

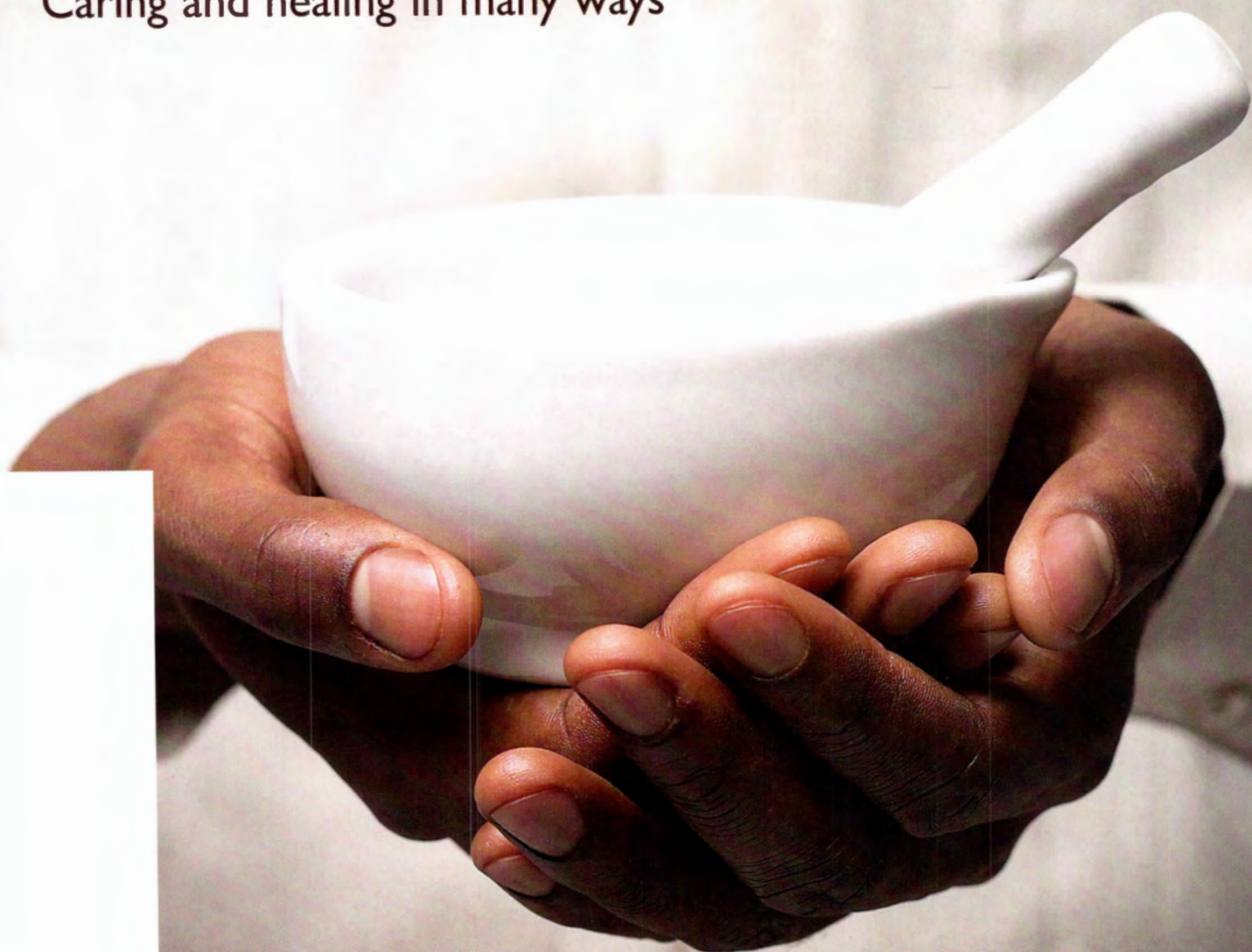
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Editorial and Business offices:

816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

www.livingchurch.org

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THIS WEEK



News

10 Youngest Bishop Takes Charge
in Northwestern Pennsylvania

Features

5 Gospel Imperative
of Health and Wholeness
Faith Community Nurses Fill Gap
BY MICHAEL O'LOUGHLIN

13 Caring for Body and Spirit
The Rev. Jean Denton
BY ANN GRAF

15 Restoring Health and Freedom
Recovery Ministries
of the Episcopal Church
BY MICHAEL O'LOUGHLIN

17 'Never Too Late'
Turning to God for Sobriety

Opinion

19 Editor's Column
Wisdom of a Former Editor

20 Editorials
Important Role of Cathedrals

21 Reader's Viewpoint
Healthy Congregations
BY KAMILA BLESSING

23 Letters
Different Perspective

Other Departments

4 Sunday's Readings

27 Short & Sharp

28 People & Places

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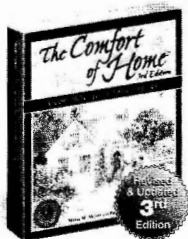
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SUNDAY'S READINGS

Painless Generosity

'[B]e rich in good works, generous, and ready to share' (1 Tim. 6:18)

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

One doesn't need to trek to places like Haiti or Zimbabwe to witness the human devastation caused by abject need and chronic hunger. In too many parts of our own land people don't have enough to eat — in great swaths of rural poverty and in the streets of our major cities, and increasingly even in our suburbs. While it's easy to look away or to blame the needy for their lot in life, today's readings challenge us to address human need as an urgent matter of faith.

"Alas for those who lie on beds of ivory, and lounge on their couches, and eat lambs from the flock, and calves from the stall; ... who drink wine from bowls," warns the Lord through the prophet Amos, "but are not grieved over the ruin of [others]!" Ignoring the hungry has spiritual consequences: "the revelry of the loungers shall pass away" (6:4, 6-7).

The psalmist identifies compassion for the poor as an essential to godliness: It is the Lord "[w]ho gives justice to those who are oppressed, and food to those who hunger" (146:6). As well, 1 Timothy insists that helping the needy is integral to "the good fight of faith" (6:12). "As for those who in the present age are rich," we read, "[t]hey are to do good, to be rich in good works, generous, and ready to share

... so that they may take hold of the life that really is life" (6:17-18).

In today's gospel, Jesus tells of "a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table" (Luke 16). What an apt description this is of many who are hungry among us today. It's estimated that most affluent Americans throw away nearly as much food as we actually eat.

Given our cultural tradition of massive waste, what might happen if we Christians found ways to share with the hungry the huge amount that falls from our tables? It wouldn't even necessitate giving from our bounty — merely finding ways to distribute what we don't want anyway. And this doesn't even address our social policy of paying farmers not to grow crops. What if we insisted that our government use our tax money to pay farmers the same subsidy to grow excess crops, and we gave that excess production to poverty-ravaged countries?

There's no way of knowing until we try. Perhaps these might be practical ways for all of us to become "rich in good works, generous, and ready to share ... so that [we] may take hold of the life that really is life" (6:18). Trying wouldn't cost anything.

Look It Up

The life of an early Christian community is described in Acts 2:42-47. How did these early believers deal with the needy and the hungry in their midst?

Think About It

How much perfectly edible food do we personally throw out every day? How might we figure this out?

Next Sunday

The 19th Sunday After Pentecost (Proper 22C) Oct. 7, 2007

BCP: Hab. 1:1-6 (7-11) 12-13; 2:1-4; Psalm 37:1-18 or 37:3-10; 2 Tim. 1:(1-5) 6-14; 5-10; Luke 17:5-10

RCL: Lam. 1:1-6; Lam. 3:19-26 or Psalm 137; Hab. 1:1-4, 2:1-4; Psalm 37:1-10; 2 Tim. 1:1-14; Luke 17:5-10



GOSPEL Imperative

of Health and Wholeness

Faith Community Nurses
Fill Health System Gaps

By Michael O'Loughlin

The National Episcopal Health Ministries' (NEHM) website lists 12 national congregational partners. But Matthew Ellis, the organization's executive director, says NEHM's vision is that every Episcopal congregation becomes "a vibrant, caring place of health and wholeness.

"We define health ministry as 'an intentional ministry focusing on both healing and health, combining the ancient traditions of the Christian community and the knowledge and tools of modern health care,'" Mr. Ellis said. "It would be difficult to find any Episcopal parish that does not have at least one ministry meeting this guideline. Often this includes ministries that many people don't think of as health ministry, such as lay eucharistic ministry, a prayer shawl ministry, or senior fellowship days."

The scope of health ministries varies widely throughout The Episcopal Church. Some congregations budget for a paid parish healthcare professional, but Mr. Ellis said "anecdotal evidence currently indicates the vast majority of these ministries are staffed by volunteers.

"Just as there is no 'typical' Episcopal parish,' there is no typical financial investment for health ministries in

(Continued on next page)



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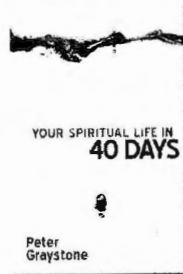
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(Continued from previous page)

parishes," Mr. Ellis said. "Investments range from practically zero dollars in some small parishes where nearly every aspect of the program is volunteer-based, to extensive financial commitments, including a paid parish nurse."

Noting on its website that health-care delivery in the United States is often both "fragmented and enormously expensive," Mr. Ellis contends congregation-based healthcare services can deliver some unique benefits.

"At a time when many doctors are often simply too busy to treat the 'whole person,' faith communities can provide a valuable supplement to a doctor's care," he said. "Churches naturally promote health by encouraging prayer, music, fellowship, and assisting individuals in need. Health ministries exist for the purpose of preventive health care and wellness. The goal is to work in concert.

"A focus on healing and addressing spiritual health is a component missing in many traditional health care environments," Mr. Ellis noted. "The church is a place where people can find comfort, support, and encouragement during times of illness. The church can encourage the positives associated with healing and healthy lifestyles, and as a preventive service, health ministries can alert parishioners to potential health problems of which they might not otherwise be aware."

