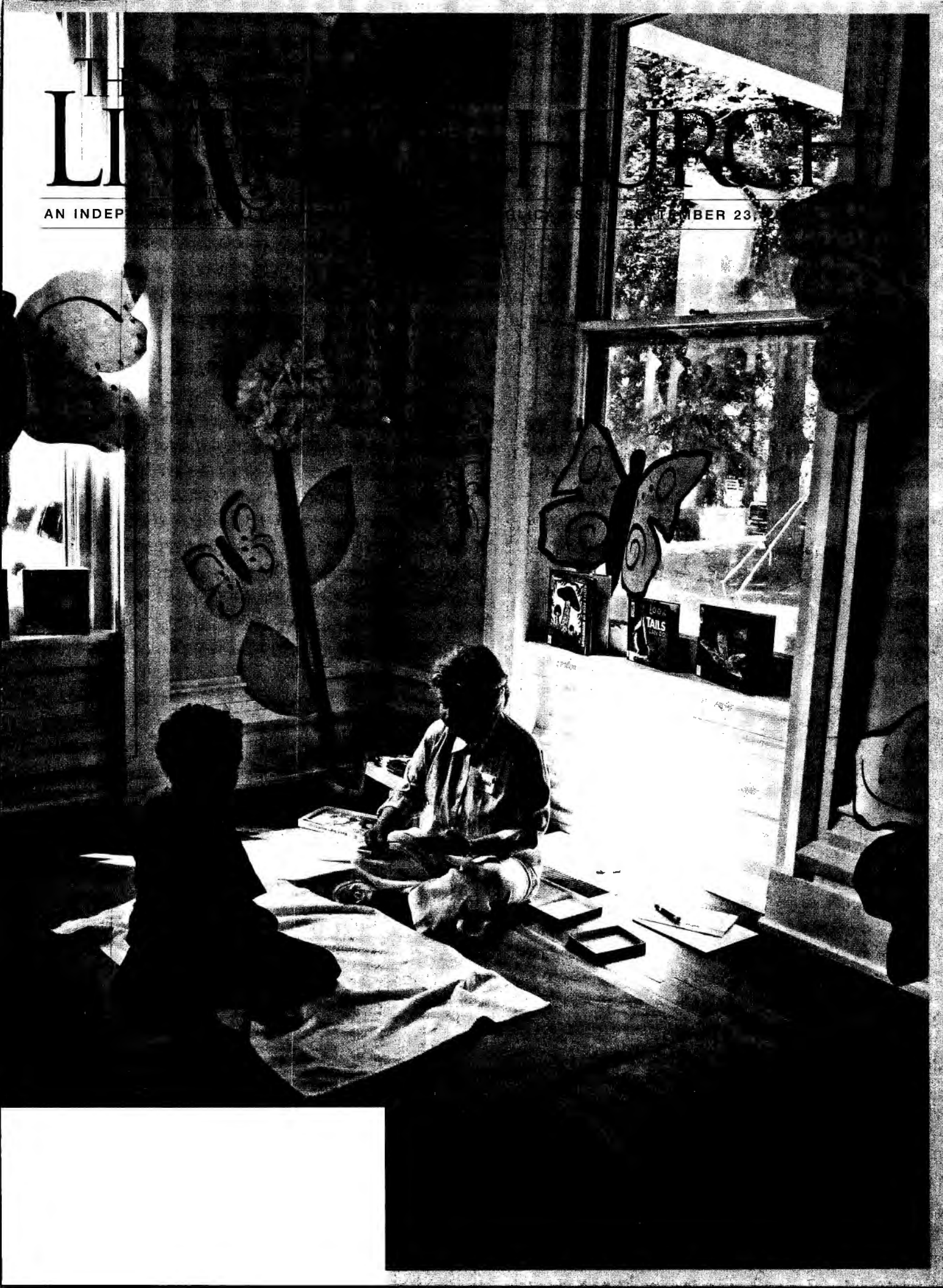


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THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

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Octavis George, 10, works on teaching aids with Virginia Cheek, a volunteer at the Reading Camp in the Diocese of Lexington [p. 8].

Kay Collier McLaughlin
The Atlantic photo

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SUNDAY'S READINGS

Self-Service

'Take your bill and make it eighty' (Luke 16:5b-7)

The 17th Sunday After Pentecost (Proper 20C), Sept. 23, 2007

BCP: Amos 8:4-7(8-12); Psalm 138; 1 Tim. 2:1-8; Luke 16:1-13

RCL: Jer. 8:18-9:1; Psalm 79:1-9 or Amos 8:4-7; Psalm 113; 1 Tim. 2:1-7; Luke 16:1-13

It's been said, "Take care of yourself, because nobody else will." Many people follow that advice to the letter. No matter what we like to think, our own self-interest is usually our strongest motivating factor. Many of us pick careers on the basis of what they pay. Friendships are made and sustained on the basis of what others can do for us. Marriages are ended when a partner no longer meets "my" needs. Pursuing our own self-interest dictates much in our personal relations.

We justify to ourselves our serving our personal good in all kinds of pious-sounding ways. None of us is personally greedy. We're trying to take care of our families. Few among us are selfish. We want only what we think we deserve. And folks of a religious inclination are never "interested in property and money" when they sue each other for property and money. Instead, they seek to "preserve a sacred trust." Or something to that effect.

The unbridled chasing of what we want personally is soundly condemned in today's reading from the book of the prophet Amos. Sure, God's people tend to "make the ephah small and the shekel great, and practice deceit with false balances" (8:5b) in their dealings with others. Yet, how-

ever we try to justify that, "[t]he Lord has sworn by the pride of Jacob: Surely I will never forget any of their deeds" (8:7).

Pursuing self-interest is a given for human beings. It's simply the way we've been "wired." But it doesn't have to lead us to the sins of selfishness and greed. To avoid that, we need to temper the pursuit of our own personal good with deference to the self-interest of others. "How much do you owe my master?" asks the steward in this Sunday's gospel. "He answered, 'A hundred jugs of olive oil.' He said to him, 'Take your bill, sit down quickly, and make it fifty.'" "Then he asked another, 'And how much do you owe?' He replied, 'A hundred containers of wheat.' He said to him, 'Take your bill and make it eighty'" (Luke 16:5b-7). The manager, following shrewd self-interest, readily accommodates to the good of others — and everyone wins.

We, as Christians — both individually and collectively as the Church — pursue self-interest rightly only to the extent that, in the process, we honor and respect the desires and aspirations of others. If we can't compromise in seeking what we want in this life, how will we ever adjust to the selflessness of the age to come?

Look It Up

How did early Christians, Jew and gentile alike, temper their personal interests to honor the needs of their opponents?

