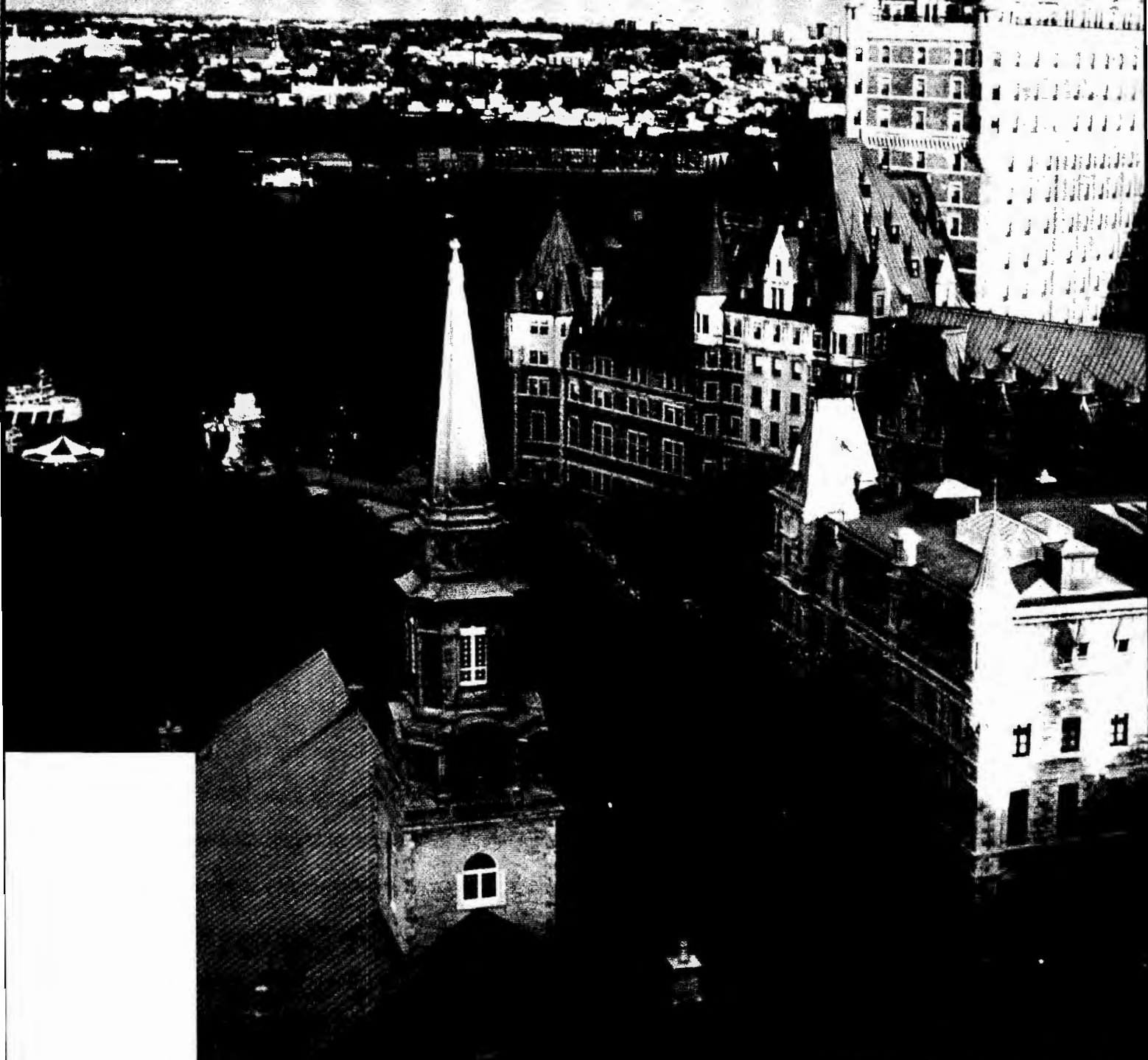


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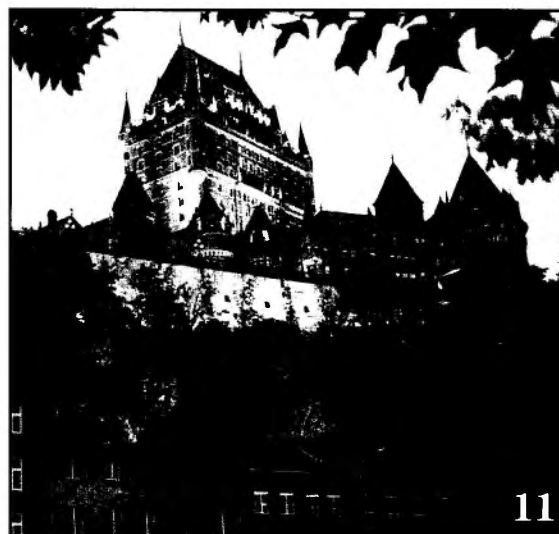
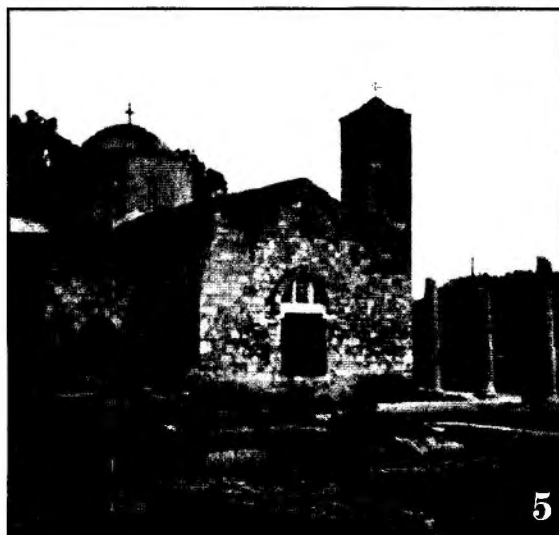
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Number 8

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## THIS WEEK



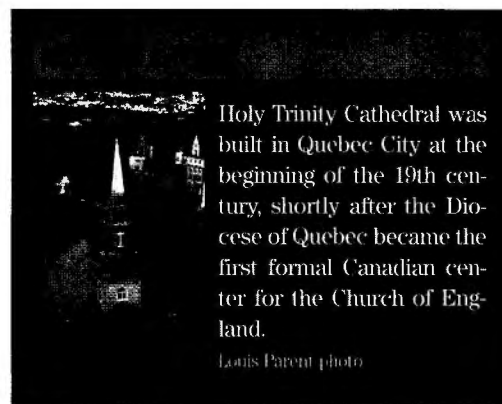
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BY JOHN R. THROOP



Holy Trinity Cathedral was built in Quebec City at the beginning of the 19th century, shortly after the Diocese of Quebec became the first formal Canadian center for the Church of England.

Louis Parent photo

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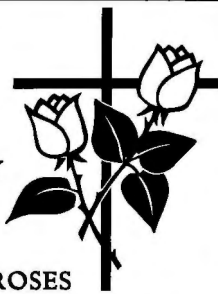
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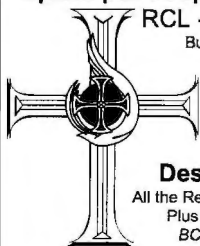


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## SUNDAY'S READINGS

# Discerning God's Will

*'God said it, I believe it, and that settles it!'*

**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

Most of us have seen bumper stickers which proclaim to all the world, "God said it, I believe it, and that settles it!" There's certainly something compelling about that simple formula. The trouble, of course, lies in figuring out what God actually says.

When someone claims to hear God's voice, how can we be certain that it is God's voice and not a symptom of schizophrenia? And when somebody professes to know the Lord's mind with certainty, who's to say that this knowledge isn't a self-serving projection or merely wishful thinking?

False teachers have always been present among God's people, motivated by either delusion or by abject self-interest. "I have heard what the prophets have said who prophesy lies in my name, saying, 'I have dreamed, I have dreamed!'" we read in Jeremiah. "How long? Will the hearts of the prophets ever turn back — those who prophesy lies and who prophesy the deceit of their own hearts?" (23:25-26). Adds Jesus himself: "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves" (Matt. 7:15). How little has changed over the

course of the last few millennia!

So how, in the face of multiple and conflicting claims, do we decide what really is the Lord's will? In this Sunday's gospel, Jesus provides clear insight into the process through which we must go on the way to discernment. "Do you think that I have come to bring peace to the earth?" he asks rhetorically; "No, I tell you, but rather division!" (Luke 12:51). Disagreement and healthy debate among God's people are precisely how God's will is discerned.

"From now on five in one household will be divided, three against two and two against three," he says; "they will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law" (12:52-53). What a magnificent image of The Episcopal Church and of the Anglican Communion today! Just as freedom never abides in a country without a "loyal opposition," so God's truth will never be rigorously debated (and therefore taken seriously) in a church which refuses to tolerate theological outsiders in its midst.

## Look It Up

How is God's will discerned in Acts 15?

## Think About It

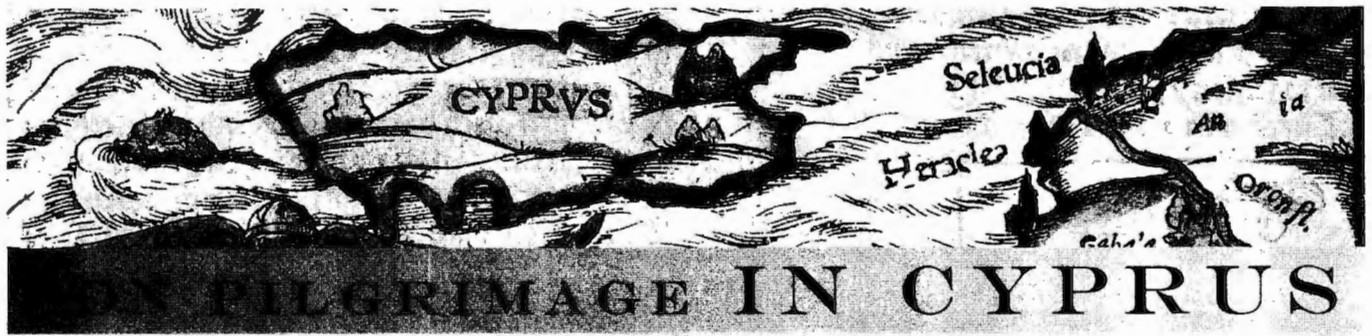
When in history have Christians claiming to know God's will absolutely been led to persecute others?

