. In Peter's response to Jesus' question, he certainly must have had a moment of self-revelation as to who he thought he was, an identity shaped in his relationship to Jesus. Thus the larger issue became not just who Peter thought he was at that moment, but who he was becoming. Who he was deep in his soul would ultimately be determined through his continual allegiance to his Messiah, especially as Jesus' ministry and purpose began to be revealed.

Discovering who we are is an ongoing lifetime process. Paul describes this change in the epistle reading. When he speaks of the change from law to faith, he is speaking of changing identity. He is very clear when he writes, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Gal. 3:28). Human personality never solidifies, as Peter would later learn. It is dynamic, constantly in flux. Peter would not exactly be the same person he was once he got to Jerusalem with Jesus.

It is in relationship with others that we begin to get some answers to the question, "Who am I?" In Luke, Jesus is asking his disciples who the people following him say that he is. Then he asks that question directly of the disciples. Personal identity is formed in relationship, never in a vacuum.

### Look It Up

In the liturgy for baptism the question to candidates regarding the promise to "follow and obey" Jesus as Lord is preceded by the question of whether or not they will place their whole trust in the Lord's grace and love (BCP, P. 302-303).

### Think About It

Are we a different person today in relationship to Jesus Christ than we were one year ago, or 10 years ago?

### Next Sunday

**The Fifth Sunday After Pentecost (Proper 8, Year C), July 1, 2007**

**BCP:** 1 Kings 19:15-16, 19-21; Psalm 16 or 16:5-11; Gal. 5:1, 13-25; Luke 9:51-62

**RCL:** 2 Kings 2:1-2, 6-14 or 1 Kings 19:15-16, 19-21; Psalm 77:1-2, 11-20 or Psalm 16; Gal. 5:1, 13-25; Luke 9:51-62

## BOOKS

### Religion in Latin America

#### A Documentary History

Lee M. Peryak and Walter J. Petry, editors.  
Orbis. Pp. 423. \$40. ISBN 1570756791.

History professors Peryak and Petry have collected an astounding array of documents and document fragments related to almost every aspect of religion in Latin America in this volume. Anyone wishing to

study Amerindian religious practice or *santería* or early evangelization or the spread of protestantism and pentecostalism in the former Portuguese and Spanish colonies should lay hands on this book right away. Nowhere else will you find as thorough a collection of English-translated samples of primary sources regarding the spiritual life of Latinos in the New World.

There are a few minor oversights — one wishes there were something here about the *Obra Espiritual* and other occult religions in modern Mexico — but otherwise the scope in 20th-century documents is astounding. The editors chose readings from indigenous sources as well as Inquisition documents, interviews, diaries of saints, the Sandinista constitution of Nicaragua, and a plethora of other writings from lay practitioners as well as clergy. The selections are relatively short, and full bibliographic citation accompanies each reading, making it easy for interested readers to access the original documents (usually in translation).

*Pamela H. Long  
Montgomery, Ala.*

### Primero Dios

#### Hispanic Liturgical Resource

Mark R. Francis and Arturo J. Perez-Rodriguez. Liturgy Training Publications. Pp. 153. \$18. ISBN 1-56854-142-2.

Like so many of its kind, this book comes from a Roman Catholic publisher, but it is full of excellent material and helpful advice for all who hope and work for effective Hispanic ministry in their parishes and dioceses. Some of the material here covers the same

(Continued on next page)



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## Qué es el Anglicanismo?

El Anglicanismo es Bíblico

"Creemos que las Santas Escrituras del Antiguo y Nuevo Testamento son la Palabra de Dios escrita y contienen 'todas las cosas necesarias para la salvación'. Creemos también que las Escrituras revelan infaliblemente a Dios y Sus caminos para nosotros.

La problema, sin embargo, es cómo interpretar las Escrituras. Las Escrituras ofrecen verdad sin error... Por ejemplo, San Pablo, 'un esclavo de Jesucristo', estaba explicando la Fe de comunidades que estaban adorando y tratando asuntos puntuales. Las Escrituras no fueron escritas en un vacío... y deberían ser estudiadas reverentemente." (p. 6)

Por Rev. Mark F.M. Clavier, con Rev. Dr. Peter C. Moore, y el Rt. Rev. Dr. Ray Sutton; Traductor Andrés E. Casanueva, Wycliffe Bible Translators, Chile. 24 paginas con glosario.  
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## BOOKS

### Not Just Translations

Forward Movement's new Spanish-language resources add to a growing catalog of booklets, pamphlets and parish resources that this long-time Episcopal publishing house is making available to Spanish-speaking Anglicans. At first FM translated already available pamphlets and booklets, such as "Welcome to the Episcopal Church" by H. Scott Tonk ("*Bienvenidos a la Iglesia Episcopal*"), but what has been needed, clearly, was a series of materials adapted specifically to



questions that Roman Catholic-raised Hispanics have about the Anglican tradition.

Since the late 1990s, the Rev. Canon Isaías Rodríguez has been writing and translating some materials specifically for that audience. Canon Rodríguez — canon for Hispanic outreach in Atlanta and a former Roman Catholic priest from Spain—has a tremendous sensitivity to the wide range of social and economic backgrounds of Hispanics in the United States, and has a gift for explaining the history and traditions of the Anglican/Episcopal church, elucidating some very difficult passages without deprecating any faction. One of the pamphlets in the series, "*El Libro de Oración Común*" ("The Book of Common Prayer") contains information not generally known outside the Hispanic community — that Cranmer included elements of the Quiñones breviary and of the Mozarabic liturgies of Spain in the formation of several parts of the BCP.

FM's best contribution in this series is the "*Devociones del pueblo de Dios*" ("Devotions for the People of God"). Although their names do not appear in the volume itself, it's the editorial work of Rodríguez and the Rev. Daniel Caballero, former missionary of the Office of Latino/Hispanic Ministries of The Episcopal Church. This devotional manual is a slim, faux-leather-covered prayer book that combines beloved prayers from the BCP as well as traditional prayers that have played a central role in Hispanic spirituality for centuries: Ave María, the Stations of the Cross, Meditations of the Rosary, numerous thanksgivings and prayers for various occasions; prayers for the sick and dying; blessings, collects, confessions, Apostles' Creed; prayers by St. Francis, St. Teresa of Avila and Julian of Norwich. At a modest price of \$6, it could make an excellent gift for baptisms, confirmations and other occasions.

Forward Movement is to be commended for continuing to develop resources that meet the needs of Hispanic parishioners, and thinking beyond the paradigm of "mere translation." ¡Muchas gracias, FM!

Pamela Long  
Montgomery, Ala.

(Continued from previous page)

ground as liturgies in either *El Libro de Oración Común* or the *Ritual para Ocasiones Especiales*, but even where it may repeat a rite, it gives keen insight into culture and expectations.

After a good introductory chapter on "Hispanic Popular Religion and Liturgy," there are chapters, including parallel English and Spanish texts, for rites from infancy through adolescence (including the *Quince años*) to old age and death. Latino culture is imbued



with sacramental and liturgical sensibilities that are different from Anglo culture, and most Anglicans need to learn this. This is an excellent place to start. The "Questions for Reflection" in each chapter are particularly helpful.

This book is both a good introduction for priest and congregation where Hispanic ministry is a new vocation, and a fine resource for those with more experience.