Think About It

Compromise, it has been said, is the genius of Anglicanism. How might the Holy Spirit be calling us to live out our Anglican identity today?

Next Sunday

The 18th Sunday After Pentecost (Proper 21C), Sept. 30, 2007

BCP: Amos 6:1-7; Psalm 146 or 146:4-9; 1 Tim. 6:11-19; Luke 16:19-31

RCL: Jer. 32:1-3a, 6-15; Psalm 91:1-6, 14-16 or Amos 6:1a, 4-7; Psalm 146; 1 Tim. 6:6-19; Luke 16:19-31

Study & Meditation

Some scholarly books and noteworthy reflections on meditation and the spiritual life are among books published recently for the religious marketplace:

THE WAYS THAT NEVER PARTED: Jews and Christians in Late Antiquity and the Early Middle Ages. Edited by Adam H. Becker and Annette Yoshiko Reed. Fortress Press. Pp. 410. \$29. ISBN 0-8006-6209-1.

This book is a scholarly work consisting of essays built upon both rabbinic and patristic sources. It is a reprint of a volume published in 2003, and it cites recent major works on Christian-Jewish relations. The title is based on the editors' description that Judaism and Christianity "branched off from a single road, never to cross or converge again."

WHO OWNS THE BIBLE? Toward the Recovery of a Christian Hermeneutic. By Karl Paul Donfried. Crossroad. Pp. 192. \$19.95. ISBN 0-8245-2390-3.

Karl Paul Donfried, a New Testament scholar and ecumenical canon of Christ Church Cathedral, Springfield, Mass., makes his arguments clearly and persuasively. In the section titled "The Misuse of the Bible by the Religious Right," Dr. Donfried refers to the Bible as "a paper pope," and writes that mainline protestantism "has all but discarded the central message of the Christian Bible."

JESUS, THE BIBLE, AND HOMOSEXUALITY: Explode the Myths, Heal the Church. By Jack Rogers. Westminster John Knox. Pp. 169. \$17.95. ISBN 0-664-22939-5.

The author, formerly moderator of the General Assembly of the Presbyterian Church (U.S.A.), writes that he had a change of heart and now believes that people who are homosexual should be given full rights of membership in both church and society. Rogers is convinced that scripture

is being misused to keep homosexual people from assuming their rightful places.

FLEEING GOD: Fear, Call and the Book of Jonah. By Tara Soughers. Cowley. Pp. 107. \$13.95. ISBN 1-56101-295-5.

There's a wonderful message in this little book: God does not give up on us, even when we are hesitant to obey his call. Tara Soughers, the rector of Trinity Church, Wrentham, Mass., reflects on her own life and relates it to the Book of Jonah. It would be helpful if readers were familiar with the story of Jonah before reading this.

DOOR TO SILENCE: An Anthology for Christian Meditation. By John Main, OSB. Canterbury Press. Pp. 96. \$18.03. ISBN 1-85311-749-8.

John Main, a Benedictine monk, formed a religious community based on

meditation. This book is based on talks he gave to groups that came to the monastery. In "Experiencing Tradition," he writes, "We pass through the wall of the ego into the infinite space and freedom of God." Elsewhere, he explains, "The purpose of meditation is to learn to live our lives as fully as possible in the presence of God."

A SPACE FOR UNKNOWING: The Place for Agnosis in Faith. By Stephen R. White. Columba Press. Pp. 160. \$26.95. ISBN 1856075443.

A Church of Ireland dean is convinced of the value of agnosis (unknowing) in our faith. The roots of agnosis in the Old and New Testaments are explored, and White points out a wide variety of positive characteristics about it. This is not an easy read.





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Three Consecrated Anglican Bishops for America

The Rev. John Guernsey became the third former Episcopalian to be consecrated as an Anglican bishop for the United States within a three-day span when the Most Rev. Henry Luke Orombi, Archbishop of Uganda, consecrated him at St. James' Cathedral, Mbarara, on Sept. 2.

Fr. Guernsey was rector of All Saints' Church, Woodbridge, Va., from 1988 until earlier this year when the majority of the congregation voted to leave The Episcopal Church. The congregation is currently leasing worship and administrative office space at its former building from the Diocese of Virginia.

Fr. Guernsey's consecration was preceded by the Aug. 30 consecration of the Rev. William L. Murdoch and the Rev. Canon Bill Atwood by the Most Rev. Benjamin Nzimbi, Archbishop of Kenya, at All Saints Cathedral in Nairobi.

Both Kenyan bishops were elected in June by the provincial synod of the Anglican Church of Kenya. Bishop Murdoch was formerly rector of All Saints' Church, West Newbury, Mass., and Bishop Atwood was general sec-



Kevin Kallsen/Anglican TV photos

Bishops Bill Atwood (left) and William Murdoch process from All Saints' Cathedral in Nairobi, Kenya, moments after being consecrated Aug. 30 as Anglican bishops to serve in the United States. **Right:** Bishop John Guernsey after his consecration Sept. 2 at St. James' Cathedral, Mbarara, Uganda.

retary of the Ekklesia Society. The new bishops will "serve the international interests of the Anglican Church of Kenya, including taking responsibility for care for the congregations and clergy in the U.S. under Kenyan jurisdiction," according to Archbishop Nzimbi.

Seven Anglican primates were participants or in attendance at the service in Kenya, which was estimated to have lasted nearly five hours. Bishop

Robert Duncan of Pittsburgh and Bishop Jack Iker of Fort Worth were among those present.

Among the primates in attendance at the Kenyan consecrations was Archbishop Drexel Gomez of the West Indies, who preached at the service and told the Associated Press afterward, "The gospel ... must take precedence over culture. Homosexual practice violates the order of life given by God in holy scripture."

Bishop Sauls: Congregations List Not a Secret

The Rt. Rev. Stacy Sauls, Bishop of Lexington, has written to all diocesan bishops asking for their assistance in compiling a comprehensive list of congregations which claim oversight from an overseas Anglican bishop and are located within the geographic territory claimed by The Episcopal Church.

"We are trying to compile as accurate and complete a list as possible," Bishop Sauls told *THE LIVING CHURCH*. "We are attempting to distinguish between congregations that were once part of The Episcopal Church as well as those that were not. There is nothing secret about what we are attempting to do."

Bishop Sauls is chair of the House of Bishops' task force on property disputes. He said the property task force is not interested in so-called "continuing churches" that broke off from The Episcopal Church and do not consider themselves constituent members of the Anglican Communion.

Preparing for Bishops' Meeting

The memo requests the name and location for each congregation, the jurisdiction claimed, the name of the "overseas or other non-Episcopal bishop involved," whether that person has made an episcopal visitation, the status of the property, and whether the congregation was originally part of

The Episcopal Church.