## Next Sunday

**The 13th Sunday After Pentecost (Proper 16C), Aug. 26, 2007**

**BCP:** Isaiah 28:14-22; Psalm 46; Heb. 12:18-19, 22-29; Luke 13:22-30

**RCL:** Jer. 1:4-10; Psalm 71:1-6 or Isaiah 58:9b-14; Psalm 103:1-8; Heb. 12:18-29; Luke 13:10-17



Left: Ayia Kyriaki Chrysopolitissa (The Church by St Paul's Pillar), Paphos, Republic of Cyprus; Right: Holy Lazarus Church, Larnaca. Steven R. Ford photos

By Steven R. Ford

Many North Americans, if we think about Cyprus at all, know it only as a place of perpetual strife and bitter division. Most, perhaps, are aware of it from news reports of a failed plebiscite on island-wide unity. Others may remember the

Turkish invasion of 1973, the ceasefire of which effectively split the young nation in two.

Older readers might recall the island's independence from Britain in 1960, contingent upon the U.K. retaining its two large military bases as sovereign territory in perpetuity. This small Mediterranean island is a

divided place, today comprising the Republic of Cyprus, the self-styled Turkish Republic of Northern Cyprus (separated by a wide U.N. buffer zone), and the British Sovereign Base Areas of Akronika and Dhakelia.

Yet Cyprus is also a place of biblical interest, as well as being a land (in the  
*(Continued on next page)*)



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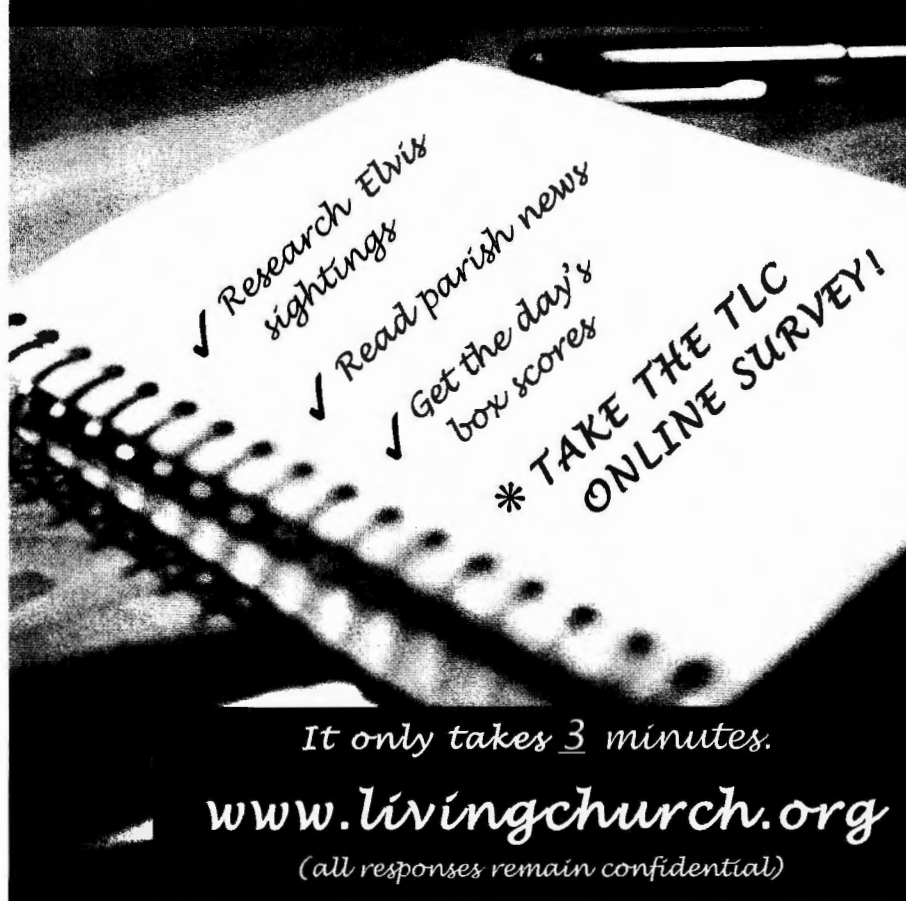
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St. Paul's Cathedral, Nicosia (Diocese of Cyprus and the Gulf)

(Continued from previous page)

Republic, at least) of Anglican faith and culture. It is for these reasons that I went there on pilgrimage in February.

Cyprus was the first land to be headed by a Christian, as Paul converted the proconsul Sergius Paulus in Paphos, on the southwest coast, around the year 64 (Acts 13:12). The remains of the ancient city have constituted a UNESCO World Heritage site since 1980, the free reign of which is gained for a \$4 entrance fee. Paphos is also, by tradition, one of the three places where Paul was "beaten with rods" (2 Cor. 11:25), the very place preserved on the grounds of the Chrysopolitissa church, a stunning 15th-century building which serves as home to one of three Anglican congregations in the city.

If the friendly tour guides all appear to be cats — well, they are! Anglican hospitality here runs deep in the stray feline community. Just being in this holy place makes one keenly aware of the central place of scripture (and especially of Paul's canonical writings) in our worldwide Anglican Communion.

Nicosia's Cathedral of St. Paul, near both the city's diplomatic neighborhood and the eerie U.N. buffer zone (guarded by the U.K. Welsh Rifles) has the look and feel of an English village parish church. The current building was started in 1893 and expanded in 1952. It was made a cathedral with the establishment of the Diocese of Cyprus and the Gulf in 1976. I found the 9:30 a.m. Sunday congregation of approximately 70 British expatriates to be both enthusiastic and extraordinarily welcoming.

Larnaca, a major British summer tourist destination on the southern Cypriot coast, is home to St. Helena's

Anglican/Episcopal Church with its thriving wedding ministry. The Republic's notoriously lax marriage laws (no residency or formal preparation required — the only such place in the whole European Union) furnish the congregation with a major money maker. Of far greater interest, however, is the nearby 9th-century Orthodox Holy Lazarus Church, site of the (second) burial of the friend of Jesus whom he raised from the dead (John 11:1-43). The tomb can be visited in the crypt, directly under the sanctuary. Across the street from the church a monk runs the delightfully quirky "Lazaros Shop," where liturgical hardware and vestments, icons, and a fair amount of Taiwan-made plastic kitsch are on offer.

One can cross into Turkish Northern Cyprus by car from the Sovereign Base area of Dhakelia, before long coming to Salamis. This is where Paul and Barnabas arrived on the island from Antioch (Acts 13:2-4), and it is also, by tradition, the hometown of the latter (Acts 4:36). The purported tomb of St. Barnabas can be visited at the 5th-century monastery a few miles to the west of the city.

Other places of religious interest, Christian and Muslim alike, are encountered by driving around the Cypriot countryside. Located south of Limassol in the Sovereign Base Area of Akronika is the Monastery of St. Nicholas of the Cats, probably the oldest monastic house on the island. The primary ministry of the Orthodox nuns here is providing a good life for the hundred or so formerly homeless kitties who have found their way to the cloister.

It was the biblical and quasi-biblical places with which Cyprus abounds, together with its strong Anglican presence, which attracted this American Episcopal priest to this island of strife and division. In this respect it is indeed a moving place of pilgrimage. All the rest of it is icing on the cake. □

*The Rev. Steven R. Ford is pastoral associate at St. James the Apostle Church, Tempe, Ariz.*

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**Ancient Images/Modern Icons: Art Making and the Divine Feminine. Wed.-Sun., Oct. 10-14.** This hands-on workshop combines interactive and pictorial lectures with studio art-making as participants explore and develop their understanding and appreciation of the Sacred Feminine. Leaders are **Sheila Hennessy**, a ceramic sculptor whose hollow female forms depict the human condition as pregnant with possibilities, and **Mary Saracino**, scholar and award-winning novelist/memoir writer. Fee: \$450.

**Listening to the Voice Within. Thur.-Sun., Oct. 25-28.** A retreat for those who seek to understand their call: how to identify and best use their talents and skills to make a contribution and find satisfaction in a world of abundant opportunities. Retreat leaders are **Gaye Brown**, Director of The Mandala Center and **Bob Stice**, Licensed Professional Clinical Counselor and consultant for clinical services for the Episcopal Diocese of the Rio Grande. Fee: \$325.

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## Network Holds to Episcopal Church Constitution

*Bishop Duncan Criticizes Leadership of Archbishop of Canterbury*

Delegates to the annual council meeting of the Anglican Communion Network declined to remove the organization from under the authority of the constitution of the General Convention of The Episcopal Church during a plenary session July 31.

The proposal would have deleted language from the group's organizational charter that the Network "shall operate in good faith within the Constitution of the Episcopal Church."

Instead, following a plea not to act prematurely made by the Rt. Rev. James Stanton, Bishop of Dallas, council delegates adopted a bylaws resolution that says Network affiliates outside The Episcopal Church are not required to submit to the constitution of The Episcopal Church.

The council then approved suggested changes to the Common Cause

Partnership's articles of incorporation and its theological statement. The council ratified the theological statement on its first day of business, and ratified the articles of incorporation without dissent on the second and final day.

In his address as moderator on the opening day, the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, stressed that reforming The Episcopal Church is a lost cause. Later, during a question-and-answer session, he criticized the Archbishop of Canterbury for not intervening more forcefully.

"In this crisis, we've had no leader to lead," he said. Asked if he thought that being in communion with the



Kevin Kallsen/Anglican TV photo  
Bishop Duncan: 'God must be doing a new thing.'

Archbishop of Canterbury was essential to being Anglican, Bishop Duncan said that being obedient to scripture is of greater importance than being recognized by Canterbury. He also said he was not interested in serving a second term as moderator if delegates refused to ratify the Common Cause Partnership.

After ratifying the Common Cause Partnership agreement, the council re-elected Bishop Duncan as moderator and the Rev. Canon David Anderson of the American Anglican Council as secretary. It also elected Bill Roemer, of Sewickley, Pa., as treasurer.

*Douglas LeBlanc*

## Brief Testimony in Colorado Church Court Hearing

An ecclesiastical court hearing in the Diocese of Colorado adjourned three hours after the trial began July 31 at St. John's Cathedral, Denver.

Only two witnesses were called to testify before the five-judge panel. The Rev. Donald Armstrong stands accused of a number of charges, including failing to maintain proper church financial records and diverting church endowment money to himself and his family. Fr. Armstrong has denied that he is guilty and has accused the Rt. Rev. Robert O'Neill, Bishop of Colorado, of instigating a politically motivated vendetta against him.

Neither the defendant nor his lawyer was present for the hearing. Late in the week before the trial, Fr. Armstrong filed a motion to have the charges against him dropped. He argued that the court lacked jurisdiction after he and a majority of members at Grace and St. Stephen's Church, Colorado Springs, voted in March to leave The Episcopal Church. The ecclesiastical

court denied the motion. Fr. Armstrong now serves as rector of Grace CANA Church, part of the Convocation of Anglicans in North America.