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

## Northern Michigan Bishop Killed in Auto Accident

The Rt. Rev. James Kelsey, Bishop of Northern Michigan, was killed in a three-car highway accident June 3, while returning from a parish visitation.

Bishop Kelsey, 54, was traveling alone at about 2 p.m. when police say he lost control of his sport utility vehicle, crossed the centerline, and was broadsided by a pickup truck. The driver of that vehicle, Michael Charles Wiita, was also killed. The driver of a third vehicle slowed, but was unable to stop before striking the truck. That motorist was not hurt. Troopers have not conclusively determined why Bishop Kelsey's vehicle went out of control on a straight section of roadway, but theorize that rain from thunderstorms at the time of the crash may have played a contributing factor, according to the *Marquette Mining Journal* newspaper.

Despite the fact that Northern Michigan is one of the smallest dioceses in The Episcopal Church, Bishop



Diocese of Northern Michigan photo  
Bishop Kelsey

Kelsey enjoyed substantial influence. Many credit him with being one of the chief organizers of the House of Bishops' response to the primates communiqué. He was also an effective proponent of the evolution of Canon 9 local ministry, and under him Northern Michigan became a model for what the

ministry of all the baptized could be.

"The Episcopal Church has today lost one of its bright lights," Presiding Bishop Katharine Jefferts Schori said. "We will be the less without the easy grace of Bishop James Kelsey — Jim to most of us — and we shall miss his humor, insight and passion for the ministry of all."

A Baltimore native, Bishop Kelsey grew up in New York City. He graduated from Ithaca College and the General Theological Seminary, then served parishes in Vermont for eight years. In 1985, he accepted a call to Oklahoma, where he served for four years as canon missionary for Cluster Ministries. In 1989, he was called to the Diocese of Northern Michigan, where he was ministry development coordinator before being elected bishop in 1999.

He is survived by his wife, Mary, and three children: Nathan, Lydia, and Amos. A twin brother, Steve, is a priest serving in the Diocese of Connecticut.

## Olympia Priest Sees No Conflict with Embrace of Islam

After an introduction to a Muslim prayer practice last year, the Rev. Ann Holmes Redding knew she had been wrestling with a call to Islam.

"What Islam has done for me is shed light on Christianity and shown for me anew what a glorious way Christianity is," she said as quoted by *Episcopal*

*Voice*, the monthly newspaper for the Diocese of Olympia. "When we say Jesus is the only begotten one, we are saying he's unique in some way. Islam says the same thing. He's the only human aside from Adam who is directly created by God, and he's different from Adam because he has a human mother.

"Muslims say Mohammed is the most perfect. Well, it depends on who you fall in love with. I fell in love with Jesus a long time ago and I'm still in love with Jesus, but I'd like to think my relationship with Jesus has matured."

The Muslim profession of faith (There is no God, but God and Mohammed is the prophet of God.) does not contradict anything in Christianity and the reverse is also true, Ms. Redding said. She added that nothing in the baptismal affirmation vows contradict anything in Islam.

Ms. Redding said that what Islam does is take Jesus out of her relationship with God, "but it doesn't drop Jesus. I was following Jesus and he led me into Islam and he didn't drop me off at the door. He's there too."

Ms. Redding was director of faith formation for St. Mark's Cathedral in Seattle until March. Recently she accepted a position to teach graduate courses in theology at Seattle University.

## Bishop Robinson Cites Lambeth Diplomatic Efforts

Bishop V. Gene Robinson of New Hampshire has told a group of fellow bishops that diplomatic efforts over his withheld invitation to the next year's Lambeth Conference are ongoing between the archbishop's office and leadership from The Episcopal Church. Bishop Robinson offered his assurances during a conference telephone call June 1.

"We want to wait a bit and see if diplomacy will lead to a different and more satisfying resolution," Bishop Mark Beckwith of Newark wrote on his diocesan website.

The accidental death June 3 of Bishop James Kelsey of Northern Michigan (see above) has made the future of the diplomatic initiative more uncertain, however. In an interview with *THE LIVING CHURCH*, one of the bishops who signed the unsent letter to Archbishop of Canterbury Rowan Williams credited Bishop Kelsey with initiating the petition and writing the first draft. Bishop Kelsey was also instrumental, according to the source, in organizing and drafting the House of Bishops' response to the primates' communiqué.

# APO Plan Backed in the Diocese of the Rio Grande

The primates' pastoral council scheme for alternate primatial oversight (APO) was "enthusiastically" endorsed at a recent joint meeting of the diocesan council, standing committee and trustees in the Diocese of the Rio Grande.

The resolution was one of three meant to provide direction and guidance to diocesan leadership in advance of several important Anglican Communion milestones.

"It seems wise that we identify some principles to guide us in dealing with the problems that will be created should one or more of our congregations attempt to alter their relationship with the diocese and The Episcopal Church," said the Rt. Rev. Jeffrey N. Steenson, Bishop of the Rio Grande, in a letter to the diocese.

"The effect of losing the active participation of even one or two of our larger congregations would be substantial, and we looked realistically at that scenario," Bishop Steenson wrote. "Your diocesan leadership certainly does not have its head in the sand about the steps that need to be taken should this occur."

The fact that the annual meeting of the diocese is scheduled only two weeks after the expiration of the Sept. 30 deadline for The Episcopal Church to respond to the primates' communiqué increased the desire for some direction among a number of diocesan leaders, according to the Rev. Colin Kelly, rector of Trinity on the Hill, Los Alamos, N.M., and president of the standing committee.

"Our goal is to keep the diocese



Bishop Steenson: "I think the individual consciences of a lot of people are being stretched to their absolute limit."

together," Fr. Kelly said. "We are basically a healthy diocese, and we believe the primates' recommendations are the best way forward for us. We felt we needed to let Executive Council know how we feel."

At its meeting in March, the House of Bishops referred the primates' pastoral council scheme to Executive Council, which met June 11-14 in Parsippany, N.J. — its only meeting prior to the Sept. 30 deadline.

Rio Grande was not among the seven dioceses that appealed for APO

after the election of the Rt. Rev. Katharine Jefferts Schori as Presiding Bishop during the 75th General Convention. But Fr. Kelly said that the House of Bishops' March response to the communiqué had been "disheartening" to a number of congregations.

"I did not support joining the original APO group because they were requesting something that didn't exist at that time," Bishop Steenson told TLC. "The diocese has been uncomfortable moving in a unilateral direction. I don't think it is up to us to be creating 'facts on the ground.' Now we are responding to a proposal from one of the four instruments of Communion.

"I think the individual consciences of a lot of people are being stretched to their absolute limit," the bishop said. "I am trying to be as consistent as I can in an almost impossible situation. Perhaps the most troubling thing to me is that legal considerations seem to be the primary factor motivating people's decision making. It certainly seemed to me to be decisive at the House of Bishops' meeting last March."

## The Path of Negotiation

Bishop Steenson said the other two resolutions approved during the May retreat are intended to help prevent the diocese from becoming consumed by litigation through lack of preparation. One resolution commits the diocese to pursue resolution of property disputes "through negotiation rather than litigation" should a parish or self-supporting mission seek to sever its relationship with The Episcopal Church.

The other resolution permits an at-risk congregation to "withdraw from the life of the diocese for a season of discernment while maintaining membership in the Diocese of the Rio Grande and The Episcopal Church."