For example, a routine blood pressure screening might indicate a risk for stroke or heart attack. "A referral can then be made to the parishioner's primary care physician," Mr. Ellis explained. "This extends the level of pastoral care and can also greatly increase the quality of life for some-

one who otherwise might have endured a tremendous amount of pain and suffering had the risk not been identified. All of this serves to help us reclaim the gospel imperative of health and wholeness."

One of NEHM's congregational partners is St. Mark's Church, Plainfield, Ind., where Carolyn Tungate, RN, MSN, serves as faith community nurse. A healthcare professional for 49 years, Mrs. Tungate is retired "except for my work at St. Mark's.

"I was encouraged to learn about faith community nursing by my parish priest, the Rev. Jackie Means, who

Congregation-based healthcare services can deliver some unique benefits.

hooked me up with the Rev. Jean Denton over 15 years ago," she recalled. Mrs. Denton, editor of *Good is the Flesh: Body, Soul and Christian Faith*, served as NEHM's executive director until 2006 [see related article page 13].

"The priests since then have accepted the program as part of St. Mark's ministry," she said. "The program varies as the parish's needs change. I've made home visits, care facility and hospital visits, taken parishioners grocery shopping and to outpatient surgery when no family member lived close, and just talked with them on the telephone. Actually my biggest role is listener."

Another NEHM member, Cheryl

Gray, serves St. Martin's, Chagrin Falls, Ohio. Ms. Gray has been a healthcare professional for more than 30 years, and has served her parish as a faith community nurse since 1994.

"We offer tests at health fairs, flu shots, monthly blood-pressure screenings, and give advice on medications as well as about diseases and conditions," Ms. Gray said. "We hold seminars on topics such as living wills, and we even had an evening facial spa. I also do an article for our parish newsletter, and we do a quarterly health newsletter for the church.

"Technically, there are no office hours, but Sundays tend to be the day for office hours," she said. "I make house calls and follow-up phone calls."

St. Martin's counts several health professionals among its parishioners, and Ms. Gray said most participate in some way according to their specialty.

"The parishioners are most appreciative of the home, hospital and nursing-home visits," she said. "Just because they cannot attend church doesn't mean they are neglected. We want them to feel loved and wanted. We have had three rectors since this ministry started and each one has been very supportive of the ministry. In fact, they have encouraged it."

Outreach Opportunity

Mrs. Tungate said an ecumenical weekly lunch program held at St. Mark's is a natural venue for outreach to the community.

"I sometimes offer blood-pressure checks at these lunch times, and upon request in the office," she said. "I also try to be available for consultation at those times."

The parish is a clearinghouse for information and more. A health ministry bulletin board displayed in the parish hall makes information available to lunch attendees, including details about local support groups and regional hospital health classes. General health information flyers provided by NEHM are displayed in the building, and members of the parish's health ministry committee contribute

(Continued on next page)




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WHOLY Health

St. Dunstan's Church, Tulsa, Okla., one of NEHM's congregational partners, has begun a series of programs that offer assistance in attaining spiritual wholeness and a healthier lifestyle.

(Continued from previous page)

health and safety articles for the parish newsletter. St. Mark's office also has a supply of medical equipment such as crutches, walkers and commodes available for loan.

"The parish and diocese periodically support my continuing education registration and travel," Mrs. Tungate said. "I volunteer my time, licensure and liability insurance costs as my donation to St. Mark's." Ms. Gray said she is not paid for her services, but the parish covers her insurance, supplies and other costs.

For those parishes that may be considering offering a healthcare ministry, Ms. Gray said that the rector's support is crucial.

"If the rector and vestry do not support it, the ministry will not be successful," she said. "One needs to pray about it. Find out if there are health professionals in your parish that would be interested in helping you. Provide information about health ministry to the congregation and get their response. Make sure to tell them it will be geared to the needs of the congregation, then do a survey to see what they would like to see the ministry provide. Having the rector get some training in health ministry also can make a difference."

Mrs. Tungate says, "Go for it! You're already doing many of the aspects of it. You're just not calling it health ministry."

NEHM's first Conference for Health Ministry and Parish Nursing will be held March 27-29, 2008, at Kanuga Conference Center, Hendersonville, N.C. Registration details will be available on the NEHM website (episcopalhealthministries.org) starting Oct. 1. □



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Much Madness Is Divinest Sense, which gets its title from the famous Dickinson poem, is, says Greider, "a gateway into the poignancy and power of the widespread struggle with madness and other forms of emotional anguish." A study of memoirs written by those who have experienced such suffering, Greider shows that those who produce accounts of their struggle with "madness" or psychiatric illness of various types, whether in themselves or someone they love, assert on the basis of their experience that there is sometimes "divinest sense" in madness—something of ultimate value. This book respectfully engages that assertion and seeks to understand it.

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- surviving severe emotional suffering alone and with others
- recognizing healing when curing isn't an option
- caring for ourselves and others when our hearts and minds are broken
- understanding that sometimes our illnesses come from the "madness" of the societies we have built

KATHLEEN J. GREIDER is professor of pastoral care and counseling at Claremont School of Theology and professor of religion at Claremont Graduate University. She is an ordained minister in the New England Conference of The United Methodist Church. She is a fellow of the American Association of Pastoral Counselors and has a private practice in pastoral counseling/psychotherapy and spiritual direction. Greider received her M.Div. from Harvard Divinity School and her Ph.D. in psychiatry and religion from Union Theological Seminary in the City of New York.

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Bishop of North Dakota to Assist in Louisiana

The Rt. Rev. Michael G. Smith, Bishop of North Dakota, has accepted the invitation of Bishop Charles Jenkins to participate in a pilot project in which he will assist the clergy and laity of the Diocese of Louisiana in their ministry by serving for a time as an assisting bishop one week per month.

"I will still maintain my full visitation schedule," Bishop Smith told *THE LIVING CHURCH*. "This will be another source of income for North Dakota. The additional income enables us to keep the staff we currently have in North Dakota and will keep us on track with our mission goals."

The idea for the partnership originated as part of the work of a Diocese of North Dakota task force appointed by Bishop Smith and charged with proposing creative ideas to help the diocese maintain preparedness for mission, Bishop Smith said. In the most recent parochial report information available, the Diocese of North Dakota reported average Sunday attendance of 856 at 21 congregations in 2005.

"We were one of a number of dioceses that were elevated from a missionary district to a diocese almost overnight in the early 1970s," Bishop Smith said. "In some ways we are still a missionary diocese. The task force reconnected with a program that went back to our days as a missionary district when the Bishop of North Dakota assisted the Bishop of Minnesota."

The task force initially recommended approaching the Diocese of Minnesota, but Bishop Smith said that diocese and others in the Midwest already had all the episcopal assistance they needed. Bishop Smith said he next approached the Rt. Rev. F. Clayton Matthews, director of the Presiding Bishop's Office of Pastoral Development, who put Bishop Smith in touch with the Bishop of Louisiana.

Bishop Smith said his role will be as chaplain to the clergy, and he will assist Bishop Jenkins with visitations and confirmations on a trial basis one week per month for the next four months.

Youngest Bishop Takes Charge in Northwestern Pennsylvania

When he was ordained in 2000 at age 25, the Rev. Sean W. Rowe became the youngest priest in The Episcopal Church. Now, at 32, the Rt. Rev. Sean Rowe is the Bishop of Northwestern Pennsylvania, and the youngest bishop in The Episcopal Church. Bishop Rowe, who looks even younger than his age, was consecrated Sept. 8 at Harbison Chapel on the campus of Grove City College, his alma mater.

The Most Rev. Katharine Jefferts Schori, Presiding Bishop, was the chief consecrator. Co-consecrators were the Rt. Rev. Robert D. Rowley, who is Bishop Rowe's predecessor; the Rt. Rev. J. Mark Dyer, retired Bishop of Bethlehem; the Rt. Rev. Arthur Williams, retired Bishop Suffragan of Ohio; the Rt. Rev. Wayne Wright, Bishop of Delaware, and the Rev. Ralph E. Jones, bishop of the Northwestern Pennsylvania Synod of the Evangelical Lutheran Church in America.

Bishop Rowe is a son of the diocese. Raised as a Methodist, he became an Episcopalian while he was a college student. He was rector of St. John's, Franklin, Pa., when he was elected to the episcopate. He has

been a member of the standing committee, co-chair of the diocesan youth and young adult committee, and a two-time deputy to General Convention.

Among the clergy in Northwestern Pennsylvania is his father, the Rev.

Richard Rowe, who was ordained two years after his son and now ministers in Hermitage, Pa. Bishop Rowe is married to Carly.

In an interview with *The Derrick*, of Oil City, Pa., a few days before his consecration, Bishop Rowe spoke about his leadership. "... the reason I feel compelled to step out into that broader leadership role is I believe the church needs to hear a different voice with different ideas and a different approach to the theological issues facing the church," he said.

"I am looking forward to seeing the church — and participating in it — as it does something new and [presents] its ministry of reconciliation in a new way that is relevant and life-changing for people now."



Jim Ellis photo

Bishop Rowe

Thousands Sign Petition on Financial Transparency

More than 5,000 current and former members of The Episcopal Church have signed an online petition calling for full disclosure of the cost incurred in lawsuits against individuals and parishes since the end of July.

The online petition, which was sponsored by the American Anglican Council (AAC), contains the names of more than 3,600 current Episcopalians and 1,800 non-Episcopal Anglicans, according to Robert H. Lundy, AAC communications assistant.

In July, four retired bishops called on Executive Council to state how much The Episcopal Church has spent

in recent years on litigation and to make public the source of those funds [*TLC*, Aug. 5]. A fifth retired bishop subsequently added his name to the letter. At its June meeting in Parsippany, N.J., Executive Council approved a budget containing \$1.2 million for legal expenses for 2008, but Mr. Lundy and others question whether that figure represents all legal expenses the church is likely to incur.

