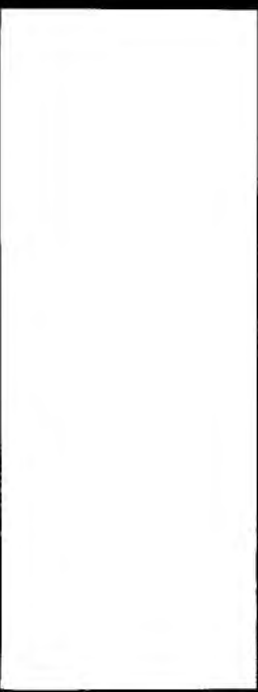


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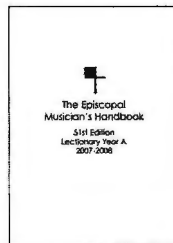


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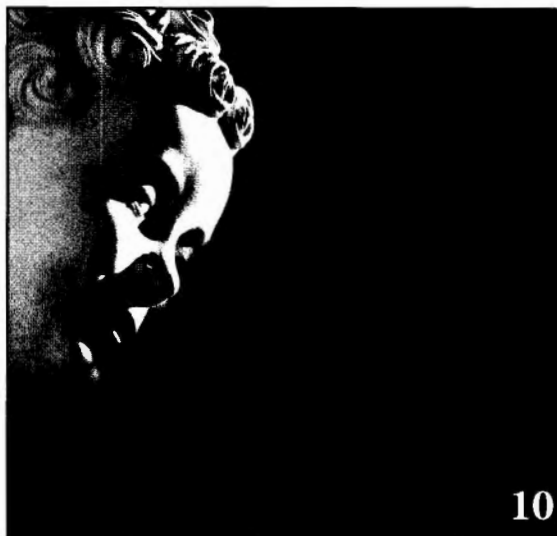
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THIS WEEK



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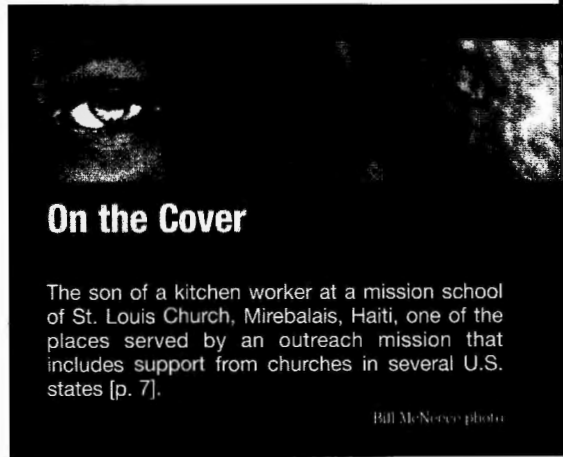
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On the Cover

The son of a kitchen worker at a mission school of St. Louis Church, Mirebalais, Haiti, one of the places served by an outreach mission that includes support from churches in several U.S. states [p. 7].

Bill McNeece photo

Solid Oak
**CHOIR
CHAIR**

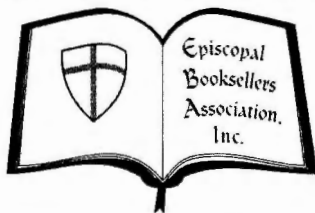


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SUNDAY'S READINGS

Investing in the Kingdom

'...there your heart will be also' (Luke 12:34)

The 11th Sunday After Pentecost (Proper 14C), Aug. 12, 2007

BCP: Gen. 15:1-6; Psalm 33 or 33:12-15, 18-22; Heb. 11:1-3(4-7)8-16; Luke 12:32-40

RCL: Isaiah 1:1, 10-20; Psalm 50:1-8, 23-24 or Gen. 15:1-6; Psalm 33:12-22; Heb. 11:1-3, 8-16; Luke 12:32-40

A familiar adage urges, "Put your money where your mouth is." Many of us like to think that we do precisely that. Our resources follow our commitments, or so we believe. Actually, however, we almost always do precisely the opposite. Our strongest commitments generally follow where we choose to invest our substance.

Almost no one puts money in the stock market because of an innate personal interest in its ups and downs. Instead, we become avid followers of the market precisely to the extent that we put our money there. Similarly, few give time or money to the church as a result of interest in its political intrigues. Rather, we become passionately involved in church politics to the very degree that what we value is connected to the church. Jesus puts it this way: "Where your treasure is, there your heart will be also" (Luke 12:34).

Investing oneself in pursuit of a vision can also lead to strong personal commitment. In a time and place in which children are the guarantee of one's immortality, Abram treasures above all else the hope of having countless offspring. "No one but your very own issue shall be your heir" is a promise he values above all others.

"Look toward heaven and count the stars, if you are able to count them," Abram is inspired. "So shall your descendants be" (Gen. 15:4-6).

In today's gospel, Jesus urges disciples to value above everything the spread of the kingdom. "Sell your possessions," he counsels, "and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys" (Luke 12:33). It is only when Christians place all that they have in the service of the coming of the kingdom that it becomes our overriding commitment. Doing that makes us fully ready to receive it. "Blessed are those slaves whom the master finds alert when he comes," promises the Lord. "[T]ruly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them" (12:37).

When we spend all our time and our energy chasing after money, then money naturally becomes our overriding value. And when we devote all our money to selfish pursuits, personal comfort becomes our idol. When we invest ourselves in the spread of the kingdom, however, our commitment becomes faithfulness to God's will.

Look It Up

Jesus observes that "No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth" (Matt. 6:24). How does this relate to today's readings?

Think About It

Members of religious orders typically take vows of poverty, chastity, and obedience. How are these promises related to their preparation for the kingdom?

Next Sunday

The 12th Sunday After Pentecost (Proper 15C), Aug. 19, 2007

BCP: Jer. 23:23-29; Psalm 82; Heb. 12:1-7(8-10)11-14; Luke 12:49-56

RCL: Isaiah 5:1-7; Psalm 80:1-2, 8-18 or Jer. 23:23-29; Psalm 82; Heb. 11:29-12:2; Luke 12:49-56

Virginia Consent Process Called Uncanonical

Use of 'Short Form' at Heart of Dispute in Consecration Approval

The standing committee did not use a properly worded canonical request last winter when it sought consent to the consecration of the Rev. Shannon S. Johnston as Bishop Coadjutor of Virginia, but the defect was not considered serious enough by Presiding Bishop Katharine Jefferts Schori to invalidate the consecration.

Instead, the standing committee of the Diocese of Virginia used what the Rev. Canon Carl Gerdau, canon to the Presiding Bishop, described as a "short form," successfully employed by a number of other dioceses in recent years. The so-called short form has been "used for a long time and no one has ever objected to it before," Canon Gerdau said in an interview with *THE LIVING CHURCH*. "We don't think this is a defect."

When a diocese desires the ordination of a bishop-elect, if the date of the election occurs more than 120 days before the meeting of the General Convention, Title III, canon 11, section 4b requires that "the standing committee of the diocese for which the bishop has been elected shall by its president, or by some person or persons specially appointed, immediately send to the Presiding Bishop and to the standing committees of the several dioceses a certificate of the election by the secretary of convention of the diocese, bearing a statement that evidence of the bishop-elect's having been duly ordered deacon and priest as to the bishop-elect's medical, psychological and psychiatric examination required in Sec. 3(b) of this canon have been received and that a testimonial signed by a constitutional majority of the convention must also be delivered."

Exact Wording

The canon goes on to stipulate the exact wording to be employed in the consent request, including a clause in which the standing committee of the electing diocese testifies "in the presence of Almighty God" that they know

of no impediment to proceeding with the consecration and ordination to the episcopate. The short form does not contain this clause. Instead standing committee members "give our consent."



