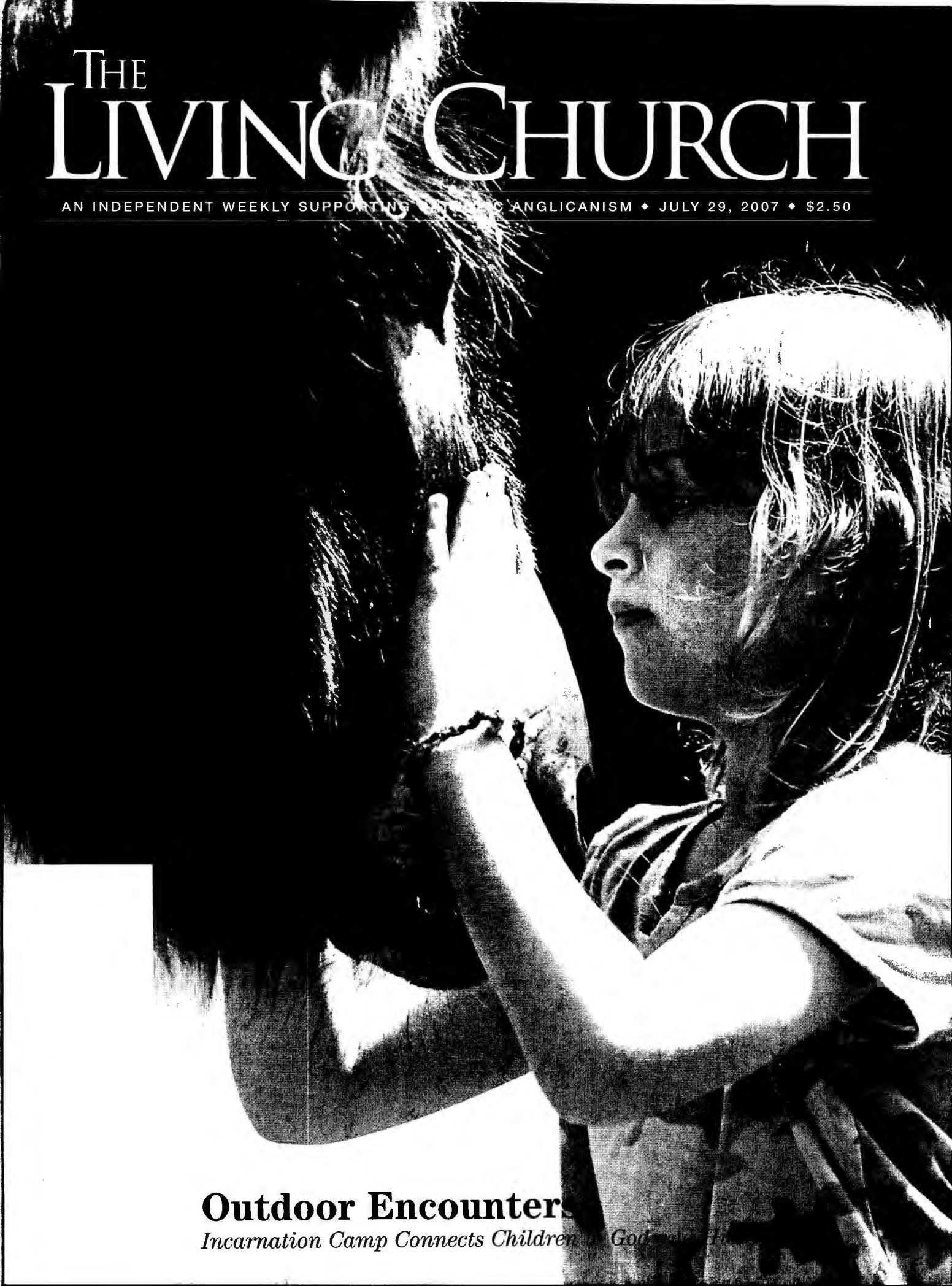


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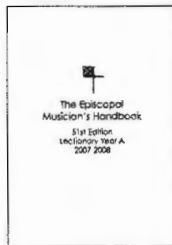
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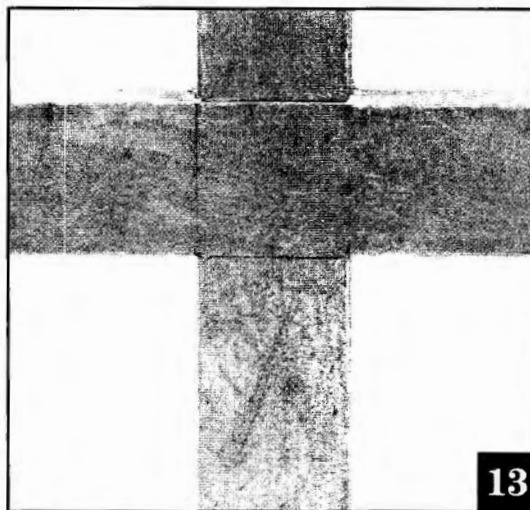
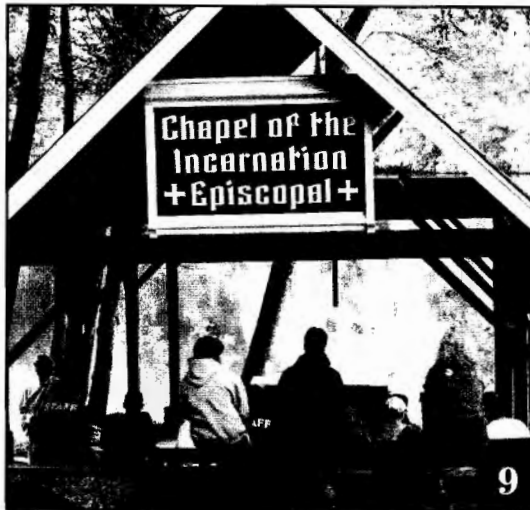
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Volume 235 Number 5

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THIS WEEK



Cover Emily Brucker spends time with a donkey, one of the farm animals at Incarnation Camp in Ivoryton, Conn. [p. 9].

Incarnation Camp photo

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Solid Oak
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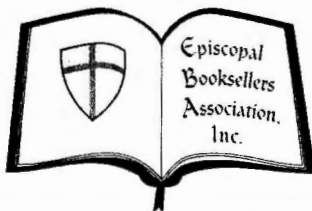
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SUNDAY'S READINGS

Forgiving and Being Forgiven

'And forgive us our sins' (Luke 11:4)

The Ninth Sunday After Pentecost (Proper 12C), July 29, 2007

BCP: Gen. 18:20-33; Psalm 138; Col. 2:6-15; Luke 11:1-13

RCL: Hosea 1:2-10; Psalm 85 or Gen. 18:20-32; Psalm 138; Col. 2:6-15(16-19); Luke 11:1-13

Some of us, in the wake of having been wronged by another person, have thought or even uttered the words "I can forgive, but I can't forget." What that usually means, however, is, "I can't forgive." Forgiving others is hard to do. How comforting it is for us to have assurance that God's forgiveness of each of us personally is without condition.

It's easy to find in the scriptures any number of passages that seem to support the notion that God always forgives us no matter how we treat other people. Today's reading from Genesis is a case in point. Abraham questions the Lord about the impending judgment of Sodom and Gomorrah. "Will you indeed sweep away the righteous with the wicked?" Abraham asks. "Suppose there are fifty righteous within the city; will you then sweep away the place and not forgive it for the fifty righteous who are in it?" (18:22-24). The Lord answers that he will not, but will rather forgive. "Suppose five of the fifty righteous are lacking? Will you destroy the whole city for lack of five?" And he said, "I will not destroy it if I find forty-five there" (18:22).

The pedantic encounter continues

until Abraham finally proposes, "Suppose ten [righteous ones] are found there." He answered, "For the sake of ten I will not destroy it" (18:32). Since we all see ourselves as the righteous ones in this passage, none of us has any worries whatsoever. And we're even saving others through our righteousness!

In today's gospel, Jesus teaches the disciples some principles of prayer. Be persistent, he counsels: "at least because of his persistence he will get up and give him whatever he needs." "Ask, and it will be given you." "For everyone who asks receives" (11:8-10).

What does Jesus teach us to pray for? The answer is humbling for us. "And forgive us our sins," he urges, "[just as] we ourselves forgive everyone indebted to us" (11:4). Or to put it into even simpler English, "Forgive us our sins, [just as] we forgive everyone who does us wrong" (Good News Translation). In other words, "God, use the same standards in judging me that I use in judging those around me."

Most of us do pray this with persistence. And to the extent that Jesus is right when he says, "[a]sk, and it will be given you," we're all called to do some serious soul searching.