"This is not a publicity project," Mr. Lundy said. "The inspiration was the retired bishops' letter. People are concerned about how The Episcopal Church is using their gifts."

General Seminary Unveils Desmond Tutu Center

First Education Conference Follows Dedication of Facilities

Archbishop Desmond Tutu and more than 300 guests joined the Very Rev. Ward B. Ewing, dean of the General Theological Seminary, on Sept. 9 for the official opening of the Desmond Tutu Education Center, the seminary's \$27 million conference center.

The 60,000 square-foot conference center is an adaptive reuse of three of the seminary's buildings on its historic New York City campus. The remodeled areas include two large conference rooms capable of accommodating up to 350 people, five smaller meeting rooms, and 60 overnight guest rooms. The facility will be available for use by the seminary as well as outside church groups, educators and non-profit institutions.

Construction on the project began in May 2005. The majority of the work is complete, though construction recently was begun on the center's geothermic heating and cooling system.

Archbishop Tutu, a Nobel laureate and the retired Archbishop of Cape Town (South Africa), was joined by Sam Waterston, an Episcopalian and star of the popular NBC-TV crime drama "Law and Order," who served as the honorary chair of the capital campaign [p. 12].

"The center will nurture those who will be agents of peace and reconciliation," Archbishop Tutu said in brief remarks at the center's ribbon-cutting ceremony. "The world is desperately hungry to be filled with the goodness of God."

The center's inaugural conference, titled "Reconciliation at the Roundtable: God's Call in the 21st Century," began the following day. Workshops examined local situations calling for reconciliation, how healing has occurred in those settings, and how it can be applied elsewhere. David Ford, professor of Divinity at Cambridge University in England, delivered a greeting and message of support from



Steve Waring photo

Archbishop Tutu in New York at the dedication of an education center in his name.

Archbishop of Canterbury Rowan Williams. Prof. Ford also led a roundtable interfaith workshop on scriptural reasoning.

In a Sept. 11 conference keynote address, Archbishop Tutu stressed that forgiveness is not only part of God's plan, it is also in one's own self interest.

"When I nurse a grudge, when I am resentful, it is not good for my blood pressure, for my health," Archbishop Tutu said. "The only way we will ever find security is together."

Drawing on examples from Ireland, Iraq and his own country, Archbishop Tutu predicted that the situation in Iraq will continue to deteriorate with devastating consequences as long as the culture of retaliation prevails.

Exemplify Non-Violence

The previous day, Christopher Marshall, associate professor of Christian Theology in the Religious Studies department at Victoria University, Wellington, New Zealand, told conference participants that Christians cannot tell Muslims how to put their

house in order when it comes to religiously motivated violence. Rather, Christians should be willing to submit their own moral, theological and spiritual beliefs to a "terror audit."

"No doubt Islam stands in need of a reformation," Prof. Marshall said. "The best way of encouraging that is by exemplifying the ideals of non-violence."

Bishop Robinson Speaks

The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, said at the conference Sept. 10 that he has been talking with members of the Archbishop of Canterbury's staff and will attend next year's Lambeth Conference in whatever capacity he is permitted as long as he is given a voice.

"I'm going to do my best to be at the table," Bishop Robinson said. "More than anything I wish I could be in the same room with Archbishop [Peter] Akinola [of Nigeria] so he could hear from my own lips how God has transformed me through scripture. The miracle is that I heard God's voice in scripture. I am fiercely committed to it. It literally saved my life."

Bishop Robinson delivered an address on reconciliation efforts on human sexuality within the Anglican Communion.

"I think we are at a moment in the Anglican Communion and the world where there is a lot of oppression going on, but it cuts both ways," he said. "The reason I am desperate to stay connected to the Global South and the Anglican Communion is that I need them for my salvation. I don't know how else I am going to understand the injustice I participate in and benefit from that is perpetrated on the rest of the world by the United States. That is also why we need to stick together as an Episcopal Church."

The three-day conference was to conclude Sept. 12 with a plenary address by Presiding Bishop Katharine Jefferts Schori.

Chance Meeting Leads to Campaign Role

Actor Sam Waterston's first two encounters with the General Theological Seminary gave little indication of how close his relationship with the school would become.

For the past 13 years Mr. Waterston, an Episcopalian, has starred in the NBC-TV crime drama "Law and Order," which is filmed on location in New York City. A number of episodes of the show contain footage shot at the seminary, though none in which Mr. Waterston has appeared. Mr. Waterston used to live in Manhattan near the seminary and after passing by it numerous times, one Sunday morning some 10 years ago he stopped by looking to attend a worship service.

"That is the one day of the week when they typically don't have services," he recalled, laughing. His second encounter several years later on an Ash Wednesday was equally frustrating. "I was there when there was no service, looking for ashes. Eventually someone discovered my problem and [the Very Rev.] Ward [Ewing, dean of the seminary] came."

A friendship grew out of that first encounter. Two years ago when the seminary needed an honorary chair for the campaign to raise the funds needed to construct the Desmond Tutu Center, Dean Ewing approached Mr. Waterston to see if he would be willing to lend his face and name to the project.

"They made this really easy," Mr. Waterston said. "I feel very, very lucky to be associated."



Steve Waring photo

Mr. Waterston (right) with Dean Ewing at the Tutu Center dedication Sept. 9.

Madeleine L'Engle Dies at Age 88

Madeleine L'Engle, 88, a prominent author and Episcopalian, died Sept. 6 of natural causes in a nursing home in Litchfield, Conn. Ms. L'Engle wrote more than 60 books for adults and children, many of them with a theological emphasis.



Ms. L'Engle

She was born and raised in New York City. At age 12 she moved to the French Alps with her parents. She was educated in England, Switzerland and South Carolina, and went on to graduate with honors from Smith College.

For a time Ms. L'Engle worked in the theater in New York City, and in her spare time she was involved in writing. The novels *A Small Rain* and *Ilsa* were published during that time.

Following her marriage to actor Hugh Franklin, they moved to a farmhouse in Connecticut and operated a general store for nine years. The couple's three children were born in Connecticut, and later the family moved to New York City. Ms. L'Engle became writer-in-residence and librarian at the Cathedral of St. John the Divine, where she maintained an office for more than 30 years. In later years she was involved in lecturing and in conducting retreats on spirituality.

Of all her books, *A Wrinkle in Time*, published in 1963, was the most successful. It sold more than 6 million copies and earned Ms. L'Engle the John Newbery Award as the best children's book of 1963.

She is survived by two daughters, Josephine Jones, of Goshen, Conn., and Maria Rooney, of Mystic, Conn.; five grandchildren and five great-grandchildren.

Deputies President Meets Supporters in Fort Worth

House of Deputies President Bonnie Anderson told attendees at a Sept. 8 gathering organized by Fort Worth Via Media, "You are the faithful Episcopalians, you are."

Invitations were issued in July to Episcopalians in the dioceses of Dallas and Fort Worth. About 200 people were present at the meeting, held on the campus of Texas Christian University in Fort Worth. The use of words like "authority,"

"empowerment," and "adversity," put Mrs. Anderson's hearers on notice that a struggle was under way between The Episcopal Church and local diocesan leadership, though she did not detail that disagreement. She simply said, "The issue here is not sexuality. The real issue is the Anglican Communion's governance."

Mrs. Anderson was followed at the lectern by Via Media member Katie Sherrod and Linda Moroney and Philip Masquelette, attorneys from the Diocese of Texas. Mr. Masquelette warned against what he termed a "breach of trust" in "fiduciary duty" should a bishop sell a property to a departing congregation for less than its market value. Mrs. Anderson advised attendees to "pay particular attention to talk of potential property sale and notify the Presiding Bishop." The national Executive Council and other bishops in the same province "can assist," in that case, she said.

During the question and answer period, the issue of participation in The Episcopal Church's provincial gatherings was raised. At its diocesan convention in 2006, the Diocese of Fort Worth voted to withdraw its consent to membership in Province 7.

"A diocese cannot leave a province by a vote. The only way to leave is by

(Continued on page 25)



Suzanne Gill photo

Mrs. Anderson at a Sept. 8 meeting in Fort Worth.

CARING for Body and Spirit

The Rev. Jean Denton talks about positive choices for congregations and individuals.

By Ann Graf

With the rising cost of health care and a raging national debate on how to improve services for Americans, the church has become increasingly involved in meeting at least some of the health needs of its members. St. Paul's Church, Indianapolis, is a prime example of the ways a congregation can provide for the physical, spiritual, and emotional needs of its members and the local community.

The Rev. Jean Denton, senior associate rector and director of the church's health ministries, has been involved in health care for much of her life, from her early days as a registered nurse to her co-founding the National Episcopal Health Ministries (NEHM) in 1996. Judging from a recent interview, her enthusiasm for her work and those she serves has not waned.

"I find that when I learn to value something personally, I naturally see implications in the wider community," she said. "If my view of health changes and I begin to see the miracle and blessing that my body is, I will very naturally want that for others, too."

Many churches participate in the more obvious health-related services, such as blood pressure screenings, hospital visitations, and prayers for the sick, but there are many other ways a congregation can be involved, she said. Her work at St. Paul's is based upon the knowledge that health is a continuum, from good health to poor health and dying. She emphasized how important it is to address good health, diet and exercise, early detection of disease, and stress management before ill health becomes an issue.

She noted one healthy pastime at St. Paul's is a knitting group called Hands to God. Knitters meet regularly on Sunday afternoons and use donated yarn to make sweaters and hats for new babies or prayer shawls for those who are ill or in hospice care. The time members spend with each other promotes their own healthy recreation and friendships while at the same

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Steve Polston photo

The Rev. Jean Denton stresses the importance of making healthy choices before problems arise.



Dancing during a celebration of the Walk to Jerusalem program at St. Paul's.

St. Paul's Church photo

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time meeting the needs of those for whom they are knitting.

