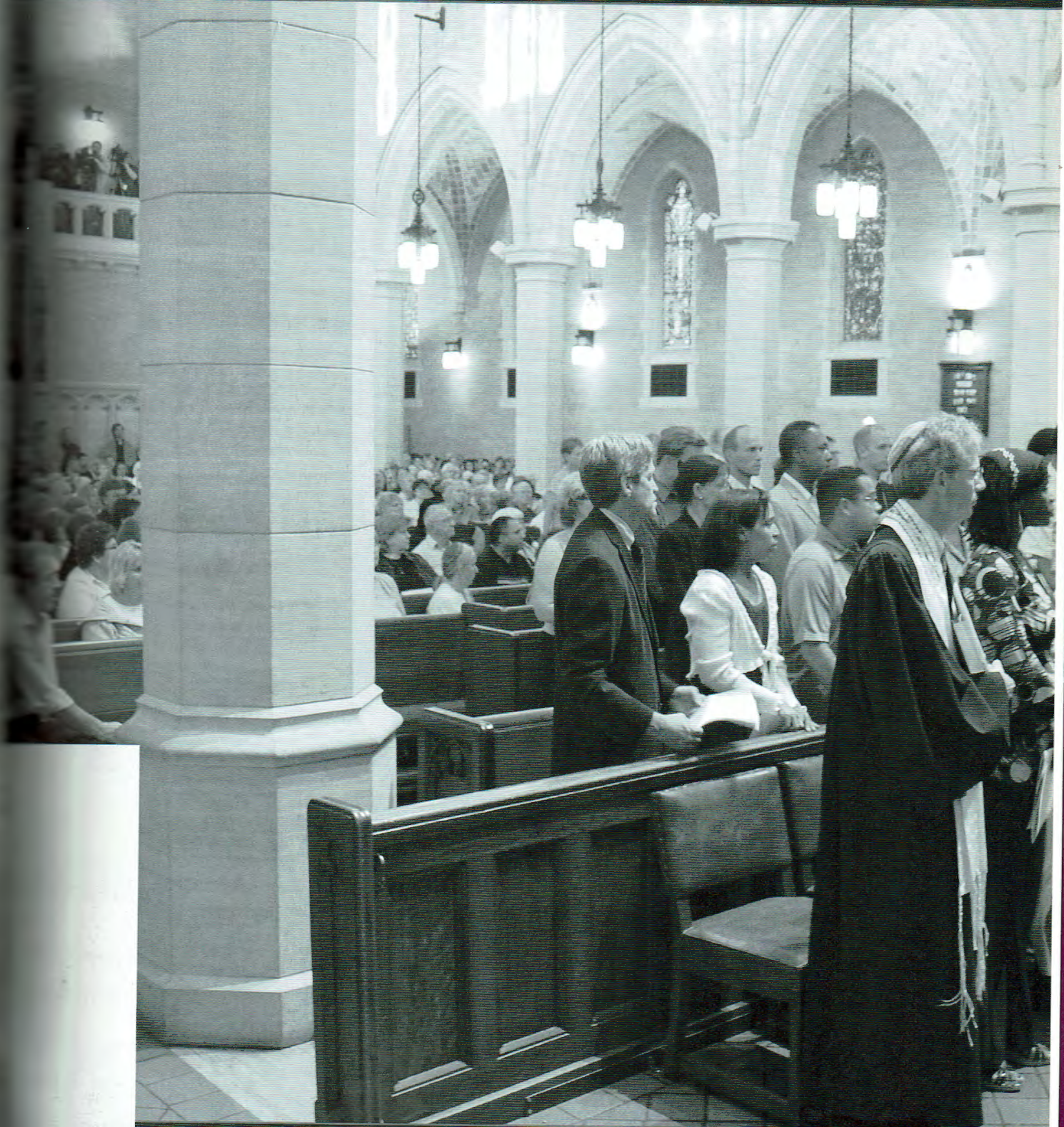


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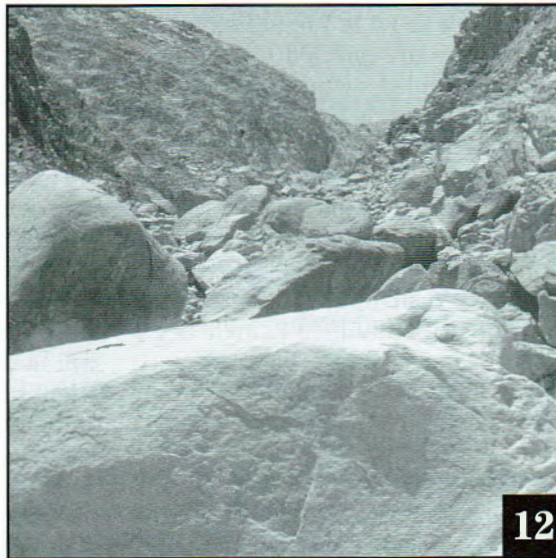
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On the Cover

Susan Barksdale photo

More than 1,400 people, including Twin Cities' religious and civic leaders, gathered at St. Mark's Cathedral, Minneapolis, for an Aug. 5 interfaith service of healing following the collapse of the Interstate 35W bridge over the Mississippi River. Bishop James Jelinek and Minneapolis Mayor R.T. Rybak, a parishioner at St. John the Baptist, Minneapolis, were among those who spoke to remember and honor the victims, the missing, emergency responders, and their loved ones.

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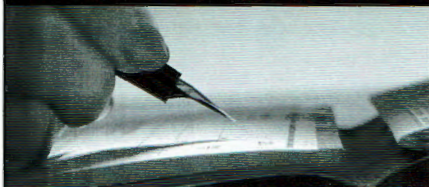
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SUNDAY'S READINGS

It Isn't Right!

'...those who humble themselves will be exalted'
(Luke 14:11)

The 14th Sunday After Pentecost (Proper 17C), Sept. 2, 2007

BCP: Ecclus. 10:(7-11)12-18; Psalm 112; Heb. 13:1-8; Luke 14:1, 7-14

RCL: Jer. 2:4-13; Psalm 81:1, 10-16 or Ecclus. 10:12-18 or Prov. 25:1-12; Psalm 112; Heb. 13:1-8,15-16; Luke 14:1, 7-14

Most of us believe we deserve an exalted place in this life. We've worked hard, after all, for what we've got. Either that or we're smart enough to have been born into wealthy and influential families. In any case, it's only right that those around us give us our due.

Ours is a culture of privilege and deference — so much so that we seldom think about it. First-class airline passengers are entitled to far faster publicly funded security checks than are the masses who travel in steerage. The affluent buy places at the head of the line at the most popular attractions at some major theme parks. And in a western state, lone commuters will soon be able to pay to avoid rush hour traffic through driving in bond-funded "high occupancy vehicle" lanes. We're so used to privilege based on money that only its most ridiculous displays actually get our attention.

Our church closely mirrors the culture in which we live. Our privileged leaders, though paid by donations, usually have gross incomes which are grossly larger than those who do the donating. In many cases, many

times over.

"Arrogance is hateful to the Lord and to mortals," we read in Ecclesiastes, "and injustice is outrageous to both" (10:7). And indeed it is. The truth is, eventually "[t]he Lord will throw the thrones of rulers and enthrone the lowly in their place" (10:15). For no matter what we may think, "pride was not created for human beings" (10:18). Jesus preaches this in today's gospel: "All who exalt themselves will be humbled, and those who humble themselves will be exalted" (Luke 14:11).

This Sunday's readings exhibit a prophetic style of living, quite at odds with that promoted by popular culture. "Keep your lives free from the love of money, and be content with what you have; for [God] has said, 'I will never leave you or forsake you' (Heb. 13:5). We're to "go and sit at the lowest place" (Luke 14:10). We're to identify ourselves, in thought and deed, with "the poor, the crippled, the lame, and the blind" (14:13).

"It isn't right," by our cultural standards, how today's readings challenge us to live. Maybe we just have to be used to it.

Look It Up

In Matthew 20:20-28, the mother of James and John requests a prominent place in the kingdom for her sons. How does Jesus respond? How do the other disciples respond? Why?