The resolution endorsing the pastoral council proposal was approved 17-1. The other two resolutions were both approved unanimously.

*Steve Waring*

## Church Publishing Names New Leader

Davis Perkins, a denominational publisher, editor and writer for 32 years, has been named publisher of Church Publishing, Inc., (CPI). The announcement was made May 30 by T. Dennis Sullivan, president of the Church Pension Group. CPI is an affiliate of the Church Pension Group.

Mr. Perkins comes to CPI from

Presbyterian Publishing Corp., where for the past 13 years he served as president and publisher. Mr. Perkins has also taught as an adjunct faculty member at Vanderbilt Divinity School, Louisville Presbyterian Theological Seminary, California State University-Chico, Hanover College, and the John F. Kennedy School in West Berlin.



## Bishops' Theology Committee Releases Study Document

The House of Bishops' theology committee has released its study document aimed at helping the bishops respond to the requests made to them by the primates of the Anglican Communion.

The 15-page "Communion Matters: A Study Document for the Episcopal Church" contains three chapters followed by a series of eight questions for reflection with some background on each question. Online resources are included for background information.

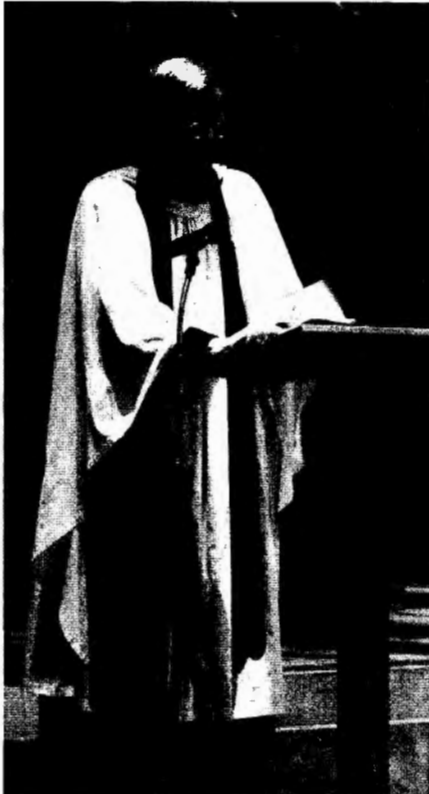
The Rt. Rev. Henry Parsley, Bishop of Alabama, is chair of the theology committee. Others members are: the Rt. Rev. David Alvarez, Bishop of Puerto Rico; the Rt. Rev. Joe Burnett, Bishop of Nebraska; the Rt. Rev. Robert W. Ihloff, retired Bishop of Maryland; the Rt. Rev. Carolyn T. Irish, Bishop of Utah; the Rt. Rev. Paul V. Marshall, Bishop of Bethlehem; the Rt. Rev. Steven A. Miller, Bishop of Milwaukee; and the Rt. Rev. Jeffrey N. Steenson, Bishop of the Rio Grande.

The Rev. Ian Douglas, an Executive Council member and professor at Episcopal Divinity School, is the committee's consulting theologian. He also worked as a liaison between the theology committee and a subcommittee of the Executive Council's International Concerns Committee, which released a six-page study guide to the draft version of the proposed Anglican Covenant.

The study guide is available online at the College for Bishops' website: [www.collegeforbishops.org](http://www.collegeforbishops.org) (in the Resources section).

### BRIEFLY...

The Rt. Rev. **John H. Rodgers, Jr.**, has been appointed interim dean at Trinity Episcopal School for Ministry. He will serve for one year beginning Aug. 1 while Trinity searches for a permanent successor for the Very Rev. Paul F.M. Zahl, who announced May 10 that he would resign effective at the end of July [TLC, June 3]. Bishop Rodgers is dean and president emeritus, having served as dean of Trinity from 1978 to 1990.



**Spring Commencements** (clockwise from top): Bexley Hall graduates, June 2; the Most Rev. Katharine Jefferts Schori, Presiding Bishop, is greeted at Seabury-Western Theological Seminary, June 1, where she preached and received an honorary degree; Whitney Zimmerman reads one of the lessons at Berkeley Divinity School at Yale, May 26; the Rt. Rev. Edward L. Salmon, Jr., who recently retired Bishop of South Carolina, receives an honorary degree from Nashotah House, May 24; the Very Rev. Paul Zahl, outgoing dean of Trinity Episcopal School for Ministry, at the May 12 service.

# Conference Seeks to Change Hearts, Not Minds

The Rev. Kathleen Milligan, rector of St. John's Church, Dubuque, Iowa, grew suspicious as she contemplated a trip to Los Angeles May 23-25 to attend an Episcopal conference on reconciliation. The idea of bringing people together in an effort to prevent the splitting up of The Episcopal Church over ideological differences was attractive, but she worried that the goal might be to change her mind.

"It sounded more like pacification than reconciliation," she said.

But Ms. Milligan took a chance and joined a four-person contingent from Iowa that traveled to St. James' Church for "Finding the Third Way: a National Training Event in Reconciliation."

The event was run by Reconcilers.net, a ministry based at Christ the King, Santa Barbara, Calif., and led by the Rev. Canon Brian Cox, the rector. Canon Cox has been leading reconciliation efforts for more than 20 years. Many of his efforts have been overseas in places with problems that appear intractable. Kashmir is one location; Syria is another.

The Los Angeles meeting brought together 65 people. Each was given an opportunity to declare himself or her-

self "a progressive or liberal," "an orthodox or conservative," or as "moderate, neutral or undecided" on the registration form. Half chose progressive or liberal with about a quarter each as conservative or moderate.

The website for the event used such words as "pluralism" and "inclusion," which can be red flags to conservatives. But Canon Cox insists that the event was not to change minds but to teach the spiritual tools of conflict resolution.

"I wrote that, and I'm a conservative," said Canon Cox.

The concept began as a parish effort at Christ the King Church in 1991. In 2002, Bishop J. Jon Bruno of Los Angeles asked Canon Cox to take on the whole diocese, an invitation that led to "a lot of healing" at a three-day gathering.

In 2005, the movement went national as 100 parishioners from the dioceses of Los Angeles, Western Massachusetts, Northern Indiana, and Ohio met in Holyoke, Mass., for a reconciliation seminar. Los Angeles and Western Massachusetts also launched a website ([www.reconcilers.net](http://www.reconcilers.net)). In 2006, the 75th General Convention, meeting in Columbus, Ohio, adopted a resolution

calling for reconciliation training.

In November, Canon Cox took the reconciliation movement to Damascus, Syria, to help promote faith-based reconciliation as an alternative to religious extremism. This month he is headed back to Kashmir.

## Budapest in 1990

In 1984, while on sabbatical in South Africa, he began to think about reconciliation as he experienced the church under apartheid. But it was in the midst of the spiritual and moral vacuum of post-Soviet Budapest in 1990 that he felt called to a reconciliation ministry, and returned, in a fashion, to politics.

The reconciliation that Canon Cox has in mind is as much a matter of the heart as it is a matter of the mind.

"Our goal is not to solve the conflict, but to change the culture of The Episcopal Church from win-lose advocacy to a faith-based reconciliation," said Canon Cox, 57. "I have to know you have respect for my point of view even if you disagree with it."