Mrs. Denton coordinated the Walk to Jerusalem program in the spring, where participants pooled their miles of walking, running or swimming to try to reach 6,245 miles, the distance from St. Paul's to Jerusalem. They began counting in March and ended on Pentecost. They wound up going about 2,000 miles beyond their goal. Participants decorated the parish to resemble Jerusalem, borrowing some supplies from a neighboring Jewish congregation (including an eye chart in Hebrew) and had a party to wrap up the event. They made T-shirts and collected donations, then sent the proceeds to the Diocese of Jerusalem for primary health care.

St. Paul's has set up services at various nursing homes. Lay pastors visit shut-ins and take communion to those who can't get to church, and a number of volunteers help coordinate the details. They offer educational seminars on subjects such as faith and wholeness, end-of-life issues and contemplative prayer. Their Emmaus Day celebration provides a Eucharist for those who can't get out with the larger congregation because of the challenges of chemotherapy or disability, along with a luncheon and time of remembering the history of the church.

Mrs. Denton recommends that congregations look first at the resources they already have when contemplating the formation of a

health ministry. Do any members already have a passion for health care and the training to go with that passion? What is the church already doing to promote good health that can be expanded upon? "Every congregation is doing something, and every congregation is overlooking something else," she said. "See where yours is, honor that, take a deep breath, and look beyond what you're not doing."

What keeps Mrs. Denton going when all the demands seem to pile up is to remind herself that she is doing her own part, "getting a little closer each day to seeing the kingdom of God established here on earth."

Mrs. Denton, the editor of a compilation of essays titled *Good is the Flesh: Body, Soul, and Christian Faith*, said having a faith that is truly life-giving helps us to stay in our place in the world, not becoming little gods in charge of our own lives, setting out to fix what we deem needs fixing, but allowing God to tell us what to do and letting that be enough. "Funny thing, I'm not the Messiah," she said. "It took me a long time to figure that out."

God has spoken to her in very real ways, she said, requiring changes in her life and ministry. Her husband was diagnosed with Alzheimer's disease seven years ago, prompting her to step down from NEHM in 2006.

"I have made wonderful connections with folks all over the country, but now we have to be local, and I have chosen to be involved with local groups so I can be here with my husband," she said. She is involved with a

foundation in Indianapolis concerned about access to health care for the uninsured, helping to get a dialogue going with numerous public groups, insurance people, people of faith, legislators and hospital workers all talking for the sake of change.

As for what individuals can do on the most basic level to improve our health, Mrs. Denton gave two succinct suggestions: 1. eat consciously, being aware of what, how and why we eat what we do, and 2. move more. While small things, she emphasized that doing each can positively affect diabetes, obesity and hypertension, and simply make a person feel better.

Above all, listen to God, she said. "We often think of prayer as something we do or say, but if we spend time listening to that quiet voice within, I think there would be a lot of healing happening — spiritual healing," she said.

"Sometimes we eat food because we feel empty. If we would just feast at the table by prayer and listening and be nourished by Christ, we wouldn't have some of these other issues going on. Listen for the wooing and comfort that God wants us to have, and we can be healed of some of our psychological ills.

"When the body relaxes enough, if you can get to that altered state of quiet, the contemplative presence of God, we would all be surprised at what we would see." □

Ann Graf is a Milwaukee-based freelance writer.

RESTORING Health and Freedom

Ministry offers support, celebrates reconciliation

By Michael O'Loughlin

Since a resolution on alcoholism was adopted by General Convention in 1979, The Episcopal Church has been committed to supporting those who suffer from chemical dependency, and raising awareness throughout the church about alcohol and drug misuse. Subsequent conventions expanded this commitment, and called upon each diocese to form committees, develop policies and procedures, and provide education in support of these goals.

Recovery Ministries of the Episcopal Church, Inc., is an independent membership organization "with a mission to those who, through addiction, have lost their health and freedom." It provides publications and offers events and networking opportunities to its member dioceses, parishes, and individuals. It welcomes both clergy and lay members, and encourages member parishes to designate an annual Recovery Sunday to raise the congregation's awareness and acknowledge God's grace in transforming and restoring men and women in recovery.

Eleanor M. Stromberger, president of Recovery Ministries, recently shared her insights on the impact of the organization's ministry.

TLC: At events such as Recovery Ministries' annual Gathering, what topics are of greatest concern and interest among attendees?

Ms. Stromberger: The focus of Recovery Ministries, as well as the annual Gathering, revolves around how we can effectively carry the message of hope and healing from addiction to alcohol, drugs or other compulsive behaviors to the church at large. The conference provides a forum of continuing education, networking and support for those involved with or interested in helping those who have lost their health and freedom due to the disease of addiction. It is about being equipped to do the ministry Jesus has given us to do.

In contrast, the Diocese of West Texas offers retreats that are opportunities for individual spiritual development. The talks by the leaders focus on such topics as prayer, meditation and practical tools for living a spiritual life as a recovering person.

TLC: Have the topics of interest changed in recent years?

Ms. Stromberger: The topics offered at each of these events haven't changed in recent years because these draw the attendees. This fall the semi-annual Diocese of West Texas retreat will mark 45 years of nourishing the lives of recovering people. That's an astounding record of success.



Eleanor Stromberger

TLC: In Recovery Ministries' literature, you note that "clergy are uniquely related to the delivery of appropriate care to the specific needs of those who are stricken because the clergy are sent to search out the sick and needy and minister to them." What does your organization find are the biggest hurdles to clergy delivering this pastoral response?

Ms. Stromberger: The clergy are uniquely qualified because of their commitment to serve the sick and needy and their pastoral care training. Since addiction is a disease that is characterized by guilt and shame, many people seek help from their clergy before going anywhere else.

The biggest hurdles for the clergy are overcoming the messages of entitlement and invincibility from our culture; lack of education about addiction and recovery; and, often, the clergy's denial about the prevalence of addiction in their congregations. I don't think congregations or clergy adequately acknowledge the enormous stressors that exist in being a clergyperson. These stressors can lead clergy themselves to become victims of addiction.

TLC: How many members does Recovery Ministries have? How many people do you estimate have been touched by one or more aspects of your ministry?

Ms. Stromberger: Our membership currently

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includes 26 dioceses, 31 parishes and 149 individuals. It is difficult to estimate just how many people have been touched by this ministry but it is thousands. Anonymity is a core principle of recovery which makes measurement difficult. It's also hard to determine how many have heard the message of hope at a Gathering or Recovery Sunday. We do know that our literature is being distributed in prisons, to military personnel serving in harm's way, in church tract racks and at diocesan conventions, and our literature sales continue to increase. Additionally, we have a commitment to continue increasing the number of Spanish translations of our literature.

TLC: Can you share some success stories about parishes that have held Recovery Sundays?

Ms. Stromberger: In the Diocese of West Texas, two men who picked up literature at a Recovery Sunday arrived at the local AA office at 8:00 a.m. sharp on Monday, each asking for help with his alcoholism. In the Diocese of Southeast Florida, a man with a bad hangover reluctantly attended a Recovery Sunday. Soon after, the gentleman encountered the Recovery Sunday speaker and told her that her message was the reason he had gotten sober.

TLC: Do you think the fact that this ministry is Episcopal-based presents any unique challenges, or offers any unique advantages?

Ms. Stromberger: I believe that there are both unique challenges and advantages to this being an Episcopal-based ministry. Historically, the Episcopal culture has been one of privilege and that environment can stand in the way of being open about addiction – "This couldn't happen to me, here."

On the other hand, the reason and logic that are part of the Episcopal tradition and culture give us an advantage in learning how to deal with addictive illnesses. The Episcopal Church's history of involvement in recovery ministry is a great advantage. An Episcopal priest, the Rev. Sam Shoemaker, helped to formulate the 12 Steps on which the Alcoholics Anonymous program is based. In the 1950s, the North Conway Institute was established by an Episcopal priest, the Rev. David Works, to provide a vehicle for education and ministry in the field of addiction recovery. Since 1979, General Convention has passed six resolutions requesting dioceses to address the problem of alcohol and drug dependency. Also, it's no accident that many 12-Step groups meet in Episcopal churches; people have found a warm welcome and a safe place in which to recover. That history is a great advantage.



Eleanor Stromberger/Recovery Ministries photo

The Rev. Ned Bowersox, rector of Church of the Good Shepherd, Corpus Christi, leads worship at the closing Eucharist of the Diocese of West Texas's Spiritual Retreat for Recovering Persons.

TLC: How has Recovery Ministries been increasing visibility and awareness in dioceses?

Ms. Stromberger: We schedule quarterly board meetings in different locations, inviting the bishop and persons interested in this ministry to join us. The Diocese of Arkansas hosted our annual Gathering two years after our board meeting there. We have been invited to do workshops at the Episcopal Business Administration Conference and the Conference of Diocesan Executives. A year ago we received a request for support from a priest in a member diocese who was endeavoring to get help for someone suffering from addiction. Within 24 hours of his call, we had three members of Recovery Ministries willing to help him by phone and give him a substance abuse counselor contact in his city. We also have begun the transfer of our archives to the Episcopal Church Archives, allowing anyone to see our history and how God is leading us. We have had a number of inquiries and sales as a result of our advertising in *THE LIVING CHURCH*.

TLC: What are the organization's goals for next year, and where would you like to be three to five years from now?

Ms. Stromberger: Our goals for the next year are to increase the size of membership in all categories by 30 to 35 percent; to continue to raise the church's awareness of this vital ministry by interfacing with other ministries at the national and diocesan levels; and, to increase the breadth of quality literature that we offer in order to support those needing help.

With gratitude for the blessings we have received, over the next three to five years, we would like to see the majority of the dioceses in The Episcopal Church as members of Recovery Ministries and actively reaching out to those afflicted with the disease of addiction.

Full details about Recovery Ministries' literature, events, and membership opportunities are available at the organization's website, episcopalrecovery.org, and by phone at 866-306-1542.