### Separate Lawsuit

In a separate civil lawsuit filed with El Paso County District Court, the Diocese of Colorado is seeking to have those members of the former congregation who voted to remain with The Episcopal Church declared the rightful owners of the church property.

During the trial, the church attorney for the diocese questioned a tax fraud examiner and former IRS agent who examined parish financial records for the past 10 years, according to the *Rocky Mountain News*. Sheri Betzer said her analysis led her to conclude that Fr. Armstrong concealed his alleged financial misconduct from parishioners by keeping ledgers that were disorganized and hard to follow.

The second witness was Karl Ross, 82, who since the 1970s has overseen

the Bowton Trust. The diocese alleges that Fr. Armstrong diverted money from this trust in order to pay tuition expenses for his children. In a videotaped deposition, the *News* reported Mr. Ross testified that he met with Fr. Armstrong shortly after he became rector to advise him of the proper use of the Bowton Trust and to encourage him to seek new scholarship applicants. Mr. Ross told the court that was the only time he ever spoke with Fr. Armstrong about scholarship applicants, and he was aware of only one applicant ever receiving scholarship money from the trust. Fr. Armstrong's children were not eligible to receive scholarships from the trust under its bylaws, Mr. Ross added.

The court, comprised of three clergy and two lay members of the diocese, then adjourned to begin deliberations. The presiding judge, the Rev. Peter Munson, rector of St. Ambrose, Boulder, Colo., said a decision was expected soon on the diocese's motion for summary judgment against Fr. Armstrong.





Dick Snyder/Diocesan Dialogue photos

The Rt. Rev. Carolyn Tanner Irish, Bishop of Utah, and the Very Rev. Rick Lawson, dean of St. Mark's Cathedral, Salt Lake City, at the dedication of the \$4.8 million cathedral center and Hildegarde Food Pantry. In addition, a new diocesan office center will be dedicated at convention, Oct. 26-27.

## Nigerian Bishop Attacked Again

The life of the Rt. Rev. Benjamin Kwashi, Bishop of Jos in the Anglican Church of Nigeria, was spared for the second time July 24 after a half dozen armed men invaded Bishops court, his residence.

Men armed with guns and knives overpowered two security guards at the gates of the bishop's compound at around 2 a.m. and locked up four domestic staff. They battered through the doors of the house, went upstairs, and took the bishop outside at gunpoint, threatening to kill him.

Inexplicably, the intruders then changed their minds, taking Bishop Kwashi back inside the house, looting the residence, and beating the bishop's teenage son.

"I have seen a miracle," Bishop Kwashi said in an online interview. "Join me in thanking God that my life has been spared again."

The home invasion is the second for the Kwashi family since moving to Bishops court. In February 2006, armed men wearing masks stormed Bishops court, demanding to know Bishop Kwashi's whereabouts. When it was evident that the bishop was not at his residence, the gunmen beat and assaulted his wife, Gloria, and the couple's two sons. They also robbed and beat the bishop's secretary at the diocesan office.

## Presiding Bishop Responds to Sudan Appeal

Presiding Bishop Katharine Jefferts Schori promised a grassroots response from The Episcopal Church after receiving an urgent request for help from the Episcopal Church of the Sudan.

"Over the past several weeks, my prayers and attention have been drawn to Southern Sudan, an area that has seen more sustained conflict and violence over the past 40 years than any in the world," she stated. "A landmark 2005 peace agreement to end decades of civil war between the northern Sudanese government and the people of Southern Sudan appears on the verge of failure. The Episcopal Church of the Sudan, a longstanding witness for

peace, has expressed fears that open warfare could resume within months, producing a humanitarian disaster of tremendous proportion."

Bishop Jefferts Schori said the Episcopal Church of the Sudan has appealed urgently to Episcopalians in the United States to work for U.S. government action to help resolve these issues. The U.S. government was critical in brokering the 2005 peace agreement. Bishop Jefferts Schori said the U.S. can help ensure that the peace agreement continues to be implemented evenhandedly.

*Episcopal News Service contributed to this report.*

## Services End at Western Michigan Cathedral

Episcopal services were held for the final Sunday on July 22 at the Cathedral of Christ the King in Portage, Mich.

The building, which was formerly the cathedral for the Diocese of Western Michigan, was sold in April to a non-denominational congregation which will move in beginning in September [TLC, May 20].

The 9:30 a.m. service included performances by Steve Wolfenbarger's Seminar Brass Choir and James Bass' Concert Choir from Western Michigan

University. The musicians were arranged in lofts above and around the congregation.

The Parish Church of Christ the King is now worshipping in a rented conference room at an athletic club near its previous location.

To commemorate the history of the building's iconic architecture and Episcopal Church presence, the congregation has published a photographic tribute by the Very Rev. Cynthia L. Black, dean and rector.

## Bishop Jones Led Indianapolis Diocese for Two Decades

For more than 20 years, the Rt. Rev. Edward Witker Jones led the Diocese of Indianapolis and served the national Episcopal Church on a number of committees before retiring in 1997. Bishop Jones died July 28 of complications resulting from a fall he suffered in February. He was 78.

Bishop Jones was elected Bishop Coadjutor of Indianapolis in 1977 and was consecrated as diocesan bishop in September that year. He served on the Theology Committee of the House of Bishops, which presented the case for the ordination of women to the episcopate at the 1988 Lambeth Conference. He also served for a number of years as the presiding judge on the Court of Trial of a Bishop. Among the cases at which he presided was the hearing for the Rt. Rev. Walter Righter, retired Bishop of Iowa, who was exonerated in 1996 of charges that he had violated the doctrine of the church and his ordination vows in ordaining as a deacon the Rev. Barry Stopfel, who was engaged in a long-term homosexual relationship.

Bishop Jones was serving as rector of St. James' Church, Lancaster, Pa., when he was elected bishop. He began his ordained ministry in 1954 as an assistant at Grace Church, Sandusky, Ohio. In 1957, he accepted a call to be rector of Christ Church, Oberlin, and Episcopal

chaplain to Oberlin College. He was assistant to the Bishop of Ohio from 1968 to 1971, at which time he began a six-year tenure at St. James'. He attended Union Theological Seminary in New York City and graduated from Virginia Theological Seminary.

Bishop Jones served as chaplain to the Sandusky Fire Department and in Oberlin co-sponsored the first fair housing ordinance in the state. He cherished ecumenical and interfaith relationships, serving as co-chair of the Lutheran-Episcopal Dialogue.

In February, Bishop Jones suffered a fall and underwent surgery to stop internal bleeding on his brain. During a follow-up exam in May, doctors discovered that the bleeding had reoccurred and Bishop Jones made the decision to forego further medical intervention.

Bishop Jones is survived by his wife, Martha Anne, and their three children.

"His ability to see and affirm the very best in every person gave him a generosity of spirit which is rare and precious," Bishop Catherine Waynick of Indianapolis said of Bishop Jones in a statement to the diocese.

*Episcopal News Service contributed to this report.*



Bishop Jones

## Bishop of Idaho Announces His Retirement Plans

The Rt. Rev. Harry Bainbridge has announced his intention to retire as Bishop of Idaho upon the consecration of his successor, tentatively scheduled for November 2008.

"We have journeyed a long way over these past few years. For me it has been a journey of grace, filled with both challenge and opportunity," Bishop Bainbridge wrote to members of the diocese. "We can give no greater gift to one another than to engage in the work of transition that firmly fixes our direction toward tomorrow and invites each of us, the next bishop included, to offer his/her gifts to further the mission to which God calls us as disciples of Jesus in the Diocese of Idaho."

The transition to new episcopal leadership began at the diocesan convention last fall when, during his address, Bishop Bainbridge called for a transition committee to begin envisioning the future ministry needs of the diocese. In his letter, Bishop Bainbridge listed some of the consultations and transition plans that have been engaged since that convention.

## English Bishops Split on Lambeth Loyalties

If The Episcopal Church does not respond affirmatively to the primates' communiqué by the Sept. 30 deadline, as many as 60 percent of the Church of England's 114 bishops would share a sense of solidarity if bishops from the Global South declined to attend the 2008 Lambeth conference, according to an English bishop.

The Rt. Rev. Michael Scott-Joynt, Bishop of Winchester, said in an interview with *The Church of Ireland Gazette* that convictions among the English House of Bishops are strongly held on both sides of the issue. If all bishops from The Episcopal Church are not given the chance to participate at Lambeth, he estimated the other 40 percent of the Church of England bishops would consider staying away in solidarity with The Episcopal Church.

## Retired Springfield Bishop Made Mexico His Home

The Rt. Rev. Albert W. Hillestad, Bishop of Springfield from 1972 through 1981, died June 14 at his house in San Miguel de Allende, Mexico. He was 82.

Bishop Hillestad relocated to San Miguel in 1989. In retirement he spent time knotting rugs, volunteering with handicapped children at the Centro de Crecimiento, and visiting with the children in his neighborhood.

Bishop Hillestad was born in New Richmond, Wis. He was a graduate of the University of Wisconsin and Seabury-Western Theological Seminary.