And yet, over the years of his ministry, he has lost friends who, he says, have become suspicious of him for listening too attentively to the other side.

"People I've loved and cared about don't really trust me anymore," he says. "This has created a real sadness in my life."

At the close of the three-day session in Los Angeles, the Rev. Robert Woody, rector of Reconciliation, San Antonio, Texas, and a self-declared "progressive," said one of the most meaningful moments of the conference was listening to both conservatives and liberals recounting how they had been personally wounded by the debate.

Ms. Milligan said her initial suspicions about the conference were unfounded. She was impressed with the way that people listened to each other.

"If there is any hope at all, it's here in this process," she said.

*Timothy Roberts*



Timothy Roberts photo

The Rev. Canon Brian Cox (left) speaks to a small group at the Reconciliation Conference.



**Left to right:** Esteban Lopez Gomes, a parishioner of San Benito in San Cristobel de las Casas, Chiapas; the Rev. Davis Herron, a retired Episcopal priest from the Diocese of Dallas and the driving force behind the founding of San Benito; the Rev. Mary Ann Garrett, priest-in-charge of Holy Trinity, Oaxaca; and Charles Parker, a licensed lay eucharistic minister studying for the diaconate, inspect land donated for construction of a church building for the congregation of San Benito.

Diocese of Southeastern Mexico photo

# MISSION IN THE PRESENT

## Episcopal Church's Missionary Roots Still Strong in Southeastern Mexico

By Steve Waring

Most of the 38 provinces of the Anglican Communion were planted by missionary societies affiliated with the Church of England. But three of the seven provinces in the Western Hemisphere were established as missionary regions by act of the General Convention.

The Episcopal Church still sends missionaries, but few U.S. citizens hold senior leadership positions in the Anglican provinces of Brazil, Central America, Mexico and the 10 dioceses in the Caribbean and South America which remain part of The Episcopal Church.

The Church's reach is still concentrated in some far-flung locales. The Diocese of Southeastern Mexico is one such example, where five of the 13 diocesan clergy are Episcopalian.

The Rt. Rev. Benito Juárez Martínez, Bishop of Southeastern Mexico, wishes he had more Episcopal priests to minister among the estimated 8,000 bap-

tized members. Currently there are only 18 missions and preaching stations, and many of those are located in remote areas. Veracruz, the second largest city in the diocese, with a population of more than 800,000, did not have a single Anglican church until the arrival of the Rev. Goldi Santana Mera. Ms. Mera, an Episcopal priest canonically resident in the Diocese of Ecuador Litoral, became priest-in-charge of two congregations.

Ordained in 1979, Ms. Mera had organized three mission congregations in Ecuador before meeting Bishop Juárez two years ago and asking him about opportunities in his diocese. Ms. Mera has established two congregations in Veracruz. One is located downtown and is comprised primarily of professionals. The other is poorer and located in an unincorporated area on the outskirts of the port city. For now, her two congregations have no fixed location for worship, meeting mostly in houses.

Since her arrival, she has had to make a number of

(Continued on next page)

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small, cultural adjustments. In general, Mexico is more like the U.S. than her native Ecuador, but southeast Mexico is the most indigenous and rural part of the country. Even today Spanish is a second language in a significant number of the region's households.

The authentic indigenous culture of the southeastern region is what attracted Charles Parker, who relocated to Mexico City four years ago to work for a social science institute based there. Two years ago Mr. Parker went to Bishop Juárez and asked to be assigned as a lay minister to one of the diocese's most economically challenged areas. Mr. Parker eventually chose Santa Maria Virgen in Xalapa from among three offered to him by Bishop Juárez.

Once a month, until last May when his U.S. Naval Reserve unit was called to active service in Iraq, Mr. Parker flew from Mexico City to Xalapa where he would provide ministry to the small congregation there.

Two priests serve at two English-language congregations in the Diocese of Southeastern Mexico.

The Rev. Mary Ann Garrett met Bishop Juárez at the annual council meeting in the Diocese of West Texas in 2002. Southeastern Mexico has companion relationships with both West Texas and the Diocese of Chicago. Ms. Garrett had not completed seminary at the time. She was a senior at Seabury-Western and was determined to pursue Latino ministry.

She said her first service, on Palm Sunday 2003, was the first Anglican service in the area since early in the 20th century. Five people showed up. This year there were 20 in attendance on Easter Day. The congregation, comprised primarily of expatriate Americans, meets in a house that Ms. Garrett rents. It doubles as her residence.

Her initial four-year assignment has been extended by Bishop Juárez for an additional year. Then it will be time for someone else to lead the congregation of Holy Trinity Church in Oaxaca, she said. Throughout the assignment, her husband continued to work in Texas, where he restores old houses in the San Antonio area. They see each other rarely.

"It is not so important how long we are apart as long as we know when we will be together again," she said. "As long as we have a date that we are working toward it is bearable."

St. Michael and All Angels', Cancun, has a core congregation of some 11 families. The church is located



The Rev. Mary Ann Garrett, priest-in-charge at Holy Trinity, Oaxaca, ministers to women incarcerated at Santa Maria Ixcotel, a state penitentiary for men and women. In addition to her work at Holy Trinity, Ms. Garrett founded a prison ministry.

in the hotel zone and is frequented by tourists. The Rev. John Hayes is the vicar. Fr. Hayes also serves as priest-in-charge of St. Mark's, Progreso, a coastal town on the western shore of the Yucatan Peninsula. The Rev. Susan Mills, a retired Episcopal priest from the Diocese of Southern Ohio, arrived about a year ago and is serving as vicar of a new congregation in Coatepec that has yet to be named.

Bishop Juárez would welcome more missionary priests from The Episcopal Church, but only 10 clergy in the diocese receive a salary and it is doubtful that he would be able to add to the diocesan payroll. Ms. Garrett had to raise her own funds, receiving help from a number of individuals and from St. Barnabas', Fredericksburg, her former parish in West Texas. Mr. Parker financed his ministry out of his own pocket.

Until recently the Diocese of Southeastern Mexico lacked any missions or preaching stations in the three largest cities within its territory. The older, more established congregations of the diocese are located for the most part far away from the prosperous areas.

"It's one thing to start a mission," Mr. Parker said. "It's quite another thing to make it self-sustaining. The bishop has a very delicate balance he is trying to achieve. He is trying to make sure that the mission congregations that the diocese establishes understand they will eventually need to support their priest. There is a real opportunity here [for missionary priests] to serve for a year or two and become immersed in Latino culture. After that time they could come back to the U.S. and they would be ready to get started with Hispanic ministry." □

# As a Child Sees It

This story from the *CrossRoads* newsletter of St. Bartholomew's Church, New York City, is worth sharing. It was written by the rector, the Rev. Bill Tully, after Holy Week:

"It's hard to single out a favorite moment in such a spiritually eventful week. But one I won't forget is the conversation I had with a very sweet, very smart 5-year-old girl in the minutes leading up to the Good Friday children's service. Looking up at the rugged cross we place at the chancel steps, she wanted to tell me that she knew all about the death of Jesus. She didn't flinch in telling me about the people who betrayed him, or about the angry crowds. But she knew, too, about Easter, about how 'he wasn't dead anymore.' Then she asked if I knew why the Easter bunny is so special. 'Because,' she said confidently, 'it was the first one to see Jesus alive.'