In his letter, Bishop Sauls said that he would like to have the report completed in time for it to be distributed during this week's meeting of the House of Bishops in New Orleans. The report's primary intended audience is Episcopalians, not the Archbishop of Canterbury, who is scheduled to attend the first two days of the bishops' meeting.

"He's welcome to a copy if he wants," Bishop Sauls said, "but I don't think the Archbishop of Canterbury needs a report like this to know which bishops and congregations are involved."

Steve Waring

Memorial Honors Priest's Concern for Children

Many of the children at St. John's Church, Wytheville, Va., were fond of the Rev. Leland Smith, so when the rector died suddenly last December while walking in the town's Christmas parade, it was especially traumatic.

Following his death, memorial contributions poured into the Good Samaritan Fund with the stipulation that the gifts be used to further Fr. Smith's work with children. Eventually, the parish decided to install a gazebo which was dedicated in July. The Rt. Rev. Neff Powell, Bishop of Southwestern Virginia, told children a Bible story from the gazebo. It will continue to be used as a site for storytelling and also the scene of activities for the church's daycare program.

Money remaining in the fund after the purchase of the gazebo will be used to assist local children who need dental work, according to member Pat Phillippi.



Beverly Showalter photo

The Rt. Rev. Neff Powell, Bishop of Southwestern Virginia, and the Rev. H. James Raines, interim rector at St. John's Church, Wytheville, Va., assist parish children during the July 3 dedication of a gazebo in memory of the Rev. Leland Smith, who had been rector for 10 years.

Communication Efforts Increase in the Diocese of Pittsburgh

Three websites seek to provide members of the Diocese of Pittsburgh with resources as they consider their collective future within the Anglican Communion and The Episcopal Church. Meanwhile, in a related development, 115 "orthodox clergy" among the diocese's 203 canonically resident

clergy, signed a petition Aug. 27 pledging to work for "clarity and charity towards all."

Pittsburgh became the first diocese to offer one of the new online resources, each of which comes equipped with bulletin inserts and discussion group material printouts. Sev-

eral websites, including the one maintained by the diocese, also allow users to contribute comments and suggestions. The purpose is to make the perspective of the elected diocesan leadership and voices representing the majority opinion accessible to a wider parish audience, said Peter Frank, director of communications. Mr. Frank commended a recent decision by Progressive Episcopalians of Pittsburgh (PEP), one of the Via Media, USA, advocacy groups, to launch a similar resource.

A third website, www.pittsburghepiscopal.org, seeks to appeal to people representing a diverse cross section of the diocese who are united behind their intention to remain members of The Episcopal Church, although its editor and a number of its contributors are members of PEP.

Princess Diana Remembered at Private Service

The 10th anniversary of the death of Diana, Princess of Wales, was commemorated in a private memorial service Aug. 31 at the Guards Chapel in Westminster, London. Those attending were invited by Prince William and Prince Harry. Among them were people involved in the charities that Diana supported as well as her personal friends and members of the Royal

Family. Queen Elizabeth and Prince Philip traveled from Scotland to attend.

Prayers written by Archbishop of Canterbury Rowan Williams were offered in the service, conducted by the Guards Chapel Chaplain to the Household Division, the Rev. Patrick Irwin. The Rt. Rev. Richard Chartres, Bishop of London, delivered the sermon.

Lexington Takes Reading Camp Overseas

In 2002, the Diocese of Lexington sponsored a free, week-long camp for children aged 9-11 who had fallen behind their classmates in reading skills. The camp has continued, with the number of sessions and the number of students growing each year. Next year the program will go international.

More than 200 children from six counties in eastern Kentucky participated in one of six camp sessions offered this summer. They were joined by an Anglican monk and three educators from Grahamstown, South Africa. The visit was reciprocal. Last February, the Rt. Rev. Stacy Sauls, Bishop of Lexington, his wife, Ginger, and Benjamin "Bungee" Bynum, interim director of Reading Camp, visited South Africa to discuss logistics with the South Africans. The first South African literacy camp is scheduled for June 2008.

Literacy statistics for Grahamstown and eastern Kentucky are similar, said Mr. Bynum, who noted that a recent survey indicated that as many as 60 percent of sixth-grade students in Kentucky are illiterate. Poverty, under-edu-



At a camp in the Diocese of Lexington, Nylah Bonds, 9, practices reading aloud to Charlie the Reading Dog while camp volunteer Nancy Maxwell looks on.

Kay Collier-McLaughlin/
The Advocate photo

cated parents, and hunger contribute to the problem in both places, he said.

The Reading Camp model perfected by volunteers from Lexington calls for campers to spend about three hours each morning completing six learning stations: phonics, reading strategy, decoding comprehension, writing and pleasure reading. In the afternoon, the campers participate in activities such as swimming and horseback riding. After completing the week-long sum-

mer camp, students receive follow up encouragement from volunteer organizers in the middle of the school year.

In a recent interview with the Lexington *Herald-Leader*, Mr. Bynum said he sometimes refers to the program as "Confidence Camp," because of the encouragement the students receive. One former camper recently was named most improved reader at her school.

"Things like that totally brighten our world," Mr. Bynum said.

Regional Meetings in Western Louisiana Focus on Reconciliation and Healing

The Diocese of Western Louisiana's process of reconciliation and healing drew communicants from across the entire diocese during the summer.

Five regional meetings, held on Saturdays in June and August, concerned how the diocese might respond after the House of Bishops finishes meeting in New Orleans this week.

Last December, a 20-member task force on reconciliation and healing was appointed by the Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana. In May, the reconciliation task force, along with members of the diocesan standing and executive committees, spent three days together for initial work and training in order to provide facilitated leadership at the regional meetings. The stated purpose of the regional gatherings was to provide for conversation and listening as the people of the diocese focused on



Robert Harwell/*Alive!* photo

The Rev. Whit Stodghill, vicar of Church of the Redeemer, Oak Ridge, La., facilitates a small-group discussion.

the common goals for mission.

To assist with the fulfillment of these goals, Bishop MacPherson engaged the services of Reconcilers.Net, a consulting and training organization under the

direction of the Rev. Canon Brian Cox, rector of Christ the King Church, Santa Barbara, Calif.

The ensuing regional reconciliation events drew a total of 650 participants. The reconciliation work will continue next month at diocesan convention, Bishop MacPherson added.

BRIEFLY..

The Rev. Jeffrey D. Paul, rector of St. Peter's Church, Carson City, Nev., has been added by petition to the list of nominees for the election of a bishop in the **Diocese of Nevada**. The slate of six for the Oct. 12 election in Las Vegas is now complete [TLC, Aug. 12]. Nominations from the floor are not permitted under the bylaws. The election became necessary when the Most Rev. Katharine Jefferts Schori was installed as Presiding Bishop last November.