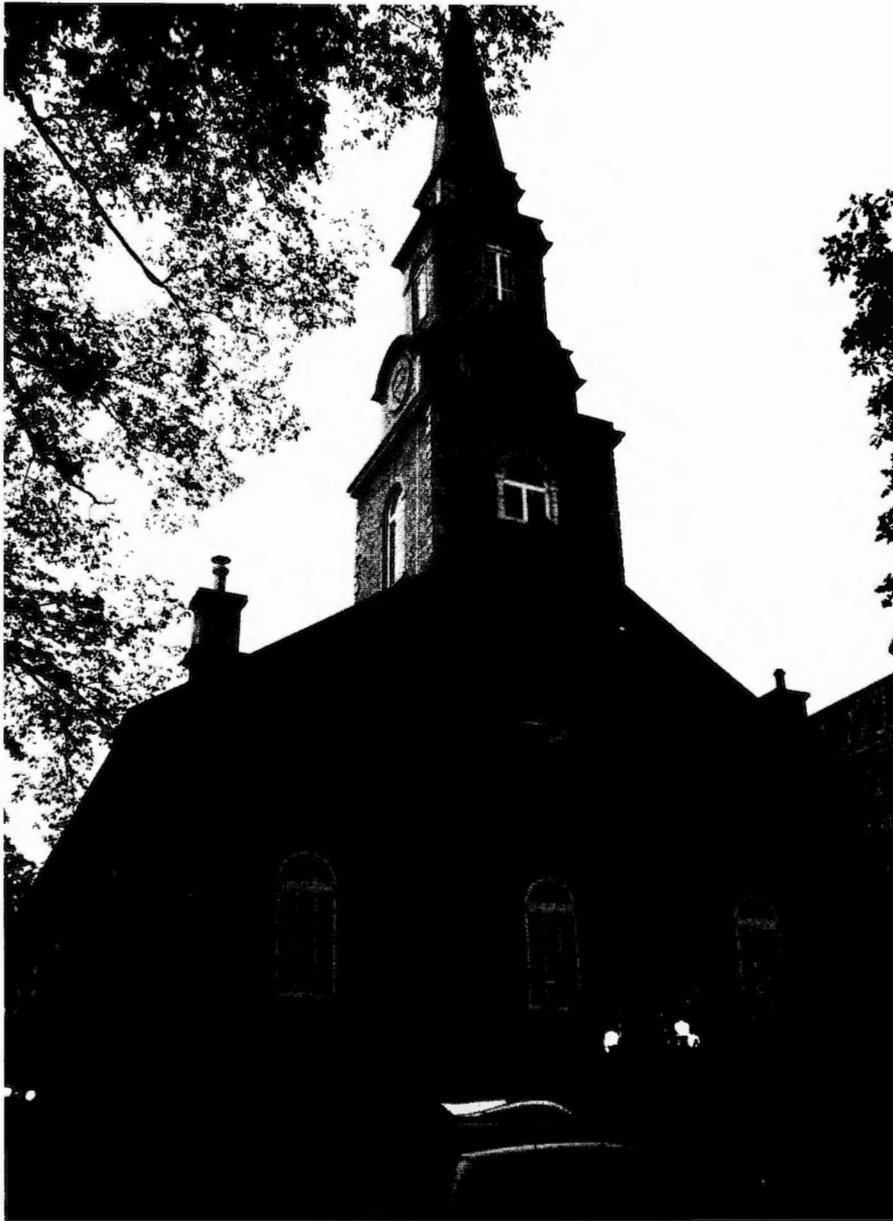


Bishop Hillestad

He was an assistant at Christ Church, La Crosse, Wis., 1950-1951, then was rector of Ascension, Chicago, vicar of St. Mark's, Oconto, Wis, and rector of St. Andrew's, Carbondale, Ill.

After resigning in 1981, Bishop Hillestad worked at Easter Seals Rehabilitation Center in Mobile, Ala.

Bishop Hillestad was preceded in death by his wife, Carol. He is survived by seven children and 14 grandchildren.



Holy Trinity Cathedral photo

Holy Trinity Cathedral, Quebec City, was modeled after St. Martin-in-the-Fields in London.

## 400 YEARS

*And an Anglican Presence  
Amidst Québécois Culture*

By John R. Throop

The 400th anniversary of English settlement in North America has been observed this year with formal and informal celebrations in Virginia. Next year Canadians, specifically in the province of Quebec, will mark the 400th anniversary of New France. Samuel de Champlain, sponsored by Henry IV of France, arrived on July 3, 1608, with 28 people in six families to pursue a dream to establish a new outpost for French life.

When most people think of Quebec, they think of Montreal.

But Quebec City is also worth a visit. Entire sections of the city have extensive 17th- and 18th-century neighborhoods, splendid religious buildings, and forts and government buildings in use for more than 350 years. Visitors and residents alike walk down narrow streets lined with shops and residences. Close your eyes, and one can feel transported back in time in a way unlike any other area of North America. In fact, old Quebec was named a UNESCO World Heritage Site in 1985.

In 2008, a celebration of cultural and religious heritage will highlight the richness of Francophone life. The people of Quebec (the *Québécois*) have many cultural and historical events planned throughout 2008. The Acadians (French: *Acadiens*) of eastern Canada and northern New England, descendants of 17th-century French settlers, also will feature cultural celebrations in 2008 and 2009 as well. Many Acadians migrated to what we know today as Louisiana. These *Acadiens* became “cadiens,” or Cajuns today, reflecting a vibrant North American French heritage.

The 400th-anniversary celebration is scheduled for July 3-6, 2008, highlighting Champlain’s arrival on the St. Lawrence River. Other important activities include the 49th International Eucharistic Congress, led by Pope Benedict XVI, to take place June 15-22, and the New France celebration Aug. 6-10. Called *Nouvelle France*, it is an annual event, portraying 17th-century Quebec life, with costumed actors as tradespeople and merchants. There also are musical concerts and theatrical pieces.

Quebec City contains some religious buildings of historical significance. In 1793, the Diocese of Quebec ([www.quebec.anglican.org](http://www.quebec.anglican.org)) became the first formal Canadian center for the Church of England. The Archbishop of Quebec, the Most Rev. Bruce Stavert, says, “One of the great attractions for Anglicans and Episcopalians in visiting Quebec City is to be able to see, tour and worship

(Continued on next page)



Historic Quebec City: Hotel Chateau Frontenac (above) and sidewalk cafes on Rue Petit-Champlain (below).

The Diocese of Quebec is the second oldest in the Anglican Church of Canada, having been founded in 1793.

(Continued from previous page)

in the oldest Anglican cathedral outside of the British Isles. The Cathedral of the Holy Trinity was built between 1800 and 1804.”

Designed and built in the Palladian style, modeled after St. Martin-in-the-Fields in London, Archbishop Stavert notes that it is one of only a handful of churches in Canada with a bell tower and regular change ringing with its eight bells which have been in place since 1830. “Its memorial windows and many monuments and

plaques tell the history of British military and the English-speaking peoples of Quebec City,” Archbishop Stavert says.

Of particular interest is the royal seating in the balcony, facing the pulpit. Five royal visits have made use of the royal seating. In 1987, when Queen Elizabeth II and Prince Philip visited the city, they chose to use the nave for seating since, as the Very Rev. Wallace Raymond, the cathedral dean noted, “their ‘handlers’ said that they did not come to church to be on display.” The cathedral has an active congregation with ministries in English and in French, and a choral tradition at the 11 a.m. Sunday Eucharist.

The Diocese of Quebec is the second oldest in the Anglican Church of Canada, having been founded in 1793. Since its inception, seven other dioceses have been formed out of the original Diocese of Quebec.

Next year also is the 350th anniversary of the consecration of the first Roman Catholic bishop in Canada, Msgr. de Laval, and the 300th anniversary of his death. The Basilique de Notre Dame de Quebec, the Roman Catholic center of the city, is the church of the oldest parish in North America, located on its current site since 1647.

The building has been destroyed by fire twice in its history. In 1843, the basilica’s façade was rebuilt to resemble the Church of Sainte-Geneviève in Paris.

Nearby is the Musee de l’Amerique Francaise, a cultural center housed in the historic site of the Quebec Seminary, built in 1663. Another impressive cultural site is the Centre d’Interpretation Historique de Sainte-Foy, located close to Old Quebec in one of the oldest presbyteries in North America.

Another notable historic museum — and highly interactive — is the Musee de la Civilisation, in Vieux-Port near the Place Royal. In 2008, this museum in particular will feature activities of special interest for children. For fine arts, the Musée National des Beaux-Arts du Québec, in the midst of the Plains of Abraham, features paintings and sculpture, especially of Quebec artists.

One final note: French and English are both official languages in Canada. In tourist areas of Quebec City, hotels, restaurants and shops are bilingual. In other parts of the city and in the province, however, French is the predominant language, and fluency in English is spotty. So, *pratiquez le francais et achetez une livre de langage courant*. In other words, look it up! □

*The Rev. John R. Throop is a priest of the Diocese of Quincy, and a consultant based in Peoria, Ill.*



# War Zone Monotony

Greetings from the front! I hope it is obvious that we Americans are here to fight against terrorists. However, we fight a less obvious enemy as well: monotony. Unlike the glamorous depictions of war on film or the heroic incidents captured by reporters, the routine in a war zone is often boring and unchanging. We call this aspect of war "Groundhog Day."

Remember the movie by that name, starring comedic genius Bill Murray? In the global war on terrorism, our experience is often like that film. Sometimes the troops mope around this Kuwaiti camp with dull, jaded expressions on their faces, and when asked how they're doing, they respond by saying, "Oh well, you know, it's Groundhog Day."

Here's what Groundhog Day can look like: You wake up to pull your shift. You take your tepid shower, sometimes with 10 or 20 of your closest friends. You wear the same desert uniform you wore yesterday and will wear again tomorrow. You head for chow, quite possibly the highlight of your day.

Eating over here is a separate Groundhog Day experience, and therefore deserves its own paragraph. What used to be called the Chow Hall is now universally referred to as the DFAC (Dining Facility). You trudge over to the DFAC, which is a double-wide trailer. Immediately upon entering you wash your hands, for hand-washing is mandatory, in a curiously yellow solution called "Fairy." You know what day of the week it is by the main entrée listed on the board. If it's shoe-leather steak and galvanized lobster, it must be Wednesday.

The dining experience falls in one of two camps. Those punching the clock inhale their food and depart quickly. Those with a little more time, such as chaplains, may tarry awhile, catch up on the latest gossip, and otherwise chat people up. The biggest decision of the DFAC experience is always whether or not to go for ice cream. The greatest advantage to this unique culinary experience is the DFAC is one of the few places where one can catch CNN or Fox News.

The DFAC is but one example of war zone monotony, but there are others. One's day continues with the unceasing round of convoys, improvised explosive devices (IEDs), banal orders from higher headquarters, and more. The desert sun and unrelenting heat deserve a paragraph too, but words cannot express their

debilitating power. It has to be experienced. The sorts of things that vary are who comes and goes, branch of military service, and length of one's tour of duty. But these small variables do not compare with the constants; and they do not change the inevitability of monotony. At the end of each Groundhog Day or Night, we rest our heads, wherever God allows, with gratitude, but knowing that the next day or shift will be pretty much the same.

Ever had the feeling of sitting around waiting for something to happen? Warriors have that feeling every day. I wonder if the earliest followers of Jesus sometimes felt similarly. The evangelists faithfully recorded miraculous events, but what about the monotonous ones? It had to be drudgery, for example, traveling from place to place, not knowing where the Son of Man would lay his head.

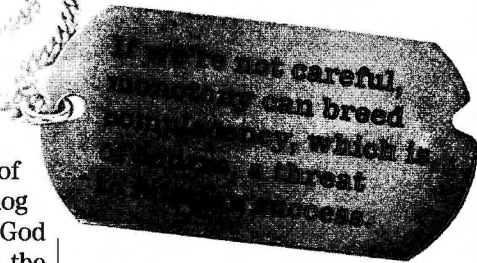
The Gospel of John is replete with instances of the followers of Jesus growing impatient, waiting for something exciting to happen. In one instance, "the Jews asked how long will you keep us in suspense?" (John 10:24). Surely the earliest "Christians," waiting for the kingdom of God, knew about monotony. So do we, whether in the living room or on the battlefield.