"You're never too old to learn, I thought. Her mother's face clouded with concern. I asked her not to worry. Her child is so interested in the story. She's so open to the truth, she will find it."

According to *Forward in Mission*, newspaper of the Diocese of Fort Worth, one of its priests is functioning as a sports announcer. The Rev. Mark Stockstill, vicar of St. Matthew's, Comanche, and Trinity, Dublin, Texas, appears on a local radio station on weekday mornings, presenting local sports results during several newscasts. About halfway through his stint he leaves to read Morning Prayer at St. Matthew's, then returns to finish the show. The station's general manager has nicknamed Fr. Stockstill the "Godfather of Sports."

Our problems with the United States Postal Service are continuing, but for the most part they tend to be in California and in various pockets around the country. Nevertheless, the most glaring incident took place not long ago when a subscriber in South Carolina received four different issues of TLC on the same day. That was a first.

There's never a shortage of strange stories emanating from the unusual Diocese of Sydney (Australia). A local newspaper reported

that St. Philip's Church in downtown Sydney has begun a "quickie" service on Wednesday mornings in an attempt to reach busy commuters. It consists of a 20-30-second prayer reading, four minutes of reflection on the reading, about a minute of silent prayer, then a few more minutes for questions or discussion. The newspaper did not report how the response had been.

One of the members of our staff received a post card the other day that has in huge type "We're Sorry. Really, Really Sorry." On the other side, it says, "Fed Up With Church? Hey, so are we." Then it offers the following message:

"Trust us, a lot of us have been burned too. Rude protesters. Immoral church leaders. Televangelists. A lot of Christians are ... well ... not much like Christ," and it goes on to invite readers to the inaugural gathering of "our community."

While looking for a parish website the other day, I saw the following: "Sunday 8:00 AM and 10:30 AM Evening Prayer."

One of our Louisiana subscribers insists he saw this item for sale on eBay: A trip

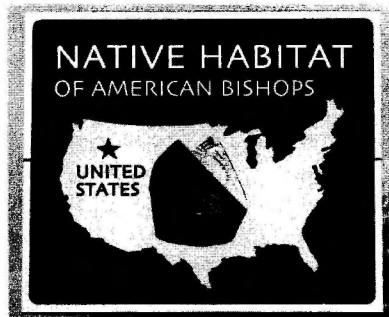
for the Archbishop of Canterbury to come to the U.S. and "see American bishops in their native habitat."

A reader in Connecticut writes to ask what is the function of the word "seeing" in the traditional collect for Proper 18? Anyone want to take a crack at this?

Someone in Nebraska suggested that I ought to inform readers how my name is pronounced. After 17 years, that's a good idea. It's Kal'-vel-edge. The name is German in origin, but that's not how it's pronounced in Germany.

Note to Beverly in Miami: Just because the Anglican primates have asked bishops to stop the blessings of same-gender couples doesn't mean these services are no longer taking place.

*David Kalvelage, executive editor*



*Did You Know...*  
**Beginning in July, St. Mark's Church, Berkeley, Calif., will have a rabbi in residence.**

*Quote of the Week*  
**The Rt. Rev. Nicholas Baines, Bishop of Croydon (England), in Church of England Newspaper on reality television shows: "They have the danger of manipulating vulnerable people."**

## Growing in Importance

It may have taken awhile, but The Episcopal Church has reached the point where it has recognized the importance of Hispanic ministries. For many years the church tried to reach Latino people without adequately trained ministers — ordained or lay. Most dioceses now have committees or commissions that oversee such ministries, and many of our church leaders, including some bishops, are bilingual. The rapid growth of those of Latino heritage in this country has provided a major challenge for the church, and for many years the church was not able to respond adequately to this growth.

With this in mind, we present this third Hispanic Ministry Issue. It offers a sampling of some of the ministries taking place in the church along with an assortment of other helpful resources. We are pleased to see so many dioceses taking the initiative to reach out to the Hispanic communities in their midst, and we hope such groups as standing committees and commissions on ministry also will take notice.



Some historians  
have referred  
to Irenaeus  
as the first great  
catholic theologian.

## Irenaeus for Today

Little notice will be given and few observances will take place on June 28, when the church honors Irenaeus, a second-century bishop in France who was one of the defenders of orthodox Christianity against heresies. Much of Irenaeus' teaching was in opposition to Gnosticism, which claimed its followers were spiritually elite, and among other things, denied the Incarnation of Christ. Some historians have referred to Irenaeus as the first great catholic theologian, and others point out how he defended the emerging traditions of the churches of East and West.

In re-emphasizing the mission of THE LIVING CHURCH as promoting and supporting Catholic Anglicanism within the Episcopal Church [TLC, June 3] we might be forgiven if we longed for a defender of the faith like Irenaeus today. With the traditions of the church under attack from many directions, leaders who speak or write with clarity about the authentic teachings of Christ are needed now.

## Greatly Needed

A news article in this issue [p. 10] reports on a conference on reconciliation held in the Diocese of Los Angeles. Conferences like this have been few and far between in recent months, which is a pity, for the need for reconciliation has never been greater. The Rev. Canon Brian Cox has devoted much of his ministry to reconciliation, leading seminars in various parts of the world in hopes of achieving conflict resolution. We are thankful for Canon Cox and others who work for reconciliation in the church. May their efforts not be in vain.



# Coup d'Église

## *Primates Asserting Greater Authority in Anglican Communion*

By Francis H. Wade

In 1851, French President Louis-Napoleon Bonaparte seized dictatorial powers that eventually allowed him to become Emperor Napoleon III, the last monarch of France. His actions gave currency to the term *coup d'état*, literally "strike the state," which has described political takeovers from that day to this.

The parallel phrase *coup d'église* (strike the church) has not made it into the common lexicon but may be the only way to accurately describe the lightning ascendancy of the primates of the Anglican Communion. From their first meeting in 1979 to their asserted role in the proposed Anglican Covenant, the group has moved from non-existence to centrality. This may or may not be what the Anglican Communion needs; it may or may not

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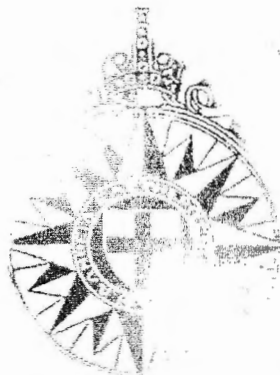
be what every devoted Anglican wants; it may or may not be the leading of the Holy Spirit; but we should all know that it is happening.

For most of its history the Anglican Communion lived with three basic facts of life: The members had a common root in the Church of England, a common focal point in the Archbishop of Canterbury, and common mission on a selective basis. A common doctrinal base was assumed but basically unexamined. The idea of ecumenicity in the late 19th century led to the Chicago-Lambeth Quadrilateral, which was as close as the Communion ever came to formal doctrinal expression. The Quadrilateral was so broad that it was said that when we speak neither the pope nor the premier of China can say for certain they are not Anglicans.

This hazy sense of communion lasted until the emergence of indigenous leaders in the post-colonial church brought pre-existing differences of perspective and orientation into clarity and conflict. These differences became an Anglican crisis when the American and Canadian provinces gave tangible expression to a faithfully developed, but to many intolerable, view of human sexuality. That crisis provided the platform for the primates' move to power.