Turning Away from God

The Diocese of South Carolina is waiting to see whether the powers that be in The Episcopal Church (TEC) will consent to the consecration of the person who has been elected twice as their bishop [TLC, Aug. 26]. Some are asking whether the Very Rev. Mark Lawrence has made an adequate commitment to be loyal to TEC and its canons. The church canons offer a perspective.

The Revised Common Lectionary (RCL) has included some sobering words from the Hebrew prophets about God's judgment on Israel and Judah which this summer struck me as relevant to our situation. Amos, Hosea, Isaiah, and Jeremiah all refer to the "houses" of Israel and Judah, with the contexts making clear that the word points mainly to the power structures of those nations — kings, judges, priests, teachers. These are listed in the reading from Jeremiah 2:4-13. Modern usage referring to "the House of Windsor" in Britain carries on something of this biblical word.

Because of apostasy by the "houses," first of the northern kingdom of Israel, and then by Judah in the south, God is portrayed as pronouncing that those who were once his people were now "not my people" (Hosea 1:9). There is hardly a more stark word of judgment in the Bible. It is not melodramatic to say that the words of judgment through Hosea — "You are not my people" — were also the cry of the broken heart of God.

Jeremiah, also indicting the "house of Jacob" and "the house of Israel" (2:4) calls on the heavens to "be appalled" (v. 12) at their turn from God. "My people have changed their glory for something that does not profit" (v. 11). The reference to "glory" pushes the mind back to the pronouncement "Ichabod" of an earlier time — "The glory (of God) has departed."

Can God turn his back on the official structures of his people? He can do so and has done so. Think of the words of the glorified Lord Jesus Christ in Revelation 2:1-7. The church in Ephesus was in danger of having its "lampstand removed out of its place," because it had "left its first love" (Rev. 2:1, 4, 5).

Perhaps a helpful distinction here is in the classic categories of visible church and invisible church. The latter is known perfectly by God and made up of individual persons; the former is what we see of churches: organizations, officers, members enrolled, activities, missions, budgets, and, yes, property and buildings. Any visible church organization can turn away and be left behind by God.

My point is not to pronounce that The Episcopal Church stands in such judgment. My point is to claim that any church organization may turn away radically from its heritage and its stance toward God. The Unitarian Universalist Association, which does not insist on being called a "church" or even prefer to be called such, grew in part from Congregational churches in New England that officially became Unitarian. According to its website, the resources from which it now draws range widely beyond Christianity.

During the time of the first round of consents to the consecration of Fr. Lawrence, he was pushed repeatedly to make declarations of loyalty to The Episcopal Church. Some members of standing committees seemed to want an absolute, lifetime pledge. My plea is that members of standing committees will see that such an absolute pledge to any church organization carries a person beyond what scripture, tradition, and reason would require. It would be swearing to something to which God won't swear.

Human attempts to organize our lives "fall short of the glory of God." Religion — the acts of humans to respond to God — is not exempt. In biblical tradition, religion is under greater scrutiny. The standard for examination is the canon of scripture to which the canons of the church point.

In this time of palpable tension for those of us in The Episcopal Church, may diocesan bishops and standing committees not hold the bishop-elect of the Diocese of South Carolina to a standard to which God would not subscribe.

Our guest columnist is the Rev. James Workman, rector of St. Michael's Church, Easley, S.C. (Diocese of Upper South Carolina).

Did You Know...

St. Luke's Church, Birmingham, Ala., has a group known as the ROMEO (Retired Old Men Eating Out).

Quote of the Week

The Most Rev. John Sentamu, Archbishop of York, on the need for people to rest and play: "There is a pressing need for more quiet and reflection than in our 24/7 culture. There has never been a more important time in our public life to discover or re-discover the importance of faith."

Chicago Sends a Message

By placing the name of an avowed lesbian priest on the list of candidates for the election of a bishop coadjutor [TLC, Sept. 16], the Diocese of Chicago seems willing to risk becoming involved in controversy with other Anglicans. The presence of the Very Rev. Tracey Lind, dean of Trinity Cathedral, Cleveland, on the list, puts Chicago clearly at odds with Resolution 1.10 from the Lambeth Conference of 1998, for Dean Lind lives with a partner of the same gender. The nomination also opposes the recommendation of the Windsor Report, it risks non-compliance with Resolution B033 of the 75th General Convention, and it ignores the requests made by the primates of the Anglican Communion.

The timing of the announcement of the identity of Chicago's candidates also has to be questioned. The names were published on Aug. 28, less than a month before the House of Bishops meets in New Orleans. That meeting will include a discussion with the Archbishop of Canterbury, presumably about the American church's willingness to move in a different direction from much of the Anglican Communion. The announcement was also about a month ahead of the deadline the Anglican primates gave the House of Bishops to respond to their recommendations.

At a time when healing and unity in the Anglican Communion are looking less likely, the Diocese of Chicago's announcement looks like in-your-face disregard for the rest of the Anglican Communion. With little effort the diocese could have delayed its release of the identity of its candidates for three or four weeks. After all, the process was delayed for several months when it was collecting the names of potential candidates. Chicago has told The Episcopal Church and the Anglican Communion that it won't be bound by the pronouncements or strictures of others. That is a strategy all too common these days.

Archbishop Williams to Support Gathering in South Africa

The Rt. Rev. John H. Lewis, bishop of Washington, says that he is pleased to hear that the Episcopal Church's House of Bishops has agreed to support a gathering in South Africa to mark the 40th anniversary of the end of apartheid. Archbishop Williams, who is the moderator of the gathering, says that the gathering will be a "celebration of the triumph of the human spirit over the forces of evil."

WOUND THE DOCTORS

Resigning Training People

The Rev. Dr. William J. Dymally, bishop of the Diocese of Chicago, has announced that he is resigning from the House of Bishops. He is being replaced by the Rev. Dr. Gene Robinson, who is the dean of Trinity Cathedral in Cleveland. Robinson is a vocal supporter of the Windsor Report and has been a vocal critic of the Chicago diocese's decision to support Lind.



Conclusions Preview

The House of Bishops will meet in New Orleans in October. The meeting will be a landmark one, as it will be the first time that the House of Bishops has met since the Windsor Report was issued. The meeting will be a chance for the House of Bishops to discuss the Windsor Report and to make recommendations to the General Convention.

In many dioceses, the convention is the highlight of the year.

Let the Conventions Begin

We have come to the time of year when many dioceses hold their annual conventions. More than 40 conventions are scheduled during October and another 25 will be held in November. In many dioceses, the convention is the highlight of the year. Delegates and visitors are able to hear the bishop express his or her thoughts about the current state of the diocese, and decisions may be made that will affect ministry for the foreseeable future. Some conventions this fall include elections of bishops, and others will feature ordinations to the diaconate or priesthood.