Think About It

How do we personally display spiritual arrogance in our lives and ministries? What can we do to change that?

Next Sunday

The 15th Sunday After Pentecost (Proper 18C), Sept. 9, 2007

BCP: Deut. 30:15-20; Psalm 1; Philemon 1-20; Luke 14:25-33

RCL: Jer. 18:1-11; Psalm 139:1-5, 13-17 or Deut. 30:15-20; Psalm 1; Philemon 1-21; Luke 14:25-33

Massachusetts Diocese, Parish Settle Lawsuit

The Diocese of Massachusetts has settled its lawsuit against the former rector and members of All Saints' Episcopal Church in Attleboro. On Aug. 1, the diocese discontinued litigation against the Rev. Lance Giuffrida and members of the vestry of All Saints' Anglican Church, a parish of the Anglican Mission in the Americas (AMiA), in consideration of payment of an undisclosed sum.

Both sides hailed the agreement. The Rev. Gregory A. Jacobs, diocesan chief officer for urban ministry development, said the settlement will help support the remnant of the parish that chose to remain in The Episcopal Church. The agreement "will allow the continuing congregation at All Saints' Episcopal Church to grow

their ministry as they continue to be a vital presence in the faith community of Attleboro," he said.

Fr. Giuffrida also lauded the agreement, writing to his congregation on Aug. 4 that it was fortuitous.

"In a shorter time than seemed possible, God has removed every obstacle from our paths," he said, reporting both the settlement of litigation and the purchase of a redundant Methodist church for the AMiA congregation.

In September 2006, the congregation voted to withdraw from the Diocese of Massachusetts and affiliate with the Rwandan-backed AMiA. Following negotiations, the congregation turned over the property to the diocese in January.

However in late June, the diocese filed suit against the former rector and 18 vestry members, alleging they had diverted \$196,863 from parish coffers to the newly formed AMiA congregation. The diocese also sought damages against Fr. Giuffrida, seeking repayment of a \$10,000 home equity loan given by the parish to its rector and \$7,600 in salary paid during the transition from The Episcopal Church to the AMiA. The leaders of the breakaway group denied the allegations.

Fr. Giuffrida told the Attleboro *Sun Chronicle* the stipulation included a hold-harmless agreement binding both parties, repayment of a \$10,000 home loan, and the return of some prayer books.

(The Rev.) George Conger

Easton 'Listening Process' Sessions Exceed Expectations

More than twice as many Episcopalians as were expected attended a series of listening sessions on homosexuality in the Diocese of Easton (Aug. 1 and 2) July 23-25.

The Rt. Rev. James J. "Bud" Shand, Bishop of Easton, wrote to the people of the diocese, encouraging them to prepare to let him know what they would like him to share on the subject with his colleagues in the House of Bishops during their meeting in New Orleans next month.

In 2006, the diocese titled the sessions "We Believe Communion Matters: What Matters to You about Communion? A Time to Talk and a Time to Listen." Participants were encouraged to read "Communion Matters," the document issued by the Theology Committee of the House of Bishops.

About 80 people attended the events at St. Paul's Church, Chestertown; St. Mary's Cathedral, Easton; and St. John's, Salisbury. The format was essentially the same on all three evenings. After the bishop's introduction, participants gathered in small groups and spent some time responding to three questions. The responses

then were shared with the whole group. All of the responses are being saved in a file which Bishop Shand will review before responding to the House of Bishops' request for feedback.

"I can't believe how far we've come in the past three years," said a seminarian who was part of the diocese's task force on the Windsor Report. "Everyone was respectful, no one was pointing fingers. We were really listening to one another."

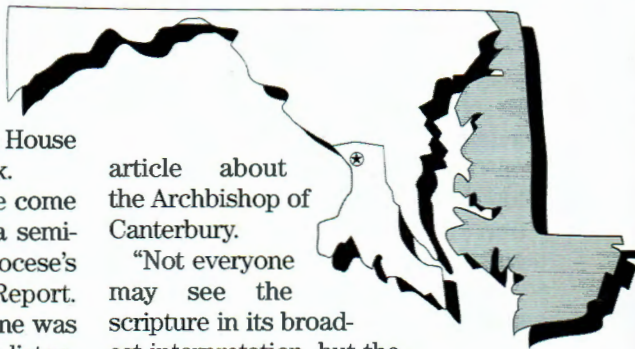
At the end of the gatherings, a lay person asked for more such sessions to discuss shared faith and heritage.

Bishop Shand explained his commitment to face-to-face, open sharing by referring to a recent *Time* magazine

article about the Archbishop of Canterbury.

"Not everyone may see the scripture in its broadest interpretation, but the respect brothers and sisters of faith have is what keeps us together," Bishop Shand said. "Faith in Christ is what keeps the beads of humanity connected to the string of divinity, to the string of the Almighty."

(The Rev. Canon) Heather E. Cook



BRIEFLY...

The Rev. Don Armstrong, former rector of Grace and St. Stephen's Church, Colorado Springs, was found **guilty of financial misconduct** by an ecclesiastical court of the Diocese of Colorado. The court announced its finding Aug. 8, following a three-hour hearing on July 31 [TLC, Aug. 19]. Fr. Armstrong and the diocese have 30 days in which to respond before the court issues a final verdict.

Task Force Revisits Making Laity Liable to Discipline

A task force charged with proposing revisions to the ecclesiastical Title IV disciplinary process met July 23-24 at Grace and Holy Trinity Cathedral, Kansas City, Mo., to discuss how it will approach modifications to the current disciplinary process, which does not include jurisdiction over members of the laity.

The 73rd General Convention, which met in Denver in 2000, authorized creation of a previous task force, which conducted surveys and developed a "theology of discipline" for the first three years and then proposed a draft which included among its provisions one making the laity liable for a number of offenses within the court's jurisdiction.

The 75th General Convention in Columbus chose not to make any changes to the Title IV disciplinary canons, instead approving Resolution A153, which called for a new task force that would build on previous task force proposals to encourage "the prompt resolution of conflicts in the Church and the reconciliation of persons involved in those conflicts at the earliest appropriate time and ... the possible inclusion of certain lay persons in Title IV whose office or other leadership role makes inclusion appropriate, provided the treatment of their accountability and discipline is commensurate with their lay status, responsibilities, and commitments."

Steve Hutchison, the chancellor and general counsel for the Diocese of Utah, who serves as the task force chair, told THE LIVING CHURCH that surveys done by the previous task force indicated widespread dissatisfaction with the current system.

Steve Waring

Sydney Delays Lambeth Response

The bishops of the Diocese of Sydney have told Archbishop of Canterbury Rowan Williams that they will not respond to his invitation to attend the 2008 Lambeth Conference of the Anglican Communion's bishops until they learn how The Episcopal Church's House of Bishops responds to the primates' communiqué.

If the bishops who participated in the consecration of the Rt. Rev. V. Gene Robinson as Bishop Coadjutor of New Hampshire attend Lambeth, the bishops of Sydney might not, Archbishop Peter Jensen and his five suffragans said.

Writing to Archbishop Williams on July 30, Sydney's bishops thanked him for their invitation to the 2008 gathering, saying "it would give us a great deal of joy to be able to join you" in Canterbury. However, "the timing of the invitation has proved difficult," they explained, because they were first "looking for the response" of the American House of Bishops before giving their final answer.

"In view of the real hesitations that we experience in joining with those who have consecrated Bishop Gene Robinson, and with others who have allowed for the blessing of same-sex unions, and given the significance of

these events, we feel that we cannot give an answer to your kind invitation until later in the year," they stated.

A spokesman for the Anglican Consultative Council told THE LIVING CHURCH the invitations to Lambeth have been "coming in, in their hundreds" but offered no other details as to who had registered to date. The Rev. Canon James Rosenthal also said the July deadline to respond to the archbishop's invitation had been extended because some bishops "have stated they had not received their invitations yet."

Approximately a third of the Anglican Communion's bishops could forego the conference. Nigeria, Uganda, Rwanda and other Global South primates have voiced concern about attending the gathering without first settling a dispute with The Episcopal Church.