One thing I've learned from my two experiences of this war: If we're not careful, monotony can breed complacency, which is, of course, a threat to mission success.

But if we keep our minds on why we're here, we shouldn't be getting bored. Monotony may be our companion, but it doesn't have to be boring.

I'm inspired by the thought that although the sun always rises, day always follows night, and year always succeeds to year, most of us do not find chronological monotony boring. Instead, armed with hope and faith, we actually look forward to this pattern of life. Paul wrote, "Since we are justified by faith, we have peace with God through our Lord Jesus Christ ..." (Rom. 5:1). If this is true, then like the first followers we can redeem monotony with God's peace. This war will end. We have only to stand still and we soon will see the glory of God.

*Our guest columnist is the Rev. Carl Wright, an Air Force chaplain canonically resident in the Diocese of Northern California. He is serving on active duty in Kuwait.*



## Did You Know...

**From 1874 to 1970, the Diocese of Dallas had only three bishops.**

## Quote of the Week

**The Rt. Rev. Don E. Johnson, Bishop of West Tennessee, in the Memphis *Commercial Appeal* on financial matters at St. Mary's Cathedral:**

**"Truth-telling is important, but it comes with a price. We've gone through the 'let's get real' phase and now we're in the 'What's next?' phase."**

## Persistent Travelers

This is the first time we have published two Travel Issues in the same year. This second issue of 2007 came about because of interest on the part of advertisers, and through the observation that travel continues to be a popular pastime. Despite \$3-per-gallon gas prices being the norm in many parts of the country, people continue to flock to the highways in search of new destinations. Many airline routes are near capacity despite the lack of bargain prices, and in some places accommodations are difficult to find. Yet Americans are traveling in enormous numbers.

Episcopalians and other Anglicans who are aware of their heritage sometimes visit religious places during their travels. Many of our parish churches and cathedrals are worth a visit, although it's no longer easy to find historic buildings that are open on weekdays. Persistent travelers who take the time to find a parish office or call a church in advance frequently are admitted to a church and sometimes may encounter interesting people who may be familiar with its history. Those who travel to Europe may be overwhelmed by the huge number of historic churches and other buildings. Some may encounter sites of medieval pilgrimages. Even a small country like Cyprus, the subject of an article in this issue [p. 11] is likely to have plenty of places worth visiting.

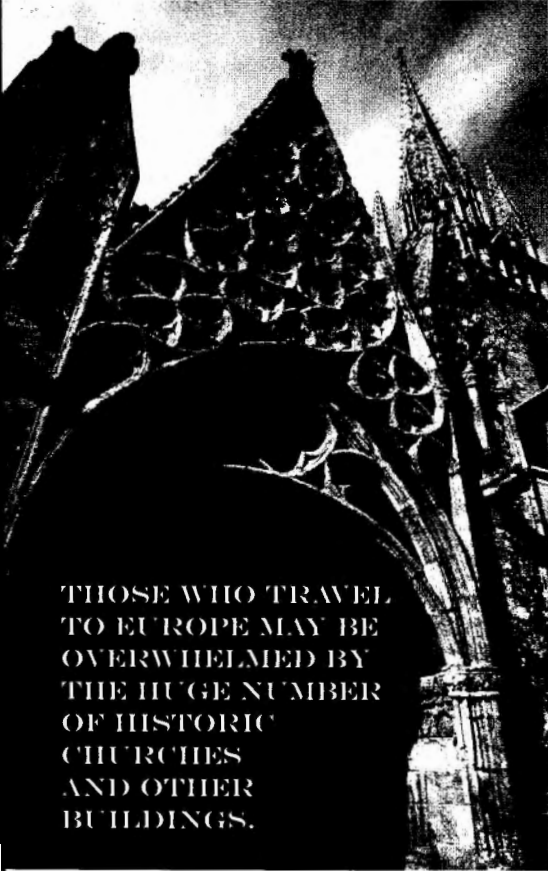
Finally, we hope that wherever our readers travel that they will make an effort to worship with local congregations. Whether it's a rural mission church in the Great Plains, a great cathedral in England, or a parish church on a Caribbean island, chances are you will have a positive experience.

## Preparing for the Fall Season

This is a difficult time of year for many Episcopalians. For one thing, it seems as though a sizable portion of church members and clergy are on vacation. In many places Sunday attendance is down, various ministries and programs seem to be on hiatus, and unfortunately, little thought is being given to the important weeks ahead. But in less than a month, most activities resume as a new program year begins.

While large congregations with many staff members probably are well prepared for the resumption of church life, leaders in many smaller congregations may be trying to answer pertinent questions. Who's going to teach Sunday school? How are we going to catch up on pledge income? What's become of Mr. and Mrs. So-and-So? Who's supposed to be doing hospital visits? Putting the routine back together in many small churches can be a trying task.

We hope wardens, vestry members, people on bishop's committees, and leaders of various groups are looking ahead to the fall season. There is plenty to be done between now and mid-September. If some newcomers suddenly appear, or others return to church, congregations should be prepared for them. Our liturgies, activities and programs should be planned to take advantage of opportunities. Most Christian education plans and schedules for the rest of the year can't be put together in a few days. A successful year in a parochial setting will require a number of people making an effort to plan ahead.



THOSE WHO TRAVEL TO EUROPE MAY BE OVERWHELMED BY THE HUGE NUMBER OF HISTORIC CHURCHES AND OTHER BUILDINGS.



Thomas Cranmer



Thomas Cromwell



Henry VIII



Samuel Seabury

ANGELICAN ESSENTIALS FROM THE REFORMATION

By Barkley Thompson

In its communication of March 20, 2007, the House of Bishops of The Episcopal Church declined to put in place the primates' pastoral scheme for a primatial vicar, remarking that "for the first time since our separation from the papacy in the 16th century, [the pastoral scheme] replaces the local governance of the Church by its own people with the decisions of a distant and unaccountable group of prelates." Until then, the Reformation origins of The Church of England had rarely been cited in Anglicanism's present debates. It may be time that we consider these origins more closely.

As a caveat, this author is a moderate who continues to hope for an avenue by which Anglicans across both the Anglican Communion and the theological spectrum within The Episcopal Church can remain in communion. However, as we consider our various options for living together, there may be ecclesiastical essentials of our Anglican identity inherited from the Reformation that we cannot give up and yet remain Anglican in any distinctive sense. One such essential was first embodied in 1533 in the Act in Restraint of Appeals.

I. THE ACT

By the time he was consecrated Archbishop of Canterbury in 1533, Thomas Cranmer was already an ardent advocate for reform in the Church of Eng-

land. In Cranmer's new role as archbishop, he determined to aid the king in freeing the Church of England from the interference of the pope. However, Cranmer's foremost intention was not enabling Henry VIII to accomplish the questionable actions of annulling his marriage to Catherine and wedding Anne Boleyn (though these actions were surely Cranmer's pretext). Rather, the goal behind Cranmer's advocacy was freedom to reform the Church of England in ways that were most responsive to the tensions, hopes, and fears distinctive of the church within the realm.

The first and most important step toward this end was the passage by Parliament, with the backing of Cranmer and the king's protestant vice-gerent, Thomas Cromwell, of the Act in Restraint of Appeals. The act determined that the Church of England had its own autonomy and independence by virtue of its identification with the realm. England, the act argued, enjoyed political autonomy and independence, and just as issues of political contention could not be appealed to authorities beyond England, neither should issues related to the church. This would protect both church and state in England "from the annoyance ... of the see of Rome as from the authority of other foreign potentates attempting the diminution or violation thereof."

Beginning with the passage of the act, "in such cases where heretofore

any of the king's subjects or residents have used to pursue, provoke, or procure any appeal to the see of Rome ... they ... shall from henceforth take, have, and use their appeals within this realm and not elsewhere."

It must again be stressed that though Henry's quest for an annulment was the precipitating event that led to the Act in Restraint of Appeals, this quest did not cause the act. Its cause was the movement toward reformation of the Church of England that had been brewing since the 1520s. The Act in Restraint of Appeals was not a mere political machination. Rather it was the political embodiment of a distinctly English theological and ecclesiastical conviction about the nature of the church and the necessity that ecclesiastical matters be adjudicated provincially by those closest to the stresses and strains experienced by the church in its context.

II. THE LEGACY

After the Revolutionary War, members of the Church of England in the former British colonies struggled to make new sense of their church identity. Events including the futile attempt of Samuel Seabury to seek consecration in England (being unable to declare the oath of allegiance to the crown) contributed to a changed ecclesiastical understanding and the adoption at the 1789 General Convention in Philadelphia of the name "The Protestant Epis-

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copal Church in the United States of America." Just as the embryonic United States of America enjoyed political autonomy and independence from the realm of England, so the new church, with its 13 dioceses corresponding to the 13 states, enjoyed its own independence and autonomy from the Church of England.

In the two centuries since American independence, the Anglican churches in other nations that have gained independence from England have correspondingly asserted their autonomy and independence. Even when the bishops of the various Anglican churches began to meet in council at the Lambeth Conference in the mid-19th century, bishops took care to ensure that their gathering was not misconstrued to be an adjudicating trans-Anglican body.

Until recently, The Episcopal Church and the other churches of the Anglican Communion have lived according to the principle established in 1533 in the Act in Restraint of Appeals. This principle states that, though the church is spiritually universal, it is juridically provincial. Archbishop Cranmer and his associates believed that "divers and sundry inconveniences and dangers" arose when foreign prelates sought to extend their reach into English ecclesial affairs of any sort. They claimed for the Church of England the prerogative to adjudicate its own affairs without interference from those outside the province.

Resolution B032, adopted by the 75th General Convention, clearly intends to reassert The Episcopal Church's autonomy and independence as the Anglican province in the United States. The text of B032 is as follows:

*Resolved, That the 75th General Convention affirm that no resolution of the General Convention is intended to affect either the historic separate and independent status of the churches of the Anglican Communion or the legal identity of The Episcopal Church.*

As the Anglican Communion navigates the current presenting issues that affect all Anglican provinces, The Episcopal Church should undoubtedly take counsel with other Anglicans, and very often we would do well to heed their advice. Indeed, it has been largely due to the pressure brought to bear upon us by our Anglican brothers and sisters that we have begun to tend more responsibly to the concerns of those within The Episcopal Church whose theological convictions have led them to dissent from the consent for Bishop V. Gene Robinson and other recent actions of the General Convention.