Canon Gerdau

Initially, last fall the standing committee of the Diocese of South Carolina also intended to use the "short form" when it sought consent for the consecration of the Rev. Mark Lawrence as Bishop of South Carolina. However, in an interview with TLC, the Rev. Dow Sanderson, who was president of the South Carolina standing committee at the time, said that the Rt. Rev. F. Clayton Matthews, Bishop for the Presiding Bishop's Office of Pastoral Development, cautioned the diocese about the language in its consent request. Fr. Sanderson said Bishop Matthews considered the matter important enough that he delayed giving approval for South Carolina to send its consent requests until he had personally sent the canonically correct language to Fr. Sanderson. He said he cut and pasted the relevant portion of Bishop Matthews' e-mail message directly into the South Carolina standing committee consent request letter.

Consent to his consecration went relatively smoothly for Fr. Lawrence among bishops with jurisdiction, but not so among standing committees. He eventually eked out the minimum number needed, but Bishop Jefferts Schori ruled the election of Fr. Lawrence "null and void" after six were excluded for canonical deficiencies, which included being received after the deadline and more importantly, unsigned. Without the signatures, Canon Gerdau said it was impossible for the Presiding Bishop to determine whether a majority of standing committee members from the six dioceses had voted in favor of the consecration of Fr. Lawrence.

Despite the fact that the language used by the standing committee of Virginia did not conform to the canons, standing committees and bishops with jurisdiction understood what was being requested by the diocese and it received a majority of canonically valid consents from both.

In a statement given to TLC, Patrick Getlein, secretary for the Diocese of Virginia, said the leadership of the diocese had "no reason to believe that our process was in any way flawed. The ultimate validation of that for us was the presence of our Presiding Bishop as the chief consecrator."

The standing committee in the Diocese of San Joaquin raised the validity of Bishop Johnston's consent with Bishop Jefferts Schori within the 120-day consent window. After a third letter did not receive a response, their correspondence was made public on the internet.

"Without confirmation of receipt of proper consents, we have a very uneasy situation," stated the Rev. Jim Snell, president, on behalf of the San Joaquin standing committee in a letter dated July 20. "First we have what appears to be your unequal application of the same canon in two separate cases within months of each other. Second, we potentially have the irregular consecration of Bishop Johnston [without consents from standing committees], calling into question his episcopal acts. Third we have before us a Canon IV.1.c liability on your part for violation of the Constitution and Canons of the General Convention. Since you are the person to inform the review committee if there is sufficient reason to believe that a bishop has committed an offense [IV.3.23.b], how do you suggest others can clarify the conflicted situation within the Church?"

Canon Gerdau said the San Joaquin chancellor was mailed a response in mid-July.

Steve Waring

Amicable Separation in Massachusetts

The Diocese of Massachusetts has announced an amicable separation agreement with the Rev. William Murdoch and the majority of members at All Saints' Church, West Newbury, who have left The Episcopal Church for the Anglican Church of Kenya.

In a July 17 statement, Fr. Murdoch, who along with the Rev. Canon Bill Atwood will be consecrated Aug. 30 as bishops suffragan of the Kenyan church to oversee American congregations, said that the Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts, will permit the congregation to worship at All Saints' until Sept. 2.

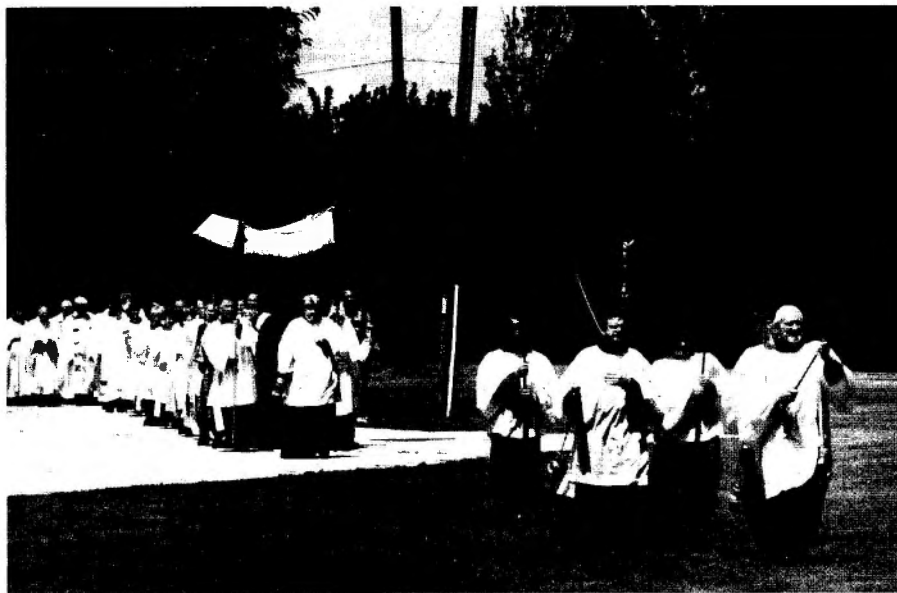
Fr. Murdoch, rector of All Saints' since 1993 and dean of the Anglican Communion Network's New England Convocation since 2004, told *THE LIVING CHURCH* he saw the agreement as a "blessing" that would enable the congregation "to go forward with not quite so heavy a heart."

The agreement to part without threat of litigation or acrimony showed that "godly Christian leadership can prevail when carried out in humility and under the cover of careful prayer," he said.

The congregation has purchased a redundant parish church, Holy Family in Amesbury, from the Roman Catholic Archdiocese of Boston and will begin services at the new location Sept. 9. Care and upkeep of the former church will be assumed by the diocese, according to Bishop Shaw's office.

Both sides agreed the parting had been cordial. "This process of discernment has been marked by mutual respect for one another as brothers and sisters in Christ and for the different theological views that have brought us to this pass, and it is in that same spirit that we now make our way forward," Bishop Shaw said.

Fr. Murdoch will hold the dual roles of rector and bishop to the Kenyan congregations, while the Rev. Michael Morse, assistant rector at All Saints', will assume the position of pastor of the new congregation, to be called All Saints' Anglican Church.



Matthew P. Payne/Diocese of Fond du Lac photo

The Diocese of Fond du Lac held its 48th annual Eucharistic Festival at the Cathedral Church of St. Paul the Apostle, Fond du Lac, Wis., on July 14. Holy Eucharist was followed by the Benediction and Adoration of the Blessed Sacrament on the cathedral grounds (above). The guest preacher, the Rev. Gareth Lloyd Jones of the School of Theology and Religious Studies, University of Wales, Bangor, explained how Christians need to be as concerned about the practice of their faith as they are about correct beliefs.

Global South Leaders Urge Emergency Meeting

The leaders of the Global South coalition of Anglican primates have called for an emergency primates' meeting to determine the fate of The Episcopal Church, and have urged the House of Bishops to put aside their "intransigence" and not force the breakup of the Anglican Communion.

Meeting in London July 16-18, the committee urged the House of Bishops to "reconsider their position" and conform to the recommendations of the primates' communiqué by halting the litigation campaign against breakaway congregations and by accepting a primates' pastoral council to provide alternate pastoral oversight to recalcitrant clergy and congregations.

The steering committee criticized Archbishop of Canterbury Rowan Williams for accepting the invitation to attend part of the House of Bishops' meeting in New Orleans next month, saying it would undermine the

integrity of the primates' communiqué. They said the primates "must make any determination as to the adequacy" of the response by the House of Bishops to the communiqué. "We strongly urge the scheduling of a Primates' Meeting for this purpose at the earliest possible moment," they said.