Last month the Bishop of Winchester, England, the Rt. Rev. Michael Scott-Joynt, estimated that six of the English bishops would consider skipping Lambeth if the bishops who consecrated Bishop Robinson were included, while the other 40 percent would be inclined not to go to Lambeth if the Americans were excluded [TLC, Aug. 19].

(The Rev.) George Cooney



Children at Christ and Holy Trinity Church, Westport, Conn., participate in a recent weekend program to explore the common roots and practices of Judaism, Christianity and Islam.

Bishop Pope: Catholic Movement at an End

The Catholic movement in The Episcopal Church has degenerated from a logical imperative into haberdashery, the retired Bishop of Fort Worth, Rev. Clarence C. Pope, Jr., told the reporter for THE LIVING CHURCH, announcing his departure to the Roman Catholic Church.

On Aug. 6, Bishop Pope wrote to Presiding Bishop Katharine Jefferts Schiess, resigning from the House of Bishops, and telephoned his successor, Rev. Jack L. Iker, to announce his resignation.

Bishop Pope said the Catholic movement, which has been part of "Anglicanism from the time of the Methan Settlement, has gradually dissipated until we are left with 'catholic' vestments worn in the House of Bishops of The Episcopal Church, the 'low church' used to be the center of the day."

The movement has reached its end, the current institutional structure of The Episcopal Church, Bishop Pope asserted, and as a matter of consequence, it was time for him to go.

Without the stable center provided by the Holy See of Peter," he said, the Catholic movement within the church will ultimately die away."

The culprit in what he believes to be the death of Anglo-Catholicism is the usurpation of powers and prerogatives by the General Convention. Bishop Pope said that over the past generation,

the "vote" in General Convention had led to the triumph of "political correctness" over sound doctrine. He said the vision of corporate reunion "put forth by Pope Paul VI and Archbishop [of Canterbury Michael] Ramsey can now never be realized.

"General Conventions are not General Councils but they have come to behave as such," he said. "Doctrinal changes concerning holy matrimony, holy orders, and matters of sexual morality have put The Episcopal Church outside the limits of the Vincentian Canon, and marginalize everyone within it from the Catholic world."

Bishop Pope said he regretted his return to The Episcopal Church in 1995, after having spent a year as a Roman Catholic. He explained that shortly after he was received into the Roman Catholic Church by Cardinal Bernard Law of Boston, "I was discovered to have advanced prostate cancer, and that because it had spread so aggressively, I probably would not survive."

The series of chemotherapy treatments and radiation he underwent left him "very impaired in my thinking," he explained. The toll of his treatment and his tepid reception from the Roman Catholic Diocese of Baton Rouge, which had refused him ordination as a priest, provoked depression.

"In the midst of all this sense of losing any awareness of belonging, Pre-

siding Bishop Ed Browning called to see how I was," Bishop Pope said. His classmate from the 1954 seminary class at Sewanee encouraged him to return to The Episcopal Church.

"Needing some ground of belonging, I gave in to his nudging and, as he claimed never to have received my

The culprit in what [Bishop Pope] believes to be the death of Anglo-Catholicism is the usurpation of powers and prerogatives by General Convention.

letter of resignation, I drifted back to The Episcopal Church," Bishop Pope said. He asserts now that "being of sounder emotional stability and out from under a fog bank of severe depression, I would never have made such a return."

He characterizes his move to Rome not a rejection of Anglicanism but as a culmination of a spiritual journey.

"My love of Anglicanism is very deep," he said, and it had "shaped and brought me to my present understanding" of the faith. Joining the Roman Catholic Church is "the final step for which this preparation was, I think, intended," and was "by a desire for wholeness and settlement in the home I believe God has erected."

(The Rev.) George Conger

Lutherans Ease Stance on Homosexual Clergy

The Evangelical Lutheran Church in America (ELCA) eased its stance on same-gender relationships when the Churchwide Assembly met in Chicago Aug. 6-11. The ELCA adopted a resolution that calls for bishops to refrain from or demonstrate "mercy" in disciplining clergy who are involved in committed homosexual relationships. The vote was 538 for and 100 against.

Rev. Mark Hanson, who was re-elected to a second six-year term as presiding bishop, explained that the

resolution does not change ELCA policy, but gives bishops more discretion in dealing with clergy.

"It's a huge victory," delegate Jeremy Posadas, of Decatur, Ga., told the Chicago *Sun-Times*. "The gospel of inclusion has won, and we're going to keep winning."

In nearly 20 years of existence, the ELCA has removed three pastors in gay relationships from their ministries.

Another resolution adopted at the Churchwide Assembly calls for a

task force to prepare a social statement on human sexuality that will be presented in 2009.

The ELCA, which has about 4.8 million members, has a full-communication relationship with The Episcopal Church. Among Episcopalians who attended part of the assembly were Bonnie Anderson, president of the House of Deputies; the Rt. Rev. C. Christopher Epting, Presiding Bishop's deputy for ecumenical and interfaith relations; and the Rev. Gregory Straub, executive officer.



William J. Clinton Presidential Library

Dr. Francis S. Collins speaks at the White House in 2000 to announce the completion of the Human Genome Project.

Faith & Logic

Francis S. Collins, who led the effort to complete the Human Genome Project, talks about The Language of God.

By Steve Waring

There is a great deal of peer pressure to “toe the party line” in both scientific and religious circles these days with evolution often serving as a litmus test. Stereotypically, this often translates into scientists who are unwilling to profess their Christian faith publicly and Christians who refuse to accept any of the evidence in support of evolution.

The announcement in the East Room of the White House in 2000 that the survey of the human genome had been completed is a case in point. The Human Genome Project was an international effort to create an indexed map of human DNA. While news about the completion

of the project was received with elation in the science and technology sectors, many religious leaders were more cautious. The Roman Catholic Church, for one, has long raised ethical questions about cloning and genetic engineering. Some other Christian leaders mistrust science as inherently adversarial with the faith as revealed in scripture.

Dr. Francis S. Collins, a physician-geneticist who was baptized and raised in The Episcopal Church, is a notable exception to the contemporary divide between religion and science, as he articulately reveals in *The Language of God: A Scientist Presents Evidence for Belief*. Dr. Collins led the effort to complete the Human Genome Project, an accomplishment for which he may

“Before then I’d always assumed that religion had to come purely from some emotional choice. It was astounding to learn that it could be determined by logic.”

— Francis S. Collins

one day win the Nobel Prize. In everyday language, he weaves a narrative of the race to map the building blocks of human life with a review of the case for the existence of God. He credits Anglican theologian C.S. Lewis for much of the book’s theology.

Dr. Collins drifted away from church into atheism for a time during graduate school, and *The Language of God* offers perceptive insight into why every advancement of science in the modern age seems to claim as a victim another traditional reason for belief in God. But he rejects the conclusion that science and religious belief are inherently incompatible. He believes the scientific community represents a largely untapped reservoir of new Christians, citing results from identical studies done some 70 years apart which found nearly identical levels of belief among 90 percent of members of the scientific community in “a God who actively communicates with humankind and to whom one may pray in expectation of receiving an answer.”

In an interview with a reporter, Dr. Collins explained how he regained his own faith. Whenever his busy schedule permits, he continues to attend Trinity Church, Staunton, Va., where he learned how to read music and follow the liturgy as a choir boy.

Faith was not an important part of Dr. Collins’ childhood. It was not until graduate school when he switched from chemistry to medicine that he began to have a change of heart. During his third-year internship, he said he became profoundly moved by the peaceful sense of reassurance that faith provided some of the terminally ill patients whose bedsides he visited. Later, a Methodist minister provided Dr. Collins with a copy of *Mere Christianity* by C.S. Lewis.

“Before then I’d always assumed that religion had to come purely from some emotional choice,” he said. “It was astounding to learn that it could be determined by logic.”

Soon after the White House ceremony, Dr. Collins decided to capitalize on his new celebrity status by attempting to restart a public discussion about faith and science. *The Language of God* is the way he chose to begin that conversation. It is currently in its eighth printing and had a seven-week run on the *New York Times*’ best-seller list a few months ago.

“I started a public discussion, which is what I intended,” Dr. Collins said. “I really got out there in a public way.”