The opening for the *coup d'église* came from the Windsor Report, which among many challenges dealt with the question of whether 75 million people spread across 38 independent provinces, several countries and innumerable cultures could come to a common understanding of God's will without the benefit of a central authority. Being reasonable people, the report's authors concluded that it could not be done, and that the center of Anglicanism needed to be strengthened. To that end they made two proposals. The first (Windsor Report 111-112) was that the Archbishop of Canterbury have a council of advice "to enhance the foundations of any authority on which the Archbishop might feel truly enabled to act," and to help him in "discerning when and how it might be appropriate for him to exercise a ministry of unity on behalf of the whole Communion." The second was the development of an Anglican Covenant (WR 119) to provide "an agreed mechanism to enable and maintain life in communion and to prevent and manage communion disputes."

The primates made short work of the first proposal when they observed that any increased authority for the Archbishop of Canterbury would "override our proper provincial autonomy" (February 2005 Communiqué), thereby becoming the first Anglican body to fail to be "Windsor compliant." There was no system that could either give or deny the power of the primates to exercise such a veto. But the council of advice apparently has disappeared from our list of options.



*Perhaps the Anglican Communion needs a stronger center as the Windsor Report suggests.*

The report's covenant proposal had several immediate responses from the Communion. The report itself had appended a draft that had a canonical, structural orientation. The Anglican Consultative Council said that the covenant should be relational, like those we have with other denominations. The primates argued for a covenant that was more doctrinal, providing an interpretation of the faith. The only one currently being circulated is from the primates although, to be fair, one must note that the relational suggestions of the ACC are incorporated in it. But so are the basic elements of the *coup d'église*.

The Covenant Design Group, bishops, priests and laity "appointed by the Archbishop of Canterbury on behalf of the primates" and chaired by one of the leaders of the Global South primates, Archbishop Drexel Gomez of the West Indies, used the language that has been developed by leaders of coups over the years. They assure us that the covenant contains "nothing new," that whatever steps it has taken are because of "urgent need," and that their suggestions are only "short term" with imperfections to be addressed in the "long term."

It then goes on to, among other things, assign roles to the four instruments of communion that leave no question as to who will be in charge. The Archbishop of Canterbury is to be accorded "honor and respect" and is allowed to preside at meetings. The Lambeth Conference is for "collegiality." The Anglican Consultative Council is to concentrate on coordinating ecumenical and mission work. The primates, expanding on a suggestion in the Windsor Report's draft covenant, will monitor global developments and handle "doctrinal, moral and pastoral matters that have Communion-wide implications." In addition the primates will deal with "matters in serious dispute among churches." Louis-Napoleon himself could not have done it better.

*The Oxford Dictionary of the Christian Church* defines Anglican Communion as "The Church in communion with, and recognizing the leadership of, the see of Canterbury..." Future editions may well reference relationship with the primates as the defining characteristic of the Communion.

Perhaps the Anglican Communion needs a stronger center as the Windsor Report suggests. It is certainly possible that the primates are best equipped to fulfill that role. If so, one hopes that the role will be granted by some consensus of the Communion, rather than a power grab by the primates. □

*The Rev. Francis H. Wade is a retired priest of the Diocese of Washington.*



# Acclaimed as Lord

So the Coverdale Psalms are "laughable" [TLC, May 20]? Here's what's truly laughable: people leading churches who don't know, or don't care to know, or dishonestly conceal the fact that the title "Lord" (*Kurios*) did not emerge in the period of Henry VIII. The earliest Christian creed, as one would have thought every member of the clergy would be glad to teach, was "Jesus is Lord" (*Kurios Iesous*), an affirmation which might cost one's very life in an age when "Caesar is Lord" was the standard acclamation of empire (think "Heil Hitler").

Tossing out *Kurios* and all references to power would mean a complete blackout of Paul's letters, since *Kurios* is his favorite title for Christ, and the nature of power is at the heart of his gospel. A lot of people think they would love to get rid of Paul, but that might be a problem. Galatians 3:28 has come in handy on occasion, and 1 Corinthians 13, and Romans 8, and Paul's message in 2 Corinthians 12:9 that God's power is made perfect in our weakness.

In this era of corrupt foreign and domestic policy when "many gods and many lords" (1 Cor. 8:5) — also known as the principalities and powers — hold sway over us individually and corporately, there are significant numbers of Episcopalians who still want to know that the Lord of love is also the Lord over sin and death. "Savior" and "Lord" do not mean the same thing. A man may save his friend from drowning, but he is powerless to grant his friend victory over eternal death. That is why Peter, at a crucial moment when some of Jesus' early disciples were deserting him, says, "Lord, to whom shall we go? You have the words of eternal life" (John 6:68).

*(The Rev.) Fleming Rutledge  
Rye Brook, N.Y.*

## Apples and Oranges

Regarding the letter of the Rev. Steven R. Ford [TLC, June 10], with just the barest of research he would have discovered that he was comparing apples and oranges.

The Convocation of American Churches in Europe, as we now know it, came into being following World War II with the full support of the Church of England (Bishop of Gibraltar). Its mission was to provide an Episcopal ministry to the very large number of American Episcopalians and "protestants" living and working in Europe. It was never the intent to be an "alternate church" for those members of the Church of England or Lutherans who were unhappy with their local church. Unless I have missed something, it would appear

that Archbishop Akinola is not establishing a Convocation of Nigerian Churches to administer to the Nigerians working and living in the U.S. There is a big difference.

*(The Rt. Rev.) Charles L. Keyser  
Bishop for the Armed Forces, retired  
Jacksonville, Fla.*

## Cowardly Acts

It is a puzzlement to me as to how a church can be expected to be taken seriously by an increasingly secular society when some of the church members seem to revel in violating our baptismal promises which we generally renew at the Great Vigil, and at baptisms at which we assist as the worshipping body:

"Will you proclaim by word and

(Continued on next page)

EDITOR'S COLUMN

### Talking the L-word

*"...with God's grace I will follow him as my savior and Lord!"*

These words have the ring of a prayer, but they are not. They are the words of a man who is speaking to himself. They are the words of a man who is speaking to himself. They are the words of a man who is speaking to himself.



Did You Know...  
The words of the Lord  
are the words of the Lord  
and the Lord is the Lord.

Quote of the Week  
"The words of the Lord  
are the words of the Lord  
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"The words of the Lord  
are the words of the Lord  
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Quote of the Week  
"The words of the Lord  
are the words of the Lord  
and the Lord is the Lord."

## It's a Keeper

The Liturgical Arts Issue [TLC, May 20] is visually beautiful in every way. I shall keep it always.

*John E. Burke  
Wales, Wis.*

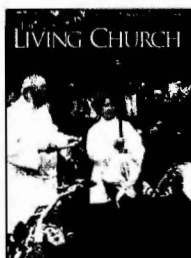


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## LETTERS TO THE EDITOR

(Continued from previous page)

example the Good News of God in Christ?"

"Will you seek and serve Christ in all persons, loving your neighbor as yourself?"

"Will you strive for justice and peace among all people and respect the dignity of every human being?"

Where does it say in the prayer book, "only if my neighbor happens to share the same theology as I do, only then will I respect my neighbor"?

Anonymous phone calls and letters [TLC, May 27] are plain and simple cowardly, childish and blatantly passive-aggressive and should just be dumped.