'Never too Late'

TURNING TO GOD FOR SOBRIETY

Stock photo

Statistics say about 10 percent of the population in this country are alcoholics. One in five households experiences alcoholism. It is the No. 2 killer in this country behind cancer.

For centuries alcoholism has been seen as a moral problem. In 1956, the American Medical Association (AMA) finally recognized alcoholism as a disease. It is a progressive, hereditary disease — a physical addiction. Some chemical imbalance in alcoholics does not trigger the normal feedback mechanism to stop drinking when they reach some limit. The treatment is abstinence.

The major premise of Alcoholics Anonymous (AA), probably the most successful treatment for the disease, is seeking help from a power greater than yourself. The treatment is a spiritual one. Much of the teachings of AA came from an Episcopal priest, Sam Shoemaker, rector of Calvary Church, New York City, who was involved in the Oxford Group.

I would like to share the story of an alcoholic. Sarah (not her real name) had her first drinks on college weekends at her aunt's home at cocktail hour. During medical school and residency, she sometimes had one drink a day for relax-

ation from a hectic schedule.

With her first job, working 10- to 12-hour days, Sarah developed a pattern where alcohol became a central part of her life. She came home from the hospital, had two drinks before dinner, two during dinner, and two after dinner. She then went to sleep to awaken the next day to the same routine.

Sarah attained notable success in her profession, but she was not there for her husband and children. When they would ask questions at night, she would just smile. She was a quiet alcoholic. She knew if she spoke, people

drinking interfere with her work, never drinking when she was on call.

She started going to a therapist for "difficulties accepting life on life's terms." One work night, at a meeting at her home with other physicians, Sarah broke her work rule and drank. The next morning she went to work at the hospital with a terrible hangover. She prayed that if God would keep her from harming anyone that day, she would stop drinking. She can't remember what happened that day, but the next night she was at her favorite restaurant drinking cham-

During medical school and residency, [Sarah] sometimes had one drink a day for relaxation from a hectic schedule ...

would realize she had been drinking, so she became quieter. Others began to see her as a very spiritual person.

The lesson here is, if you want people to think you are spiritual, don't say much. Sarah was filled with the spirit, but a different spirit. She served on vestries, keeping her mask of quietness, the perfect vestry member. She was careful not to let her

pagne at a party honoring one of her partners. She was scheduled to make a speech, but instead she just sat there, smiling at everyone. If she spoke, they would know she had had too much to drink.

This night became a moment of clarity. Sarah was crossing the line from being a functional alcoholic.

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WORK

seems to be the last
part of [an alcoholic's]
life to be compromised.

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She was powerless over alcohol, and her life was becoming unmanageable. Soon her drinking would begin to interfere with her work.

Many stories about alcoholics are like this. Work seems to be the last part of their life to be compromised. Sarah's therapist connected her to a member of AA. This sponsor kept her sober, taking her to meetings every day. She soon learned the key to sobriety was a spiritual life, taking the second and third steps of AA, knowing that a power greater than herself could restore her to sanity and turning her life and her will over to God.

When Sarah heard this, sobriety seemed hopeless. She was a spiritual person; everyone knew that. She attended church regularly, even led retreats. What she learned in AA, however, was something she had been taught in church, but somehow never got. You have seen these bumper stickers, "God is my copilot." That was true for Sarah, but she was the pilot. Her God was there to help get done what she wanted to accomplish. She had not turned her life over to God.

Sarah learned to live the Serenity Prayer, praying for knowledge to understand when she could do something about in her life and to accept what she could not do anything about. She went to frequent AA meetings and learned that staying sober required staying in community with a

group of people also trying to live a life with God at the center.

Living the 12 steps meant taking an inventory every day, making amends to those she had harmed, taking off the mask that she was the perfect person. Her children were older now. Sarah had not been there for them at crucial times. Was it hopeless? She talks now about making amends to one of her sons. She told him she wanted to change. His response is branded on her heart: "Mom, it is never too late to change."

Soon Sarah's children went away to school. Eventually all of them returned home. Friends commented how difficult it must be to have her children back home. She loved it. God had given her another chance to be a mom.

At this writing Sarah has been sober for 16 years, three months and two days. She still goes to two AA meetings a week. She has five grandchildren with whom she spends much of her time.

We talk often about what Sarah's life would be like if she had not gone to AA. She probably would be dead. She would have missed the unbelievable joy of being a grandmother and becoming a deacon in The Episcopal Church. A power greater than herself working in community saved Sarah's life. □

The author is a deacon of The Episcopal Church.

Wisdom of a Former Editor

We are never too old to learn, as I keep discovering every day. I have learned plenty from the wisdom of Frederick Cook Morehouse, editor of *THE LIVING CHURCH* for 32 years. It came from a book titled *Editor's Quest*, written in 1940 by the then Bishop of Los Angeles, W. Bertrand Stevens. I was unaware of the existence of this book until a reader in San Diego called to offer a copy of it for our library. I discovered we already had a copy. I picked up the book and found it difficult to put down. Frederick Cook Morehouse, who led TLC from 1900 to 1932, has become one of my Christian heroes.

In an early editorial, Mr. Morehouse prepared TLC readers for what they might expect.

"Frankness is the primary thing to be expected. Very likely there will be occasions when all will not agree with the standpoint of the editor. To expect such agreement would be futile," he wrote. "We despise both vague and generalizing and temporizing policies that bear evidence most of cowardice. We shall try to avoid both cringing flattery of our ecclesiastical superiors and also carping and flippant criticism." That last phrase makes me cringe, for I admit to falling into that mode.

Mr. Morehouse was at the helm in 1900 for publication of the photograph that came to be known as "the Fond du Lac Circus." It showed a group of bishops resplendent in copes and miters, accompanied by Russian Orthodox and Polish National Catholic bishops, gathered in Fond du Lac, Wis., for the consecration of Bishop Reginald Weller. The controversy that ensued was unprecedented in TLC's history. There were accusations that the consecration did not follow the Book of Common Prayer, and in the book the author mentions that the magazine wound up carrying more than 20 editorials on the subject. I suspect that we'll get mail over this brief mention of the event.

I found some of Mr. Morehouse's other accomplishments particularly interesting:

- He denounced "protestant brawlers,"

who objected to various ritualistic observances, and were disturbing public worship in England. Sounds like some of the epithets being hurled at evangelical Episcopalians today.

- He advocated larger stipends for clergy. In his first year, he wrote, "the average salary paid to our clergy is so small as to be a matter of humiliation." At the time he was right.

- He wrote in favor of the laity: "The editor has never tried being a deacon, a priest, or a bishop, but he strongly suspects that it is harder to be a good, well-balanced, helping but not domineering layman, than a good deacon, priest, or bishop ... The job of being a good layman looks easy – until one tries it." I'll second that.

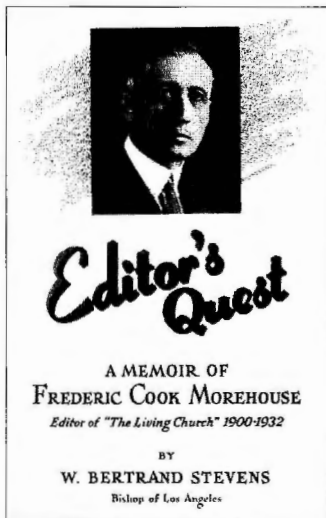
- At the General Convention in 1901 in San Francisco, he was involved in the presentation of the "Milwaukee Memorial." The memorial asked that the name of the Episcopal Church be changed to "The American Catholic Church in the United States." It wound up being referred to committee. Too bad.

- He stressed the importance of the Anglican Communion 80 years ago. "... he always thought of the Anglican Communion as an entity," the book points out. "For him there could be no escape from the reality of difference of opinion into the doubtful satisfaction of a mere party allegiance and loyalty ... To him the Anglican compromise was a fact." He was ahead of his time.

In 1929, Morehouse wrote, "Living in an atmosphere of controversy, constantly reading ill-natured things that even religious papers feel it useful to say about positions differing from their own and about the men who hold to these positions, the wise editor must learn that most of these ought to go unanswered, if only because those who see the attack would, for the most part, not see the defense, and others are not interested. The editor's own experience will assist him to obtain a true perspective." This was the book's most valuable lesson for me.

In 1932, following a series of strokes, Mr. Morehouse died, one day after the death of his wife. I am awed to be among his successors.

David Kavelage, executive editor



Did You Know...
Bishop William Persell of Chicago has presided at the weddings of all six of his step-children and baptized all nine grandchildren.

Quote of the Week
The Rev. John Gatzak, spokesman for the Roman Catholic Diocese of Hartford (Conn.), on a nationwide poll about gender differences in religious practice: "God speaks to our hearts, but he takes a lot longer to get through to the heart of a man."

Important Role of Cathedrals

The centennial observances this year of two cathedrals of The Episcopal Church — Washington and Cleveland — bring to mind the fact that when these buildings were constructed, the idea of cathedrals in the American church had not completely caught on. When work began on the Cathedral of St. Peter and Paul, more commonly known as Washington National Cathedral, and Trinity Cathedral, Cleveland, there were already a few cathedrals functioning in this country, but for the most part, they were a novelty. Since then, many dioceses have established cathedrals, usually designating a parish church to become the cathedral.

As was the case of their medieval predecessors in Europe, cathedrals have specific kinds of ministry not found elsewhere. They are intended to be centers of diocesan life, places from where the bishop's ministry emanates. Cathedrals are usually places where educational programs take place. Many are centers of hospitality and welcome visitors and tourists. They are places of prayer, where the Daily Offices are read and the Eucharist offered as they model to the rest of the church a discipline of prayer. Many of them are patrons of the arts. Some have a strong missionary focus.

We extend congratulations to the cathedrals observing their centenaries. Washington, probably the best known of The Episcopal Church's cathedrals, and Trinity, a center of vibrant ministry in Cleveland, are buildings worth a visit. We urge readers to become more familiar with their diocesan cathedrals. They will be pleased to have visitors, and especially glad to show hospitality to members of their dioceses.