In addition to criticism from colleagues in the scientific community, Dr. Collins was also used by some Christian fundamentalist organizations that took his views on evolution out of context. In his book, he examines and subsequently rejects creationism and Intelli-

gent Design. He defines his own belief system as Theistic Evolution, concluding that the universe came into being out of nothingness approximately 14 billion years ago. He does not deny any part of the Genesis account, but suggests that some of it may be poetical or allegorical and not meant to be understood literally.

Dr. Collins is the director of the National Human Genome Research Institute at the National Institutes of Health, an agency of the federal government. He travels frequently on weekends to discuss his ongoing genetic research. Some other weekends are spent giving motivational talks to Christians and faith seekers. Because he is a high-level federal employee, he must scrupulously avoid “Christian proselytizing” while he is “on the clock” representing the government. He said if a colleague or visitor to the NIH brings a copy of his book to the office for an autograph, he must take it home and sign it away from government premises.

When he was in the Midwest recently to update medical colleges about new developments in genetics research, he had to wait until the conclusion of his last scheduled appointment before he could talk about his book. He does not begrudge the fact that he has had to hire two lawyers to keep it all sorted out.

“It has made life even more complicated,” he said of his foray into evangelism, “but it’s not a big problem. I’m glad there are such careful rules.”

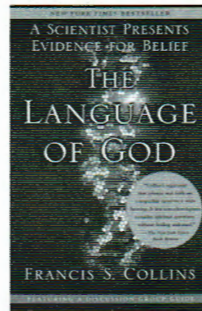
He is increasingly in demand to talk about his faith, but he rejects pursuing it as a full-time vocation. The passion for science and discovery that he learned as a boy still burns strong within him.

“I have sat at too many bedsides of people who died prematurely from poorly understood diseases,” he said.

With the genetic map largely complete, Dr. Collins has begun to focus on specific diseases, and his research has led to the identification of the genes responsible for cystic fibrosis, neurofibromatosis, Huntington’s disease, and Hutchison-Gilford progeria syndrome among others.

Dr. Collins commends The Episcopal Church in general as an ideal place for those with questions about faith and reason, but he said he has little interest in becoming involved in the discussion of denominational differences.

“I’m a Christian,” he said. “When traveling I try to look for a church where the people are serious about their faith.” □



Nobody Asked Me ...

Years ago, a sports writer named Jimmy Cannon wrote a syndicated column he titled "Nobody Asked Me But..." With apologies to Mr. Cannon, some unsolicited opinions are offered:

As long as it seems OK to drink bottled water in church (I've encountered it in several places), is it all right to swig from a can of soda during the sermon? What about enjoying a cup of coffee, perhaps while the psalm is being sung?

We haven't seen the last of bishops leaving The Episcopal Church. Look for more before the end of the year.

Isn't it amazing that we've probably reached the point where most Episcopalians have never used the 1928 Book of Common Prayer? Given the fact that the 1979 book and its trial predecessors have been in use for more than 30 years, only some lifetime Episcopalians, or those who joined during the early '70s, have experienced '28.

If anyone's paying attention to what's been happening in the Diocese of Virginia, it ought to make people pause before agreeing to serve on a vestry. If vestry members can be sued as individuals, it's going to be a chore to fill the slate for the annual meeting.

It's not a sure thing that South Carolina will get consents for the consecration of its bishop-elect in its second attempt. There may be enough hard-liners on diocesan standing committees to prevent consent from taking place. If that happens, South Carolina and its friends won't sit by quietly.

The separation of All Saints' Church, Attleboro, and All Saints', West Newbury, from the Diocese of Massachusetts seemed to go so smoothly that perhaps other dioceses in litigation with fleeing congregations ought to consider the plan as a model. It doesn't have to become a shooting match.

If an interdenominational church believes it can make a go of it in the former cathedral of

the Diocese of Western Michigan, why can't the Episcopalians do it? (See next week's TLC).

My guess is eventually all the Anglican bishops will wind up at the Lambeth Conference next year. That includes the Sydney, and the Nigerians, and the Hampshire, and others who have received invitations. It may be the only way to restore peace.

The late Bishop Ted Jones of Washington, D.C., was a gracious person and an excellent host for the General Convention in 1994.

From reading reports of the recent Anglican Communion Network meeting, it seems as though the Network and CANA are heading in opposite directions.

The way the church has embraced the Millennium Development Goals is an amazing development, but we need to remember that as worthwhile as they are, they aren't the gospel.

It would seem as though churches are losing trust in the Church Deployment Office's system of matching congregations and clergy candidates with a computer.

Wouldn't you like to know what Archbishop of Canterbury Rowan Williams is thinking on his sabbatical leave draws to a close and he prepares to meet with the American House of Bishops later this month?

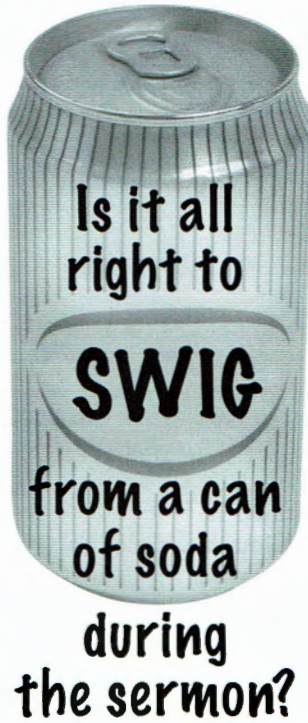
The reorganization at the Episcopal Church Center in New York City can't do any harm. In fact, it's probably going to make the place more efficient and less intimidating.

According to the London *Telegraph*, only about 200 bishops had registered by the deadline to participate in the Lambeth Conference. I suspect that most of our readers have little or no interest in who's attending Lambeth, and only a few care about what happens there.

How many minds do you think were changed during that conference in Spain that involved American bishops and their counterparts from the Global South?

It's become clear that "innocent until proved guilty" doesn't apply to The Episcopal Church.

David Kalvelage, executive editor



Did You Know...
The bell in the tower at Christ Memorial Church, El Reno, Okla., once was used as a container for charcoal in a barbecue pit.

Quote of the Week
The Rt. Rev. William Swing, retired Bishop of California, at Stanford University's baccalaureate service on failure: "Fail early and get it over." [If you learn to deal with failure early in life] you can raise teenagers."

Worthy of Attention

A recent survey of more than 1,000 protestants ages 18-30 revealed what many suspected: Young people are staying away from churches in large numbers. The survey, conducted by LifeWay Research, affiliated with the Southern Baptist Convention, found that about 70 percent of people who went to church during their high school years no longer attend. The survey included people who had attended evangelical and mainline protestant churches.

Publicity about the survey did not indicate whether Episcopalians were included, but we would guess that the results in this church would be much the same. There are, to be sure, parishes that would refute the findings of the survey. Judging from the number of classified advertisements in this magazine searching for youth ministers, there are some churches where young people not only attend, but are active participants in the life of their congregation. Still, most of us continue to wonder what has happened to persons age 16-18 who formerly were regular attendees, perhaps serving as acolytes, lectors, or choir members. According to the survey, those young people reported that life changes, unhappiness with the clergy or other people at church, and ethical or political reasons were why they were staying away.

While it is unfair and unscientific to judge an entire age group on the results of a small survey, the results are worthy of the attention of church leaders. It is not enough anymore to have a monthly Sunday evening gathering for young people that features discussions over pizza. In recent years, older teenagers have shown themselves to be interested and responsible members of our churches, serving on vestries, as diocesan convention delegates and General Convention members. Making young people feel welcome and allowing them to be involved can help to keep them interested.

About **70%**
of people who went to church during their high school years no longer attend.

Labor On

We might do well to pause for a while from our activities on Labor Day to ponder what the day means to us. The national holiday observed each day honors the American worker and in some places marks an unofficial end to summer. It is unfortunate that as people enjoy the holiday, many of us live in areas where there are large numbers of unemployed persons. There are various reasons for this, including economic issues, employers moving to new locations, and, unfortunately, instances of age discrimination.