Look It Up

A well-known parable about forgiveness is found in Matthew 18:21-35. What challenge does Jesus' story present to us?

Think About It

In what ways does our treatment of others affect our relationship with God?

Next Sunday

The 10th Sunday After Pentecost (Proper 13C), Aug. 5, 2007

BCP: Eccles. 1:12-14; 2:(1-7,11)18-23; Psalm 49 or 49:1-11; Col. 3:(5-11)12-17; Luke 12:13-21

RCL: Hosea 11:1-11; Psalm 107:1-9, 43 or Eccles. 1:2, 12-14; 2:18-23; Psalm 49:1-11; Col. 3:1-11; Luke 12:13-21

School Chapel Services and Prayers

By **Scott Erickson**. Church Publishing. Pp. 111. \$18. ISBN 0898695384.

In an age of great cultural diversity and woeful ignorance of and hostility to religion, many Episcopal schools find their religious commitments under threat. In schools where the tradition still has some life, in the resulting conflict over "identity questions," ground zero is often the school chapel.

Which makes new prayer books for school chapel worship important and welcome, but this particular book by Scott Erickson strikingly disappointing. *School Chapel Services and Prayers* does little to address the widespread religious

ignorance among contemporary youth, or to interpret the Christian message in a way that students can easily appreciate and understand.

The book does contain some excellent resources that could be useful in a supplemental capacity. The prayers are generally of high literary quality. Many of the prayers for school life and the litany-like prayers for courage and a right spirit, and the thanksgiving for "great and simple joys" are elegantly composed, and grounded in simple but thoughtful theological vision. Prayers are provided for some particular contexts in school life that are not widely available in other resources. Though the complexity of most prayers suggests upper school use, some of the best resources are prayers written for the very young.

Much of the book, however, is comprised of prayers from non-Christian faith traditions that are presented with the highest degree of

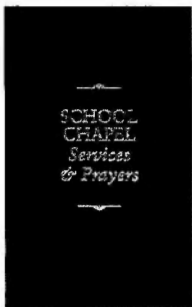
contextual integrity, to the point that many of them would be incomprehensible to anyone without a bachelor's level course in world religions.

In contrast, one looks in vain for substantial engagement with theological themes from within the Christian tradition.

Erickson is chaplain at St. Paul's School in Concord, N.H., one of The Episcopal Church's most venerable institutions.

A school liturgical life centered on the challenge and promise of the Christian gospel might provide a real alternative and spark transformation. A school prayer book that might convey that challenge and promise in a language that teenagers could understand and appreciate would be a resource to truly celebrate. But this prayer book seems happier to stop at "self-discovery." Surely we can do better.

*(The Rev.) Mark Michael
St. James, Md.*



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Susan Richardson/Christ Church photo

Neil Ronk lights candles in a brass chandelier prior to services July 1 at Christ Church, Philadelphia. In celebration of Independence Day and the American Revolution, portions of the liturgy came from the 1662 Church of England Book of Common Prayer in which the name of King George III had been crossed out by virtue of a vestry resolution dated July 4, 1776.

Convert to Islam Given Pastoral Direction

The priest who revealed in a diocesan newspaper interview last month that she had converted to Islam [TLC, June 24] has received a pastoral direction from the Bishop of Rhode Island, where she is canonically resident.

"After meeting with [Ms. Redding] I issued a pastoral direction giving her the opportunity to reflect on the doctrines of the Christian faith, her vocation as a priest, and what I see as the conflicts inherent in professing both Christianity and Islam," Bishop Wolf wrote in an e-mail message sent July 3 to diocesan clergy as well as members of the standing committee and diocesan council. "During the next year she is not to exercise any of the responsibilities and privileges of an Episcopal priest or deacon. Other aspects of the pastoral direction will remain private."

England's Synod Endorses Covenant

The General Synod of the Church of England supported the concept of an Anglican Covenant during three hours of debate July 8.

The Most Rev. Drexel Gomez, Archbishop of the West Indies and chair of the Covenant Drafting Committee, spoke in favor of the motion as did a number of senior church leaders. The motion was adopted by nearly two-thirds.

In the past, Anglicans have resisted written agreements and statements of belief, but the consecration of a partnered homosexual person as Bishop Coadjutor of New Hampshire in 2003 ignited long-simmering tensions over faith and order.

"We thought we had some sort of agreement and then, four years ago, it turned out that we didn't," said the Rt. Rev. N.T. Wright, Bishop of Durham. "Lambeth and the primates asked the Americans not to do some-

thing, and they did it anyway." Bishop Wright warned that "a vote against the covenant is a vote for anarchy."

Synod members who regard homosexual behavior as morally neutral

"... a vote against the covenant is a vote for anarchy."

Bishop N.T. Wright

spoke against the proposed covenant. Kevin Ward warned that a written agreement would "destroy the [Anglican] Communion's tradition of inclusivity and tolerance.

"The pervading aim is to punish and discipline dissent to ostracize those churches who welcome gay and lesbian members," he said.

Other concerns had to do with the fact that the covenant would limit the autonomy of the 38 member churches.

Vatican Document Sets Ecumenical Boundaries

A Vatican document recently released by the Congregation for the Doctrine of the Faith states that the Anglican Communion and various protestant denominations born out of the Reformation cannot be classified as churches, according to Roman Catholic doctrine.

The document, dated June 29, was not made public until July 10. It is titled "Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church," and is the second Vatican pronouncement to set limits on liberalizing reforms instituted more than 40 years ago under Vatican II.

Written in a series of five questions and answers, the document seeks to define the limits of Vatican II's ecumenical intent. In seeking to interpret Vatican II, some scholars have offered "erroneous or ambiguous" statements which the new document claims to correct. The document states that Christ established only one church and "this Church constituted and organized in this world as a society, subsists in the

Catholic Church, governed by the successor of Peter and the Bishops in communion with him."

Christian communities born out of the Reformation, which would include the Anglican Communion, "do not enjoy apostolic succession in the sacrament of Orders." Because they have failed to preserve the "integral substance of the Eucharistic Mystery," they cannot "be called 'Churches' in the proper sense," the document concluded. In contrast, the Orthodox branches constituted true churches, but they suffer from a "wound" because they do not recognize the primacy of the pope.

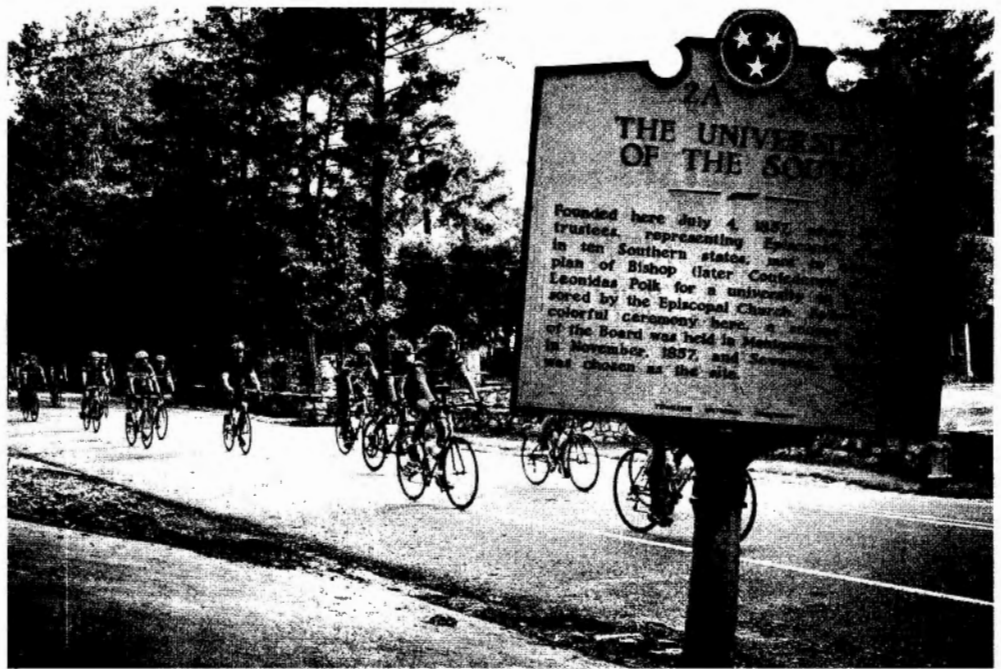
The Rev. Sara MacVane of the Anglican Centre in Rome told the *New York Times* there was nothing new in the most recent document. "I don't know what motivated it at this time," she said. "But it's important always to point out that there's the official position and there's the huge amount of friendship and fellowship and worshiping together that goes on at all levels."



John Benson (above), director of the Sewanee Outing Program, carries an 1857 replica flag while participating with other cyclists from the University of the South in Sewanee's Independence Day parade to commemorate the 150th anniversary of the inaugural meeting of the university's founders.