THE LIVING CHURCH has reported on diocesan conventions for many years. While the news in one diocese may not affect life in another diocese, there are often instances in which developments in one place may be studied or followed closely by leaders in another diocese. We hope diocesan conventions this fall are positive events, well attended and able to accomplish much.

Invalid TRUST

By Jack Estes

Trust is an essential principle of the spiritual life. Our relationship with God relies on the fact that he is trustworthy, and that we are willing to place our trust in him. Trust in his love. Trust in his provision. Trust in his word. In fact, trust is foundational to all healthy relationships — trust between friends, trust in marriage between husband and wife, trust between employer and employee.

Trust bonds us to one another. Every bond of trust exists with certain conditions that in turn promise certain benefits. Thus the bond of trust is covenantal by nature, flowing back and forth between those who have committed themselves to one another.

Trust also functions as a bond in the life of a community, and is closely tied to authority. In our society, individuals and agencies in which we invest authority are expected to act in accordance with the values of society, with righteousness, honesty, and responsibility. When and if they do not, the public trust is violated. Those at fault must be held accountable for trust to be restored.

In the life of our church, trust is even more important. Those in whom we vest authority — deacons, priests, and bishops, as well as vestries, councils, and committees — enter into a sacred trust between God and his people. When the conditions which form this sacred trust are violated, the perpetrators forfeit the benefits of the relationship, along with their claim to authority.

Consider the situation of a small parish somewhere in the ranks of The Episcopal Church (TEC). Decades ago faithful men and women formed a community of worship in accordance with their faith, obedience, and trust in God. They affirmed and upheld the essential tenets of Christian belief, including the doctrines of Christ, the authority of scripture, and a biblical morality as affirmed by the tradition of the church for 2,000 years.

This faithful local church community gave of its time and resources. The church bought property with the money its members gave of themselves. They built buildings and planted trees. They engaged in ministry and called a rector.

As the years went by, they invested their trust in God, in each other, and in The Episcopal Church. They honored the conditions of this trust, and the authority of their rector and bishop. All shared in the benefits of this sacred trust — generation by generation.

Then one day, this parish finds itself with a new rector and a new bishop who declare that Jesus is not the only means of salvation, scripture has authority only when we say it does, and biblical morality is outdated and must be modernized according to what we think is right. The parish is told to accept this new interpretation of Christian belief and practice. The parish-

(Continued on next page)



The church

bought
property
with the
money its
members
gave of

themselves.



How are these
lawsuits an
expression of
Christian

READER'S VIEWPOINT

(Continued from previous page)

ioners' trust has been betrayed. The very fabric of communion has been torn at its deepest level.

Of course, this is exactly what is happening to parishes all over the church. TEC is in the process of perpetrating an immense and corporate violation of trust. What is outrageous is the fact that the perpetrators continue to lay claim to the benefits of the covenant, namely the property that was bought and paid for by the faithful Christians through the decades who, had they foreseen, never would have given a dime to this new religious order.

TEC asserts that all property is held in trust — people may leave but parishes and dioceses may not. But this trust is invalid. It is a unilateral trust in which TEC receives all the benefits with no accountability. Trust means you trust us and we do whatever we please. If you don't like it, get out, and we keep your investments.

One need only assess the public doctrinal statements of Presiding Bishop Katharine Jefferts Schori and other bishops, along with the actions taken by them and the General Convention to see this is the case. How can they assert rights to anything, much less the property and buildings of those parishes on which they are trying to force a new religious agenda?

No greater evidence exists to demonstrate the departure of TEC from Christian faith and practice than the lawsuits foisted upon those same parishes which, upon realizing their trust was violated, have sought to extricate themselves from the situation. How are these lawsuits an expression of Christian love? Accept our new doctrine, or we will take all that the generations of your parish family have given.

This is nothing short of coercion.

What is even more outrageous is that our courts are rendering judgments in support of this coercion. What divorce court would say to a wife of 50 years that she was entitled to nothing, even though her husband has left her and now lives with another woman — he gets to keep the house and all the savings accounts?

The courts are wrong in supporting TEC, for the courts have not considered properly the parameters of the trust. Secular judges fail because they seek to separate church and state, doctrine and property in their rulings. This is not possible. In the life of a community of faith, doctrine, property, worship, buildings and authority are bound together in a sacred trust, a covenant that flows in two directions. TEC has broken that trust. It has violated the covenant, and therefore is no longer entitled to any benefits from the relationship.

The Christian thing to do would be to bless those who disagree and allow them to go their way. Instead, TEC is waging a legal battle against those who dare oppose it. TEC is willing to bankrupt local churches through the cost of litigation rather than acknowledge the integrity of their community and the investments made by them. These tactics will only bring grief to all concerned.

I call on the leadership of TEC to repent — to honor the faith, commitment, and investment of those local churches which cannot abide by the new order — and to allow them to depart in peace, with property intact. It is simply the Christian thing to do. □

The Rev. Jack Estes is the rector of St. Luke's Church, Bakersfield, Calif.

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



Fight for Converts

The Reader's Viewpoint article, "A Second Betrayal" [TLC, Sept. 2] by the Rev. Samson Gitau offers real insight into some of the underlying causes of discord in the Anglican Communion. Fr. Gitau emphasizes two "betrayals" that explain the negative reception of The Episcopal Church by the Global South: 1. bad memories arising from missionaries proclaiming a gospel of love but "fighting for converts and consequently dividing ... African societies;" and 2. the attempt of the Western church to "control and contain" African Anglicans.

While infighting among missionaries was certainly a historical fact, I know of no contemporary efforts by other provinces in the Anglican Communion to establish churches competitive with the recognized national Anglican churches of Africa. In contrast, the launching of organizations such as CANA and AMiA is a clear attempt by African churches to "fight for converts" and divide the Anglican churches of North America.

With regard to the second point, I do not believe that anyone can point to any initiatives by the Episcopal or Canadian churches to interfere in the internal affairs of African churches. The Dar es Salaam communiqué, on the other hand, is an unambiguous attempt at coercion by the Global South, intended to "control and contain" internal decisions by North American churches.

There is a huge gap between the Global South's image of itself and the reality that is conveyed by the actions of its leaders. This reality gap is at the root of many of the current difficulties of the Anglican Communion.