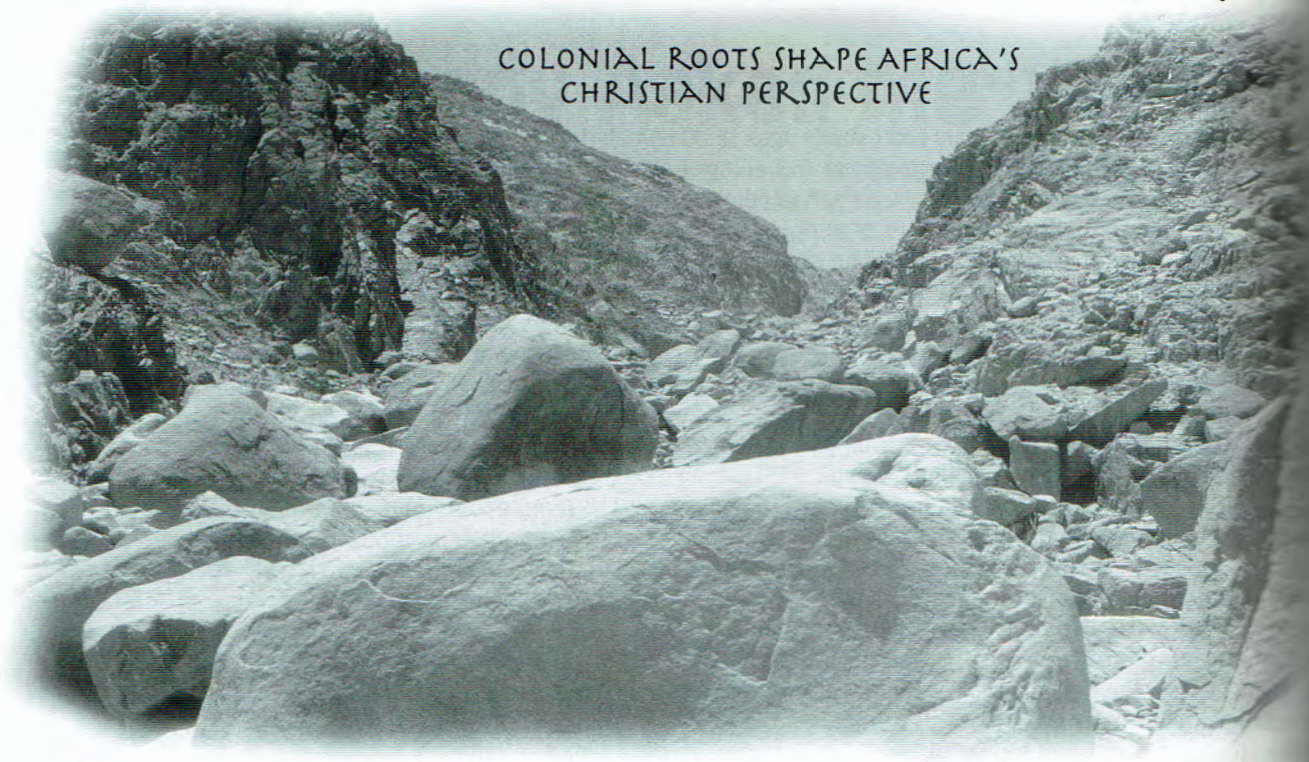
Some churches have committed themselves to help the unemployed in their communities. Church members can spread the word about job openings, they may be able to provide counseling for those who have lost their jobs, and above all, they can remember the unemployed in intercessory prayer.

Back to School

Many American households are busier than usual during this time as schools reopen. Public, private and parochial schools welcome new and returning students, and teachers, administrators and other personnel move back into their routines after a long "recess." Colleges and universities, while seemingly never closed, move into their busiest time as freshman students, newly dazed by their new environment, wander about their new campuses. While, theological seminaries are starting their academic year. We extend greetings and best wishes to students and faculty members of all institutions of learning. May this year be a successful one for all.

A SECOND BETRAYAL

COLONIAL ROOTS SHAPE AFRICA'S
CHRISTIAN PERSPECTIVE



WHY IS THE EPISCOPAL SOCIAL GOSPEL FALLING ON THE ROCKY SIDE OF THE GLOBAL SOUTH LEADERSHIP SOIL?

READER'S VIEWPOINT

By Samson N. Gitau

The leadership of The Episcopal Church seems intrigued as to why the Global South Anglican leadership has failed to buy into Western revisionism. The Episcopalians seem equally intrigued as to why the “poor” Global South church leaders, faced with multiple problems like HIV/AIDS, malaria and education, to name a few, refuse to take foreign aid, or even worse, why they have returned aid already received prior to the events of the infamous 2003 General Convention.

The apparent intrigue is coupled with the failure of the Global South leaders to embrace the popular Millennium Development Goals (MDGs) warmly embraced by Episcopal Church leadership. In short, why is the Episcopal social gospel falling on the rocky side of the Global South leadership soil?

To understand the Global South's reaction and rejection of the no doubt attractive social gospel propagated by The Episcopal Church, one has to go back to the planting of the church in the Global South, especially in Africa. By the turn of the 20th century, Christianity was hardly known in most of Africa. However, that does not mean that Africans were not religious. In fact, in the words of a well-known African writer, before the missionaries came, “Africans were notoriously religious.” Every aspect of African life was permeated with religion. The only area that the Africans remained uninformed was the person of Jesus Christ and his role of redemption.

The colonization of Africa also featured the entry of

missionaries evangelizing the new-found world. Africans warmly embraced Christianity. The new faith filled the missing gap in their rich religious life. Converts abandoned their primitive ways and embraced the Western way of life with its religion. But as African Christians looked closely at the lives of their missionary converts, they noticed something much unexpected. The missionaries were inconsistent in what they preached and what they did. The missionaries did not love one another. They were literally fighting for converts and consequently dividing the communal-orientation of African societies.

Even though the missionaries preached love for one another, they did not practice what they preached. In the saying goes, the missionaries “preached water but drank wine.” This was figuratively as well as literally true. The missionaries also were reluctant to include the indigenous converts in the church leadership. In Kenya, for instance, the first Anglican assistant bishop was consecrated in 1955, more than half a century after Christianity had reached inland.

The problem of the missionary fights was so acute in some areas, especially in Kenya, that the colonial administrators had to step in and separate the fighting missionaries. Ramifications from these fights and ensuing separation continue to be felt in Kenya today. There are areas that are predominantly Roman Catholic, Anglican, or Presbyterian, or Methodist.

The African fears regarding the contradictory behavior of the white missionaries were finally confirmed when the indigenous people read the newly translated scriptures for themselves. This was the turning point

LETTERS TO THE EDITOR

It's Not Autonomy

The juxtaposition of the two articles, "England's Synod Endorses Covenant" and "Vatican Document Sets Ecumenical Boundaries" [TLC, July 29], provides an interesting commentary on our current and age-old ecclesiological state of affairs.

The use of autonomy in the first article is curious, for the American church's own preamble states that we are "a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic and Apostolic Church." By definition we Anglicans enjoy a system of autocephaly not autonomy, which is how the Eastern Church exercises its catholicity. Otherwise, we ought to declare ourselves a "free" church rather than a Catholic church.

Our quick assumption that the current Vatican clarification is talking about us with regard to the so-called Reformation in the second article shows our own willingness to abdicate our catholicity and thus our legitimacy in sharing and exercising our authority as being the Catholic Church alongside Rome and the Eastern Church. (We forget that we were in communion with Rome for roughly 800 years, but in no way were we born from the Protestant Reformation of the 16th century.)

Until we affirm our rightful catholic faith akin to at least that of the Eastern Church's definition and practice, causes such as the full inclusion of homosexual persons in all of the sacraments of the Church will never gain catholic legitimacy or the victory of normalized sanctification because of our misguided pursuit of "autonomy." Nor will the drafters of the so-called "Anglican Covenant" achieve true unity due to their lack of ecumenical consensus building among other members of the Church Catholic. Such arrogance and anti-Catholicism on both sides is precisely why we continue to relive the events of Good Friday while never fully stepping into the glory of Easter.