Right: Bicyclists ride from Lookout Mountain to Sewanee following a service of thanksgiving.

The University of the South photo



University of the South Celebrates 150th Anniversary

Sewanee: The University of the South began a 10-month-long celebration of its sesquicentennial anniversary with a service of thanksgiving at Church of the Good Shepherd, Lookout Mountain, Tenn., July 4.

At the conclusion of the service, a group of bicyclists consisting of alumni, students, and friends, set off to carry an 1857 U.S. flag replica from Lookout Mountain to Sewanee, where it was featured in the community's Fourth of July parade.

On July 4, 1857, the bishops of Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, and Texas along with others from those

dioceses convened at Lookout Mountain, approving the concept of an Episcopal university in the South and electing trustees.

As the United States drifted increasingly toward civil war, the Bishop of Louisiana, the Rt. Rev. Leonidas Polk, had contacted the other nine bishops of Southern dioceses and announced a plan to remedy what he felt was an intolerable situation in which the children of wealthy and influential Southern society were sent north for their university education. In addition to the expense and hazards of travel, Bishop Polk wrote that Southern youth were also exposed to "abolitionist agitation."

Court Rules for Los Angeles Diocese in Second Case

Citing a June ruling from a California Court of Appeal as precedent, a Los Angeles Superior Court judge ruled July 3 that the Diocese of Los Angeles and The Episcopal Church are entitled to the property of St. Luke's of the Mountains Church, La Crescenta, Calif.

In February 2006, St. Luke's severed its relationship with The Episcopal Church and the diocese, affiliating with a diocese in the Anglican Province of Uganda. A three-judge panel of the 4th District Court of Appeal in Santa Ana, Calif., ruled June 25 in favor of The Episcopal Church

and the Diocese of Los Angeles in three cases where the majority of church members voted to leave The Episcopal Church for oversight by bishops in other Anglican provinces [TLC, July 15].

According to the *Los Angeles Times*, Judge John S. Wiley, Jr., said at the hearing he had been leaning toward a decision for St. Luke's, but after the appellate ruling, he was obliged to defer to the higher court and its analysis.

Episcopal News Service contributed to this report.

Before the cornerstone was officially laid in 1860, Bishop Polk would personally raise some \$320,000, mostly from wealthy plantation owners. But his plan for a sectional defender of the Southern way of life was not universally accepted among the founders. Perhaps the most influential opponent of Bishop Polk's vision was the Bishop of Tennessee, the Rt. Rev. James Otey. While sharing Bishop Polk's concerns about the hazards of Southern youth having to travel great distances for their education, Bishop Otey believed the primary purpose of the University of the South should be to raise up an enlightened and virtuous class of citizens. As the elder statesman of the Southern dioceses of The Episcopal Church, Bishop Otey was chosen to be the first chancellor, and he gave the keynote address on Independence Day in 1857.

The 10 Southern dioceses would leave The Episcopal Church to form their own convention after the Civil War commenced in 1861. In 1863, the uncompleted university campus was destroyed by Union soldiers from an Illinois regiment. All 10 Southern dioceses had rejoined the General Convention by 1868, the year the school finally opened with four professors and nine students. The anniversary celebrations conclude April 13, 2008, with tours of the campus.

Union of Black Episcopalians Pays Tribute to Ordained Women

Five female bishops were honored by 300 members and guests during the annual meeting and conference of the Union of Black Episcopalians (UBE) held July 2-6 in Houston.

In recognition of the 30th anniversary of ordination of women, UBE paid tribute to Bishop Suffragan Bavi Edna "Nevi" Rivera of Olympia, Bishop Suffragan Carol Gallagher of Newark, Bishop Suffragan Dena Harrison of Texas, retired Bishop Suffragan Barbara Harris of Massachusetts, and Bishop Suffragan Gayle Harris of Massachusetts.

Bonnie Anderson, president of the House of Deputies, addressed the conference July 3. Presiding Bishop Katharine Jefferts Schori preached at the Eucharist at Christ Church Cathedral on July 4 and convened a panel forum on reconciliation the following day.

Bishop Jefferts Schori noted that the first African American bishops in The Episcopal Church were suffragans, or assistants, assigned to "colored work." That era has passed away, but more work remains to be done, she said.

"My sense is that until we are a dappled people, until we recognize, cele-



ENS photo/ Bert Jones

Presiding Bishop Katharine Jefferts Schori and the Rev. J. Carleton Hayden, assistant rector at St. George's Church, Washington, D.C., listen during the Presiding Bishop's Reconciliation Forum which was part of the UBE's meeting.

brate and welcome the gifts of everyone — all the different cultures, backgrounds and experiences — celebrate and not fill categories, we will none of us truly be free."

Bishop Don Wimberly of Texas agreed with Bishop Jefferts Schori and supported the conference with a \$20,000 grant. Members of the local John Epps Chapter of the UBE were conference hosts.

Some members felt that the UBE

should be more supportive of the drive to normalize homosexuality within The Episcopal Church. Resolutions on that topic were tabled and sent to the bylaws committee for further discussion. In remarks to members, the newly elected president of the UBE, the Very Rev. C. David Williams, dean of Trinity and St. Philip Cathedral in Newark, N.J., encouraged some soul searching during the next year.

In his address, outgoing president the Rev. Canon Nelson Pinder, a retired priest from Central Florida, commended the UBE for the "profound influence" the organization has had over the years in the adoption of many General Convention resolutions on human rights as well as ordination of women and in leadership training.

"The Episcopal Church offers the black community an exercise in spirituality, an exercise in intellectualism, an exercise in the ability to be a community leader and an exercise in how to serve people," he said. Although The Episcopal Church has moved beyond segregation, "Racism is still with us. We have to deal with it... We are the action group. We can call the church to be accountable."

Clergy Association and Other Episcopal Groups Gather in Williamsburg

The National Network of Episcopal Clergy Associations (NNECA) held its annual meeting in Williamsburg, Va., June 25-27, sharing the historic city with several other Episcopal organizations.

"Our Church Lives! 400 Years of Anglicanism in America; Reflecting on the Past — Preparing for the Future" was the theme of the 37th annual conference of NNECA. More than 100 clergy and spouses were involved. Keynote speakers offered participants an opportunity to review the tensions and struggles The Episcopal Church has faced in the last century with the reminder that being a follower of Jesus inevitably involves conflict. They also considered ways the church can address a rapidly changing cul-

ture, focusing on the mission of reconciliation both within the church and in the wider community.

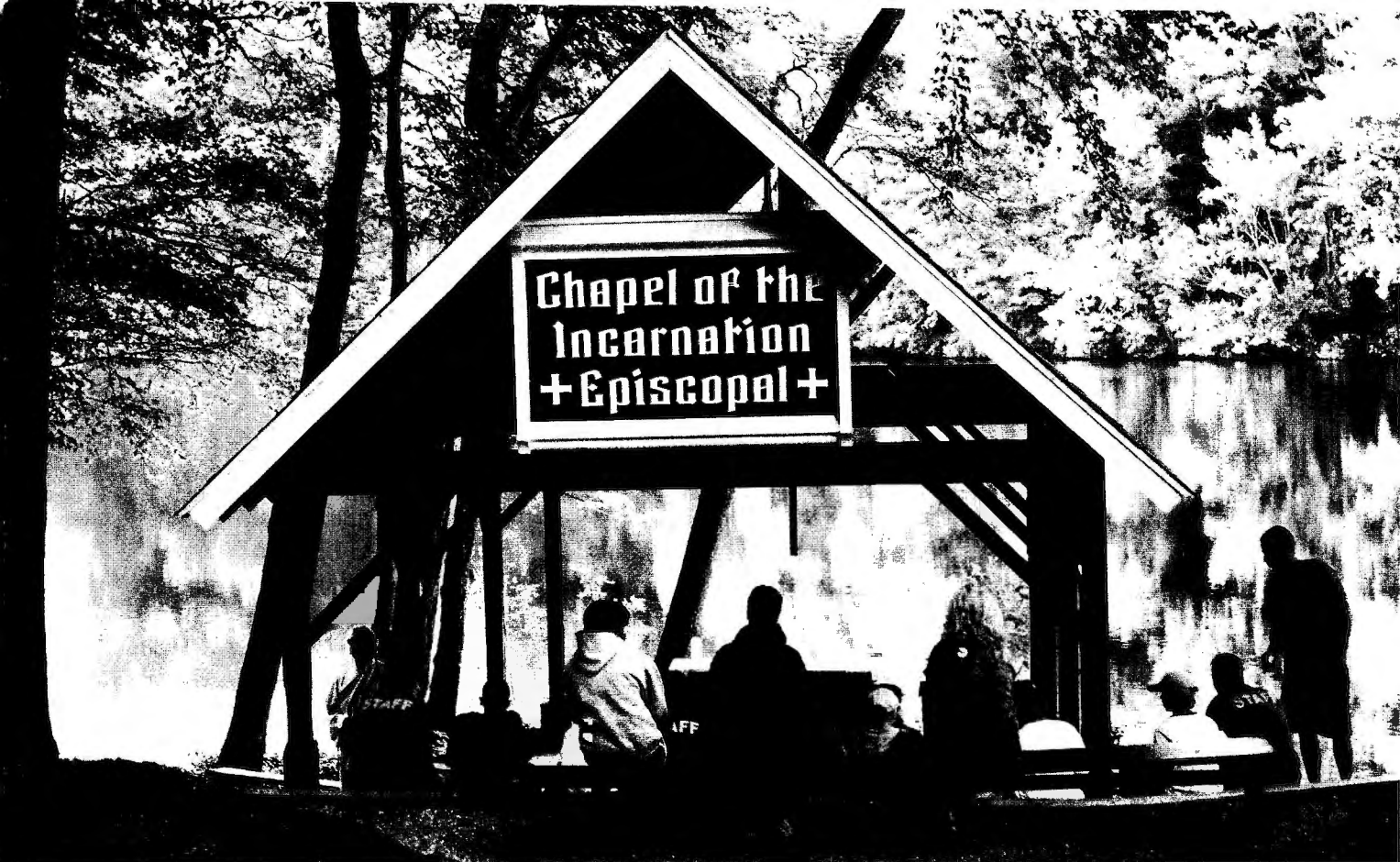
Speakers included Presiding Bishop Katharine Jefferts Schori; the Rt. Rev. Steven Charleston, president and dean of Episcopal Divinity School; the Rev. Loren Mead, founder of the Alban Institute; the Rev. Michael Battle, associate dean, vice president and associate professor of theology at Virginia Theological Seminary; and the Rev. Tex Sample, professor emeritus of church and society at the St. Paul School of Theology.