*Fred M. Phillips
Socorro, N.M.*

Trans-National Unity

I think what needs to be recognized is that in the Reformation period, the general spirit was one of a burgeoning nationalism and a massive xenophobic suspicion of outsiders throughout England. Without such a strong nationalistic ethnocentricity, the Restraint of Appeals [TLC, Aug. 19] would have seemed more like what in fact it was, namely an expression of the divine right of kings manipulated in a mindset Machiavellian pragmatism seemingly opposed to the divine right of the papacy.

As it happened, the prerogatives of the pope were simply transferred to the monarch, and later to each individual conscience. We still are struggling with the ill effects of nationalism in the world today. This should be particularly

important to any Christians who subscribe to the trans-national unity of the one body of Christ. It seems impossible in terms of catholic ecclesiology to live practically or theologically within an Anglicanism that has no supra-national authority structure whatsoever, and the present turmoil proves it beyond all doubt. Protestantism would have never emerged but for nationalism and the loss of a sustained vision of a united Christian Europe, notwithstanding the flagrant violation of this principle in practice by its member states.

If we take the author's approach to any length, then it seems that as we retain the old nationalism and colonial rebellionism even today in the American church, we must consequently abandon the whole Anglican Communion idea, including the notion that we

(Continued on next page)



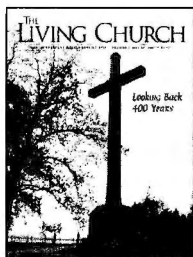
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LETTERS TO THE EDITOR

(Continued from previous page)

are catholic in any meaningful sense as far as the historical church body is concerned, and admit that the Communion is mere window-dressing and a voluntary society of like-minded individuals that may continue to exist only as long as we minimize or eliminate all differences of opinion and tenaciously retain our cultivated vagueness and indifference. With this drift, the Tiber grows ever closer!

*John N.H. Perkins
Princeton, N.J.*

Position Unchanged

The letter about The Episcopal Church's membership in the Religious Coalition for Reproductive Choice (RCRC) contains two errors that will mislead readers and therefore needs to be corrected.

The letter [TLC, Aug. 19] refers to RCRC as a "solidly pro-abortion group" and states that membership in it "goes against the 'official line' of The Episcopal Church about abortion..."

RCRC's fundamental message is that the decision whether to terminate a pregnancy should be made by the woman, not by law enforcement authorities. The organization is "pro-choice," not "pro-abortion." This recognizes the sad fact that sometimes an abortion might be the right decision, but makes clear that the woman must be trusted to decide whether she should carry the pregnancy to term.

That is exactly the position of The Episcopal Church and has been for about 40 years. In resolution after resolution, General Convention has repeatedly stated the church's "unequivocal opposition to any legislation on the part of the national or state governments which would abridge or deny the right of individuals to reach informed decisions in this matter [termination of a pregnancy] and to act upon them." This history is recounted in detail in the explanation attached to the Executive Council resolution adopted Jan. 9-12, 2006, at its meeting in Des Moines, Iowa, that the letter criticizes.

No one should interpret these facts as suggesting that the church takes a cavalier attitude toward abortion. The

resolutions to which I have referred state that abortion is permissible in rare, specified circumstances, and that otherwise a woman who is considering an abortion is "urged to seek the advice and counsel of a priest of this Church and where appropriate, penance." This position is in no way inconsistent with the principles under which the RCRC functions.

*John Vanderstar
Waynesville, N.C.*

Limiting God's Activity

Limiting God's activity in the world is the theme of several of the letters in the issue of August 26.

One writer says the church is to "influence the culture to conform to biblical imperatives." I assume the Holy Spirit runs in and through the culture and we are called to recognize that action. Another writer protests Seabury-Western's "non-canonical provision on communion and baptism." Does the Holy Spirit preside only in canonical rites? Do we really think the Holy Spirit refuses to enter gluten-free bread? Do we really believe that God's graces flow "only in Jesus Christ?"

I somehow fail to believe revealed truth resides "in the (Roman) Catholic Church alone."

God's works are wondrous, mysterious and too innumerable for us to know with much certainty.

*(The Rev.) Robert Warren Cromey
San Francisco, Calif.*

A New Element

Chancellor David Beers' advice to the church, the bishops and dioceses (and suggestion for the Archbishop of Canterbury) implies a new element in the polity of our church, especially coming from one whose office is quite new and only optional. A reading of Canon I.2.5 tells me that the chancellor is to counsel the Presiding Bishop "in matters relating to the office and the discharge of the responsibilities of that office," not to the rest of us. Let us hope a new version of the canon is not now upon us.

*(The Rt. Rev.) Milton L. Wood
Elberta, Ala.*

PEOPLE & PLACES

Appointments

The Rev. **Emeka Nwachuku** is vicar of St. Andrew and Pentecost, 1928 Darrow Ave., Evanston, IL 60201-3404.

The Rev. **William B. Pendleton** is deacon at St. Anne's, PO Box 11437, Winston-Salem, NC 27116.

The Rev. **Spencer Potter** is assistant at St. Mark's, 3995 Burns Rd., Palm Beach Gardens, FL 33410.

The Rev. **David Probst** is curate at Christ Church, 582 Walnut St., Macon, GA 31201.

The Rev. **John Rafter** is rector of St. Thomas', PO Box 631, Camden, ME 04843-0631.

The Rev. **Kenneth H. Saunders III** is deacon-in-charge at Christ Church, PO Box 37, Cleveland, OH 27013.

The Rev. **Emily Sieracki** is assistant at Grace, 130 First Ave., Nyack, NY 10960.

The Rev. **Victoria Sirota** is pastor and vicar at the Cathedral of St. John the Divine, 1047 Amsterdam Ave., New York, NY 10025-1798.

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

Deaths

The Rev. **Scott Howard Glidden**, 57, vicar of Grace Church, East Concord, NH, since April, died suddenly Aug. 19 at his home in Nashua, NH.

Born in Hancock, MI, Fr. Glidden was a graduate of the College of Wooster (OH) and Episcopal Divinity School. He was ordained deacon in 1980 and priest in 1981 in the Diocese of Oregon. He was assistant at Christ Church, Lake Oswego, OR, 1980-82, then was involved in interim ministry at a number of churches in Oregon, Ohio, Massachusetts and New Hampshire. Much of his work was as a teacher, most recently in the aviation program at Daniel Webster College in Nashua. He served the East Concord church on an interim basis before being called as vicar. Fr. Glidden is survived by his wife, Jan.

The Rev. **Frank Lyman Farnham**, 74, rector of Memorial Church, Baltimore, for nearly 30 years, died Aug. 29.

A native of Syracuse, NY, Fr. Farnham was educated at Trinity College (CT) and Episcopal Theological School. He was ordained to the diaconate in 1961 and to the priesthood in 1962. His ordained ministry took place at St. Matthew's Church, Horseheads, NY, where he was rector from 1964 to 1969, and at the Baltimore church, where he was rector from 1969 until 1998. He was a research fellow at Yale University in 1977. Surviving are his wife, Suzanne; four children, Wendy Schon, Whitney, Austin and Brent; 10 grandchildren; and a sister, Jo-An Howe.