Healing Ministries

This special Health and Wellness Issue is a good time to remind readers of the availability of healing ministries throughout the church. In recent years there has been a renewed emphasis on healing of body, mind and spirit. Many of our churches offer regular healing services, and others include prayers for healing in the context of the Sunday Eucharist. Many people have found the laying on of hands and anointing with oil to be helpful, both for themselves and others.

There are many references to healing in the scriptures. Jesus healed many and even raised some from death. His disciples also carried out a ministry of healing as recorded often in the Acts of the Apostles.

The church's healing ministry reflects God's concern for the whole person. God wants his people to experience wholeness in order to strengthen their relationship with Christ. Healing should not be looked upon as a substitute for the medical profession or as a replacement for taking care of ourselves. Healing does not guarantee a cure for an ailment or a return to sound mental health, although some people who have experienced a service of healing have been cured.

The ministry of healing is one of the most significant the church has to offer. We urge all who have experienced any kind of brokenness in their lives, whether it is physical, emotional or mental, to take advantage of it.

CATHEDRALS

have specific kinds of ministry
not found elsewhere.

HEALTHY Congregations

READER'S VIEWPOINT

By Kamila Blessing

"Pledges up 164 percent? How did you ever do that?" I have been asked that and similar questions many times. I have served parishes of every size and every part of the theological/liturgical spectrum for 24 years, much of the time on an interim basis. Every parish that has allowed me to have anything to do with its stewardship program has had some dramatic increase. As every pastor knows, the "cup running over" does not occur in an unhealthy parish. I believe that any parish can have health and the resulting abundance, despite the current issues in The Episcopal Church.

Do I have all of the answers? No. I do, however, have sources of insight.

Since 1974, I have been applying systems theory to churches and other organizations. I am licensed in mediation. I have a strong background in rhetoric and a Ph.D. in New Testament. Thus I have a variety of resources for understanding and developing congregations. Surely my skills guarantee success — don't they?

No amount of knowledge, no rhetoric, and no stewardship plan can create health in a parish. These things are merely human and they are not enough. Meanwhile, the "human" can and regularly does destroy the health of our parishes. Long-term increases in giving, membership and ministry depend solely upon the presence of the Holy Spirit.

In 14 parishes, eight dioceses, and 13 other denominations I have served, I have found one, and only one, "universal." The people in the pews are starving. Apart from a few bright spots, I see little conviction that God loves them or that the holy is real and present. With a low spiritual horizon, they fight with each other. However, when they are shown that God truly loves them, their horizons widen and they stop fighting. They become humbler toward other people regarding the issues. And they grow.

This process is directly reflected in pledging. People do not give out of what they have. They give out

of what they feel they have — out of their deepest inner sense of security. The most passionate sermon on civil rights or on our denominational issues will not give them that.

By making human issues the core of our conversation, we discount the original Word. We the leaders — all of us — have disillusioned them. I have actually heard a moderate bishop say from the pulpit that one of the day's lessons should be cut out of the Bible. Could he not provide a helpful interpretation, or at least refrain from debunking? Every time I read "the Bible is irrelevant and out of date," I bleed for the parishioners.

Why are we not feeding them, sharing as we do the Bible and Book of Common Prayer, both centered upon "Jesus Christ and him crucified" (1 Cor. 2:2)? As a one-time executive of a Christian publisher, I discovered a barrier that I believe few people realize. Investigating new Christian education programs, I brought together people, liberal and conservative, from many denominations, to discuss their projects. I found them saying they would never buy "their program ..." Why? They objected to each other's vocabulary! "Family" meant "family values," and therefore evangelicalism. Any hint of God as Mother ... you get the idea. One time, after a difficult discussion, suddenly everyone realized that they had been assuming each other's message and blocking it out.

The Anglican Communion is engaged in such a mistake. Many of us believe our stance on the issues requires that we not even bring up the Bible (Jesus!). The fact is, if you know what is in the Bible, you know that it is the single most relevant source we have for living. It is also the most radically inclusive document in the history of religion. In it, only one thing is

(Continued on next page)

Any parish can have health and the resulting abundance, despite the current issues in The Episcopal Church.

Do our preaching and teaching incarnate the presence of God — or just talk about and around the life blood of the church?

(Continued from previous page)

absolute: the one God. The Son and Spirit of God are present in the church today. That presence, known by the congregation, is the one essential source of health for every parish.

Do our preaching and teaching incarnate the presence of God — or just talk about and around the life blood of the church?

Recently, I visited a man who was receiving kidney dialysis three times a week. Medicare covered the cost of dialysis, but not the travel provided by the local EMS. I tried everything to pay for those trips, but it was hope-

less. One day it occurred to me that it is silly to pay for trips to dialysis; why not ask the Lord for healing — whatever that might mean?

As I prayed, it came to me to make a donation to that EMS and ask that firm to apply it to the patient. Two weeks later, I had an extraordinary reply. It said: "We do not know if you knew that Mr. T died. He was told on November 11 ... that he would not have to be on dialysis any more, that his kidneys were working. On the Friday, his entire family gathered and had a wonderful celebration. On Saturday, Mr. T died peacefully — of old age.

Thank you for the donation. It will exactly cover Mr. T's balance with us."

The 11th was two days after I prayed. I had not known his balance. And the Lord could have taken him without the healing. Stuff like that doesn't happen when I pray — or does it? As to the healing, I didn't do it! I did, however, tell my congregation about it. I could not hold it in — and afterward, neither could they. The message required no "hype," no church-political language, no Bible-banging — only the incontrovertible presence of God-with-us, incarnated in our common life, as promised. That congregation made a leap toward increased health that day, and it was manifested in both money and ministry. □

The Rev. Kamila Blessing is a priest of the Diocese of Missouri. She resides in Valencia, Pa., and is the author of the book It Was a Miracle: Stories of Ordinary People and Extraordinary Healing (Augsburg Fortress).

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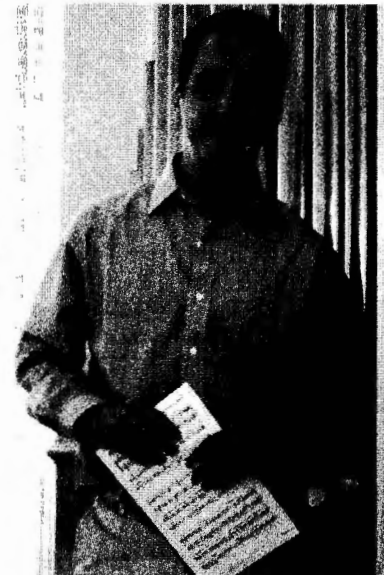
— M. Jason Abel, Organist and Choirmaster, Christ Church, Alexandria, Va.

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Different Perspective

I appreciated the generally positive review by the Rev. John Ruef of the Diana Butler Bass book, *Christianity for the Rest of Us* [TLC, Sept. 9] but would offer a slightly different perspective and a couple of corrections.

Butler Bass did more than set out "to see how sincere Christians expressed their faith." She tried to discern why, in spite of the widely circulated reports in the media about the decline of mainline protestant churches, some churches of this type were not only surviving, but thriving. Her perspective is not only that of a practicing Episcopalian, but that of a syndicated writer on American religion for the *New York Times* for five years.

Butler Bass didn't so much "lament the passing of" her formative congregation (it was in Baltimore, not "a Midwestern Methodist parish") but put that passing and that of the surrounding neighborhood, like so many in this country, into an understandable perspective that forms the basis of much of her book ... that cultural, societal, economic, and a host of other factors continue to influence churches and religious life. However, far from lamenting these changes and influences, Butler Bass gets to the bottom of the inevitability of change, something the radical gospel of Jesus Christ has always been about. She provides not only a stirring vision of vitality in many protestant (Episcopal included) churches in this country, but suggests a new language and way of talking about these changes in particular and religious life, in general.

Perhaps the last sentence of this review is what prompted me to write. Rather than the challenge of the book being "hopeful as well as daunting," I would have reversed those two descriptors and said that her books have provided more hope than any similar writing I've seen in years.

(The Rev.) Michael D. Reddig
Christ Church
Cambridge, Md.

A Costly Move

Bishops Pope and Herzog moved their allegiance from Canterbury to Rome [TLC, Sept. 2], but at what price? If I were to do the same, I would have to give the pope my holy orders, all of my sacramental actions, only for him to declare them null and void as he heaves them into the Tiber. In doing this, he declares that my 40 years of ordained priesthood was a fraud, something that is not what it pretends to be.

And to abandon this Communion for what? If one reads journals such as *America*, *Commonweal*, *National Catholic Reporter*; papers and articles by Sr. Joan Chittester, Fr. Greeley, and Luke Timothy Johnson; follows Voice of the People and Call to Action, one gets the sense that the Roman Church is simmering and catching up to The Episcopal Church in discussing critical contemporary issues; openly dis-

cussing "forbidden" issues such as papal infallibility, and ordination of women, controversial issues such as the re-introduction of the Tridentine Mass, the ordination of homosexuals, and same-sex unions.

If the Messrs. Pope and Herzog are looking to the "Holy See of Peter" as a stable center, I think they will find it only in the curia and in the papal apartments.

(The Rev.) Michael Fill
Philadelphia, Pa.

More Than a Souvenir

In his letter [TLC, Sept. 9], the Rev. James M. Gibbs feels that The Episcopal Church should do as the Orthodox do in giving the *antidoron* to everyone after the liturgy.

I take exception to this, as would

(Continued on next page)

Butler Bass gets to the bottom of the inevitability of change.