A series of workshops featured representatives from the offices of Church Deployment, Ministry Development, Chaplaincy, Native American Ministries, and Black Ministries.

At the same time and in the same places as the NNECA conference, the Historical Society of The Episcopal Church, the National Episcopal Historians and Archivists, and the Episcopal Women's History Project together sponsored "Legacies and Promise: 400 Years of Episcopal History."

That conference included four days of paper presentations and other events related to the early days of the Anglican Church in what would become the United States. Topics included the church in colonial Virginia, the Mohawk Valley, bishops and cathedrals, race and gender, music, mission, archiving and architecture.

Attendees shared eucharistic fellowship June 27 at historic Bruton Parish in Williamsburg.



Worship is held in an open-air canopy by the lake.

Incarnation Camp photos

Outdoor Encounters

Incarnation Camp Connects Children to God and His Creation

By Debra A. Wagner

Increasingly summer camps are offering specialized programs such as algebra and advanced soccer techniques. One Episcopal camp — Incarnation Camp in Ivoryton, Conn. — is countering this trend with dirty hands, smelly llamas, and an open-air bed.

At Incarnation, campers are offered “a messy yet glorious encounter with nature as God created it,” said the executive director, the Rev. Canon Peter Larom. “Campers develop a sense of wonder and stewardship that includes snorting llamas, finding the North Star, and a healthy fear of stepping in poison ivy.”

Journalist Richard Louv even coined a phrase to describe the effect on people who are kept from the great outdoors — Nature Deficit Disorder (NDD). He argues that while today’s children living in cities, suburbs, and rural areas may know more about the rainforests than any other generation, they have no personal relationship with nature. Adding to this glut of information overload, many parents add a dizzying array of structured activities.

An average child’s life consists of a daily regimen of mandatory academic testing, organized sports, and cultural lessons from music to ballet. For fun, children turn to computers, video games, and an ever-growing variety of electronics.

NDD creates a situation of knowledge without

encounter, facts without appreciation, information without caring.

“Many of our camp parents complain that their youngsters are wedded to their iPods, computer games, cell phones and other devices,” said Canon Larom. “One parent I talked with didn’t think her daughter could be parted from her cell phone for two weeks of camp because that would deprive her of speaking to her friend. She is coming, and we are going to store her phone in the main office just in case.”

Celebrating creation and reconnecting children to an unsanitized nature is at the core of Incarnation’s innovative approach. Incarnation’s new farm and celebrated Nature Center encourages hands-on involvement with more than 52 plants and animals.

The Leckie children provide a suburban child’s view of nature at home and at camp. Hamish (age 13), Catriona, 12, and Angus, 9, call the neatly manicured lawns and graciously appointed gardens of Pelham, just outside New York City, home.

For them, nature is a squirrel climbing a trimmed tree as well as their pets — two dogs, a cat, a lizard, a chameleon, fish, lovebirds, turtles and frogs. They have even heard of a raccoon foraging around the neighbor’s garbage. The boys play organized sports and Catriona takes dance classes.

But Incarnation has taught them something more
(Continued on next page)

(Continued from previous page)

about flora, fauna, play — even God.

At camp, worship is held in an open-air canopy by the lake. In this chapel, it is easy for a child's eyes to wander from the chaplain to the trees, to the water, to a bird in flight.

"Nothing blocks what you see," recalled Angus. "It opens your mind to everything, to remember everything God has given us like water and trees."

His sister Catriona added, "The camp service changes the way I think about God. In church here in Pelham I think of God on a throne with people coming to pray. At camp, he's connected to the wilderness."

The camp's emphasis on a close encounter with nature means that when children get up in the morning they can step out of their open-air tent and snack on the wild raspberries growing beside their bunk. Activities range from traditional offerings like archery to Highland Games to free-form wrestling on the beach.

The Incarnation Farm includes not only traditional barn animals, but also llamas and alpacas.

Catriona had never seen a llama up close and personal. "They are really smelly animals and they snort," she said. "Just watching them be llamas was fun. It is so different to see animals up close instead of on TV or the internet."

Her older brother Hamish loves fishing. "Taking a fish off the hook lets you feel their slimy bodies," he said. "Plus your hands get real smelly. So smelly that it doesn't come off after two washings. Being smelly sometimes and dirty most of the time is just part of camp."

Hamish plays video games on a regular basis in Pelham but doesn't miss them in camp. "What I do miss is a light," he said. "Sometimes it would be nice if you could just put on more than a flashlight when you need to get something in the middle of the night."

Adjusting to a low-tech environment also includes figuring out how to replace a challenging academic and social schedule. Some campers, like 13-year-old Matthew Marani, who lives a few blocks from the



© Kim Tyler photo

Anna Barnes with a llama at the camp in Connecticut.

Empire State Building in Manhattan, see camp as a special opportunity to challenge their physical abilities.

Matthew works hard at Grace Church School, participates in school plays, and sings in the Grace Church choir. The day before camp started, he had just returned home from performing with the choir in Amsterdam. During the school year, he counts his video games as a non-negotiable, much-needed "time off."

At Incarnation, he trades that life for one where he works on distance swimming, taking on the mile-long lake. "Last year I made one mile and my counselor said I could have done two miles if I did not get an ear infection," he recalled. "This year, I'm going to make two miles. I don't want or need electronics when I'm at camp."

Matthew will certainly find others who think the same way because there will be no empty bunks this summer. Incarnation Camp has experienced a 50-percent growth over the past two seasons. After significant deficits through 2003, Incarnation has had a surplus over the past four years, according to Canon Larom.

"We owe a great deal of success to our camp director and life-long Episcopalian, Nancy Pilon. Under her direction, great counselors and campers come together in their individual and joint encounters with God's messy and glorious handiwork. I'm hoping to send everyone home with a new love of God, nature, and memories of dirty hands," he said. □

Debra A. Wagner is a member of St. Matthew's Church, Lisbon, Maine.

Incarnation at a Glance

- Founded in 1886.
- 700 wooded acres including high and low ropes course, a zip-line, and llama trekking.
- Sponsored by 20 Episcopal congregations in Manhattan and 4 in Connecticut.
- More than 2,000 campers expected this summer
- Host to the largest children's choir summer camp in the country, with more than 350 choristers attending.
- Open year-round, with more than 15,000 children visiting the facility yearly.
- With a budget of about \$3 million, 230 year-round employees, and 150 seasonal employees, Incarnation is one of the largest camp and conference centers in the country.

Theology Document Begg Questions

In case you missed it, which is very likely, the Theology Committee of the House of Bishops released a document nearly two months ago called *Communion Matters: A Study Document for The Episcopal Church*. I have just finished reading this 15-page document. Twice. After finishing it once, I concluded that I must have missed something, so I read it again. My initial response was repeated.