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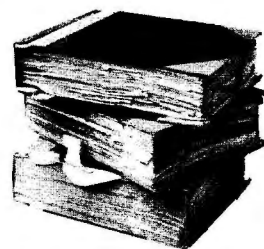
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Send resume to **Stephanie Brown, Parish Administrator**, at stephanie@stjohnsmemphis.org or mail to: **Saint John's Episcopal Church, 3245 Central Ave., Memphis, TN 38111**. Website: www.stjohnsmemphis.org.

EXECUTIVE DIRECTOR: *Society for the Increase of the Ministry, West Hartford, CT*. The Society for the Increase of the Ministry, a 150-year-old society dedicated to the financial and pastoral support of Episcopal seminarians, seeks a new executive director whose passion for the Episcopal faith, strategic thinking, fund-raising prowess, communication abilities, and entrepreneurial attitude will enable the Society to realize its aggressive, long-range goals.

The primary challenge for the new executive director will be to build on the success the Society has enjoyed throughout its history but especially in recent years, and to envision and implement new strategies to aid in the Society's growth and advancement.

The successful candidate will be actively involved in a leadership role within a faith-based organization, demonstrate a keen understanding of the Episcopal faith, and display a superior ability to communicate to a wide diversity of constituencies. To apply or nominate, or to receive additional information, please contact: **Mark W. Warter, President, Frontier Partners, Inc., 155 Wickford Point Rd., North Kingstown, RI 02852**. Office: (401) 267-9092 Fax: (401) 267-9078. E-mail: mwarter@frontiersearch.com.

POSITIONS OFFERED

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 hodgkins@gmail.com or (908) 464-4875.

SKILLED RECTOR: We are a welcoming community where all are: Invited to worship...Challenged to grow in Christ...Inspired to serve, and...Together with the Holy Spirit, empowered to reflect God's love into the world. Whether you're looking or not, this may be your calling: skilled and gifted full-time ministry for a corporate-sized parish. Check out our profile on our website at www.stmaa.com. Click on the "New Rector Search" tab for more information.

FULL-TIME RECTOR: *Saint George's, Clifton Park, NY*, near Albany, is a growing, suburban, program-sized church. We are a congregation of faith that reflects the growth and changes of our community. Saint George's has charted a centrist position during the current controversies of the Episcopal Church. As a family of disciples, we joyfully reach out in love to nurture, teach and heal in Jesus' name.

Our congregation, the largest in the diocese, is multi-generational with a strong and growing youth program. Members routinely participate in community outreach through Stephen Ministry, Daughters of the King, mission trips, an on-campus prayer path, and a weekly healing service open to all. Individual spiritual growth is aided through regularly scheduled Disciples Bible Study and Education for Ministry.

We seek an inspirational priest with administrative skills who can help us continue to grow in fulfillment of the Great Commission.

To learn more about Saint George's and view our parish profile, please go to www.cliftonpark.org/stgeorges. Letters of interest should be directed to **Forest S. Rittgers, Jr., Diocesan Deployment Officer** at frittger@nycap.rr.com.



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ETSS forms Christian leaders for ministry in a multicultural and religiously plural society. We offer an innovative curriculum oriented toward the diverse forms of the church's mission and emphasizing ministerial formation. Working collaboratively with both the local ELCA and Presbyterian seminaries, we engage the theological disciplines in an Episcopal setting within an ecumenical environment.

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Candidates should have a D. Min., or a Ph.D. in homiletics, practical theology, or a related field of theological or biblical studies and demonstrated excellence in preaching and teaching. Experience of parochial leadership is an advantage and familiarity and sympathy with the Anglican tradition essential. Women and persons of underrepresented minorities are strongly encouraged to apply. Full position description and examples of current homiletics offerings are at www.ets.edu/HinesPreaching.shtml. Application deadline — Oct. 15, 2007 with campus interviews in November. Appointment begins June 1, 2008.

Applications should include a cover letter responding to the website's position description, curriculum vitae, and three letters of recommendation. Applications should be sent to Professor Alan Gregory, Chair, John Hines Professor of Preaching Search Committee, Episcopal Theological Seminary of the Southwest, P.O. Box 2247, Austin, TX 78768-2247.

CLASSIFIEDS

POSITIONS OFFERED

ASSOCIATE RECTOR-YOUNG FAMILIES AND YOUNG ADULTS: *Christ Episcopal Church in Ponte Vedra Beach, FL.* This outgoing and enthusiastic leader will focus on involvement and spiritual growth of young families and young adults, and will be the lead priest for our growing contemporary worship. Secondary role is to provide clergy presence for the youth ministries and programs, which are led by an experienced director and associate director.

This person will have good preaching skills and at least five years ordained and leadership experience, some perhaps in corporate or other secular roles prior to seminary. Will have a passion for ministry, will be flexible and self-motivated, and will be an effective relationship-builder across all segments of the parish. Will work collegially with the other clergy and program staff, and will participate in various worship settings, pastoral visits and general clergy responsibilities.

Christ Episcopal Church is located in a rapidly growing bedroom community of Jacksonville in Northeast Florida. More than 50% of our church's growth to 5,800 parishioners has occurred during the past decade. Holy Eucharist is celebrated 15 times each week at various locations.

Our five full-time priests, a part-time priest, a vocational deacon, program staff, administrative staff, and hundreds of devoted laity, guided by the Holy Spirit, minister to our parish, the local community, and the world through worship, Christian formation, a wide range of outreach programs, and more than 100 ministries. The total budget of the church excluding the pre-school and foundation is \$3.5 million. Please call **Charlie Hoskins** at (904) 285-0525 or send resume and CDO Profile to crhbeach@comcast.net.

FULL-TIME RECTOR: *Church of the Holy Comforter, Drexel Hill, PA.* Seeking energetic, approachable leader to lead and inspire our dedicated, well-established congregation. Holy Comforter, located in suburban Philadelphia, has a rich 140-year history. Our ideal candidate will have strengths in leading church growth and development, preaching, spiritual guidance, ministry with youth, pastoral care, and leading Christian education. Our new rector should have experience or ideas/plans for increasing the number of active parishioners and pledges, improving Sunday school and youth programs, and increasing parishioners' involvement in activities. Successful candidate will have the opportunity to help us build on a strong foundation, leading and inspiring our dedicated parishioners with enthusiasm. Send resume and CDO profile to: **Maria Thompson**, hmtfree@rcn.com, 1000 Concord Ave., Drexel Hill, PA 19026. For more information visit: www.churchoftheholyccomforter.org.