*(The Rev.) Kendall Haynes
Church of the Holy Comforter
Kenilworth, Ill.*

A Different World

Having seen the names of those nominated for Bishop of Nevada [TLC, Aug. 12], I hope these nominees realize that the church and the society west of the Mississippi, and especially in the Rocky Mountain West, is a different world from east of

(Continued on next page)

Christianity. The word of God was no longer the possession of the white missionaries. It was God's to the Africans.

African Christians took ownership of the word of God seriously. They allowed themselves and their cultures to be informed, instructed and transformed by the word of God.

Converts to Christianity abandoned such popular practices as polygamy, female genital mutilation, consultations with medicine men, and libations to ancestral spirits, among others. But the apparent contradiction by the missionaries between what they preached and what they practiced had consequences. African Christians felt betrayed. The missionaries' reluctance to obey the word of God they preached, and their reluctance to include indigenous converts in church leadership led to the formation and proliferation of the so-called independent African churches. These churches broke away from the mainline churches. Locally founded churches coined new names that gave them their African identity such as "the African Brother Church."

For the Global South, the saying is true, "once bitten, twice shy." It must therefore not be a surprise to see the reactions from Global South Christians to Western imperialism. There is no doubt the church in the Global South can benefit from Western church aid. But issuance of such aid must be preceded by lives transformed by the gospel of Jesus Christ.

In the absence of this transformation, such aid amounts to a social gospel of salvation by works. This is what the Global South leadership is opposed to. For the Bible is either the true and liberating word of God or it is not. For Christians in the Global South, it is not. It is betrayal all over again. The fact is that once the word of God has been shown, the show-er no longer has control over it.

The prophet Isaiah puts it: "For as rain and snow come down from heaven, and return not thither, but water makes it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that shall come forth from my mouth, it shall not return to me empty, but shall accomplish that which I purposed, and prosper every thing for which I sent it" (Isaiah 55:10-11).

The article informs this issue. The Jewish religious leaders tried to gain to control and contain converts to Christianity. They didn't do it. Neither will the Western world. The tide has changed. The Global South has become the focus of the church just as it found focus with the gentiles in the New Testament era. Consecrations of bishops by Global South churches and the planting of new Anglican congregations in Africa is just the beginning of things to come.

Samsen N. Gitau is the Episcopal chaplain at the University of Memphis, Memphis, Tenn.

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

autonomy (au·ton·o·my)

Pronunciation: -mE

Function: noun

Inflected Form(s):

plural -mies

1 : the quality or state of being self-governing; especially: the right of self-government

2 : self-directing freedom and especially moral independence

3 : a self-governing state

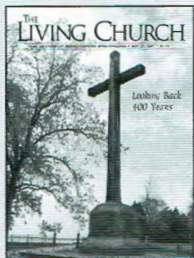


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LETTERS TO THE EDITOR

(Continued from previous page)

the Mississippi and either north or south of the Mason-Dixon Line.

Too often we have had wonderful people assume bishoprics in the West only to discover that they were in truly "foreign" territory, where the openness and up-front manner was baffling and disturbing.

A case in point: My physician and his family made a summer visit to Wyoming, Idaho and Montana. He was surprised how open and friendly folks were, never asking him his heritage or family ties.

I served under a fantastic bishop in Idaho, who had served in Montana and who was from the Albany, N.Y. area. The "rest of the story" is that he deeply adopted the West and became that diocese's best in many ways.

The candidates and the diocese need our prayers for a good fit.

*(The Rev.) Kale Francis King
Mount Airy, N.C.*

More Than Pensions

Recently I received an invitation to attend a clergy wellness conference called CREDO subsidized by the Church Pension Fund (CPF). As the bishop's chaplain to the clergy of the Diocese of Albany, I am well aware of the need for programs enhancing the health and well being of clergy. However, I declined the invitation as I do not believe it appropriate to use funds given by parish vestries with the assumed intent that they would be used for clergy pensions.

In the churches I have served, we made it a fixed rule that contributions would be used only in accord with the intentions for which they were solicited and given. Every vestry I have worked with has assumed that its assessment to the Church Pension Fund was for clergy retirement income. Those vestries would be surprised to learn that conference, however laudable in intent, was subsidized by those funds.

It has been explained to me that CPF has what is considered "surplus income." This is to assume that all clergy pensions are now deemed adequate. Serving in a diocese with many small, rural churches, I can attest to the financial sacrifices made by those

clergy who believe they have been called to minister in such churches. I do not believe it fair that they should continue such sacrifice into their retirement.

Another proposal for use of "plus funds" would be to lower assessments. Many rural congregations struggle with fixed costs, the assessment being one of the largest. Lowering assessments would reduce funds which could be used to enhance local ministry and thus build up the congregation's witness.

I do believe the CREDO vision worthy and needed. However, I do not believe the use of funds given to clergy pensions to be the vehicle of its implementation.

*(The Rev.) A. William G...
St. Thomas Church
Tupper Lake, N.Y.*

Guided by Respect

With respect to the Bishop of Durham's fear of Anglican anarchy, I wonder if a Communion actually needs a government.

Part of our gift to the larger church and the world has been to be an example of a community guided more by mutual respect than by isolation. We seek to love God and neighbor; we honor scripture and seek to understand it in the light of reason and tradition. Rooted in the presence of word and sacraments, growing through daily, weekly and seasonal spiritual disciplines, and diversity of perspectives reminds us of the complexity of a welcoming and challenging God who transcends any of our individual images.

I wonder if this is a good time to cast aside that ancient, effective and graceful tradition because we are not yet of one mind on a fairly narrow set of issues?

*(The Rev.) John G. H...
St. Elizabeth's Church
Ridgewood, N.Y.*

Why He Left

It was with a heavy heart that I changed my membership from the Episcopal Church (TEC) to an Anglican

PEOPLE & PLACES

Resignations

The Rev. **Bevan Stanley**, as rector of Christ Church, Short Hills, NJ.

The Rev. **Thomas Van Culin**, as vicar of St. Matthew's, Waimanalo, HI.

Retirements

The Rev. **Pat Cahill**, as rector of Thankful Memorial, Chattanooga, TN.

Deaths

The Rev. **James L. Johnson**, retired rector of St. George's Church, Nashville, TN, died June 15. He was 74.

Born in Atlanta, Fr. Johnson was a graduate of Georgia Tech and the School of Theology of the University of the South. He was ordained deacon in 1958 and priest in 1959. He served as rector of St. Mary's, East Point, GA, 1959-61; director of the Episcopal Development Corporation in the Diocese of New Jersey, 1968-72; and rector in Nashville from 1972 to 1989, when he retired and moved to New Hampshire. He was a member of the commission on ministry in the Diocese of Tennessee. Fr. Johnson is survived by his wife, Leslie, Tamworth, NH; sons Mark, of Greenwich, CT, and Willie, of Takoma Park, MD; daughters Betsy Soroff, of Cumberland Foreside, ME, and Cecelia Guercia, of Portland, ME; and eight grandchildren.

The Rev. **John L. Jenkins, Jr.**, who served many churches in the Diocese of Georgia, died June 14 at his home in Albany, GA. He was 71.

Fr. Jenkins was born in Birmingham, AL. Following active duty with the Army, he graduated from Emory University and the School of Theology of the University of the South. He was ordained to the diaconate in 1961 and to the priesthood in 1962, then was vicar of Trinity, Cochran; St. Luke's, Hawkinsville; Trinity, Harlem; Our Savior, Augusta, and St. Peter's, Savannah, all in Georgia. He was rector of St. John's, Albany, GA, 1966-72, and rector of St. Paul's, Albany, 1977-92. Later he was an associate at St. Paul's, Winston-Salem, NC. Fr. Jenkins was a former member of the standing committee and the commission on ministry in Georgia. He is survived by two daughters, Margaret, of Savannah, and Elizabeth Bush, also of Savannah; and two grandsons.

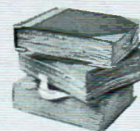
Other clergy deaths as reported by the Church Pension Fund:

| | | |
|----------------------------|-----------|-----------------------------|
| Colleen Nordin | 67 | Burley, ID |
| George R. Peters | 80 | Pearisburg, VA |
| John R. Scarlett | 92 | Rossie, NY |
| William N. Shumaker | 80 | North Providence, RI |
| Deuel C. Smith, Jr. | 64 | Fort Worth, TX |
| Robert A. Sone | 76 | Barksdale, TX |

Next week...