However, taking counsel differs immensely from establishing new legal arrangements within the Anglican Communion that would serve to undo the principle of autonomy and independence expressed in the Act in Restraint of Appeals. I would argue that this principle could legitimately be called the "First Principle of Anglicanism." (The detailed discussion of autonomy in Section B of The Windsor Report arguably does not fully appreciate the intention and subsequent ramifications of autonomy as embodied in the act.) As the Executive Council, the House of Bishops, and the General Convention consider various communiqués, potential plans of action, and ultimately the Anglican Covenant, we would do well to remember this first principle of Anglicanism that initiated our distinctive way of being church and heed the wisdom of our English reforming forbears. □

*The Rev. Barkley Thompson is rector of the Church of the Holy Apostles, Collierville, Tenn.*

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

There is Help

I just read with interest the editorial, "Disheartened Clergy" [TLC, July 29]. I would agree there might be a few of our clergy who could feel the same as their C of E counterparts. But the wide scope of the pastoral ministry of the Church Pension Fund can be of help.

The office of Pastoral Care/Education makes available a number of the things mentioned in the editorial as lacking which are available to our



<http://www.cpg.org/aboutus/pastoralcareeducation.cfm>

clergy. And through the Church Pension Fund's initiative, there is a strong ministry to our retired clergy, spouses, and surviving spouses called the Chaplains to the Retired. In the next year, approximately 900 active and retired clergy will be invited to attend a CREDO week which is geared to their health (body, soul, mind and finances). A number of dioceses have in place clergy wellness programs also.

By raising the issue in the editorial and in order to better inform the church, it might be well to have a future article which describes what the larger church does for its clergy — active and retired.

I am thankful to the Lord for the presence of our Episcopal Church Pension Fund and those who labor there on behalf of clergy and lay workers in the church.

*(The Rt. Rev.) Rayford B. High, Jr.  
Bishop Suffragan  
Diocese of Texas  
Tyler, Texas*

Was He Unaware?

Concerning the exegesis written by the Very Rev. Gary Hall [TLC, Aug. 5]:

"That those outside the walls of the church might have something to tell us within them is precisely what Jesus learned in his conversation with the Syrophenician woman ['Sir, even the dogs under the table eat the children's crumbs']



(Mark 7:28) — to whom he responded as one presenting him with a new pastoral reality, and who herself continues to stand for all the 'outsiders' ..."

This exegesis suggests that Jesus was unaware of the universal mission of Israel (and himself as the personification of faithful Israel) as outlined in the covenant with Abraham and with various passages in the psalms until a gentile woman put the idea into his head. I find that hard to believe.

There are other instances in which Jesus was surprised to find more faith in a gentile than in many of his fellow Jews, but I would attribute that surprise to the fact that he had not yet finished the work of instructing his apostles and sending them out with "the great commission."

*Warren Shaw  
Orange, Va.*

## More Inclusive

As I read Tim Nunez' Viewpoint article [TLC, July 29], I am astonished at the assumption made that Ann Holmes Redding's experience as a Muslim somehow downgrades the uniqueness of Christ. Is it not possible to understand this as a more inclusive and wondrous vision of Christ?

As one who has worshiped with Ann for nearly six years, I'm distressed at the willingness of Episcopalians who claim the "middle way" to utterly trash this Christian woman and scholar without bothering to discover what it is that has made her choose this path that currently places her in a position of total isolation within the Communion that she has served faithfully for many years.

I don't fully understand the path that Ann has taken, but I bear witness that it is of God. I have seen the transformation that Islam has made in her life, while strengthening her commitment to Jesus as Lord. Unless we are prepared to totally dismiss the Holy Spirit as active and transformative in the world today, we should at least attempt to

learn whether the Spirit is trying to teach us a new thing before throwing this woman of God out the church door as a heretic.

Ann is walking a lonely road, and I'm sure her suffering is a great joy to small minds, but she walks with God.

Jesus does not need the scholars of the church to defend him. He is quite capable of doing that as the Risen One. He needs the scholars of the church to listen to what God is doing in God's world. Remember, it was the religious people, the scholars and the priests, who had Christ crucified.

*Esther Osborne  
Seattle, Wash.*

The Rev. Ann Holmes Redding says she is both a Christian and a Muslim.

I am generally sympathetic with Islam. We should honor truth and goodness wherever we find it. Christians do not have a monopoly on truth, and there is much that is good in Islam (as in Buddhism, Zoroastrianism, etc.). Many Muslims are godly, righteous, loving people — indeed, "Christ-like" people. It is as unfair to judge Islam by the terrorists as to judge Christianity by the Ku Klux Klan.

It seems to me that the central tenets of the Christian faith are: 1. Jesus had such a unique relationship with God the Father that we can say he is "the only begotten Son of the Father, God from God, Light from Light, true God from true God ... of one being with

the Father"; and 2. In the passion, death and resurrection of Jesus, he made atonement between us and God.

The Koran, however, denies both of these points. Jesus is in no sense the "son of God." He was a messenger of God, but only a man. The Koran also says Jesus did not die, but only seemed to die; he was taken up to heaven by God. Muslims generally consider the crucifixion to be a slander against God, who would not allow one of his messengers such an ignominious death.

In view of this, it is difficult for me  
(Continued on next page)



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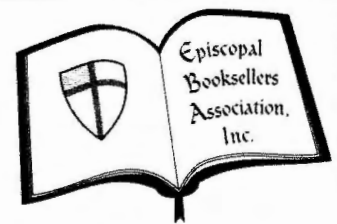
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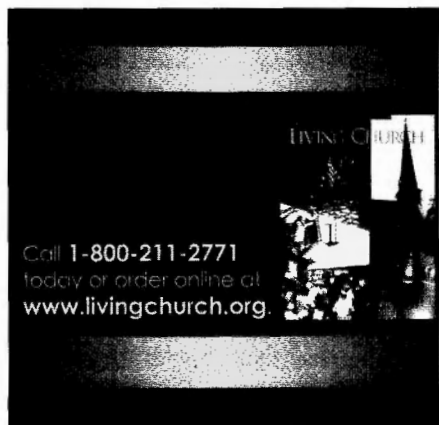
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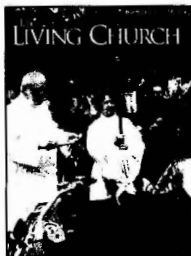
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## LETTERS TO THE EDITOR

(Continued from previous page)

to see how one could be both a Christian, affirming that Jesus was one with the Father and that on the cross he made atonement for us, and a Muslim, affirming that Mohammed was the "seal of the prophets," and that his messenger superseded those of his predecessors (including Jesus).

*(The Rev.) W. Foster Eich  
Muscle Shoals, Ala.*

What a refreshingly clear, direct, and frank statement on the part of Fr. Nunez as he writes about the Rev. Ann Redding and her attempt to combine the Episcopal priesthood with her conversion to Islam. Thank you, Fr. Nunez!

The sad fact is that Bishop Vincent Warner of Olympia was so quick in his affirmation of Ms. Redding's attempt to confuse the truth. Thankfully, Bishop Geralyn Wolf of Rhode Island spoke clearly, directly, and frankly in her inhibition of Ms. Redding. Thankfully, there are a few bishops who are not afraid to speak the truth as the Church has held to it.

I would only wish that leadership in The Episcopal Church — bishops, priests and lay people — would stand up for the whole truth more readily.

*Joan C. Oliver  
Vancouver, Wash.*

### A Year Earlier

Lynn Thompson [TLC, July 8] seems to be on to something in her critique of "Principles of Arrogance" [TLC, June 17]. Unfortunately, she did not pursue it to its logical conclusion in her criticism of "so-called orthodox members of our Communion."

Actually, Fr. Spencer [TLC, June 17], in his brief overview of the history of General convention 1974-2003, should have started one year earlier. I believe it was the General Convention of 1973 in Louisville which breached the dominical comment linking divorce, remarriage, and adultery. At that time I was led to believe that it was the bishops and other clergy (insisting on being able to remarry after divorce and still keep their jobs) who pushed through the change of the holy matri-

mony canon. Of course, by legitimizing lay remarriage, the clergy had strong lay support for revision of the historic prohibition of remarriage, in effect until 1973.

So the actual beginning of revisionism and reinterpretation of scripture was at least as early as 1973. And yes, Ms. Thompson, we all must be more consistent. Indeed, we might properly try to apply our ordination undertaking to "pattern our lives in accordance with the teaching of Christ, so that we may be a wholesome example to our people" — living neither adulterous nor gay lifestyles.

*(The Rev.) Corey Womble  
St. Michael & All Angels Church  
Tucson, Ariz.*

### Are They Alone?

While mention has been made of the Diocese of Mississippi's disagreement and disassociating itself from The Episcopal Church's membership in the Religious Coalition for Abortion Rights [TLC, July 8], nothing has been written about the Diocese of Albany doing the same thing at its annual convention, along with a statement proclaiming belief in the sanctity of life from conception to natural death.

I find it difficult to believe that Mississippi and Albany are alone in their wishing to be disassociated from the unilateral decision made by the Executive Council on this matter. The decision of the Executive Council to support a solidly pro-abortion group goes against the "official line" of The Episcopal Church about abortion, and with this decision by the Executive Council we take yet another step into a secularist agenda. I am proud to be part of the Diocese of Albany. I wish I could say the same about the national Episcopal Church

*Paula Sutcliffe  
Albany, N.Y.*

### Journal Writing

Like Boyd Wright in "Joys of a Journal" [TLC, July 15], I too began a spiritual journal when I was 51, although that wasn't as many years ago for me as it was for him.

Like Wright, my journal has become

## PEOPLE & PLACES

### Appointments

The Rev. **Guy J.D. Collins** is rector of St. Thomas', 9 W Wheelock St., Hanover, NH 03755.

The Rev. **James F. Gilchrist** is rector of St. Martin in the Fields, 4740 S Buckley Rd., Aurora, CO 80015.

The Very Rev. **James Mark Goodman** is dean of St. John's Cathedral, PO Box 1246, Albuquerque, NM 87102-1246.

The Rev. **Audrey Hasselbrook** is assistant at St. James', 581 Valley Rd., Upper Montclair, NJ 07043.

The Rev. **Robin Hatzenbuehler** is chaplain at Trezvant Manor, 177 N Highland St., Memphis, TN 38111.

The Rev. **Harrison Heidel** is rector of Calvary, PO Box 104, Underhill Center, VT 05490.

The Rev. **Robert Hino** is associate at St. Andrew's Cathedral, Queen Emma Sq., Honolulu, HI 96813-2304.

### Ordinations

#### Priests

**Colombia** — Javier Aldana, Ernesto Boss, Carlos Guevera, David Hincapie, Jose Suarez.  
**Pittsburgh** — William Hesse.