FULL-TIME DIRECTOR OF YOUTH MINISTRIES: *St. Paul's Episcopal Church in Akron, OH,* seeks an energetic youth minister with experience or significant training, for a full-time position devoted to junior and senior high school students. St. Paul's is a program-sized congregation, strongly supportive of youth ministry, and blessed with outstanding facilities. We're looking for someone spiritually mature who is authentic, eager to share his or her faith and wisdom with teenagers in and outside of our church, able to organize and lead weekly meetings and occasional retreats, and willing to involve our students in service projects and mission trips. We have dedicated volunteers and a staff that is eager to incorporate a team player who will work creatively, cooperatively, and faithfully with clergy, youth leaders, and parents in the joyful service of God and the gospel. If you are interested, please send your resume to **Marcheta Scott** either via e-mail to msscott@stpaulsakron.org, or by mail to **St. Paul's Episcopal Church, 1361 W. Market St., Akron, OH 44313.** Website: www.stpaulsakron.org.

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.

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: *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 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.

FULL-TIME RECTOR: *St. Paul's Episcopal Church, LaPorte, IN.* Beautiful, traditional church with historic organ, thriving preschool, seeks energetic rector, a pastor and teacher, who connects with older members and helps us grow and enhance our mission of "Strengthening Families in Christ." Visit the diocesan website, ednin.org/ednin/ to link with ours, and direct all replies/inquiries to the diocesan office.

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. E-mail resume to **Scott Peterson**, peterston400@sbcglobal.net by September 30, 2007. Our parish profile is available by e-mail upon request or through our website: www.stmatthiasonline.org.

FULL-TIME RECTOR: *Church of the Holy Apostles, Wynnewood, PA.* A dynamic parish of approximately 90 families, located in Philadelphia's Main Line, seeks a full-time rector. Our members welcome all and seek to live out our baptismal covenant by serving Christ in all persons, and loving our neighbors as ourselves. The ideal candidate is a warm, welcoming, compassionate, caring, and charismatic leader, and a strong preacher who can deliver a concise and relevant message while relating the scripture to daily life in a meaningful and inclusive way. Key goals of the congregation include outreach, growth in membership, and children and youth ministry development. To learn more about CHA and view our parish profile, visit www.cha-pa.org. Please submit resume by October 26 to: **Search Committee Chair, DDugan@lawsgr.com**.

FULL-TIME ASSISTANT RECTOR FOR CHRISTIAN FORMATION: *All Saints Episcopal Church, Winter Park, FL,* is seeking an experienced priest to work with the rector in oversight and implementation of spiritual formation programs from 5th grade to adult. The assistant will also share in the liturgical and pastoral ministries of the parish. All Saints is a vital resource-sized parish in a wonderful community of Orlando, Florida. Please e-mail resume and/or CDO profile to the rector: **The Rev. Dr. Robert Lord** at Frrobl@allsaintswp.com or call (407) 647-3413.

POSITIONS WANTED

FULL-TIME ORGANIST-CHOIRMASTER: Available 2008 for leading active liturgical music program that is central to parish life and mission. Master's degree, 25 years' experience in program to resource/corporate-sized parishes. Strengths include choir training (RSCM program for children, teens, adults), service playing, liturgy planning, teaching, organizing concerts, workshops. Organized, engaging, collegial working style. Part-time considered if area school job available. Please direct inquiries containing contact name and phone/e-mail to: **The Living Church Foundation, Attn: Reply Box 828, P.O. Box 514036, Milwaukee, WI 53203-3434.**

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Church Directory



STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
Website: www.stmarys-stuart.org
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Dr. Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 9 (contemporary), 11, 5. Tues H Eu 12:10;
Thurs H Eu 10, Sat 5

MACON, GA

CHRIST CHURCH (1 min off I-75) (478) 745-0427
582 Walnut St. www.christchurchmacon.com
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The Rev. Dr. J. Wesley Smith, r; the Rev. Robert Gibson, asst; the Rev. Dr. Tim Klopfenstein, asst; the Rev. David Probst, c; the Rev. Kathy Kelly, d.
Sun HC 8, 9, 11, Sun School 10; Wed. HS/LOH 12:05

SAVANNAH, GA

ST. THOMAS - ISLE OF HOPE (912) 355-3110
2 St. Thomas Ave www.stthomasioh.org
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

HONOLULU, HI

THE PARISH OF ST. CLEMENT (808) 955-7745
www.stclem.org stclem001@hawaii.rr.com
The Rev. Liz Zivanov, r
Sun H Eu 7:30 & 10:15

ST. MARK'S (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
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CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol
E&B 4 (15) 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
Rosary 9:30 Sat

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC,
parochial vicar
Sun Eu 9, 10:30 & 5:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30.
Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
Website: www.ccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II). Daily Mass:
M-F 12:15. Sat 9:30

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street Web: www.theadvent.org
E-mail: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray,
c; the Rev. Andrew C. Blume c; the Rev. Daphne B.
Noyes, d; Eric Hillegas, pastoral assistant for youth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High);
Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed,
Mass 6; Sat, MP 8:30, Mass 9, C 9:30.

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
1 mile off strip christissavior@lvcm.com
Sun H Eu 8, 10:30, 6, Wed 12:05

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, p-i-c thiele@eclipse.net
Sun Low Mass 8, Sung Mass 10:30, HD anno.

ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
E-mail: standrewschurch@cableone.net
The Rev. Bob Tally, r
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp.
Service 6

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
Website: www.holyfaithchurchsf.org
The Rev. John Onstott, c; the Rev. Duncan Lanum, asst.;
the Rev. Joan Garcia, d; Mr. Jerome Nelson, music direc-
tor; Mr. Mark Childers, organist
Sun H Eu 8:30 (Sung), 11 (Choral), Christian Ed 10.

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
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Sun Eu 8, 9, Cho Eu 11. Mon-Fri MP 8, Eu 12:05, EP 5:30;
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ST. THOMAS 5th Ave & 53rd St.
www.saintthomaschurch.org (212) 757-7013
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Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the
Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP
& H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-
song); Sat H Eu 12:10

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

WELLSBORO, PA

ST. PAUL'S (570) 724-4771
Website: www.stpaulswellsboro.org
The Rev. Gregory P. Hinton, r
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave.
Website: www.holycom.org
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.
Patrick Allen, assoc.
Sun Mass 8 (Low) 10:30 (Solemn High)

MILWAUKEE, WI

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

LUTHERAN

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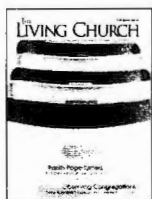
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The Rev. William R. Hampton, STS
Sun Eu 10:30

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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