The introduction states that the document was published to help the bishops respond to the requests made to them by the primates of the Anglican Communion. I'm not convinced that this report will accomplish that, but it does have some redeeming qualities. For example, in Part IV, there are some thoughtful, appropriate questions which would be good to circulate widely. And in the Resources section, there is a handy list of pertinent documents with links to show how the church has reached the present crisis.

A reminder might be in order. When the primates of the Anglican Communion issued their communiqué about the state of the Communion, they made two requests of The Episcopal Church's House of Bishops: that they will not authorize any rites of blessing for same-gender unions "in their dioceses or through General Convention," and that they will not consent

to any more consecrations of candidates for episcopal orders living in a same-sex union, unless a new consensus on these matters emerges across the Communion. The primates asked for a response to these requests by Sept. 30, 2007. That turned out to be a convenient date, for the House of Bishops is scheduled to meet Sept. 20-25 in New Orleans.

In preparation for that response, the House of Bishops asked its Theology Committee to prepare a study guide for Episcopalians as they consider the primates' communiqué and its requests therein. The result is *Communion Matters*. It is to be used, the preface states, "for the bishops, dioceses, and people of The Episcopal Church" in considering the primates' communiqué.

Does the church really need this? If the bishops tell the primates they're going to embrace these recommendations, I'll be the most sur-

prised person in North America. Remember how the bishops responded to the primates' pastoral scheme earlier this year. Their mind-of-the-house resolutions had the tact of a one-finger salute.

This is a wonderful opportunity for the American bishops to use one of their favorite words and reconcile with the primates. The Theology Committee recognizes that in its document in writing, "The opportunity of the present moment is to speak a clear word to all of our global partners ... We respect their concerns and value their contribution to our dialogue and discernment." They do? Then show them, for God's sake, and tell them you're ready to do whatever you can to prevent the Communion from collapsing like a house of cards.

The Theology Committee perhaps hints at how the bishops might answer the primates about same-gender blessings and additional consecrations when it asks whether such requests are "appropriately addressed by the bishops as chief pastors and teachers, or more representatively by the General Convention?" Don't be surprised if the bishops tell these overseas archbishops that they're going to let the General Convention deal with this, for after all, that's what the polity of this church calls for. Only problem is, General Convention doesn't occur again until 2009.

I don't want to seem too negative about *Communion Matters*, for it has good points. Check out some of the questions posed at the end of the document: How can The Episcopal Church affirm and strengthen these precious bonds [of being members of the Anglican Communion]? What makes it possible for us to live with differences and maintain the Anglican "middle way"? "Are we called to live in mutual forbearance in the midst of similar differences long enough for the faith community to discern God's will?" Let some leaders on both sides from around the Communion (including lay persons) get involved in a free-wheeling discussion on these and other serious questions and see where it goes. If the differences then are still irreconcilable, at least we tried.

A good effort by the Theology Committee but it falls short.

David Kalvelage, executive editor



Did You Know...

The softball diamond at the diocesan-owned Cross Road Camp and Retreat Center will be named in honor of the Rt. Rev. John P. Croneberger, who retired as Bishop of Newark in January.

Quote of the Week

Actor Robin Williams, on his role as a protestant minister in the feature film "License to Wed": "I think for that it was just remembering those guys that I grew up with in The Episcopal Church, which is there is no purgatory, no spiritual escrow."

The report reveals that about half of the church's 10,000 parochial clergy are age 50 or above, and that many of them feel marginalized by the English system of appointments.

Disheartened Clergy

A recent report in the Church of England indicated that older clergy may be frustrated because their talents are not being used or recognized. The report reveals that about half of the church's 10,000 parochial clergy are age 50 or above, and that many of them feel marginalized by the English system of appointments. Some of them have lost their faith in God and have lost their vocation, the report said.

In response to the findings, the report presented some recommendations for how the church should treat its older clergy. They include the establishment of an optional vocational assessment for those age 50-55, regular medical checkups, regular retreats, taking time out to prepare for retirement, providing funding for a sabbatical leave, and the establishment of a national standard of appraisal.

While there are major differences between the Church of England and The Episcopal Church, it's probably safe to guess that there are clergy in the American church who feel much like their English counterparts. Diocesan administrators and parish leaders would be wise to take whatever measures are reasonable to ensure the motivation and wellness of their clergy, especially those in their 50s and 60s. If we expect our clergy to take care of us, we need to provide care for them.

Value of Church Camps

An article in this issue profiles one of the camps connected to The Episcopal Church [p. 9]. At this time of year, many young people and some adults are spending time at church-related camps. For some, the time spent at these camps is the most enjoyable week or two of the entire year — a welcome change from the routine back home. While these camps offer fun and fellowship to participants, they also present a rare opportunity to develop commitment to the church's faith.

There is concern that church camps are becoming a thing of the past. Recent issues of diocesan newspapers have brought the news that two dioceses are selling their camps, bringing an end to one of the church's most successful attempts at reaching young people.

We extend best wishes to the campers, counselors and other staffs at church-related camps and offer thanks to the benefactors and sponsors of these important ministries. May these efforts continue for many years.

Adjusted Rates

Readers are aware that in recent months the United States Postal Service (USPS) has increased its rates. Among the last of these rate changes to be revealed are those that affect our magazine. Like other categories, the USPS decided the publication rate used to ship the magazine needed to be increased. For the most part, these rate increases will not affect the price of TLC. Only a few subscribers outside the United States who receive the magazine by first class mail will notice an adjustment in subscription price. Naturally, we are hopeful that in raising rates, the USPS will provide improved service to our subscribers.

Redeemer

Christ

The Essential TRUTH

READER'S VIEWPOINT

By Tim Nunez

One summer my brother and I came home from a day at play in the neighborhood. Our mother asked us where we had been. "Outside," we answered. That was true. We had been outside. But it was not the entire truth. What our mother knew, and we slowly came to realize she knew, was that among our adventures that day we'd done something wrong.

We had been playing with friends in a wooded lot when one of us decided that a downspout on a nearby house would make an excellent chimney. We collected some dry sticks and leaves and stuffed them into the bottom of the downspout. Someone sneaked home to get matches. We proceeded to start a small fire in that downspout.

I don't remember if we actually got to see the smoke rise from the top. Fortunately, our little scheme didn't work too well. We did not, in fact, burn down the house, although we very well could have. I don't know who saw us. But, boy, were we in trouble.

The partial truth that we had, in fact, been outside fell far short of the whole truth. In doing so it was wrong, even a lie. Had it been told in the context of getting to the full truth, it would have been fine. "We were outside, playing with the other boys, we started a fire ..."

This is why courts swear us in with, "Do you promise to tell the truth, the whole truth, and nothing but the truth?" Do they still add, "So help you God?" Well, we can and should here.

This issue of partial truth is important in our faith. If we take a partial truth about God and/or Jesus Christ and either stop there or elevate it as the full truth, then we have just asserted the theological equivalent of "We were outside." The church calls such incomplete truth heresy.

For example, we may say, "Jesus was a great prophet and a beloved teacher of God." That is, of course, a true statement in accordance with Christian doctrine. It is also a truth with which a great majority of the world would agree, including Hindus, Buddhists, Muslims, and Jews.

However, our Christian witness clearly goes beyond

that partial truth. He is the Christ, the Messiah, the only Son of God come into the world, crucified, dead, and raised from the dead to redeem us from our sins.

From the Resurrection forward and particularly since the Reformation 500 years ago, the church has pored over, prodded, and explored that witness. There are many weighty issues that divide denominations, but Roman Catholics, Baptists, Lutherans, Episcopalians, Methodists, pentecostals, and others, all agree on those basics. That's the Christian witness to truth upheld in our Episcopal Constitution and Canons, Book of Common Prayer, and hymnal.

On Father's Day, the *Seattle Times* ran an article about an Episcopal priest, the Rev. Ann Holmes Redding, who is also a practicing Muslim [TLC, June 24]. Ms. Redding has a Ph.D. in theology, and she has taught in seminary. To be fair, she seems to be trying to bridge the divide between Christians and Muslims. But her good intentions do not offset the utter incoherence of her actions. One can't honor our priestly or baptismal vows and follow another religion that asserts a partial truth about Christ. We are commanded to love Muslims along with everyone else. That does not include becoming one.

Also to be fair, this is newsworthy because it is such an odd exception, an aberration, unusual. The article quotes another Seattle Episcopal priest and college professor, the Rev. Frank Spina, who said, "I just do not think this sort of thing works," "I think you have to give up what is essential to Christianity to make the moves that she has done," and "The essence of Christianity was not that Jesus was a great rabbi or even a great prophet, but that he is the very incarnation of the God that created the world ... Christianity stands or falls on who Jesus is."