The committee also warned Archbishop Williams that their churches' participation in the 2008 Lambeth Conference was in doubt. It would be "impossible for us to see how, without discipline in the Communion and without the reconciliation that we urge," to participate in Lambeth 2008, they stated. The decision not to include the American bishops of the Nigerian and Rwandan churches had "exacerbated" the situation, the committee argued, "while those whose actions have precipitated our current crisis are included" in the conference ranks.

(The Rev.) George Conger

York Archbishop Reflects on Lambeth Boycott Threat

The Archbishop of York has urged Anglican bishops from the Global South not to boycott next year's Lambeth Conference, telling a British newspaper, the *Daily Telegraph*, that by withdrawing they would be remov-

ing themselves from the Anglican Communion.

A spokesman for the Archbishop of Canterbury, who is on sabbatical until September, said Archbishop John Sen-

(Continued on page 18)

Central New York Defends Its Defiance of Court Order

The Diocese of Central New York has defended its decision not to comply with an ecclesiastical court order in the trial of the Rev. David Bollinger, former rector of St. Paul's Church, Owego, who was facing presentment charges.

An ecclesiastical court exonerated Fr. Bollinger of all charges July 17 after the diocese was 13 days' late filing its witness list and documentary evidence with the court as part of pre-trial discovery [TLC, Aug. 5]. The Rt. Rev. Gladstone B. Adams, Bishop of Central New York, has lifted the inhibition order against Fr. Bollinger, whose status becomes that of a retired priest canonically resident in good standing, according to the Rev. Canon Karen C. Lewis, canon to the ordinary.

Bishop Adams charged Fr. Bollinger with financial misconduct and disobedience and inhibited him in 2005. Fr. Bollinger maintained his innocence and contended that the charges were an attempt to punish him after he continued a public campaign for an investigation into sexual misconduct allegations against a priest who served as rector of St. Paul's during the 1970s. That person voluntarily renounced his orders in 2006 after charges were recommended.

In an interview with *THE LIVING CHURCH*, Canon Lewis described the case as complex with numerous rulings and motions prior to the start. She said it was regrettable that during the trial the court refused to consider any of the more than 1,000 pages of documentary evidence against Fr. Bollinger that the church attorney had prepared. She defended the diocese's decision to withhold what became known as the Shafer Report from the court, describing it as a "privileged piece of attorney-client work product."

The Shafer Report is identified with the last name of a previous church attorney retained by the diocese after Fr. Bollinger accused the former financial controller for the diocese of improperly gaining access to his personal financial records.

Steve Waring



Valerie McNeece photos

Dr. Dominique Matthews (left) comforts a child at the Haitian clinic; Dr. Sheila Meftah of Church of the Advent, West Bloomfield, Mich. (middle right) listens to a patient while Danielle Desroches (Corpus Christi Roman Catholic Church, Detroit) translates.

Medical Outreach Helps Thousands in Haiti

After their marriage 11 years ago, Episcopalian Roger Matthews, a member of St. David's Church, Southfield, Mich., and his wife, Dominique, a pediatrician and a Roman Catholic, made a perfunctory visit to meet their families. It turned into something more when the couple traveled to Mrs. Matthews' homeland, Haiti.

They went to the Caribbean nation as newlyweds and returned engaged to the whole country, asking what they could do to help people in Haiti. The couple initially turned to their churches for partnership. He tapped St. David's while Dominique recruited her Roman Catholic parish. By 1998, they launched a mission partnership with two churches in Mirebalais, Haiti: St. Pierre Episcopal and St. Louis Roman Catholic.

Called the Haiti Outreach Mission, the effort has grown to include the full membership of three Detroit-area Roman Catholic churches and another in Billings, Mont. Three other Michigan Episcopal churches have joined the ministry: St. Clare of Assisi, Ann Arbor; Resurrection, Clarkston; and Holy

Cross, Novi. A fifth Episcopal church — St. David's, South Yarmouth, Mass. — is a member. Other churches lend support as well.

The Haiti Outreach Mission has provided financial support and construction for the schools of the two partner parishes, converted an abandoned building in Mirebalais into a health clinic, and provided support for the clinic's doctor, nurse, dentist and staff. The ministry built and staffed a 50-bed orphanage that can double in capacity with more funding.

In addition, the mission sends a 40- to 70-member medical/education/ construction brigade to Haiti every spring. During the most recent trip to Haiti in May, doctors saw 2,100 patients in four days and another 1,700 school children through a mobile clinic.

"Every single child in Mirebalais, no matter what church or religion, comes to the clinic," Mr. Matthews said.

The next goal is to provide access to potable water for 80,000 people in Mirebalais, which will significantly reduce the amount of illness.

Herb Gunn

Nevada Announces Five Nominees for Bishop Election

The Standing Committee of the Diocese of Nevada has announced a slate of five nominees for the bishop electing convention Oct. 12 in Las Vegas. They are the Rev. Susan Burns, rector, Church of the Redeemer, Bethesda, Md.; the Rev. Cathy L. Deats, rector, St. James', Hackettstown, N.J.; the Very Rev. Dan Thomas Edwards, rector, St. Francis', Macon, Ga.; the Rev. Charles Eric Funston, rector, St. Paul's, Medina,

Ohio; and the Rev. Albert John Keeney, rector, St. John's, Canandaigua, N.Y.

A petition process for additional nominations was to continue until Aug. 1. Assuming a majority of standing committees and bishops with jurisdiction consent, the elected candidate will be consecrated Jan. 5. The Nevada episcopacy became vacant in November when the Most Rev. Katharine Jefferts Schori was installed as Presiding Bishop.

Steeple Rises as Sign of Growth

Pawleys Island Congregation Doubles in Size

In recent months attendance at All Saints' Church, Pawleys Island, S.C., has doubled since the congregation relocated to a building formerly occupied by the Twists and Turns Furniture Store.

The former name of the building is perhaps a fitting title for the most recent chapter in the history of the parish which dates back to 1745. About three years ago, the congregation split, with the majority voting 464-42 to sever ties with The Episcopal Church and later to affiliate with the Anglican Mission in the Americas (AMiA). The Diocese of South Carolina and the AMiA congregation are engaged in ongoing litigation to determine who holds title to the buildings and multi-acre tract of property.

Those members who wished to remain with the Diocese of South Carolina were left without a place to worship. At first the Episcopal congregation of about 30 members met Sunday mornings in a rented gymnasium. In 2006, the AMiA congregation offered the Episcopal congregation the use of the historic chapel at the Pawleys Island campus for a few hours on Sunday mornings, but the facility lacked bathrooms.

"We couldn't even have a sign out front," said the Rev. Ed Kelaher, rector. "It's a lovely old building, but it just didn't work."

Three Times Rejected

Fr. Kelaher was equally unenthusiastic about the vacant building at first. After the furniture store moved to a larger showroom nearby, Guerry Green, a former senior warden of the parish, purchased the property as an investment. Three times he offered to let the All Saints' congregation use it for worship and each time Fr. Kelaher rejected the offer sight unseen.

Feeling guilty after the third rejection, however, Fr. Kelaher went to see the vacant building for himself one night after dark.



Pookie Oates photo

Workers install a fiberglass steeple July 6 at All Saints' Church, Pawleys Island, S.C., The congregation moved into the new building in June.

"I cupped my hands against the glass and was amazed when I looked inside," he said. "It was perfect with lots of windows, a cathedral ceiling and hardwood floors." More importantly, the facility, with seating for 175, contained bathrooms and room for a kitchen, a children's nursery, and a meeting room. Everything inside the new building has been donated by members.

The congregation held its first Sunday services at the new location on Father's Day. Attendance has remained at near capacity since then, averaging 150.

"It has been amazing," said Tommy Huguenin, current senior warden, in an interview with *The Georgetown Times*. "We have doubled attendance we had at the old church and we are starting to grow like we knew we would when we moved here."