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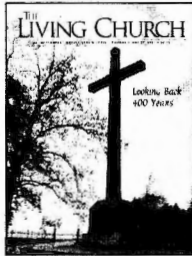
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LETTERS TO THE EDITOR

(Continued from previous page)

the Greek Orthodox church here. As it says on the local parish website, "Our sharing in the Eucharist Gifts not only expresses our fellowship with one another, but also our unity with the Father in His Kingdom. Individuals approach the Holy Gifts and receive the Eucharistic bread and wine from the common chalice. The priest distributes the Holy Gifts by means of a communion spoon. Since the Holy Communion is an expression of our Faith, reception of the Holy Gifts is open only to those who are baptized, chrismated, and practicing members of the Orthodox Church."

The last sentence is key. Obviously someone isn't interested in that minor detail. The sacrament is not a souvenir of a church experience to be kept under a bell jar.

*Deborah Yetter
Riverside, Ill.*

Always a Church

Thank you for the inspiring article about how congregations in Ohio and Alabama gathered together people and funds to travel to Homer, Alaska, to build a new home for St. Augustines' Church [TLC, Sept. 9]. It is a delight to see the passion and dedication of youth and adults who hear God's call and answer it wholeheartedly.

I just have one small difficulty with the article: It repeatedly refers to the missionaries' project as "building a church." While these dedicated Christians helped build a home for the church, they did not build the church itself. A church is a group of people who gather for worship, outreach and mission in God's name. Owning a building does not make a congregation more or less a church (although a building may be a useful tool to help the church accomplish its ministries). The article rightly points out that St. Augustines' has met in many buildings during its 49-year existence, including

a storefront, a senior citizens' building, and another church building. No matter where it met, it was always a church.

As a church planter in the Diocese of Arizona, with a lively congregation meeting in a school cafeteria, I am often asked, "When are you going to start building your church?" The answer is, Jesus is building his church right now, in this enthusiastic group of people. A building may come later.

*(The Rev.) Susan B. Snook
Church of the Nativity
Scottsdale, Ariz.*

A Deeper Layer

In his essay, "A Second Betrayal" [TLC, Sept. 2], the Rev. Samson N. Gitau speaks of the consequences of hypocrisy and the human tendency to find sin in the other, but not in oneself. This historical explanation is helpful, but Africans suffer from the same human tendency and can forgive it in others. Indeed, many have.

While Africans have good cause to be skeptical about the latest offering from "western" associates, there must be a deeper layer to this. I believe it has to do with the fact that the context of the Hebrew scriptures is Afro-Asiatic, and Africans have an edge in understanding them. Instead of teaching Africans what the Bible says, we Indo-Europeans should be learning from them.

For those curious to know more about this, I invite Samson Gitau and TLC readers to investigate the Afro-Asiatic cultural context of Abraham and his people at <http://jandyongeneis.blogspot.com/>

*Alice C. Linsley
Versailles, Ky.*

Feeling Deserted

It is with great joy that I greet the news of the new bishops in Africa [TLC, Sept. 23] to serve us here in the U.S.A. who have been deserted by The Episcopal Church.

*Charles Schneider
Morris, N.Y.*



Quincy, Pittsburgh to Reconsider National Church Ties

The dioceses of Pittsburgh and Quincy announced plans Sept. 11 to reconsider their ties to The Episcopal Church during their annual convention meetings later this fall.

The proposed changes to the Pittsburgh constitution include provisions to welcome any extra-territorial "parish formed and desiring union with the diocese" and "the Diocese of Pittsburgh shall have membership in such province of the Anglican Communion as is by diocesan canon specified."

"We are praying that the Episcopal Church's House of Bishops makes these votes unnecessary by unequivocally accepting all the requests of the worldwide Anglican Communion when they meet in New Orleans," said the Rev. David Rucker, president of

the Pittsburgh diocesan council. "While we continue to pray for the House, we must also prepare for the very real possibility they will not respond favorably. Thus, we are beginning the process that will allow our convention to consider this action in the event The Episcopal Church does not turn back." At press time the outcome of the House of Bishops' meeting was still pending.

The proposed bylaw changes for the Diocese of Quincy were not made public in its announcement, which stated that it "will consider proposals at its October synod that would cut its ties with the General Convention of the Episcopal Church if leaders of that church continue to pull away from mainstream Anglicanism."

Syracuse Congregation, Bishop Reach Separation Terms

The congregation of the Free Church of St. Andrew's in the Valley, Syracuse, N.Y., will not "invite or permit" any Anglican bishop to perform any episcopal functions at its regular place of worship for at least the next six months after reaching a court-approved settlement Aug. 28 with the Diocese of Central New York.

The agreement permits the former Episcopal congregation to continue worshipping in its current building without charge while the parish leadership attempts to locate another worship site. The lease may be extended on a month-to-month basis at the court's discretion for an additional six months if the congregation is unsuccessful finding another location after making a good-faith effort. Under terms of the agree-

ment approved by state Supreme Court Justice James Murphy, the congregation of St. Andrew's Episcopal Church will be dissolved once a new location is obtained.

"We are satisfied with the terms," the Rev. Robert Hackendorf, rector, told THE LIVING CHURCH. "We never wanted this to be decided by a court and this facility is no longer adequate to our needs anyway."

In July 2006, the diocese sued the leadership of St. Andrew's after it declared itself under the spiritual authority of the Archbishop of Rwanda and called Fr. Hackendorf, who was not licensed to officiate, as rector.

Within the next 30 days, the parish must convey legal title to the church property to the diocese.

Anderson

(Continued from page 12)

petitioning General Convention," Mrs. Anderson said. "You don't have to have the permission of a bishop to participate in [provincial meetings]."

Asked about removal of the accession clause from diocesan constitutions, Mrs. Anderson referred to the resolution passed in June by the Executive Council. "As far as we are concerned, those [amendments] are null and void."

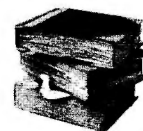
Those attending the meeting were urged repeatedly to become political.

"After all," Mrs. Anderson noted, "we are followers of one of the most political beings that ever walked the Earth."

The Episcopal Church can't come into a congregation, she said, but if there is a split in the congregation "the true faithful Episcopalians need to notify the Presiding Bishop."

"This is a partnership," she said at one point. "You need to understand the polity [of The Episcopal Church]. Organize, make commitments, fight for what you want, form a communications network, and support one another spiritually."

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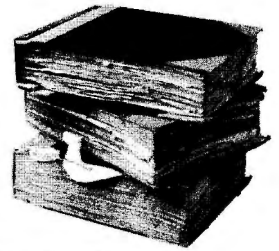
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PENNSYLVANIA STATE UNIVERSITY- COLLEGE OF MEDICINE Hershey
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 Website: allsaintshershey.org
 E-mail: rector@allsaintshershey.org
 The Rev. Frederick M. Miller
 Sun 8 & 10

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

RHODE ISLAND (cont'd)

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

TENNESSEE

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

ALL SAINTS' CHAPEL

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

CHAPEL OF THE APOSTLES

335 Tennessee Ave., Sewanee 38383
 E-mail: theology@sewanee.edu (800) 722-1974
 Mon-Tues-Fri H Eu 12; Wed H Eu 11; Th H Eu 5:45;
 M-F MP 8:10, Evensong/EP 5

VIRGINIA

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BRUTON PARISH CHURCH (757) 229-2391
 331 Duke of Gloucester
 Williamsburg, VA 23185-3520
 E-mail: jkerr@brutonparish.org
 The Rev. John Maxwell Kerr, SOfc, chap
 Bruton Parish: Sun 7:30, 9, 11:15 & 8:30 (followed
 by dinner), Wed 5:50 dinner followed by "Popeorn
 Theology" 6 (Canterbury Room-Bruton Parish),
 Wren Chapel: Tues 5

WASHINGTON

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EPISCOPAL CROSSROADS CAMPUS MINISTRY
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 Wed H Eu 6 Tues 12:45 HE in Hub

WASHINGTON, D.C.

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 E-mail: AELMHU@gmail.com (202) 238-2692
 The Rev. Robyn Franklin-Vaughn, chap
 Tues 5:30 Eucharist w/meal, Bible Study 7

Healing & Hope

HEALTH & WELLNESS: What Your Faith Community Can Do. By Jill Westberg McNamara. Pilgrim Press. Pp. 96. \$14, paper. ISBN 0-8298-1740-9.



A specialist in theology and health addresses the interrelationship of mind, body and spirit. There is more to healing than the biomedical model has to offer, she writes. She includes a brief history of medicine and the Christian tradition and calls on faith communities to reclaim their role in healthcare while offering models and detailed steps on how that can be done.

LIVING WELL WHILE DOING GOOD. By Donna Schaper. Seabury Books. Pp. 117. \$13. ISBN 978-1-59627-047-3.



This book instructs readers to "simplify" everything from their use of money to their homes and relationships. For example, by being too involved with their children, many parents may do more harm than good. "We use our children to become the selves we are not," she writes. "Better we become a parent who is willing to age and change, succeed and fail in full sight of our children."

SPIRITUAL TRIAGE: Timely Meditations for Health-Care Workers. By Kaaren A. Nowicki. Pilgrim Press. Pp. 105. \$12, paper. ISBN 0-8298-1718-2.



An Atlanta hospital chaplain offers meditations that she hopes will increase the "spiritual stamina" of healthcare workers. On holy companionship in the workplace, she writes, "... when the load is too heavy to carry alone — that's when we remember that we're all in this together."

HEALING DEATH: Finding Wholeness When a Cure Is No Longer Possible. By Dennis L. Zimmerman. Pilgrim Press. Pp. 174. \$18, paper. ISBN 978-0-8298-1760-7.



The author, who is a pastor, wrote this book after not knowing how to support his father when he was dying of cancer. This is a guide for family and

friends to work together in the remaining days of life of a person who has a terminal illness. He stresses that grief can't be controlled, but is less devastating for those who don't try to deny it.

WE WILL BE HEALED: Spiritual Renewal for Healthcare Professionals. By Susan J. Bliss. ACTA Publications. Pp. 132. \$9.95, paper. ISBN 0-87946-326-0.