**West Virginia** — Kent Higgins, Rick Rutledge.

#### Deacons

**Colombia** — Ofelia Correa, Edgar Giraldo, Tomas Mier, Alberto Pinzon, Diego Fernando Sabogal, Edison Vergara.

**Newark** — Christian Carroll, Alexei Khamin, Thomas M. Murphy, Karen Beverly Rezac, Deborah Rucki-Drake.

**Pittsburgh** — Seth Matthew Brooker, Byron Robert Johnson, Carrie Estridge Klukas, Alexander Christopher Leighton, Robert Henry Lytle, Sr., Ronald McKeon, Joel Alan Scandrett, William McDonald Starke, Elaine Emma Storm.

### Deaths

**Dorothea Lowery Barlow**, 76, former treasurer of the national board of Episcopal Church Women, died June 20 at her home in Cobblers Green, CT, of idiopathic pulmonary fibrosis.

Mrs. Barlow was born and raised in Utica, NY, and educated at St. Lawrence University. She was active at St. Peter's Church, Port Chester, NY, and St. Francis', Stamford, CT, serving as a lector and director of the Altar Guild in both parishes. She is survived by her husband, Ronald; four children, Steven, of New Canaan, CT; Geoffrey, of Weston, CT; Laurie, of Middletown, DE, and Gale Hagele, of Ridgefield, CT; and seven grandchildren.

### Next week...

## Myth of Unity

an important part of how I pray. Unlike him, however, I use 6x9 bound diaries with a page predated for every day of the year. If I don't write something on a given day, even a one-sentence expression of gratitude for what the day brought, that page remains blank, a glaring indictment of my failure to show up for my part in an ongoing series of conversations with God.

Recent entries include reactions to "A Spirituality of Stacking Stones" [TLC, June 17] and "Unconditional Discipleship" [TLC, July 1].

Not all my entries are polished, quiet reflections directed

toward making a single point as Wright advises.

He seems to suggest that a spiritual journal should be end-oriented, avoiding ill-tempered, out-of-proportion entries that may embarrass me when I reread them later.

Sometimes I need to vent, expressing in raw, unvarnished terms my frustrations to (and occasionally with) God, regardless how immature these might seem later. My conversations with God are part of a real dialogue, and I don't always express myself with the refinement I might wish. If I don't allow myself occasional outbursts, I stand in danger of losing honesty and immediacy.

The point is that no one way of keeping a journal fits everyone all of the time. We need to be willing to explore and take risks as we discover for ourselves what our individual spiritual journals should be — always remembering that, even when we find a way that works, we may sometimes need to strike out in new, untried directions to meet the requirements of a particular day.

*Douglas W. Clark  
Albuquerque, N.M.*

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.

# College Services Directory



## ALABAMA

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**CANTERBURY CHAPEL & STUDENT CENTER**  
Website: [www.canterburychapel.org](http://www.canterburychapel.org)  
E-mail: [canchap5@comcast.net](mailto:canchap5@comcast.net)  
**The Rev. Kenneth L. Fields**  
Sun Eu 8, 10:30, 6; Wed Eu 10:00; Thurs H Eu 6:00;  
Mon-Fri MP 8:15

## CALIFORNIA

UCLA Los Angeles  
**EPISCOPAL/ANGELICAN CAMPUS MINISTRY @ UCLA AND ST. ALBAN'S EPISCOPAL CHURCH**  
580 Hilgard Ave., Los Angeles, CA 90024  
(310) 208-6516  
Website: <http://episcopal.bol.ucla.edu>  
E-mail: [episcopal@ucla.edu](mailto:episcopal@ucla.edu)  
**The Rev. Michael K. Fincher**, chap  
Sun 8 H Eu, 10 H Eu, 5 Service & Dinner

UNIVERSITY OF SOUTHERN CALIFORNIA Los Angeles  
**CANTERBURY USC/EPISCOPAL CAMPUS MINISTRY**  
Website: [www.usc.edu/org/canterbury](http://www.usc.edu/org/canterbury)  
E-mails: [ecusa@usc.edu](mailto:ecusa@usc.edu), [glibby@usc.edu](mailto:glibby@usc.edu)  
Facebook: **Episcopal Trojans**  
**The Rev. Dr. Glenn M. Libby**, chap  
Sun H Eu 7; Thurs 6 Fellowship Dinner

UNIVERSITY OF CALIFORNIA Irvine  
**CANTERBURY CLUB** (949) 856-0211  
Website: [www.canterburyirvine.org](http://www.canterburyirvine.org)  
Email: [canterburyirvine@gmail.com](mailto:canterburyirvine@gmail.com)  
**The Rev. Martha Korienek**, chap

## COLORADO

COLORADO STATE UNIVERSITY Fort Collins  
**EPISCOPAL CAMPUS MINISTRIES** (970) 482-8668  
ST. PAUL'S 1208 W Elizabeth St., Ft. Collins, CO 80521  
Website: [www.stpauls-fc.org/College\\_ministry.htm](http://www.stpauls-fc.org/College_ministry.htm)  
Sun HE 7:30, 10, 5 (w/Dinner); Wed student-led HE 7;  
Tues HE 7

UNIVERSITY OF COLORADO Boulder  
**CANTERBURY COLORADO** (303) 443-2303  
(AT ST. AIDAN'S EPISCOPAL CHURCH)  
2425 Colorado Ave. (between Folsom and 28th  
across from the Engineering Center)  
Website: [www.canterburycolorado.org](http://www.canterburycolorado.org)  
E-mail: [chaplain@canterburycolorado.org](mailto:chaplain@canterburycolorado.org)  
**The Rev. Dustin D. Berg**, chap  
Sun 8, 10:15, 5 (with Student Supper)

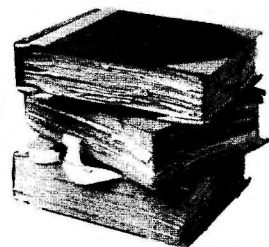
## FLORIDA

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**EPISCOPAL CHURCH CENTER** (305) 284-2333  
**CHAPEL OF THE VENERABLE BEDE**  
Website: [www.StBedeChapel.org](http://www.StBedeChapel.org)  
E-mail: [fcorbishley@miami.edu](mailto:fcorbishley@miami.edu)  
**The Rev. Frank Corbishley**  
On Campus! Sun H Eu 8, 10, 6, Supper at 7

## ILLINOIS

UNIVERSITY OF CHICAGO Chicago  
(and other Hyde Park schools)  
**BRENT HOUSE, THE EPISCOPAL CENTER AT THE UNIVERSITY OF CHICAGO**  
5540 S. Woodlawn Ave. (773) 947-8744  
Website: [www.brenthouse.org](http://www.brenthouse.org)  
E-mail: [office@brenthouse.org](mailto:office@brenthouse.org)  
**The Rev. Stacy Alan**, chap  
Academic year services: Sun H Eu (with Vegetarian Supper) 5:30 (Brent House); Thurs H Eu 12 (Bond Chapel)

# College Services Directory



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**NORTHWESTERN UNIVERSITY** Evanston  
**CANTERBURY - THE EPISCOPAL CAMPUS MINISTRY**  
Website: [www.northwestern.edu/episcopal](http://www.northwestern.edu/episcopal)  
E-mail: [episcopal@northwestern.edu](mailto:episcopal@northwestern.edu)  
The Rev. Elizabeth M. Stedman  
Sun 8 Followed by dinner

**NORTHERN ILLINOIS UNIVERSITY** DeKalb  
**UNITED CAMPUS MINISTRIES/CANTERBURY EPISCOPAL COMMUNITY @ ST. PAUL'S CHURCH**  
900 Normal Rd., DeKalb, IL 60115  
E-mail: [UCM@hotmail.com](mailto:UCM@hotmail.com) (815) 756-8176  
Dawn Jones, director [Dejones39@aol.com](mailto:Dejones39@aol.com)  
Sun 8 Worship & Dinner; Thurs 6 Movie & Fellowship

**ST. PAUL'S EPISCOPAL CHURCH**  
900 Normal Rd., DeKalb, IL 60115  
E-mail: [stpaulsoffice@tbc.net](mailto:stpaulsoffice@tbc.net) (815) 756-4888  
The Rev. Mark A. Geisler, r  
Sun H Eu 8, 10:30; Wed H Eu 7

## MAINE

**UNIVERSITY OF SOUTHERN MAINE**  
**UNIVERSITY OF NEW ENGLAND** Portland  
**EPISCOPAL CAMPUS MINISTRY** (207) 208-4188  
Website: [www.diomaine.org](http://www.diomaine.org) Search Key Words  
"Episcopal Campus Ministry"  
E-mail: [shirley.bowen@maine.edu](mailto:shirley.bowen@maine.edu)  
The Rev. Shirley Bowen  
Services determined annually with student input.

## MARYLAND

**UNIVERSITY OF MARYLAND** College Park  
**EPISCOPAL/ANGLICAN CAMPUS MINISTRY**  
Website: [www.edow.org/eacm](http://www.edow.org/eacm)  
E-mail: [esterps@umd.edu](mailto:esterps@umd.edu)  
Student Residence: Episcopal Student Center  
The Rev. Dr. Peter M. Antoci  
Sun 6:30

## MONTANA

**MONTANA STATE UNIVERSITY** Bozeman  
**ST. JAMES** 5 W. Olive St. (406) 586-9093  
E-mail: [prn@imt.net](mailto:prn@imt.net)  
The Rev. Dr. Clark M. Sherman, r

## CENTER FOR CAMPUS MINISTRY

714 S. 8th Avenue (406) 570-9712  
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Eugenie Drayton, chap  
Sun Worship: Trad Eu 8, Renewal Eu 9:00,  
Choral Eu 10:30, Ecumenical 5; Wed Eu 10 Young Adult;  
College fellowship mtg Tues 6; HS 2nd Tues.  
**MINISTRY SCHOLARSHIPS AVAILABLE**

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**ST. MARK'S EPISCOPAL PRO-CATHEDRAL**  
Website: [www.stmarkcathedral.org](http://www.stmarkcathedral.org)  
E-mail: [stmark@nebbraska.com](mailto:stmark@nebbraska.com)  
The Very Rev. Robert N. Neske, dean  
Sat H Eu 5:30 Sun H Eu 8 & 10 Wed H Eu 10

## NEBRASKA (cont'd)

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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

## NEW HAMPSHIRE

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**ST. GEORGE'S** One Park Court (at 16 Main St.)  
E-mail: [officestg@earthlink.net](mailto:officestg@earthlink.net) (603) 868-2785  
Website: [www.stgeorgesdurham.org](http://www.stgeorgesdurham.org)  
The Rev. Michael L. Bradley, r & chap