Still, members of All Saints' felt the former furniture store needed an additional architectural flourish on the outside in order to identify it as a church. That is when the idea of adding a

steeple was proposed. The new prefabricated, fiberglass steeple was donated by a member and was installed July 6.

Fr. Kelaher estimates that the congregation will remain in the current building for at least a few years. The lawsuit shows no signs of ending anytime soon. It was filed shortly after the former rector of All Saints' was consecrated a missionary bishop to the United States in 2000 by the Episcopal Church of Rwanda.

The most recent development came when the diocese appealed a decision by Judge Thomas Cooper to deny its ownership claim on the property. However, Judge Cooper said the Episcopal members of All Saints'

are the true representatives of the historic congregation and have the right to use the All Saints' name. He ordered the AMiA congregation to return items such as furniture, books and historic documents, but upheld a 1745 deed creating a trust for the establishment of an Anglican church. The ruling means neither side can claim outright ownership.

Fr. Kelaher and the Episcopal members of All Saints' are not involved in the day-to-day litigation. The dispute is not theological, according to Fr. Kelaher, who said most members of the Episcopal congregation hold traditionalist views similar to the majority of the AMiA congregation. The diocese is paying for the lawyers who are advocating on behalf of the Episcopal members' interests.

"We don't live and die on the latest legal development," Fr. Kelaher said. "We've waited for a place of our own for more than four years. We just want to be children of God working in his fields."

Steve Waring

It's Already Begun

Several persons have written on these pages in recent months that we're in for an interesting, unusual time during the months ahead. It's already begun. How about these items, which broke during a four-day period last month?

We have the primates of the Global South issuing a communiqué in which they call for an emergency meeting of the primates of the Anglican Communion, presumably to discuss what to do about North American Anglicans — The Episcopal Church and the Anglican Church of Canada.

Then there is the Archbishop of York telling Global South Anglicans that if their bishops are not present at the Lambeth Conference next year, they will in effect be leaving the Anglican Communion. What about the bishops who weren't invited? Does this mean their people would be leaving as well?

And how about the Diocese of Virginia being told that the method it used to get consents for its bishop-elect was as irregular as South Carolina's, which was not allowed to hold a consecration and had to hold another election? And that there's a possibility that dozens of other consents processes may have been invalid?

Yes, we all need to concentrate on sharing the good news with others. But with distractions such as these occurring nearly every week, it's difficult to ignore them.



The topic of the priest who became a Muslim has generated more feedback than any article we've published in recent years. The news article [TLC, June 24], and the column and Reader's Viewpoint article which followed in succeeding weeks, have brought many letters, e-mails and phone calls. In general, a few have supported the Rev. Ann Holmes Redding, but for the most part, readers have been put off by her embrace of Christianity and Islam — especially as an ordained person.

Meanwhile, a topic I thought would generate lots of reaction brought surprisingly little. That is the change of the wording on our cover beneath our masthead, or name of the publication [TLC, June 3]. When our board of directors changed the statement to read "An independent weekly supporting catholic Anglicanism," I expected considerable reac-

tion, even though the change is simply re-emphasizing the historic mission of THE LIVING CHURCH. The change of wording seems to have created mostly a yawn. We had four cancellations of subscriptions (that we know of) because of the change, one new subscription (that we know of), and two contributors increased the size of their gifts to the Living Church Fund.

This subject will be explored in more depth in an issue next month.

*

Sometimes I think *The New York Times* goes out of its way to find strange stories about The Episcopal Church. A recent issue carried an article about a former porn actor who wants to become an Episcopal priest.

Ronald Boyer, 54, who has what the *Times* described as "more than 300 hard-core movies to his credit, most of them with unprintable titles," performed in his last film in January. A few months later he was confirmed at Church of the Epiphany in the Oak Park neighborhood of Los Angeles. And now he hopes to become a priest?

The Rt. Rev. J. John Bruno, Bishop of Los Angeles, is quoted in the article as saying, "I wouldn't put up an immediate impediment because of someone's past life. There's no exclusion in the gospel for anybody."

*

A recent editorial needs some clarification. In the editorial, "Mary Magdalene's Faithfulness" [TLC, July 22], there is a remark about how Mary Magdalene is mentioned in the gospels. "We are told she led a sinful life," the editorial states. The gospels don't actually say she led a sinful life. The gospels tell us she was healed, but they don't say whether she was healed from infirmities, or from sins, or from something else. Demons are mentioned. Some theologians have speculated that Mary Magdalene led a sinful life, even that she was a prostitute. Two readers were astute enough to catch that the gospels don't say that.

*

Note to Michael in "Eastern Maryland:" The "Dennis" canon, which is frequently used to settle church property disputes, is named for the late Rt. Rev. Walter Dennis, Bishop Suffragan of New York.

David Kalvelage, executive editor

Did You Know...

In its own survey of seminary students last year, The Episcopal Church found that students halfway through studies averaged \$42,874 in debt.

Quote of the Week

Mina Marefat, an urban designer, describing the Islamic Center of Washington: "It is the counterpart in Washington to the National Cathedral."

Honoring the Virgin Mary

Whenever we publish an article or editorial about the Blessed Virgin Mary, invariably someone comments that it doesn't belong in a magazine serving Episcopalians and other Anglicans. Usually our critics will mention that we are leaning toward Roman Catholic theology, and one mentioned preponderance of Mary in the doctrine of the Orthodox Church.

We are proud to point out that Mary belongs to Anglicans as well. As her feast day (August 15) approaches, it may be helpful to consider the well-known Anglican hymn, "Ye watchers and ye holy ones" (No. 618, *The Hymnal 1982*). The second verse of that hymn is a paraphrase of a prayer from the Eastern church directed to Mary as *theotokos*, the "God bearer." In that hymn, she is addressed as "higher than the cherubim, more glorious than the seraphim." She is identified as "bearer of the eternal Word." Through this virgin birth, God became human, the incarnate Savior of the world. Let us join with other Anglicans and catholic Christians everywhere in honoring the Virgin Mary on her feast day.



We are proud to point out that Mary belongs to Anglicans as well.

Many Points of View

Regular readers of this magazine are aware that a variety of opinions are presented on its pages. This is intentional, of course, for THE LIVING CHURCH has always tried to encourage divergent positions to be expressed. Reader's Viewpoint articles, letters to the editor, and occasional guest columns reflect differing convictions and outlooks which reflect the beliefs of a substantial number of members of The Episcopal Church or other Anglican bodies. For example, a member of the Church of Ireland wrote a letter published in this issue [p. 15] about eucharistic hospitality.

Some of the news in the magazine may come from groups and organizations whose positions may differ from those of the national leadership of The Episcopal Church. Other news articles on the same page may be about official committees or commissions of The Episcopal Church.

It is, in our opinion, helpful for the church as a whole to have divergent views expressed — especially when there are few outlets where this can take place. Bishops and other church leaders need to be aware of the variety of views which exist, even if some of those outlooks differ from their own. Unfortunately, minority views are not often expressed these days in General or diocesan conventions. We are pleased to be able to offer a forum where exchanges of ideas can take place.

Growing and Improving

THE LIVING CHURCH's website has been achieving remarkable growth. In the first half of this year, we welcomed nearly three-quarters of a million visitors to the site, and the number of daily visitors continues to climb. We're pleased that so many people are choosing THE LIVING CHURCH online, as well as in print, to stay current with news, read selected feature articles, and make use of the other spiritual resources we publish on the site (www.livingchurch.org).

To help us plan additional online offerings and improvements, we are asking those who visit the website to take part in a brief survey to let us know the ways they use the internet. Visitors who click the survey button will be taken to the questionnaire, which takes just a few minutes to complete. All responses will be kept confidential and anonymous. We hope all our readers will participate, as the data gathered will be of great help as we strive to meet their changing needs for information.