I've had my share of them over 30 years in parish ministry, and I know countless clergy have also had them.

What kind of witness are we giving to a world which we allegedly claim we want to preach the gospel to, if we act like mean-spirited jerks to others in the household of faith who disagree with us, or we with them? I submit that this name-calling will only serve to make us a laughing stock instead of the disciples "sent out" from the Eucharist "to love and serve the Lord."

Back to 1 Corinthians, Chapter 1, and perhaps a good dose of Chapter 11:17ff.

(The Rev.) Steven M. Giovangelo  
Indianapolis, Ind.

had been entirely consistent, would he have, for the sake of our eternal inclusion, continued offending the "judaizers" by preaching the good news to gentiles? Now the House of Bishops seems to have grasped this nettle that "gospel of inclusion" is bigger than any particular articulation of it, and that those who are offended may have to get over it.

(The Rev.) James S. Ward  
Mill Valley, Calif.

### Secular Goals

In response to Christopher Drelich's letter [TLC, June 3], the MDGs may be good secular goals, but they are not the work of the Church. The Church's mission is to bring people to Jesus the Christ, for only in him can we find salvation. If some readers have forgotten the mission of the Church, they should read scripture and the writings of the patristic fathers. As the body of Christ, we are not here to fulfill a secular agenda. We may reflect Christ's great love for us, shown by his death, passion, and resurrection, by doing good works, acting as responsible stewards of the earth, but MDGs should not be construed as our mission.

Elisabeth Langford  
Springfield, Ill.

### Workable Solution

Not only is David Anderson's article [TLC, May 20] a breath of fresh air, but his "articulation" seems a workable enough solution, in fact the very one on which the Anglican consensus has until now been based: "Allowing Paul to preach ... a gospel that ... did not mean that everyone had to live that gospel."

Unfortunately, the Anglican Communion has apparently been unconvinced with Paul preaching to the gentiles as the appropriate analogy for the current crisis. Or perhaps like the author they "reverence their struggle" so much so that they are responding to the apostle's own gospel ethic: "If your brother or sister is being injured by what you eat, you are no longer walking in love" (Rom. 14:15). If Paul

### Not Clear Enough

I must write and comment on the article titled "No Lambeth Invitation for Bishop Robinson" [TLC, June 10]. I found it interesting that an article that pointed out that bishops Robinson, Minns, and Murphy were not invited to Lambeth only mentioned in the title Bishop Robinson. Whether it was TLC's intention or not, the title incorrectly inferred that only one bishop was not invited, although the article indicated otherwise. It might be a little less indicative of bias of your publication if the headline had been more clear, such as "No Lambeth invitations for bishops."

(The Rev.) Gene R. Anderson  
Fincastle, Va.

But more than 800 bishops were invited. Ed.

# HISPANIC MINISTRY

## Opportunities and Offerings

Hispanic- and Latino-focused ministries, courses and programs are offered in many dioceses and parishes throughout The Episcopal Church. Here is a sampling, including ongoing ministries and scheduled events:



St. Catherine of Siena, South Reno

Three parishes serving Reno and Sparks, Nev., recently sponsored the planting of a new church, **St. Catherine of Siena, South Reno**, whose mission is to establish Hispanic ministry in the Truckee Meadows area of northwest Nevada. Under the leadership of the Rev. Laurie Chappelle, the mission began services in early Lent.

The **Diocese of Arizona** will hold its second annual family *encuentro spiritual* (spiritual encounter) weekend event at Chapel Rock in Prescott Sept. 21-23. Special programs will be offered for children, teens, and adults, with presenters including the clergy of Hispanic congregations in the diocese. The program is designed to be "an opportunity for the whole family to encounter God in their lives."

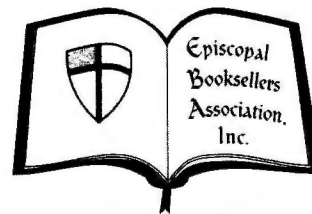
The **General Theological Seminary, New York**, will offer a five-day Institute for the Enhancement of Clergy Skills for Spanish-speaking clergy who come to The Episcopal Church from Latin America and/or from other denominations. This supplementary clergy formation is offered under the auspices of the Office of Latino/Hispanic Ministry and the Church Pension Group. The Oct. 1-5 institute, offered entirely in Spanish, will cover such topics as congregational development, financial management, the roles of clergy and laity, and personal health and well being. For information, contact Mildred Gonzalez at 1-800-334-7626, ext. 6085.

The Rev. Ann Pilat took on the role of deacon for diocesan Hispanic Ministries in the Diocese of Upper South Carolina, based at **St. Mary's, Columbia, S.C.** Deacon Pilat is assisting Alfredo Gonzalez in his work with Hispanic ministry. A support group for Hispanic victims of domestic abuse has begun to meet weekly.

A Hispanic approach to biblical preaching will be the focus of a weeklong conference at **Cathedral College, Washington, D.C.** The Oct. 22-26 conference, offered in Spanish, is designed as "a compre-

(Continued on next page)

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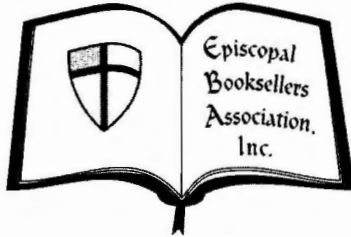
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## HISPANIC MINISTRY

Opportunities and Offerings

(Continued from previous page)

hensive introduction to the art of biblical preaching offering a definition of biblical interpretation for preaching." The Rev. Pablo A. Jiménez, a Disciples of Christ minister, author, and director of a bilingual website dedicated to Hispanic homiletics, will lead an exploration of how to preach such biblical forms as Hebrew narrative, Psalms and Proverbs, prophetic oracles, miracles, parables, epistles, and apocalyptic texts. For more information contact Joan Roberts at 202-537-6381.

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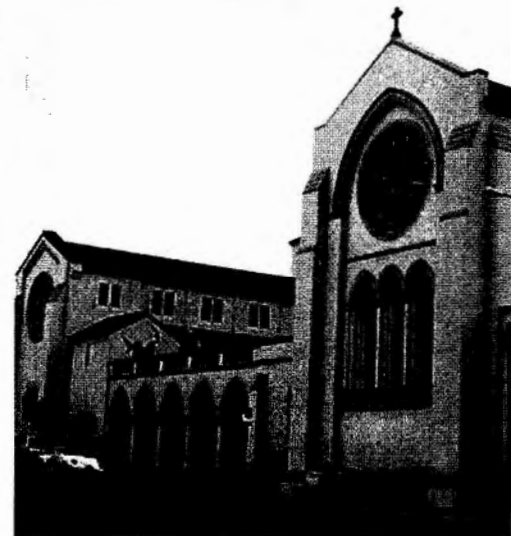
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EOE M/F/D



St. Paul's Cathedral, San Diego

The Guadalupe Art Program presented at **St. Paul's Cathedral, San Diego**, is a workshop that offers spiritual empowerment for Latina youth ages 8-17. According to the cathedral's website, the program uses "the theme of Our Lady of Guadalupe, the central spiritual image in Latino culture," to invite young girls to "explore and develop the sacredness of their own lives through art, music and dance." The program also addresses many issues that Latinas deal with every day, including sexism, abuse, addiction, and violence, and participants are encouraged to discuss positive life choices and changes.