A pharmacist in long-term care collects scripture, stories from her practice, and prayers to address healthcare as a vocation. With spe-

cial concern for preventing burnout, she writes on such topics as mercy, discernment, failure, fear, and giving and receiving. "Love for people is the core of healthcare," she writes in a final prayer.

THE TOXIC CONGREGATION: How to Heal the Soul of Your Church. By G. Lloyd Rediger. Abingdon. Pp. 157. \$18, paper. ISBN 978-0-687-33224-3.

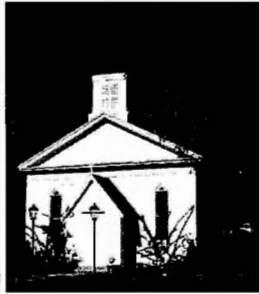


A specialist on clergy and congregational health writes about healing and nurturing congregations. Toxic and dysfunctional congregations are presented along with guidelines and detailed instructions for positive change.

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or

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 bking@dioala.org

For more information about St. James', contact: www.flosch.com.



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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.

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PEOPLE & PLACES

Appointments

The Rev. **David Caffrey** is rector of Trinity, 419 S 4th St., Redlands, CA 92373-5952.

The Rev. **Michael Cunningham** is deacon-in-charge of St. Mary's, 2800 Harris Grade Rd., Lompoc, CA 93436-2211.

The Rev. **Tom Damrosch** is rector of St. Paul's, 29 Main St., Stockbridge, MA 01262.

The Rev. **Deborah Dunn** is priest-in-charge of St. Peter's, 402 S Lincoln St., Santa Maria, CA 93458.

The Rev. **David Killeen** is associate at St. Mark's, 4129 Oxford Ave., Jacksonville, FL 32210.

Alison Walsh is executive director of the Duncan Conference Center, 15820 S Military Tr., Delray Beach, FL 33484.

Ordinations

Priests

Southeast Florida — Debra Andrew Maconaughey, priest-in-charge, St. Columba's, PO Box 500426, Marathon, FL 33050-0426.

Resignations

The Rev. **Douglas Edwards**, as assistant at Holy Trinity, Covina, CA.

Retirements

The Rev. Canon **Richard Gillett**, as minister for social justice in the Diocese of Los Angeles.

Deaths

The Rev. **Rob Roy Rhudy, Jr.**, priest of the Diocese of California, died Aug. 22 in San Francisco. He was 76.

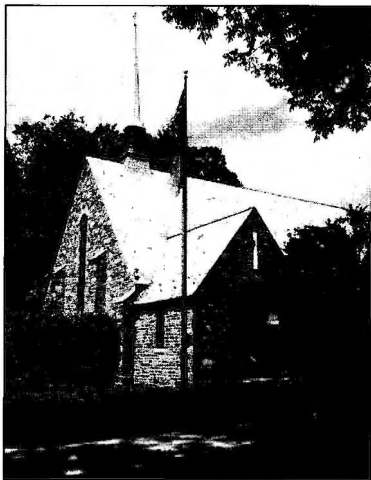
Fr. Rhudy was born in Sebring, FL. He graduated from the University of Florida and Seabury-Western Theological Seminary. In 1955, he was ordained deacon and priest. He served as curate at St. John's, Oklahoma City, 1962-65, and vicar of St. Alban's, Fort Wayne, IN, 1965-67. Later he assisted at congregations in San Francisco, most recently at St. Aidan's. He also was involved with the San Francisco Night Ministry and San Damiano Friary, where he resided.

The Rev. **William E. Baldrige**, 80, of Rayville, LA, died Aug. 31.

He was a native of Dyersburg, TN, a graduate of the University of Tennessee, and Seabury-Western Theological Seminary. He was ordained in the Diocese of Tennessee, as deacon in 1958, and as priest in 1959. He was vicar of St. Anne's Church, Millington, TN, 1958-61; curate at Grace, Monroe, LA, 1961-66; and in recent years, vicar of St. Columba's, Winnsboro, TN. Fr. Baldrige is survived by his wife, Vail, and five children.

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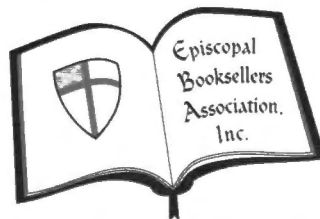
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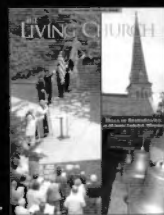
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THE FORGIVENESS BOOK by Bob Libby is available at The Cathedral Book Store trinitybookstore@juno.com or (305) 789-0074.

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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.

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CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME DIRECTOR OF YOUTH MINISTRY: *Saint John's Episcopal Church, Memphis, TN.* 180 of our 1,000 members are under 10 years old, and they're coming your way. Are you ready? With love, patience, humor, creativity, co-operation, respect? Naturally, your Christian faith and prayer life should serve as a model for those you serve. As a staff, we plan and execute fun events together, pursue common goals and have some really hilarious meetings. You'll be a part of that. A competitive salary and benefits await, plus a sizeable office for all your youth flotsam and jetsam. If you want to be a part of the same old Kumbaya, you may be disappointed. If you want to pour everything you have into a ministry-focused, program-level environment and see your energies make an immediate impact, let's talk.

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.

FULL-TIME RECTOR: *St. John's Episcopal Church, Tallahassee, FL,* is downtown church in Florida's capital city. St. John's offers numerous opportunities from traditional worship to a vibrant and diverse parish enhanced by one of the finest music programs in the diocese. St. John's is financially and spiritually sound with a commitment to expand existing programs and create new ministries. We seek a rector with energy, vision, preaching skill, and spiritual maturity; one who will be a good shepherd by fostering a welcoming sense of community for all and enhancing Christian formation opportunities for parishioners of all ages.

Competitive compensation and benefits package negotiable. A full profile is available at www.saint-john.org. Please send your resume to **The Rev. Canon Gayanne Silver, The Episcopal Diocese of Florida, 325 Market St., Jacksonville, FL 32202** or gsilver@dioceseff.org.

FULL-TIME YOUTH MINISTER: *Christ Church, Midland, TX,* an Anglican Church, seeks a full time youth minister to work with Jr./Sr. High teenagers. Christ Church is a growing, Bible-believing congregation of 400, committed to evangelism and discipleship. Qualifications include living faith in Jesus Christ, youth ministry experience and a willingness to serve four or more years. Formal youth ministry education is a plus. Experience in an Anglican or Episcopal congregation is helpful, but not necessary. Compensation includes a generous salary in keeping with your experience (\$40,000 or more), full family health insurance, pension, professional expense reimbursement, and a moving allowance. We have a new building with dedicated youth space. Midland is a medium-sized city with beautiful neighborhoods and excellent schools. Please apply by email with cover letter, resume and references to **The Rev. Jonathan Hartzler** at jhartzler@christchurchmidland.org.

EXECUTIVE DIRECTOR: The Educational Center, a 60-year-old non-profit organization, is looking for an executive director to lead the group's work into a creative future and explore new ways to foster spiritual growth, psychological development, personal transformation and social renewal. For more information, see www.educationalcenter.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@lawsgroup.com**.

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, peterson400@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 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 Rrrobl@allsaintswp.com or call (407) 647-3413.

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.

HALF-TIME VICAR: *St. Jude's Episcopal Church, Ocean View, HI.* Southernmost Episcopal church in the U.S. in remote part of the island of Hawaii (the Big Island) seeks priest with strong faith, entrepreneurial spirit, and leadership skills able to channel abundant energies of small (ASA 25) congregation. Church is a central point of outreach in community of 4,800 people and growing. Priest asked to be involved in local community. Located near southern tip of island of Hawaii, in dry area near volcano and coffee-growing region, with abundant outdoor activities. Brand new 3-bedroom vicarage provided. Send resume to **Ministry Openings@episcopalhawaii.org**, or call **Canon Liz Beasley** at (808) 536-7776, ext. 326.

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 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.

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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.

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.

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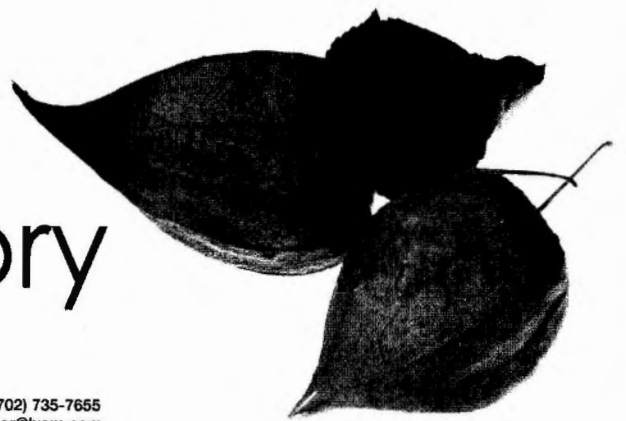
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Website: www.stmarys-stuart.org
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Dr. Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 9 (contemporary), 11, 5, Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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www.stclem.org stclem001@hawaii.rr.com
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Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

CHICAGO, IL
ASCENSION N. LaSalle Blvd at Elm
ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 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 director; Mr. Mark Childers, organist
Sun H Eu 8:30 (Sung), 11 (Choral), Christian Ed 10.

NEW YORK, NY
ST. BARTHOLOMEW'S Park Ave. and 51st St.
www.stbarts.org (212) 378-0222
Sun Eu 8, 9, Cho Eu 11. Mon-Fri MP 8, Eu 12:05, EP 5:30;
Thurs Eu 6; Sat MP & Eu 10. Church open 365 days 8-6

ST. THOMAS 5th Ave & 53rd St.
www.saintthomaschurch.org (212) 757-7013
The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

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

SELINGSGROVE, PA
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
218 Ashley Ave. (843) 722-2024
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)

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Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno, Wed Eu & HU 10:30; C by Appt., HD as anno

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

LUTHERAN

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



CHURCH DIRECTORY KEY Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., 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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