Christian UNITY

Vatican Document Reiterates Where One Church Is Gathered

By Christopher Wells

The latest document from the Congregation for the Doctrine of the Faith (CDF), the principal teaching arm of the Roman Catholic “magisterium” (from *magister*: teacher), says nothing about the nature of the Church and the churches, nor about the Roman Catholic approach to ecumenism, that has not been said repeatedly before in various documents since the Second Vatican Council (1962-1965). In particular, this new text [TLC, Aug. 5], descriptively-if-cumbersomely titled *Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church*, essentially presents a simplified version, in Q&A format, of the CDF’s interesting and influential 1992 text, *Some Aspects of the Church Understood as Communion*.

That it is not especially new does not, however, mean that Anglicans cannot learn from the document, which in fact rewards study, and may usefully be set alongside our own Virginia and Windsor reports.

Perhaps most noteworthy about the document is its demonstration of the Roman Catholic Church’s continual persistence in pressing two ecumenical questions. First, where is the Church? And second, how does it remain one, as we confess in the creeds, despite its imperfections — chiefly the lack of full, visible communion among all trinitarian Christians?

If Rome’s answer to the first question remains a stumbling block for many non-Roman Catholics, the answer to the second arguably remains unmatched on account of its creativity, tolerance of paradox, and spiritual intelligence, virtues that Anglicans have, at our best, often cultivated.

As with every doctrinal statement from the Vatican, this one may be read more and less generously and to

some extent we find what we are looking for. There are, however, some affirmations in the text that everyone should not ignore.

1. The document reiterates the teaching of Vatican II regarding where the Church is when it teaches that the Church of Christ “subsists” in the Catholic Church; for the center or heart of the one Church is gathered visibly around the Bishop of Rome, as a fact of grace for all Christians. On this basis, the magisterium concludes that all other “churches and communities”—both the Orthodox and those with Reformation roots—have “defects,” as we do not yet enjoy the “fullness of grace and of truth which has been entrusted to the Catholic Church.” We have not yet, for instance, reconciled with the universal ministry of the papal office; and, in a difficult sentence for Anglicans to hear: The Christian communities born out of the Reformation of the 16th century “have not preserved the genuine and integral substance of the eucharistic mystery” due to a defect in the sacramental priesthood, and therefore “cannot, according to Catholic doctrine, be called ‘churches’ in the proper sense.”

2. At the same time, the “how” of the Church’s unity is complicated in interesting and challenging ways. For “the Spirit of Christ” uses all the churches and communities “as instruments of salvation,” the document continues, whence the one Church “is present and operative in” them. Thus, in the words of the council, a “certain but imperfect” communion exists now between all baptized Christians, who rightly call one another sister and brother in Christ.

If, in the conjunction of these two points, there are still remnants of old-fashioned triumphalism, it seems crucial nonetheless to insist upon the ecumenical div-

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idents paid out. For an unambiguous, if often poorly understood, option has been taken for describing our common membership in the one, catholic body, even as a motley collocation of churches and communities imperfectly united. Both the irreducible unity of the Church and her licit plurality as a communion have therefore been secured.

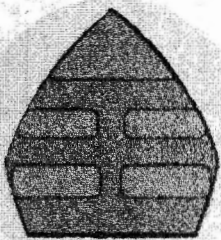
If we mean to live "in subjection to one another out of reverence for Christ" (Eph. 5:21), we should begin by recognizing with Vatican II that "often enough both sides were to blame (*culpa*)" for our past divisions; hence our habits of simple self-justification in the face of the other's presumed calumnies have no place.

Outstanding questions may be addressed faithfully in this perspective. I will mention two: First, how does the reiteration about a "defect" in the holy orders of the "communities" stemming from the Reformation relate, in the Roman Catholic Church's view, to the action of God in the sacramental celebrations of these communities? In particular, does sacramental "non-validity" rule out sacramental efficacy? The distinction may, at first sight, appear to be one without a

tion that the Catholic Church cannot distinguish between the perfect unity of the Church in Christ and the imperfect unity of the same body in time. The council after all taught that "the divisions among Christians prevent the Church from attaining the fullness of catholicity proper to her." Is it possible, however, that the alleged defect in non-Roman Catholic churches converges with the wounds that we all have incurred in our would-be separations?

Obviously Rome's ecumenical lexicon remains a stumbling block to many Christians—presumptuously authoritative hence annoyingly authoritarian to most mainline protestants; misguided hence largely irrelevant, albeit praiseworthy "clear," to many Orthodox and evangelical protestants; and by turns agonizingly attractive and repulsive on varying points to many catholic-minded Anglicans and Lutherans, among others. And in every case it is a struggle to listen to Rome's soundings with at least a measure of equanimity, if not gratitude per se. For she teaches without being asked, as it were, supposing that she has a brief that extends to the whole of the Christian world, and beyond.

I would argue, however, that the Roman Catholic Church rightly adopts this posture precisely on account of its commitment to visible catholicity; whence the message is a gift, albeit at times a painful one—not only to receive, but, we should presume, to offer. For the avowed end of Catholic teaching is communion-in-love, a goal and a vocation that is irreproachable on gospel grounds. Who, then, would fault our



**Who, then, would fault
our Roman friends
for attempting to lead
all of us together?**

difference. The Catholic Church at and after Vatican II has, however, itself proposed the distinction, and answered "no" to the question.

If this is the Roman Catholic view, one nonetheless longs both for a charitable restatement and some development of the point in documents like the recent one from the CDF. For how is the Lord present in the Eucharist as it is celebrated simultaneously in churches that do not yet have the courage or the wherewithal to share the sacrament with one another?

A second question is important: When can we expect to hear more explicit reflection from the Church of Rome regarding her own vulnerability in division? The pope said last month that Christian divisions "have wounded the unity of the Church with consequences that still exist today." That is, as the CDF also taught in its 1992 text, our divisions "wound" (*vulnus*) the Catholic Church herself, which is "called by the Lord to become for all 'one flock' with 'one shepherd'" (John 10:16).

Sentences such as these belie the oft-heard sugges-

Roman friends for attempting to lead all of us together?

Common prayer and labor toward the end of visible reconciliation are therefore not negotiable. And if we find the Roman style irksome or offensive, what of it? Pragmatically speaking, future ecumenical leaders will surely come to care about these matters in many different ways, including in some cases via a jolt from a Roman Catholic Church that seems to rebuke as it invites and to sting as it embraces. But will this not still be a provision of providence?

The bottom line, as always, is love — and faith, and hope. □

Christopher Wells is a doctoral candidate in theology at the University of Notre Dame.

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

A Specific Tradition

I read the article on fundamentalism by Fr. Aldrich [TLC, July 15] with great interest. I share his annoyance regarding the misuse of the term "fundamentalist" to refer to any conservative or traditional Christian who takes the Bible seriously. I was disappointed that he proceeded to accept the same misuse of the term while trying to give it a more positive connotation.

Most biblical literalists are not fundamentalists, nor are most evangelicals. Though I have known a great many conservative Anglicans, I have never met an Anglican fundamentalist, though I can't imagine that there is any school of thought that we have avoided entirely. (Prayer book fundamentalism is a different thing entirely.)

Fundamentalism does not refer to just any literal reading of scripture, but is a literal reading of certain widely separated verses according to a particular understanding of biblical history, and especially the end times. It is a specific tradition which comes from the late 19th century and is concerned with dividing history into certain "dispensations," and a great deal of attention is given to the "rapture," which is the beginning of the end. After the rapture, those who are "saved" watch with glee what happens to the rest of the population until history follows through until the last judgment (an attitude which is hard to reconcile with the gospel.) The most familiar recent example of this is the "Left Behind" series of novels, which are good reading but appalling theology.