The Hispanic Mission office of the **Diocese of Atlanta** has established a Spanish language website,

## PEOPLE & PLACES

www.episcopaleslatinos.org, which includes a list of considerations for clergy and laity interested in establishing a Hispanic mission.

**St. John's, Olympia, Wash.,** offers a Spanish-language Sunday night service, baptisms, acolyte training, traveling Eucharist, counseling, and Episcopal religious education and community building to Spanish-speaking members of the local community. Programs are led by the parish's associate for Hispanic ministry, the Rev. Donald Maddox.

Jointly sponsored by the dioceses of **North Carolina** and **East Carolina**, the Episcopal Farmworker Ministry "responds to the physical, emotional, and spiritual needs of migrant and seasonal farmworkers and their families, and actively supports opportunities for them to become self-directive." The ministry was founded in 1982 and now serves 10,000-15,000 migrant workers and family members annually with direct services, support programs, advocacy and education.

Earlier this month the Office for Multicultural Ministries in the **Diocese of Texas** presented its annual intensive English-language Hispanic Ministries Course. The five-day program, held at San Mateo Church, Houston, covers the dynamics of Hispanic/Latino cultures and traditions as experienced in the United States, and also focuses on evangelism, community formation, pastoral care, the liturgy, patterns of stewardship, and Christian education.

The **Latino/Hispanic Ministries Office** of The Episcopal Church offers numerous resources and training opportunities for those involved in or contemplating Hispanic ministry, including Spanish-language news and an online directory of Latino and Hispanic congregations. The office is led by the Rev. Anthony Guillén, missionary. View the office's online offerings at [www.episcopalchurch.org/hispanic](http://www.episcopalchurch.org/hispanic).

### Appointments

The Rev. **Roberta G. Knowles** is vicar of St. Philip's, 11530 Manchaca Rd., Austin, TX 78748.

The Rev. Canon **Robert Alan Schiesler** is rector of St. Mark's, 134 N Division Ave., Grand Rapids, MI 49503.

### Retirements

The Rev. **Roy C. Myers**, as rector of Christ Church, Bastrop, LA.

### Deaths

The Rev. **John Macquarrie**, 87, one of the leading theologians in the Anglican Communion, died May 28. He was well known in The Episcopal Church and in other parts of the Communion.

Dr. Macquarrie was born at Renfrew, Scotland, raised and educated at Glasgow University. He was ordained in the Church of Scotland, then joined the Royal Army Chaplains' Department on a three-year commission when World War II was ending, but stayed on for many more years as a Territorial Army chaplain. He was a lecturer at Glasgow University from 1953 to 1962, when he was appointed to the chair of Systematic Theology at the Union Theological Seminary in New York. While holding that position he became an Anglican. He was ordained deacon and priest and remained in New York until 1970, when he became Lady Margaret Professor of Divinity at Oxford University. Dr. Macquarrie was the author of more than 20 books — among them *Twentieth Century Religious Thoughts*, published in 1963, *Principles of Christian Theology* (1966), *God Talk* (1967), and *Jesus Christ in Modern Thought* (1990). Dr. Macquarrie was a consultant to the Lambeth Conferences of 1968 and 1978. He is survived by his wife, Jenny, and by two sons and a daughter.

The Rev. **Margaret Merrell**, 85, first female rector in the Diocese of Bethlehem, died April 16.

Ms. Merrell was born in Buffalo, NY, and graduated from the Eastman School of Music. She joined the Marine Corps following graduation. In 1956 she moved to Alaska, where she was secretary-treasurer for an Episcopal Church-related hospital in Fort Yukon. Later she was secretary to the Bishop of Alaska for seven years. In 1966, Ms. Merrell became a lay missionary on the Wind River Indian Reservation in the Diocese of Wyoming. She was ordained deacon in 1973, and in 1977 she became the first woman ordained to the priesthood in Wyoming, serving as vicar of the Shoshone Episcopal Mission, Fort Washakie. She moved to Susquehanna County (PA) in 1979 as rector of Christ Church, Susquehanna, and St. Mark's, New Milford, and remained there until 1990.

### Next week...

## Executive Council Meets

## CLASSIFIEDS

### BOOKS

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

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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](mailto: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: [ktmac2@verizon.net](mailto:ktmac2@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](mailto:Rgentile@stjames.org).

**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](http://www.saintjohns-charlotte.org).

# CLASSIFIEDS

## 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](http://www.HolyFamilyChurch.com.mx) or contact Mike Harris-Stone at (626) 549-4501. E-mail resumes to Bob Potter, [rnpotter@msn.com](mailto:rnpotter@msn.com).

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

**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.

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**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](mailto:areed@edwm.org) or (269) 381-2710.

## POSITIONS OFFERED

**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](mailto:swHITE@goodshepherdmt.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.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: [lpool@stlukessaranaclake.org](mailto:lpool@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: [frittger@nycarp.rr.com](mailto:frittger@nycarp.rr.com) and St. Luke's Church.

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c; the Rev. Andrew C. Blume c; the Rev. Daphne B.  
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director, the Rev. Arsolin Almodiel, Filipino Missioner  
Sun Eu 8 & 10:30; Filipino Eu 4; Sat Eu 5:30

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Sun H Eu 8, 10:30, 6, Wed 12:05

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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. Doubilsky, 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](mailto:standrewschurch@cableone.net)  
The Rev. Bob Tally, r  
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp.  
Service 6

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
Website: [www.holyfaithchurchsf.org](http://www.holyfaithchurchsf.org)  
The Rev. 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](http://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

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[www.sainthomaschurch.org](http://www.sainthomaschurch.org) (212) 757-7013  
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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

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Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

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

## SARATOGA SPRINGS, NY

**BETHESDA** [www.bethesdachurch.org](http://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](http://www.stlukesnewtown.org)  
E-mail: [stlukeschurchpa@verizon.net](mailto:stlukeschurchpa@verizon.net)  
The Rev. Ernest A. Curtin  
Sun H Eu 8, 10 (Choral)

## SELINGROVE, PA

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

## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771  
Website: [www.stpaulswellsboro.org](http://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](http://www.holycom.org)  
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.  
Francis Zanger, assoc.  
Sun Mass 8 (Low) 10:30 (Solemn High)

## PAWLEYS ISLAND, SC

**ALL SAINTS PARISH, WACCAMAW**  
10172 Ocean Hwy. (Hwy 17) (843) 237-7475  
Website: [www.allsaintsparishpi.com](http://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](http://www.hcfm.us)  
The Rev. Tommy H. Tipton, r; the Rev. Calhoun W.  
Perkins, asst.  
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master; Kay Karcher Mijangos, school headmistress  
Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno,  
Wed Eu & HU 10:30; C by Appt., HD as anno

## 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](http://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; H, Holy; H.C., Holy Communion; HD, Holy Days; H.S., Healing Service; HU, Holy Unction; Instr., Instructions; Instr. Serv., Instructional Service; L, Liturgy; M, Morning Prayer; M.P., Morning Prayer; P, Penance; P.S., Penance Service; R, Rite; S, Sacrament; Sat., Saturday; STS, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship; YPF, Young People's Fellowship; YPF, Young People's Fellowship; YPF, Young People's Fellowship.

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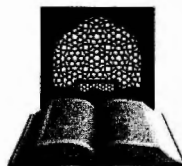
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