**Parish Administration
Issue**

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E-mail: canchap3@comcast.net

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Mon-Fri MP 8:15

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The Rev. Michael K. Fincher, chap

Sun 8 H Tu, 10 H Tu, 5 Service & Dinner

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Facebook: **Episcopal Trojans**

The Rev. Dr. Glenn M. Libby, chap

Sun H Tu 7; Thurs 6 Fellowship Dinner

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Website: www.canterburyirvine.org

Email: canterburyirvine@gmail.com

The Rev. Martha Korienek, chap

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COLORADO STATE UNIVERSITY Fort Collins

EPISCOPAL CAMPUS MINISTRIES (970) 482-2668

ST. PAUL'S 1208 W Elizabeth St., Ft. Collins, CO 80521

Website: 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) 443-2503

(AT ST. AIDAN'S EPISCOPAL CHURCH)

2425 Colorado Ave. (between Folsom and 28th

across from the Engineering Center)

Website: www.canterburycolorado.org

E-mail: chaplain@canterburycolorado.org

The Rev. Dustin D. Berg, chap

Sun 8, 10:15, 5 (with Student Supper)

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UNIVERSITY OF MIAMI Coral Gables

EPISCOPAL CHURCH CENTER (305) 284-2333

CHAPEL OF THE VENERABLE BEDE

Website: www.StBedeChapel.org

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The Rev. Frank Corbishley

On Campus! Sun H Tu 8, 10, 6, Supper at 7

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The Rev. Stacy Alan, chap

Academic year services: Sun H Tu (with Vegetarian

Supper) 5:30 (Brent House); Thurs H Tu 12 (Bond

Chapel)

have been in church recently. I love the people
church. I love the people in the church and, after several
they seem to have hearts with the rector, will
into the church to participate in occasional
studies and home groups with
brothers and sisters in Christ in
eclesia. I love the ecclesia — the
of the church — but can no
associate myself with the prac-
priorities of the institution at
diocesan and national levels.
I am honor bound to leave for three
L. TEC seems to regard scrip-
tradition, and even its own
as tools to be valued and used
they fit current agendas of the
ownership; otherwise such supports
can be ignored at will; 2.
seems to be a higher priority
building God's kingdom, and the
courts seem to be a favored tool
regaining property
scriptural teachings discour-
each other to court; 3.
seems to be an increasing ten-
adopt policies, agendas, and
of the Democratic Party as poli-
agendas and issues of TEC.

We are all members of the body of
and I will continue to love and
for my brothers and sisters in
and all the leaders of the Holy
Church. I believe that God is
that he doesn't really need
any earthly institution to cre-
kind of a world he would have,
we are called to live for and
upon all three persons of the
Trinity throughout our lives.

*Richard A. Eckert
Del Mar, Calif.*

What if...

The Rev. Chuck Collins asks [TLC,
"What if, for example, an
shop of Canterbury were to say
we have outgrown the biblical
standing of marriage, sex and
Are we obligated to go along?"
to ask, What if General Con-
were to say that we have out-
the biblical understanding of
marriage, sex and family? Are we
to go along?

*(The Rev.) Donald H. Langlois
Chandler, Ariz.*

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 E-mail: UCMNIU@hotmail.com (815) 758-8176
Dawn Jones, director Dejones39@aol.com
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The Rev. Dr. Clark M. Sherman, r

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 College fellowship mtg Tues 6; HS 2nd Tues.
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ST. GEORGE'S One Park Court (at 16 Main St.)
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The Rev. Michael L. Bradley, r & chap

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 Website: www.holyspiritplymouth.org
The Rev. Susan Ackley, r

KEENE STATE COLLEGE Keene
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office@stjameskeene.org (603) 352-1019
 Website: www.stjameskeene.org
The Rev. Peter R. Coffin, r

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 Website: www.dartmouth.edu/~edgerton

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 Sun 9 H Eu, Tues 4:30 H Eu, Wed 5:30 H Eu, Dinner, fellowship

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ALL SAINTS EPISCOPAL PARISH
 Website: www.allsaintshoboken.com
 E-mail: gourtiss@allsaintshoboken.com
The Rev. Geoffrey B. Curtiss
 Sun 8, 9:30, 11:15

PENNSYLVANIA

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ALL SAINTS' EPISCOPAL CHURCH
 Website: allsaintshershey.org
 E-mail: rector@allsaintshershey.org
The Rev. Frederick M. Miller
 Sun 8 & 10

RHODE ISLAND

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

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The Rev. Robert T. Brooks, r
The Rev. Richard Bardusch, assoc.
 Sun 8 & 10, Wed 12

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The Rev. Thomas E. Macfie Jr., University Chaplain
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 (931) 598-1274
 E-mail: vcunning@sewanee.edu
 Sun H Eu 8, 11, Choral Evensong (1st Sun 10:00)
 4, Growing in Grace 6:30; Sun-Fri Sung Chant 8:00
 M-F MP 8:30, EP 4:30; Wed Catechumenate 7:00

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 E-mail: jkerr@brutonparish.org
The Rev. John Maxwell Kerr, SOSc, chap
Bruton Parish: Sun 7:30, 9, 11:15 & 5:30
 (Evensong followed by dinner), Wed 5:30 dinner followed by
 "Theology" 6 (Canterbury Room-Bruton Parish)
Wren Chapel: Tues 5

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 Website: www.uwcrossroads.com
 E-mail: shehane@drizzle.com
The Rev. Mary Shehane, chap
 Wed H Eu 6 Tues 12:45 HE in Hub

WASHINGTON, D.C.

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The Rev. Robyn Franklin-Vaughn, chap
 Tues 5:30 Eucharist w/meal, Bible Study 7

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Light face type denotes AM, bold face PM.
 ann, announced; A-C, Ante-Communion; B, Benediction; C, Confessions; Ch, Church School; c, curate; d, deacon; d.p.e., deacon's education; EP, Evening Prayer; Eu, Evensong; ex, except; 1S, 1st Sunday; h, Holy Communion; HD, Holy Days; HS, Holy Unction; Instr, Instructions; Int, Laying On of Hands; Lit, Litany; M, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; vicar, vicar; YPF, Young People's Fellowship; H/A, handicapped accessible.

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YOUTH MINISTER/DIRECTOR OF YOUTH MINISTRY: *St. John's Episcopal Church, Memphis, TN.* 180 of our members are under 10 years old, and they're growing up. Are you ready? With love, patience, sensitivity, co-operation, respect? Naturally, your faith and prayer life should serve as a model for theirs. As a staff, we plan and execute fun events to pursue common goals and have some really good meetings. You'll be a part of that. A competitive salary, benefits await, plus a sizeable office for all your files. Lotsam and jetsam. If you want to be a part of our team, Kumbaya, you may be disappointed. If you want to do everything you have into a ministry-focused, fun environment and see your energies make a difference, let's talk. Send resume to **Stephanie Johnson, Parish Administrator**, at stephanie@stjohnsmemphis.org or mail to: Saint John's Episcopal Church, 245 Central Ave., Memphis, TN 38111. www.stjohnsmemphis.org

DIRECTOR OF CHRISTIAN EDUCATION: *The Church of St. John in Albuquerque, NM.* Full-time lay or ordained professional to oversee all matters related to the Christian education and spiritual growth of all members of the cathedral congregation, youth, and adults. We look for an individual with a strong personal faith in Jesus Christ. The candidate will have a minimum of a bachelor's degree and graduate level work (preferably M. Div.) in theology or a related field, and at least three years' experience in Christian Education in the church. The DCE will be responsible for developing, implementing religious education and activities, coordinating the work of clergy and lay staff and staff in this area. This job will require creativity, excellent organizational skills, a collaborative approach, and excellent written and oral communication skills, and a commitment to God's people of all ages. Information about the cathedral and the position of Director of Christian Education is available online at www.stjohnsbq.org. Applications must be accompanied by a resume and the names and contact information of at least three references, including both lay and clergy, as well as any other pertinent information you may wish to provide. Send to: **The Very Rev. Dr. Paul Goodman**, St. John's Cathedral, PO Box 1000, Albuquerque, NM 87103.