Now you may say, "OK, Tim. Now you (a mere parish

(Continued on next page)

Only Son
of God

Messiah

READER'S VIEWPOINT

The truth we have
is admittedly partial,
but it is sufficient
to proclaim him
as Lord and Savior,
the Son of God,
THE MESSIAH.

(Continued from previous page)

priest) are going to assert that you have the whole truth?" To which I will say, no, I don't know the fullness of the truth about Jesus Christ. But I do have a fair grasp on the Church's witness to him, including scripture and the intense thought and analysis done by centuries of scholars, against which I measure my own experience of him.

The truth we have is admittedly partial, but it is sufficient to proclaim him as Lord and Savior, the Son of God, the Messiah. That is the Christian witness. We may wrestle with it. We may ponder and wonder at it. But for the Church or its leaders to discard it would make us something other than Christian. We may be nice, helpful, neighborly citizens, but something other than Christian.

I did not bring all this up to point out the speck in Ms. Redding's eye, although I am distressed and saddened by her actions. The risk in addressing this matter is that it invites you to join (or criticize) my distress and sadness.

The log in my own eye is how far I fall short of proclaiming our Lord and Savior Jesus Christ and in sharing his healing love. I encourage you and Ms. Redding to join me in not settling for partial truth.

The claim of our Episcopal Church, to which I have dedicated my life as I knelt before her, my bishop, and God, and through which I swore to serve God, is that Jesus is Lord. He is the only Son of God, and it is only through his sacrifice that our sin might be overcome. In him is life, true life. This is what we believe and proclaim together. Yet we do so with all humility, as St. Paul wrote in Philippians 3:12, "Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own" (NRSV). □

The Rev. Tim Nunez is the rector of St. Mary's Church, Belleview, Fla.

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

LETTERS TO THE EDITOR

The Other Side

It seems as though there is a generally accepted storyline about The Episcopal Church: Traditionalist conservatives vs. revisionist liberals. Conservative congregations growing. Too-liberal Episcopal Church shrinking. Unfortunately, the storyline does not fairly portray the reality. Yet sheer repetition gives it an air of truthfulness.

Example: a recent *Washington Post* story reported a massive congregational exodus from The Episcopal Church, yet the number of seceding congregations reported (200-250) is less than 3 percent. Compare this to the Southern Baptists, who lost almost 6 percent to just one moderate splinter group, the Cooperative Baptist Fellowship, after their denomination's takeover by ultraconservatives. Similar migrations of liberal and moderate Episcopalians from conservative parishes also fly under the reporting radar.

The article reported uncritically the "overseas prelates" (and their disaffected American congregations) self-portrayal as protectors of traditional Anglicanism against the anti-orthodox Episcopal Church. Unreported is their selectivity about the traditions they would protect.

The current rush of overseas archbishops to snap up American congregations, for example, violates both traditional Anglican and ancient Christian practice in the name of preserving orthodoxy. But whose interpretation of orthodoxy will be enforced? One example: Some accept ordination of women as orthodox; others do not.

Also largely unreported is the growing number of growing congregations that reject the old conservative/liberal storyline, considering themselves neither. Recognizing our imperfect human understanding of the mind of Christ, we choose to make the love of Christ — experienced in common worship — the basis of Christian community, rather than agreement on a broad spectrum of doctrinal principles. The love of Christ is primary; doctrine is secondary. The focus is on unity rather than uniformity.

Conservative, liberal, or neither, we are all brothers and sisters in Christ. And we all have a story to tell about the transforming love of Christ. That's the real story, not this tired, old argument.

*(The Rev.) Ken Howard
St. Nicholas' Church
Darnestown, Md.*

We Owe Respect

I am sad that David Kalvelage did not discuss the motives on the part of the priest-professor who chooses to worship both in the great Islamic tradition and in the beautiful liturgy of The Episcopal Church [TLC, July 3].

As a Christian minister and university adjunct instructor, I

feel that we owe our academicians respect for their integrity before we proceed into making rash assessments of their lifestyles. Since Jesus is the ubiquitous God and the Second Person of the Trinity, don't you think that Jesus is present in the mosque, where he brings the Trinity and heaven's company as his companions? If you agree with me, then we ought not criticize a priest or anybody else who finds Jesus in a mosque. By the way, I believe that Christ is my personal Savior and Lord who is madly in love with each one of us. Mr. Kalvelage might have asked that fine priest-professor for some definitions.

*(The Rev.) Edward F. Ambrose, Jr.
Phoenix, Ariz.*

I totally agree with David Kalvelage's column, "The Muslim Priest."

I have survived a great many shocks during the past few years as our beloved Episcopal Church continues to self-destruct — attacks on the Nicene Creed, scripture, and other elements of our faith, but this event (in my own diocese) surely takes the cake.

I suspect that there will be a growing number of Episcopalians who are troubled by this. I certainly am. I am shaken to the core by our bishop's acceptance of this.

*Anne Pringle
Freeland, Wash.*

Problems of Patriarchy

I have questions for anyone who cares to answer.

If Jesus died for our sins, why is the original sin of disobedience committed by Adam and Eve, and punished by God by putting Eve under submission to Adam, not voided by Jesus' death and resurrection?

If a sin is forgiven, is not the punishment void?

In other words, how can patriarchy be considered by the Church to be a viable Christian lifestyle? Why did some of the New Testament writers, and some of the church fathers, mistakenly hold patriarchy to be proper and necessary?

Why are Christian women denied

equality even today, and told to be submissive to Christian men?

St. Paul says otherwise; "In Christ ... there is neither male nor female ..."

For churchwomen, it may well seem that Jesus died and rose from the dead in vain.

Should not the Church, which early on selected what is scriptural, now correct some of the New Testament's bad advice to women?

*(The Rev.) Robert G. Hewitt
Westcliff, Colo.*

All is 'Topsy-Turvy'

Fr. Montgomery rightly observed and reported in his Guest Column [TLC, July 8], the lack of reverence some people have concerning the Holy Eucharist. Today's Episcopal Church in the United States must be the laughing stock of much of orthodox catholicism through-

out the catholic world. To me, everything is topsy-turvy.

I believe that no one could ever be worthy enough to receive such a wonderful and precious gift, the body and blood of our Lord. When I was confirmed (as an adult coming from another denomination), I had to attend inquirers' classes for a year before I was allowed to receive the sacrament, and then be confirmed by a bishop. Slowly and deliberately changes have taken place. Now on Sunday mornings the priest invites all to come and receive the sacrament as long as they don't have an "attitude," whatever that means. There is no mention made about being made members of the Church through confirmation or even being made a member of the body of Christ through baptism. What is the theology that allows for this? What is next?

(Continued on next page)



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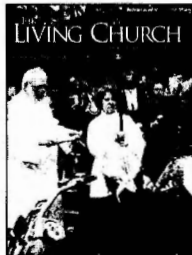
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LETTERS TO THE EDITOR

(Continued from previous page)

We have unfaithful priests and bishops ministering to people who have not been taught the faith. This makes light of the whole purpose of our Lord's birth, ministry, suffering, death and resurrection.

I would like to think that The Episcopal Church can somehow survive what the leadership is doing to it, but I really don't think it can. Perhaps, after observing the unfaithfulness of some of its bishops and priests, our Lord will separate the chaff from the grain and simply let it blow away.

Paul R. Wanthal
Twin Lakes, Wis.

Like a Diocese

Concerning "Another Example," by the Rev. Steven R. Ford [TLC, June 10], my husband and I attended St. Augustine's Church, Wiesbaden, Germany, for 16 years.

The Convocation of American Churches in Europe is established by the Constitution and Canons of The Episcopal Church. For more than a century these congregations have been ministering to English-speaking people in Europe.

The convocation is organized much like any other diocese. The bishop-in-charge is suffragan to the Presiding Bishop and resides in Paris. There is a council of advice that functions like a diocesan standing committee. The convocation meets annually with clergy and lay representatives from the congregations in order to adopt its own budget and to take other steps as needed.

There are more than 100 Church of England parishes under the Bishop of Gibraltar. When it came time to discern our anglo/episcopal connection or oversight, we at St. Augustine's voted to go with the Convocation of American Churches in Europe so we could see our bishop from time to time, especially for confirmation.

Susanne Lenz
Chicago, Ill.

To Our Readers: When submitting letters to the editor of TLC, remember that brevity is best. Letters of more than 300 words will not be published. Thanks for your participation in this lively forum.

PEOPLE & PLACES

Appointments

The Rev. **Martin Bagay** is rector of All Saints', PO Box 7423, Warner Robins, GA 31095-3632.

The Rev. **Dustin Berg** is chaplain for Episcopal ministries at the University of Colorado, Boulder, CO 80309.