I have strong feelings about this because there were certainly many fundamentalists in the Baptist Church of my origin, although most Baptists are not fundamentalists either. My rejection of fundamentalism led to my rejection of all Christianity until a really good Episcopal college chaplain helped me to an understanding of a more orthodox version of Christianity.

*(The Rev.) Wayne H. Carlson
Church of the Holy Family
Park Forest, Ill.*

I enjoyed Kenneth Aldrich's article. As someone who happily shares the label of "Episcopal Fundamentalist," and as someone who has experienced the same dismissive stigmatization as Fr. Aldrich, I had hoped he would cover the movement's historical roots.

It began as an attempt in both England and America to reclaim the core of the faith in the face of new biblical criticism that questioned the reality of biblical miracles, new scientific theories such as Darwin's evolution, and cultural movements away from Victorian social mores — all of which seemed to be aimed at removing God from public and private life. Fundamentalism was the original "Christian Right" in American culture and politics. Fundamentalists to this day maintain no agreed-upon confession, though several attempts have been made, with perhaps the most accessible statement coming from the General Assembly of the Presbyterian Church, U.S.A. in 1910. This statement speaks of five "fundamentals" of the Christian

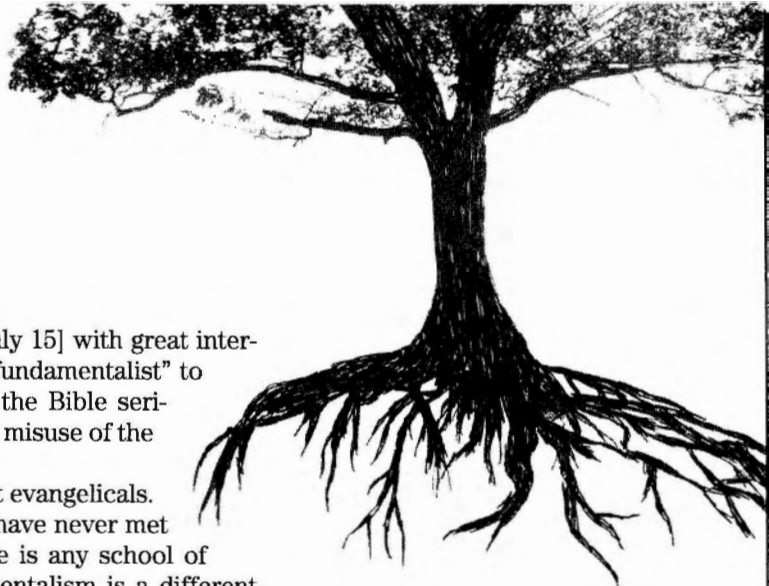
faith: the inerrant inspiration of holy scripture, the virgin birth of Christ, the doctrine of a substitutionary atonement, the bodily resurrection of Christ, and the reality of the miracles related in the gospels.

To put it in terms familiar to students of Episcopal history, American fundamentalism was then and is now generally the opposite of broad church liberalism and may be found all along the high-church/low-church liturgical spectrum.

The author's experience resonates with my own: Most Episcopalians who use the term "fundamentalist" spit it out with more than a little disgust. But when we actually look at the five fundamentals listed above, it's easy to see that most of the baggage we associate with American fundamentalism has little to do with theology and more to do with our own experiences with "fundamentalist" churches, or even economic classism.

*(The Rev.) John A. Thorpe
St. Peter's Church
Albany, N.Y.*

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Fundamentalism does not refer to just any literal reading of scripture.

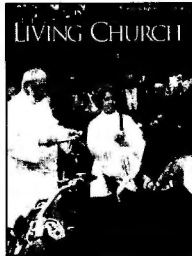
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LETTERS TO THE EDITOR

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Kenneth Aldrich's claiming of the label "fundamentalist" is profoundly misdirected. His rosy picture of what fundamentalists believe and don't believe betrays a lack of historical awareness. Having been exposed to fundamentalist teaching in high school and two years of Bible college, and serving now in the territory of Bob Jones University, I testify that fundamentalism is much more a narrow, negative mindset than it is a simple affirmation of historic Christian doctrines.

While Christian fundamentalism began as such an affirmation in 1919, it quickly morphed into an anti-scholarship, anti-culture, separatist movement that turned on itself. J. Gresham Machen, an early Presbyterian champion of "The Fundamentals," soon saw the turn the movement was taking and distanced himself from the label "fundamentalist." I believe J.I. Packer (cited by Fr. Aldrich) made the same wise decision.

Compounding the problem of the label "fundamentalist" is the widespread association of it with Islamic terrorism. Conservative English Anglicans latched onto the term "evangelical" as a time-saving tag when one was called for. If we need a shorthand identifier, this one points in a positive, mission-oriented direction.

(The Rev.) James Workman
St. Michael's Church
Easley, S.C.

Justice Needed

As a restorative justice advocate, reading the commentary on the Sunday readings titled "Risking Inclusiveness" [TLC, July 8] caused great concern that Anglican/Episcopal churches have lost sight of their God-given mandate – namely to welcome, work with, and to address the hurts and needs of all, including repented sex offenders. They are God's children too. Likewise, unforgiveness or condoning continued, life-long punishment, is not of God, and raises a question whether a church that does this is a Christ-centered church.

So many offenders I have talked to say the same thing – once incarcerated

and even after the release, the church abandons them. While the fear of recidivism may be of concern, how many of those who call themselves Christians are willing to help the offender find a job or housing or speak out on civil and human rights violations? How many are willing to welcome them into the church or forgive as Christ forgave? Therein lies much of the recidivism problem.

Instead of turning our backs on these individuals, there are things that can be done. From every pulpit there needs to be more preaching on restorative justice. To move away from continuing retribution toward reconciliation, rehabilitation and forgiveness. We need to monitor the justice system and protect the civil and human rights of all persons.

We should seek alternatives to incarceration such as therapy instead of prison where possible. We need to look beyond what laws have been broken and look at broken relationships. And we should develop re-entry programs in the church and the community.

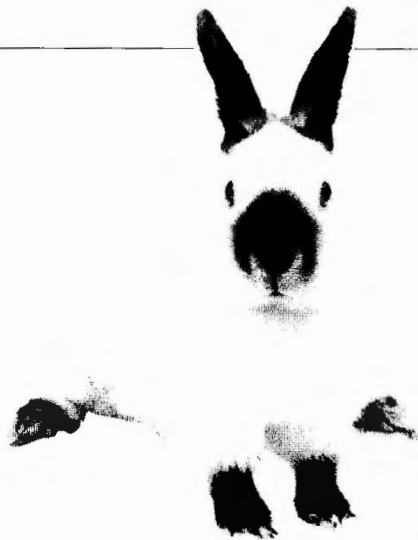
If there is ever to be peace in the community, the church must be at the forefront no matter how unpopular the issue. Just as society holds the offender responsible, God will hold the church responsible and accountable.

Kenneth Schorr
Manahawkin, N.J.

The Main Thing

My friends in North Carolina have an expression to describe an instance of someone digressing from the point of a conversation. It is said a person is "chasing rabbits." I think that is an apt description of The Episcopal Church's head-first dive into pursuing the United Nations' Millennium Development Goals (MDGs).

Lest I be misunderstood, I am not opposed to the MDGs. On the surface, they are perfectly noble and humanitarian goals that I imagine any Christian or non-Christian would want to support. But therein lies the rub. These goals are not goals of the Christian Church but secular goals of the United Nations. These are goals that anyone of any, or no, religion could support. My concern



**I do not choose
to chase rabbits.**

**I intend to keep
the main thing
the main thing.**

and objection is that The Episcopal Church has engaged in chasing rabbits when it should be engaged in fulfilling the great commission that Jesus gave us, which is to evangelize the world.