**PLYMOUTH STATE UNIVERSITY** Plymouth  
**HOLY SPIRIT** 170 Main Street (Main & Pearl Sts)  
[holyspiritnh@verizon.net](mailto:holyspiritnh@verizon.net) (603) 536-1521  
Website: [www.holyspiritplymouth.org](http://www.holyspiritplymouth.org)  
The Rev. Susan Ackley, r

**KEENE STATE COLLEGE** Keene  
**ST. JAMES** 44 West Street  
[office@stjameskeene.org](mailto:office@stjameskeene.org) (603) 352-1019  
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The Rev. Peter R. Coffin, r

**DARTMOUTH COLLEGE** Hanover  
**THE EDGE** Edgerton House Student Center  
14 School Street (603) 645-0164  
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**THE EPISCOPAL CHURCH AT PRINCETON UNIVERSITY** (609) 252-9469  
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E-mail: [swHITE@princeton.edu](mailto: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  
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Website: [www.allsaintshoboken.com](http://www.allsaintshoboken.com)  
E-mail: [gcurtiss@allsaintshoboken.com](mailto:gcurtiss@allsaintshoboken.com)  
The Rev. Geoffrey B. Curtiss  
Sun 8, 9:30, 11:15

## PENNSYLVANIA

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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](http://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

## RHODE ISLAND (cont'd)

**JOHNSON & WALES UNIVERSITY** Providence  
**GRACE CHURCH** (401) 331-3225  
Website: [www.gracechurchprovidence.org](http://www.gracechurchprovidence.org)  
E-mail: [revbobbrooks@aol.com](mailto: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](http://www.sewanee.edu)  
The Rev. Thomas H. Macfie Jr., University Chap

**ALL SAINTS' CHAPEL**  
735 University Ave., Sewanee 37383  
(931) 598-1274

E-mail: [vcunning@sewanee.edu](mailto: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 38383  
E-mail: [theology@sewanee.edu](mailto:theology@sewanee.edu) (800)722-1974  
Mon-Tues-Fri H Eu 12; Wed H Eu 11; Th H Eu 8:45;  
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 23186-3520  
E-mail: [jkerr@brutonparish.org](mailto:jkerr@brutonparish.org)  
The Rev. John Maxwell Kerr, SOSc, chap  
Bruton Parish: Sun 7:30, 9, 11:15 & 5:30 (followed by dinner), Wed 8:30 dinner followed by "Popcorn Theology" 6 (Canterbury Room-Bruton Parish), Wren Chapel: Tues 8

## WASHINGTON

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

## WASHINGTON, D.C.

**HOWARD UNIVERSITY**  
**ANGLICAN/EPISCOPAL/LUTHERAN CHAPLAINCY**  
2225 Georgia Ave. NW, Ste. 618  
(Next to the HU Bookstore)  
E-mail: [AELMHU@gmail.com](mailto:AELMHU@gmail.com) (202)258-2692  
The Rev. Robyn Franklin-Vaughn, chap  
Tues 5:30 Eucharist w/meal, Bible Study 7

## 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.

LIVINGCHURCH.ORG

# CLASSIFIEDS

## BOOKS

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

## CHURCH FURNISHINGS

**FLAGS AND BANNERS:** Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at [festflags@aol.com](mailto:festflags@aol.com).

## 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.**

## POSITIONS OFFERED

**FULL-TIME CATHEDRAL DEAN:** *Cathedral Church of St. Paul, Fond du Lac, WI*, is seeking a new dean and pastor to join us in accomplishing specific goals and objectives for our future development. We need someone with strong, proven leadership skills who enjoys passionate preaching, teaching, pastoring, and an Anglo-Catholic liturgical style. E-mail CDO profile and resume to **The Rt. Rev. Russell E. Jacobus** at [rjacobus@diofld.org](mailto:rjacobus@diofld.org) by September 15.

**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](mailto:EdsonShep@aol.com) or (231) 256.7501.

## 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](mailto:parishadmin49@bellsouth.net), or call **St. James Episcopal Church** at (318) 445-9845. For more information, visit [www.saintjamesonline.org](http://www.saintjamesonline.org).

**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.**

## 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 Catechism 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](mailto:CJordan@thompsonlaw.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](mailto:wray@cableone.net). Phone: (228) 875-4454.

**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](http://st-andrewschurch.org). For more information or to send resume, contact **The Rev. Peggy Hodgkins, rector**, at [hodgkinsp@gmail.com](mailto:hodgkinsp@gmail.com) or (908) 464-4875.

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### POSITIONS OFFERED

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**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](http://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](mailto:frittger@nycap.rr.com).

**DIRECTOR OF CHRISTIAN EDUCATION:** *The Cathedral Church of St. John in Albuquerque, NM*, seeks a full-time lay or ordained professional to oversee all programs related to the Christian education and spiritual formation of all members of the cathedral congregation—children, youth, and adults. We look for an individual with a strong personal faith in Jesus Christ. The ideal candidate will have a minimum of a bachelor's degree in education and graduate level work (preferably an M.A. or M. Div.) in theology or a related field, and at least five years' experience in Christian Education in the Episcopal Church. The DCE will be responsible for developing and implementing religious education and activities, and coordinating the work of clergy and lay staff and volunteers in this area. This job will require creativity, enthusiasm, keen organizational skills, a collaborative style, strong written and oral communication skills, and a sincere love of God's people of all ages. Further information about the cathedral and the position of Director of Christian Education is available online at [www.stjohnsabq.org](http://www.stjohnsabq.org). Applications must be accompanied by a current résumé and the names and contact information of no fewer than three references, including both clergy and laity, as well as any other pertinent information the candidate may wish to provide. Send to: **The Very Rev. Mark Goodman, St. John's Cathedral, PO Box 1246, Albuquerque, NM 87103**.

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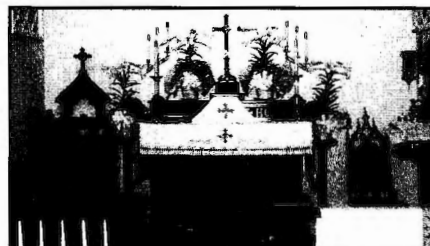


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The Rev. Keith A. Gentry, r; the Rev. M. Gonterman, d  
Sun 8 & 10:30 H Eu; Wed H Eu/HS 12

### AVERY, CA

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The Rev. Marlin Leonard Bowman, v (209) 754-5381  
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Website: [www.allwelcome.org](http://www.allwelcome.org)  
E-mail: [holyadvent@sbcglobal.net](mailto:holyadvent@sbcglobal.net)  
The Rev. Bruce M. Shipman, v.  
Sun Eu 8 & 10 A-C

### SOUTHPORT, CT

**TRINITY** 651 Pequot Ave (203) 255-0454  
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### STUART, FL

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Thurs H Eu 10, Sat 5

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The Rev. Hector Lopez  
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### SAVANNAH, GA

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2 St. Thomas Ave [www.stthomasioh.org](http://www.stthomasioh.org)  
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The Rev. Liz Zivanov, r  
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Sisters of St. Anne (312) 642-3638  
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Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol  
& B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10  
(Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50  
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The Very Rev. Robert E. Brodie, dean  
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Mass: M-F 12:15, Sat 9:30

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Talbot & Willow Streets (410) 745-9606  
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Sun H Eu 8 & 9:30; Wed HS 10

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c; the Rev. Andrew C. Blume c; the Rev. Daphne B.  
Noyes, d; Eric Hillegas, pastoral assistant for youth  
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Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed,  
Mass 6; Sat, MP 8:30, Mass 9, C 9:30.

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Sun Low Mass 8, Sung Mass 10:30, HD anno.

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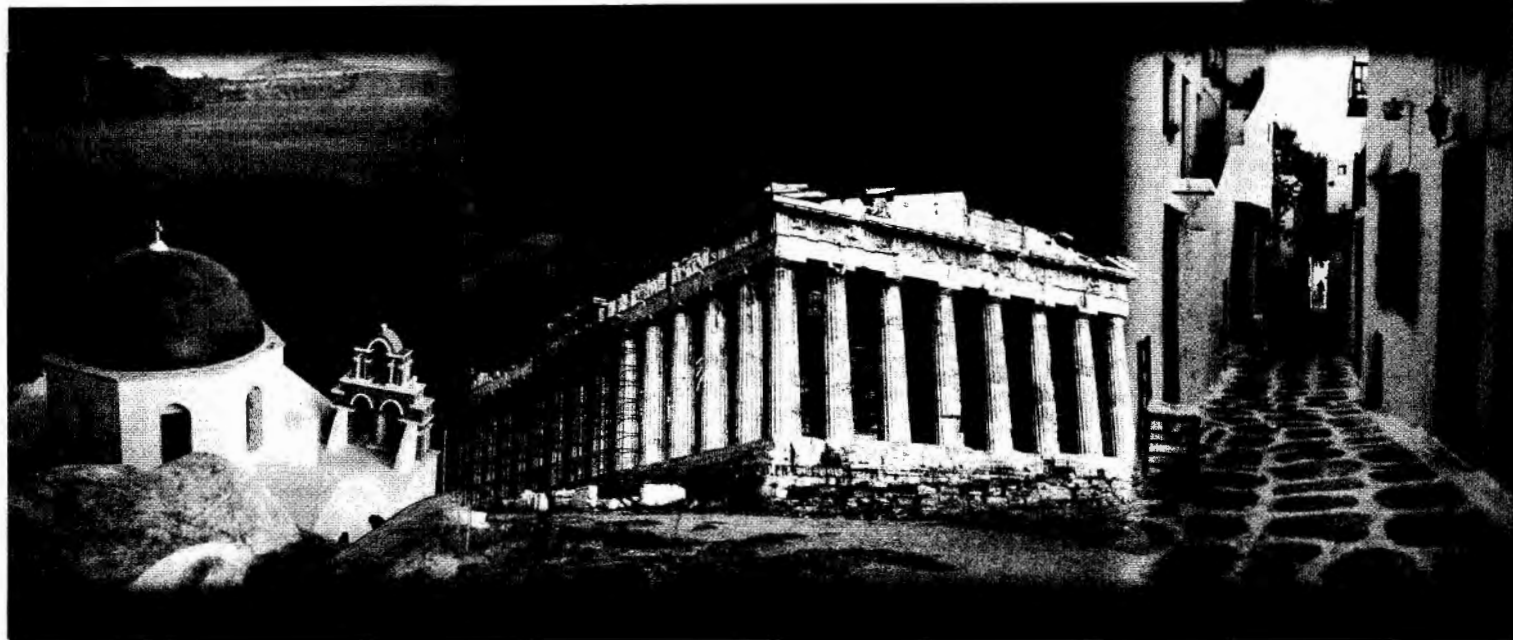
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Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appoint-  
ment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious  
education; 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; Lt,  
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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