YOUTH MINISTER/DIRECTOR OF CHILDREN'S MINISTRY: *Church of the Holy Comforter, Drexel Hill, PA.* The candidate will have a committed spiritual life, must be able to relate to children and nurture them with personal skills, and work with staff and lay members. Must have writing and computer skills, especially. Salary based on experience. Please send resume and salary requirements to: **Parish Administrator**, parishadmin@holycomforterchurch@verizon.net.

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 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 RECTOR: *St. Gabriel's Episcopal Church, Marion, MA.* Calling an energetic priest to our program parish in the seaside village of Marion! Please bring with you your gifts for attracting young families, nurturing youth and children, providing liturgical leadership, delivering inspirational sermons, and overseeing the parish administration. If you are a spiritual leader who will be an active presence in our community through outreach and ecumenical involvement, please send your resume and CDO profile to: stgabrielsepiscopal@verizon.net. Website: mysite.verizon.net/stgabrielsepiscopal/

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Matthias Episcopal Church, Waukesha, WI (Diocese of Milwaukee),* is a historic church in a city of 65,000 with rich cultural and educational opportunities within a prosperous and fast-growing county. We are committed to liturgical worship, community outreach, excellence in music and Christian formation, and have a vibrant youth program that has undertaken mission trips to New Orleans, Juarez, and more. We have recently expanded and remodeled our undercroft to create a versatile facility utilized in a range of ways by both congregation and community. Our hard-working staff and lay leaders have an excellent relationship with the diocesan staff. We seek an engaging and skilled communicator who respects and honors the liturgy and traditions of the Episcopal Church, who values children and youth, and engages easily in social activities with all age groups. Our parish profile is available by e-mail upon request or through our website: www.stmatthiasonline.org. E-mail resume to **Scott Peterson**, peterston400@sbcglobal.net by September 30, 2007.

FULL-TIME RECTOR: *Church of the Incarnation, Dallas, TX,* seeks a strong, inspirational leader for the position of Rector. We are interested in a person who, by living in the faith, inspires and leads the parish in: spiritual growth, mission and renewal, and spreading the Gospel. We are seeking a leader with a dynamic preaching style who is committed to a Eucharistic-centered liturgy. Incarnation is a parish excited about working with a leader to serve the community through outreach and incorporating new members. Our new rector should have administrative skills for a resource-sized church with the ability to manage a large budget and staff. Church of the Incarnation is a parish with strong Anglo-Catholic traditions that is committed to its well-developed choral music, Christian education and outreach programs. To learn more about Church of the Incarnation and the rector search visit: www.incarnation.org.

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 standrewschurch.org. For more information or to send resume, contact **The Rev. Peggy Hodgkins**, rector, at hodgkinsp@gmail.com or (908) 464-4875.



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PART-TIME RECTOR: *St. James' Episcopal Church, Livingston, AL.* Excellent opportunity for retired or semi-retired priest to serve a small but active traditional parish in a university town in western Alabama. Should be interested in community and university ministry. Large rectory in beautiful, historic neighborhood included. Contact: **Mr. Hiram Patrenos, P.O. Box 446, Livingston, AL 35470** or via e-mail: patrenoj@bellsouth.net, or **The Rev. William King, Diocese of Alabama, 521 N. 20th St., Birmingham, AL 35203** or via e-mail: bking@dioala.org. For more information about St. James' visit: www.rlosch.com.

PART-TIME VICAR: *St. Mark's Episcopal Church, Kimberling City, MO,* seeks part-time retired priest as Vicar. St. Mark's is located in the Ozark Mountain area of southwestern Missouri on beautiful Table Rock Lake, a popular retirement area, near Springfield and Branson. Parish priorities are growth and outreach. Visit: www.stmrks.com, or contact **Bishop's Warden Alice Williams.** E-mail: abwillyums@fastmail.fm Phone: (417) 739-5008

FULL-TIME RECTOR: *St. Christopher's-by-the-Sea, Key Biscayne, FL,* is looking for a rector to help us continue revitalizing our church, work with the vestry and lay groups to take us further on our present course and build on our strengths, generating new ideas to enliven St. Christopher's growth. Our next rector would enjoy the challenge of developing a youth program and spearheading the revitalization of a Sunday School program. He/she will also help us grow spiritually by providing training for lay ministers and by being involved in a variety of services and pastoral counseling. Our rector should feel comfortable working in a setting which includes a Montessori school, since he/she will be Headmaster. Given the changing demographics of our community and our Montessori enrollment, we may consider renewing the Hispanic ministry; the vestry believes Spanish fluency (as a second language) is an advantage. The rector should have exceptional educational achievement, skill as a preacher (six to ten years experience working in the church in an active capacity — professional, business and life experiences will also be considered), previous parochial experience, and a high degree of social affability and awareness.

As parish executive, the rector will manage church staff and coordinate the different church commissions, and also manage church finances and growth in accordance with the church's goals and aspirations. Our rector will also serve as a communications and interpretation link between the parish and the larger Church. A beautiful rectory is provided in the compensation package, with extra benefits. St. Christopher's-by-the-Sea is a unique church in a unique community. We are a small, loving congregation. We look forward to meeting you as you navigate the path to St. Christopher's. Complete application details and history at: www.stchriskb.org or email: Rrojas@stchriskb.org.

POSITIONS OFFERED

FULL-TIME DEVELOPMENT DIRECTOR: *Chapel of the Cross, Chapel Hill, NC.* Search reopened! This individual will provide vision and direction for a multi-year successful capital campaign to replace education and service buildings. He/she will develop and direct all aspects of major gift and planned giving programs, assist with communication efforts for all aspects of the campaign and stewardship issues, provide leadership, and supervise campaign staff and volunteers. The ideal candidate is a college graduate possessing well-developed interpersonal skills, specifically, the ability to build and cultivate relationships with potential donors. In addition, well-developed organizational and communication skills are crucial. Successful campaign experience and an understanding of, and commitment to, the mission of the parish is essential. Send resumes by email to: MAHandy@thechapelofthecross.org, or mail to: **Chapel of the Cross Church, 304 E. Franklin St., Chapel Hill, NC 27514, Attn: L. Logan.**

FULL-TIME RECTOR: *St. Thomas Episcopal Church, Palm Coast, FL.* We seek a rector with traditional Christian beliefs who can deliver inspiring sermons, is approachable and has a good sense of humor. This individual would be strong in youth ministry, stewardship, have the ability to work cohesively with the vestry and support our many outreach and lay ministries, e.g. Stephen Ministry. We offer a 7:30 AM Reflective Communion, (Rite I), with a sermon, an 8:45 AM Communion Service, (Rite II), with a sermon and our Contemporary Choir, and an 11:00 AM Communion Service, (Rite II), with sermon and our Traditional Choir.

Palm Coast, a city with a population of approximately 70,000 people, offers fresh and salt water canals, miles of pristine beaches, numerous walking and nature paths with natural preserves, as well as many golf courses, tennis courts, and bike paths. Responses may be sent to: **Karin Merrell, St. Thomas Episcopal Church, 5400 Belle Terre Parkway, Palm Coast, FL 32137** or e-mail to: kmerrell@premiereassociates.com. Resumes must be received by October 1, 2007.

FULL-TIME RECTOR: *Emmanuel Episcopal Church, Mercer Island, WA,* a program-sized parish in the suburban Seattle area, seeks a rector to guide our spiritual growth through our upcoming centennial celebration and beyond. See who we are and if you are called to join our community to "welcome, worship, witness and serve." Our parish profile is available by e-mail request at rectorsearch.emi@gmail.com. Learn more about Emmanuel at www.emmanuelmi.org.

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 rja-cobus@diofdl.org by September 15.

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Canon Richard Hardman, the Rev. Peggy Shinn, v.
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Thurs H Eu 10, Sat 5

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 Eric Hillegas, pastoral assistant for youth
 8:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High);
 9; Mass 12:15 (except Wed); EP 5:30; Wed,
 MP 8:30, Mass 9, C 9:30.

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 & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-
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 out of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



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