I believe this so strongly that I once offered to make myself available to the diocese to help teach churches how to share the gospel of Jesus Christ by using the Roman Road model. I was politely thanked for my offer and told that this model might scare people. What are we afraid of? Are we afraid of sharing the gospel because we are afraid of being pushy and offending some people?

I do not choose to chase rabbits. I intend to keep the main thing the main thing. I will continue to tell others about the grace of our Lord Jesus Christ and of his sacrifice on a cross and his resurrection, which gives all of us who believe in him the gift of eternal life. If by knowing this good news they are led to support the MDGs, I am overjoyed.

*(The Rev.) James W. Hunter
Waldorf, Md.*

It's Not Oppressive

I share David Kalvelage's dismay [TLC, May 20] over the practice in some (many?) parts of the church to avoid using "Lord" (the "L-Word") as much as possible. The gospel book published by St. Mark's Press suggests

"Our Savior" as an alternative to "Our Lord Jesus Christ" for announcing the gospel reading.

The advocates of this practice point out that in modern English "Lord" connotes arbitrary power over others, is unrelievedly hierarchical, and contradicts Jesus' message of love. We do, sometimes, refer to holders of nefarious powers as "drug lords" or "crime lords." Persons who seek their own advantage and fortune at the expense of others are characterized as "lording it" over others.

But this is not the kind of "lordship" that faith finds in Jesus. The early hymn that St. Paul quotes to the Philippians [2:1-11] sings how, in fact and faith, Jesus redefines "lordship." He emptied himself, set aside divine prerogatives, abandoned power "over" others, in order to stand alongside others. And so Paul was able to advise the Philippians: "Let the same mind be in you that was in Christ Jesus ... who humbled himself."

Perhaps this is what early Christians had in mind when they professed the primitive creed "Jesus is Lord."

I hope that those who find "lord language" oppressive, might, before they abandon its liturgical use altogether, reflect on the ways in which the Incarnation redefines and gives "lord" new and saving, but non-dominating content.

*(The Rev.) Donald L. Berry
Hamilton, N.Y.*

Invitation Sought

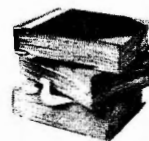
In the interests of uniting the different Christian churches, is it out of the question that the Roman Catholic Church might soon come up with an acceptable formula to make it possible for all Christians worldwide to meet at the Lord's holy table and share Holy Communion together?

I am a member of the Church of Ireland, where many clergy openly invite any visitors who regularly receive Holy Communion and feel free in their conscience to join us at the holy table.

I would love to be invited to do the same when I attend a wedding or a funeral with my Roman Catholic friends.

*Fred Johnston
Dublin, Ireland*

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Website: www.stmarks-episcopal.org (402) 474-1979
E-Mail: smoc.office@stmarks-episcopal.org
The Rev. Jerrold Thompson, r; the Rev. Sidnie White Crawford, priest assoc; the Rev. Ryan Hall, c; the Rev. Christine Grosh, d
Sun Eu 8:30 & 10:30; Tues Eu 12:30
Study Lounge - Sun/Wed 7-11

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UNIVERSITY OF NEW HAMPSHIRE Durham
ST. GEORGE'S One Park Court (at 16 Main St.)
E-mail: officecstg@earthlink.net (605) 868-2785
Website: www.stgeorgasdurham.org
The Rev. Michael L. Bradley, r & chap

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holyspirituh@verizon.net (605) 536-1321
Website: www.holyspiritplymouth.org
The Rev. Susan Ackley, r

KEENE STATE COLLEGE Keene
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office@stjameskeene.org (605) 332-1019
Website: www.stjameskeene.org
The Rev. Peter E. Coffin, r

DARTMOUTH COLLEGE Hanover
THE EDGE Edgerton House Student Center
14 School Street (605) 643-0164
Website: www.dartmouth.edu/~edgerton

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THE EPISCOPAL CHURCH AT PRINCETON UNIVERSITY (609) 252-9469
Website: www.Princeton.edu/~ecp
E-mail: swhite@princeton.edu
The Rev. Dr. Stephen L. White, chap
Sun 9 H Eu, Tues 4:30 H Eu, Wed 5:30 H Eu, Dinner, fellowship

STEVENS INSTITUTE OF TECHNOLOGY Hoboken
ALL SAINTS EPISCOPAL PARISH
Website: www.allsaintshoboken.com
E-mail: gcurtiss@allsaintshoboken.com
The Rev. Geoffrey B. Curtiss
Sun 8, 9:30, 11:15

PENNSYLVANIA

PENNSYLVANIA STATE UNIVERSITY- COLLEGE OF MEDICINE Hershey
ALL SAINTS' EPISCOPAL CHURCH
Website: allsaintshershey.org
E-mail: rector@allsaintshershey.org
The Rev. Frederick M. Miller
Sun 8 & 10

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BROWN UNIVERSITY
RHODE ISLAND SCHOOL OF DESIGN Providence
ST. STEPHEN'S
Website: www.sstephens.org
The Rev. John D. Alexander, SSC, r
Sun MP 7:30, 8 (Low Mass), 10 (Solemn Mass), 5:30 (Evensong during academic year); Daily as posted

JOHNSON & WALES UNIVERSITY Providence
GRACE CHURCH (401) 331-3225
Website: www.gracechurchprovidence.org
E-mail: revbobbrooks@aol.com
The Rev. Robert T. Brooks, r
The Rev. Richard Bardusch, assoc.
Sun 8 & 10, Wed 12

TENNESSEE

SEWANEE: THE UNIVERSITY OF THE SOUTH Sewanee
Website: www.sewanee.edu
The Rev. Thomas E. Macfie Jr., University Chap

ALL SAINTS' CHAPEL
735 University Ave., Sewanee 37383
(931) 598-1274
E-mail: vcunning@sewanee.edu
Sun H Eu 8, 11, Choral Evensong (1st Sun of month)
4, Growing in Grace 6:30; Sun-Fri Sung Compline 10;
M-F MP 8:30, EP 4:30; Wed Catechumenate 7.

CHAPEL OF THE APOSTLES
335 Tennessee Ave., Sewanee 37383
E-mail: theology@sewanee.edu (800)722-1974
Mon-Tues-Fri H Eu 12; Wed H Eu 11; Th H Eu 5:45;
M-F MP 8:10, Evensong/EP 5

VIRGINIA

THE COLLEGE OF WILLIAM AND MARY Williamsburg
BRUTON PARISH CHURCH (757) 229-2891
331 Duke of Gloucester
Williamsburg, VA 23185-3520
E-mail: jkerr@brutonparish.org
The Rev. John Maxwell Kerr, SOSc, chap
Bruton Parish: Sun 7:30, 9, 11:15 & 5:30 (followed by dinner), Wed 5:30 dinner followed by "Popcorn Theology" 6 (Canterbury Room-Bruton Parish),
Wren Chapel: Tues 5

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
EPISCOPAL CROSSROADS CAMPUS MINISTRY
4525 19th Ave., Seattle, WA 98105
Website: www.uwcrossroads.com
E-mail: shehane@drizzle.com
The Rev. Mary Shehane, chap
Wed H Eu 6 Tues 12:45 HE in Hub

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.

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. Visit www.anglicanbooks.klink.net.

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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 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.

FULL-TIME ASSISTANT RECTOR: *St. John's Episcopal Church, Ocean Springs, MS.* Episcopal church on the Mississippi Gulf Coast seeks a priest with primary responsibilities in Christian education and youth work, and to share pastoral, preaching, and liturgical responsibilities. Contact: **The Rev. Wayne Ray, St John's Episcopal Church, 705 Rayburn Ave., Ocean Springs, MS 39564.** E-mail: wray@cableone.net. Phone: (228) 875-4454.