The Rev. **Kenneth H. Brannon** is rector of St. Thomas', 201 Sun Valley Rd., Sun Valley, ID 83353.

The Rev. **Stephen Cuff** is director of spiritual services for Episcopal Retirement Homes, 3870 Virginia Ave., Cincinnati, OH 45227.

The Rev. **Pattie Curtis** is priest-in-charge of St. John's, PO Box 175, Sylva, NC 28779.

The Rev. **Frederick A. Drobin** is vicar of St. James', PO Box 336, Dover Plains, NY 12522.

The Rev. **Warren Frelund** is regional vicar and director of deacons in the Diocese of Wyoming, 104 S 4th St., Laramie, WY 82070.

The Rev. **Gregory Fry** is rector of St. Stephen's, 2310 N 56th St., Phoenix, AZ 85008.

The Rev. **Richard Graves** is priest-in-charge of St. Mark's, Fort Dodge, and Good Shepherd, Webster City, IA; add: 1007 1st Ave., Fort Dodge, IA 50501-4801.

The Rt. Rev. **William O. Gregg** is assistant bishop in the Diocese of North Carolina, 200 W Morgan St., Ste. 300, Raleigh, NC 27601.

The Rev. **George Hillman** is vicar of Christ the King, Sturgeon Bay, and Trinity, Jacksonport, WI; add: PO Box 215, Sturgeon Bay, WI 54235.

The Rev. **Ted McConnell** is rector of St. Paul's, 16 N 16th St., Wilmington, NC 28401.

The Rev. **Donna McNeil** is chaplain at the University of the Pacific, 3601 Pacific Ave., Stockton, CA 95211.

The Rev. **Brian C. Morgan** is assistant at St. Andrew's, 440 Whilden St., Mt. Pleasant, SC 29464.

The Rev. **Linda Nye** is associate at Grace, 871 Merrimon Ave., Asheville, NC 28804.

The Very Rev. **Robert Rademaker** is dean of Christ Church Cathedral, 510 S Farwell St., Eau Claire, WI 54701.

The Rev. **Ephraim Radner** is professor of historical theology at Wycliffe College, 5 Hoskin Ave., Toronto, Ontario, Canada M5S 1H7.

Ordinations

Priests

Missouri — **Mariclea Chollet, Emily Hillquist Davis, Patricia Foster Glenn, Thomas Kirby Heard, Brian Eliot Smith.**

Spokane — **Green Baggett, St. Peter's, PO Box 490, Pomeroy, WA 99347-0490; Gayle Gaitther, St. Martin's, 416 E Nelson Rd., Moses Lake, WA 98837-2382; Rondesia Jar-**

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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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PART-TIME MUSIC DIRECTOR: Prince George Episcopal Church, Georgetown, SC. is seeking a gifted musician to lead worship Sunday mornings and other services. Pipe organ, piano (traditional and blended worship) and choir direction. Part-time; could become full-time with benefits. To apply or for more information call **Paul Fuener, Rector**, (843) 546-4358.

FACULTY POSITIONS

FACULTY POSITION IN NEW TESTAMENT: The School of Theology of the University of the South in Sewanee, TN, an accredited seminary of the Episcopal Church, invites applications for a full-time position in New Testament to begin in July 2008.

The University provides equal employment opportunity to all employees and applicants for employment. No person shall be discriminated against in employment because of race, color, sex, age, national origin, sexual orientation, disability, veteran's status, or religion (except for those positions in the School of Theology and the chaplain's office where religious affiliation is a necessary qualification). Responsibilities will include teaching required and elective courses in New Testament for the M.Div. and M.A. degrees, with participation in other degree and lifetime education programs. The position also brings with it the range of engagement in the worship, work, and witness of the seminary community that accompanies faculty ministry. The successful candidate will demonstrate commitment to preparing students for parish ministry. Qualifications for the position include demonstrated professional competence in teaching New Testament, the ability to teach over the whole range of the New Testament and the first two centuries of the early Church, commitment to exegesis to serve the Church, and an eagerness to teach in a seminary environment. Preference will be given to candidates who have a Ph.D. or Th.D., thorough knowledge of and training in New Testament, and experience in teaching. Knowledge and appreciation of the Anglican tradition is expected.

This is a tenure track appointment. Applications from members of the Episcopal Church and its ecumenical partners are encouraged. Salary and rank will depend on experience and qualifications. Applications from women and minorities are encouraged. A letter of application, a full curriculum vitae, a writing sample, and three letters of reference should be submitted by October 15, 2007, to: **The Rev. Dr. Donald S. Armentrout, The School of Theology, The University of the South, 335 Tennessee Ave., Sewanee, TN 37383-0001.**

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POSITIONS OFFERED

FULL-TIME RECTOR: Christ Episcopal Church, Covington, LA. We are a vibrant, energetic, established, and welcoming mid-sized church seeking a like-minded and spirited rector. Our parish includes a bustling day school (Pre-K - 8th grade) and Christwood Retirement Community. Position available immediately. Salary competitive. Inquiries should be submitted to: **The Canon to the Ordinary, Diocese of Louisiana, PO Box 5026, Baton Rouge, LA 70821-5026.**

FULL-TIME ASSISTANT RECTOR: Trinity Church, Asbury Park, NJ. Trinity is seeking an energetic, flexible and entrepreneurial priest who has a passion for church growth, and the heart for working with young people and developing a youth program. The assistant will share in the liturgical, pastoral and administrative activities of the parish. Trinity, one of the fastest growing Episcopal churches in the NY metropolitan area, is a dynamic, diverse and welcoming parish with a current average Sunday attendance of 175. Located in Asbury Park, a struggling and challenging community on the Jersey Shore just 60 miles from NYC, Trinity is growing and undergoing rapid change. Please email resume and/or CDO profile to the rector, **The Rev. David Stout at Stout@TrinityNJ.com**. Parish website: TrinityNJ.com.

FULL-TIME PARISH ADMINISTRATOR: All Saints Episcopal Church in Fort Lauderdale, FL. Receiving applications and resumes until July 30, 2007, via email: jobs@allsaintsfl.org. Details about this position can be seen at: <http://www.allsaintsfl.org/paradmin.htm>.

PART-TIME RECTOR: St. Elizabeth's, Roscommon, MI, located in northern-lower Michigan near beautiful Higgins Lake, a popular retirement area, seeks retired or retiring priest for a small but growing congregation. We offer a monetary compensation of \$10-12,000 plus a three-bedroom rectory. We have a dedicated core group of 60 parishioners. Parish priorities are outreach and modest growth. For more information contact **Ray Mills, Search Committee Chair**, at (989) 821-7561.

FULL-TIME DIRECTOR OF FAITH FORMATION: Emmanuel Episcopal Church in Athens, GA, seeks a skilled educator, strong leader, and a dynamic thinker who will create and implement curricula and programs to foster spiritual formation from infant to adult. Position includes program scheduling and advertising, recruiting and training teachers, curriculum development, budget management, coordination with other program staff and regular communication with the parish. A master's degree in a theological field preferred, but will consider equivalent experience. Submit resume to the **Rev. Robert Salomone, 498 Prince Ave., Athens, GA 30601**, or E-mail to: emmanuelfaithformation@yahoo.com.

FULL-TIME INTERIM RECTOR: Christ Episcopal Church, Bowling Green, KY, seeks trained interim priest for 12-18 months. For more information contact **Jim Dale** at (270) 782-8585. E-mail inquiries and resumes to jim@bgdepo.com or info@cecbg.com. Website: www.cecbg.com.

POSITIONS OFFERED

FULL-TIME RECTOR: Trinity Episcopal Church, Myrtle Beach, SC. Trinity Episcopal Church is seeking a new rector. Our new rector will have a desire to teach the gospel, faithfully administer the sacraments, worship with the liturgy of the Book of Common Prayer, work collegially with our curate, and oversee the operations of a growing parish. Located one block from the Atlantic Ocean, Trinity Church is the spiritual center of a parish with about 740 baptized members and nearly 400 regular worshippers. Our children's program utilizes the Catechesis of the Good Shepherd curriculum. Youth programs are grounded in personal discipleship and missions. Our worship services include traditional and contemporary styles, each grounded in a liturgical structure. For further information contact: **Charles B. Jordan, Senior Warden**, (843) 692-2628, ext. 42, or CJordan@thompsonlaw.com.

PART-TIME CAMPUS MINISTER: Fellowship House Campus Ministry, Western Oregon University, Monmouth, OR. Starting date is September 1, 2007; 33 hours per week. Send cover letter and resume to **Fellowship House Campus Ministry, Box 367, Monmouth, OR 97361**. For further information and a complete job description, contact **Jo Ann King, Secretary**, at (503) 838-6603 or E-mail: dajoking@open.org.