FULL-TIME CHURCH PLANTER: *Diocese of Kansas, Topeka, KS.* seeking a high-energy, hopeful and humorous church planter to develop uncharted church territory for a fast-growing, metropolitan area southwest of Kansas City. Interested? Send resume, CDO profile and in 50 words or less explain: Why are you called to plant a new church in Kansas? E-mail: msiegmund@episcopal-ks.org.

POSITIONS OFFERED

FULL-TIME ASSOCIATE RECTOR-YOUNG ADULTS AND FAMILIES: *St. James Episcopal Church and School, Alexandria, LA.* seeks a vibrant clergy person whose primary responsibility will revolve around ministry to and with the younger families and adults in the parish. Additionally, the successful candidate will take the lead in developing and implementing an alternative service of worship to add to the church's weekly worship schedule. Moreover, she or he will seek to help young families and adults grow into a mature faith life in Christ through program development and other opportunities for spiritual development.

The candidate will have good homiletic skills with three to five years of ordained ministry experience. Further, this person will work collegially with the rector and other staff members taking a full share of worship and pastoral responsibilities of this 411-member congregation.

St. James Episcopal Church, located in central Louisiana, continues to offer ministry to the greater Alexandria area as it has since 1844.

Please send your resume and CDO profile to **Parish Administrator** at parishadmin49@bellsouth.net, or call **St. James Episcopal Church** at (318) 445-9845. For more information, visit www.saintjamesonline.org.

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.

HALF-TIME RECTOR: *St. Christopher's 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, 35 miles from Traverse City. The parish serves an educated, friendly group of retired persons, vacationers and summer visitors. For further information contact **Edson Sheppard, EdsonShep@aol.com** or (231) 256.7501.

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.**

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.**

PART-TIME YOUTH MINISTER: *St. Andrew's Episcopal Church, New Providence, NJ,* is seeking part-time youth minister to work with youth grades 6 through 12 and their families. Estimate of 10 hours per week including Sunday service. Visit our website at st-andrewschurch.org. For more information or to send resume, contact **The Rev. Peggy Hodgkins, rector, at hodgkinsp@gmail.com or (908) 464-4875.**

PROPERTIES FOR SALE

ARIZONA HOME FOR SALE: *Phoenix, AZ.* Priest taking new position in New York. 2-year-old 2200 sq.ft. home with 4 bedrooms, 2 & 1/2 baths, 2-car garage, large pool w/ waterfall, spa, large kitchen, washer/dryer in planned community with primary school and city park w/ lakes. To view property: "Featured Properties" on dougjones.net. For details, please call (602) 615-1352 or e-mail at chuck@azdiocese.org.

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amber@livingchurch.org

(414) 276-5420

ext. 12

PEOPLE & PLACES

Appointments

The Rev. **Jackie Arbuckle** is deacon at St. John's, PO Box 1175, Stowe, VT 05672-1175.

The Rev. **Robert Banse** is rector of Trinity, PO Box 127, Upperville, VA 20185.

The Rev. **Dustin D. Berg** is chaplain, CU-Boulder, at St. Aidan's, 2425 Colorado Ave., Boulder, CO 80302-6806.

The Rev. **Dale Coleman** is interim rector at St. George's, 105 E D St., Belleville, IL 62220.

The Rev. **Franklin P. Schuster III** is rector of St. James', 208 Camino de Santiago, Taos, NM 87571.

The Rev. **Claudia Smith** is rector of St. Francis', PO Box 76, Blue Hill, ME 04614.

The Rev. **Kimberly L. Still** is assistant at St. Peter's, 801 Atlantic Ave., Fernandina Beach, FL 32034.

The Rev. **Laurie Wurm** is rector of St. John's, 226 Cornelia St., Boonton, NJ 07005.

Deaths

The Ven. **Jim Upton**, archdeacon of the Diocese of Kansas, died June 17 of non-Hodgkin's lymphoma. He was 57.

Archdeacon Upton was a native of Kansas City, MO, and a graduate of Wichita State University. He was ordained in 1984 and spent

his diaconal ministry as an assistant at St. Christopher's, Wichita; St. Alban's, Wichita; and St. Matthew's, Newton. He also served as a member of the commission on ministry, counselor and director of the junior high camp, director of the Kansas School of Ministry, president and vice president of the Southwest Convocation, chair of a task force on peace, member of the Outreach and Social Justice Committee, deputy to two General Conventions, and delegate to the Province 7 Synod. He also was a past board member of the North American Association for the Diaconate. Archdeacon Upton was a longtime educator and worked with people with special needs. He is survived by his wife, Mary; a daughter, Megan Tyner; sons James and Jeff; two grandchildren; a brother and five sisters.

Correction: In the death notice for the Rev. George R. Dawson [TLC, July 22], the wrong place of birth was given. Fr. Dawson was born in Jersey City, N.J. In addition, two of his cures were not listed in the notice. He was rector of St. John's Church, Ramsey, N.J., 1950-60, and rector of Grace, Baldwinville, NY, 1960-65.

Next week...

Fall Travel Issue

prepared to engage with the wider church over potentially Communion-dividing issues.

Leaders of the Global South coalition confirm no decision to boycott Lambeth has been taken, but a number of primates have called for an emergency primates' meeting after the House of Bishops' meeting Sept. 19-25 to address The Episcopal Church's response to recommendations contained in the primates' communiqué.

BRIEFLY ...

The Rt. Rev. **Gethin B. Hughes**, Bishop of San Diego from 1992 to 2005, has accepted a call to serve as interim dean at St. Mark's Cathedral, Shreveport, in the Diocese of Western Louisiana. He will begin his ministry Aug. 19 and will continue at least through the end of the year. St. Mark's will be searching for a dean to succeed the Very Rev. M.L. Agnew, who retired.

Correction: A photo caption incorrectly identified the name of the nun having tea with the Archbishop of Canterbury at the Episcopal Carmel of St. Teresa in Rising Sun, Md. [TLC, July 15]. The correct name is Sr. Teresa Irene.

York Archbishop

(Continued from page 6)

tamu was not speaking on behalf of Archbishop Rowan Williams, but instead offering his own reflections on current events.

"Anglicanism has its roots through Canterbury," Archbishop Sentamu said as reported by the *Telegraph*. "If you sever that link, you are severing yourself from the Communion. There is no doubt about it."

Archbishop Sentamu's caution comes after leaders of the Global South Coalition of Anglican provinces, representing a majority of Anglicans in the developing world, released a statement following a meeting in London warning that their presence at Lambeth was in doubt [p. 6].

If the Global South breaks with the Archbishop of Canterbury, "and they think they can then say they are Anglicans, that is very questionable," he said, urging bishops from Africa and other Anglican provinces in the Southern Hemisphere to "come to the Lambeth Conference."

Archbishop Sentamu said the Lambeth invitation list was not fixed, adding that some American bishops could be un-invited should they not be



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

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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

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E-mail: stfrancise@aol.com

The Rev. Hector Lopez

Sun 11:30 (service in Spanish only)

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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 Kapaehulu Ave. (#13 Bus end of line from Waikiki)

Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

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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

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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

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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



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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

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Talbot & Willow Streets (410) 745-9076
The Rev. Mark Nestlehunt, r; the Rev. Abigail Crozier
Nestlehunt, 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

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director, the Rev. Arsoin 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@lvcn.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

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Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, p-hc 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 Eu 8, 9:30; Wed Eu 7:30

ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
E-mail: standrewschurch@cablone.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

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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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Sun 6:30, 8, 10; Wed 12:10

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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)

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Sacrament of Penance by appt.

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

MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

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

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appoint-
ment; 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,
Liturgy; 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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