FULL-TIME ASSOCIATE RECTOR: Good Shepherd Episcopal Church, Lake Charles, LA. Work with rector in all aspects of ministry. The preferred candidate will love sharing the faith, have a traditional theology, and enjoy youth and contemporary worship. Areas of oversight may include Christian education, youth and pastoral care. Full package. Send information and salary requirements to the **Rev. Jack Myers, Good Shepherd Church, 715 Kirkman St., Lake Charles, LA 70601**. E-mail: frjack@goodshepherd-lc.com.

FULL-TIME CLERGY LEADERS: Diocese of Albany seeks apostolic-minded, hard-working clergy leaders. Christ-centered, orthodox, sacramental, biblical values, renewal, healing, Alpha, Cursillo. Focus: Disciples making disciples. We are a Great Commission diocese. Contact **Col. Forest S. Rittgers, Jr., Deployment Officer**. E-mail: frittger@nycap.rr.com Mail: 52 Cascade Terrace, Schenectady, NY 12309. Telephone: (518) 783-9838. Website: www.AlbanyEpiscopalDiocese.org.

FULL-TIME DIRECTOR OF YOUTH MINISTRIES: St. John's Episcopal Cathedral, Jacksonville, FL, seeks an experienced, engaging individual to lead our dynamic and growing youth program. Share your faith with students, lead and oversee youth programs, plan local outreach events, coordinate summer pilgrimage and mission trips, participate in confirmation education, and develop relational ministry. The youth minister will be an integral part of our ministry team and will work closely with parents, youth leaders and clergy. College degree and previous youth ministry experience preferred. Competitive salary and compensation package based on experience. Please email resúmes to **Cindy Burns** at cburns@saintjohnscathedral.org and reference Youth Minister Search in the subject line. For more information, visit our website at www.saintjohnscathedral.org.

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amber@livingchurch.org
(414) 276-5420 ext. 12

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME DIRECTOR OF YOUTH MINISTRY: *St. Luke's Parish, Darien, CT*, seeks an experienced, engaging individual to lead dynamic and growing youth programs of 200+ potential students and help make disciples of Christ. Theological training desired. Share your faith with students, lead weekly youth groups, participate in confirmation education, plan local outreach events and summer outreach trips, and develop relational ministry. Competitive salary. Resumes to **Laura Wilcock, Search Committee Chair**, at LLWilcock@aol.com and **The Rev. David Anderson** at david.anderson@saintlukesdarien.org. For more info, visit www.saintlukesdarien.org.

FULL-TIME PRIEST: *Trinity Episcopal Church, Plattsburgh, NY*. We are an active, welcoming parish family who worship in a charming 1830 stone church nestled close to Lake Champlain and are within an hour's drive of the beautiful Adirondack Mountains, Lake Placid, Burlington, VT, and Montreal.

Seeking a faith-filled, wise, good-humored rector whose honest, informal, stimulating preaching will show us how to apply the teachings of our faith to the challenges of our lives and times. Average Sunday attendance is 125. We are a healthy blend of progressives and traditionalists actively challenging ourselves to welcome, strengthen, equip and serve in Christ's name. A strong lay leadership motivates our ministries in such areas as: Bible Study, Soup Kitchen, Member Mission, Lay Eucharistic Ministry, Healing, Readers/Acolytes, Altar Guild, and more. Demographic of the parish is more diverse than the community as a whole. We seek to attract congregants and better serve our community.

Help us spread the Good News. More details and CDO are available at www.trinityplattsburgh.com or by calling (518) 561-2244. Applications including a letter of interest, CDO, Faith Journey, and CV should be sent to **Forest S. Rittgers, Jr., Diocesan Deployment Officer**, 52 Cascade Terrace, Schenectady, NY 12309, or frittger@nycap.rr.com.

EXECUTIVE DIRECTOR: *The Bishop Gravatt Center, Aiken, SC*, is seeking an executive director who will be responsible for the operations and marketing of the camp and conference center. Gravatt is located near I-20 between Columbia and Aiken, SC, on 240 acres of forest land with two lakes. The Center is affiliated with the Diocese of Upper South Carolina. A detailed job description is available on the website, www.bishopgravatt.org. E-mail: ptrenholm@wetel.net. Interested persons should send a resume and cover letter to **Peter Trenholm**, 300 Millwood Road, Abbeville, SC 29260-1563.

FULL-TIME RECTOR: *Calvary Episcopal Church, Americus, GA*. Seeks an energetic priest with skills in pastoral care, preaching, spiritual development of youth and adults, outreach and stewardship. Reply to **Ross Chambliss, Senior Warden**, PO. Box 1171, Americus, GA 31709, or visit us at www.calvaryepiscopalamericus.org.

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PEOPLE & PLACES

(Continued from page 16)

rett, Memorial, 1401 Bolton St., Baltimore, MD 21217.

Deacons

Atlanta — **Greg Tallant**, assistant, St. Peter's, 101 E 4th Ave., Rome, GA 30161.

North Carolina — **Joseph Hilliard Hensley, Jr.**, assistant, St. Luke's, 1737 Hillandale Rd., Durham, NC 27705.

Spokane — **Nathan LeRud**, Christ Church, 105 Cottage Pl., Ridgewood, NJ 07450; **David J. Marshall**, St. Luke's, 501 E Wallace Ave., Coeur D'Alene, ID 83814-2955.

Honorary Degrees

Virginia Theological Seminary — The Rt. Rev. **James M. Mathes, Esther Mombo, Newland F. Smith III**.

Seabury Western Theological Seminary — The Most Rev. **Katharine Jefferts Schori**.

Resignations

The Rev. **Augusta Anderson**, as rector of St. Thomas', Burnsville, NC.

The Rev. **Richard Major**, as rector of St. Mary's, Staten Island, NY.

The Rev. **Frank Sefchick**, as rector of St. Martin's, Mountaintop, PA.

Retirements

The Rev. **Tim Hoyt**, as Hispanic missionary of the Diocese of Western North Carolina.

The Rev. **Leon Pfothenhauer**, as deacon at St. Paul's Indian Mission, Sioux City, IA.

The Rev. Canon **Peter O. Sanderson**, as assistant at Trinity Cathedral, Davenport, IA.

The Rev. Canon **F. David Titus**, as vicar of St. Paul's Indian Mission, Sioux City, IA.

Deaths

The Rev. **Thomas N.F. Shaw**, 81, of Wilmington, NC, died April 27.

Born in Brooklyn, NY, Fr. Shaw was educated in England, Bermuda and Canada, then served in the Army during World War II. He graduated from Princeton and Columbia universities. He was ordained deacon in 1955, and priest 11 years later. Fr. Shaw assisted at St. James' Church, Danbury, CT, 1956-61 and St. Thomas', Bethel, CT, 1957-59. In 1961, he moved to New Orleans to become the first headmaster of Trinity School. He also assisted at Trinity Church from 1961 until 1976. He was also headmaster at St. Paul's School, Clearwater, FL, and did internships at other schools. He retired in 1989 and moved to Wilmington. Surviving are his daughter, Anne Giarraputo; a son, Peter; and two grandchildren.

Next week...

Technology Issue

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

The Rev. 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 Fran-

coeur, 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: stfrancis@aol.com

The Rev. Hector Lopez

Sun 11:30 (service in Spanish only)

MACON, GA

CHRIST CHURCH (1 min off I-75) (478) 745-0427

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www.christchurchmacon.com

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The Rev. Dr. J. Wesley Smith, r; The Rev. Scott Kidd,

assoc; The Rev. Kathy Kelly, d.

Sun HC 8, 9, 11 Wed. HS/LOH 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, 8:20 (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, 10:30 & 5:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30.

Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

EAST CHICAGO, IN

GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597

(Thirty minutes from the Chicago Loop)

The Rev. Canon C.R. Phelps, S.S.C., r

Sun Mass 10, Daily Mass 9, EP 6, E&B 6 (1S)

SUMMER Church Services



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 Nestlelutt, r; the Rev. Abigail Crozier
Nestlelutt, 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 6; 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) 878-2373
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Website: www.allsaintslv.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@lvcm.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-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. Doublysky, the Rev. Dn. Louis DeSheplo
Sun H 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 H 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

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5th Ave & 53rd St.
www.saintthomaschurch.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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The Rev. Canon Anne Mallonee, v
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Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

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

ASHEVILLE, NC

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

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd (919) 787-7590
The Rev. Jay C. James, r; The Rev. 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 II). 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 (843) 722-2024
218 Ashley Ave.
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

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 Michino, v
The Rev. Muffy Harmon, d
High Mass Sun 10, Wed Mass as anno. Concert Thurs 5

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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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