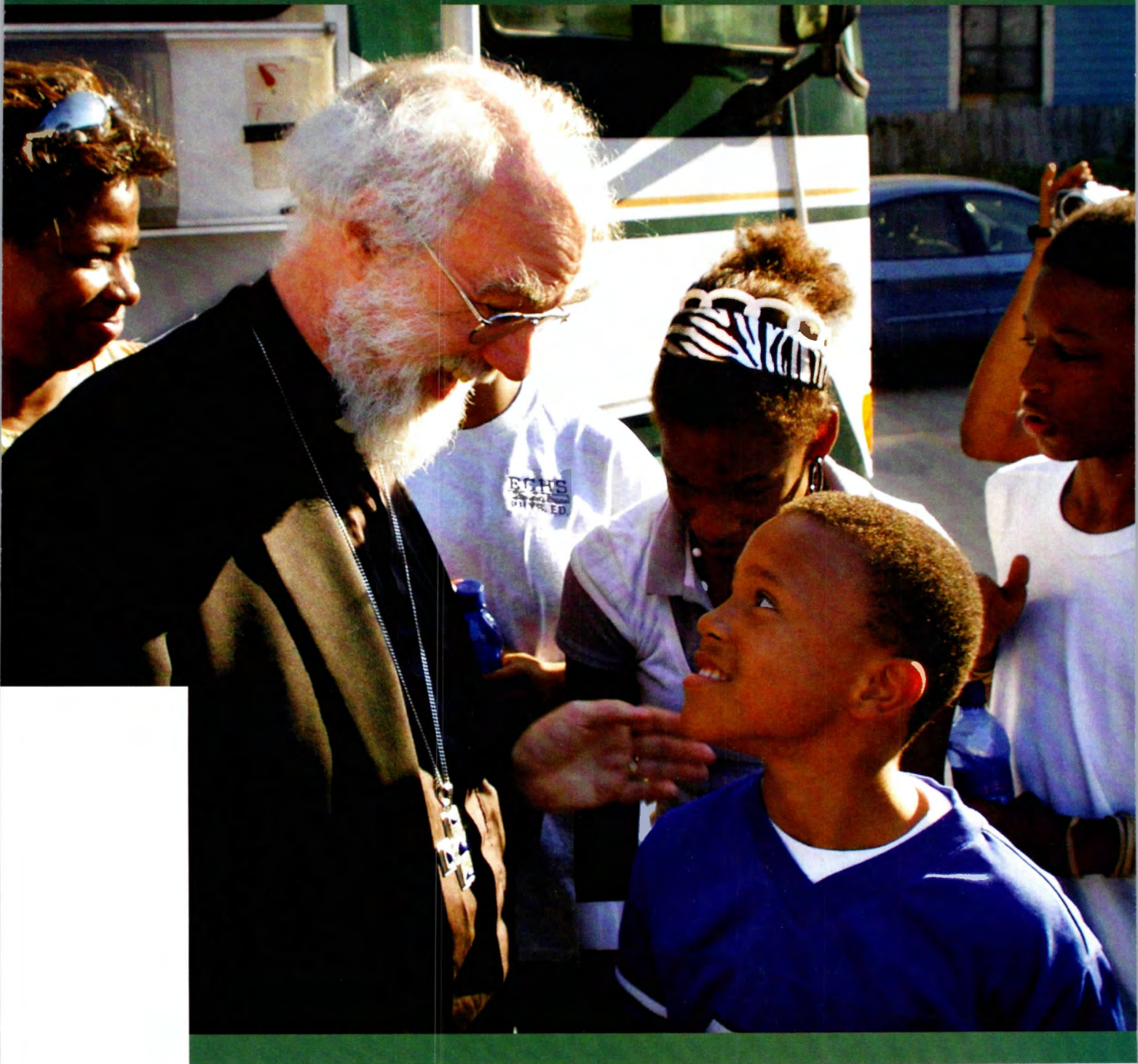


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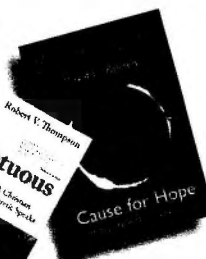
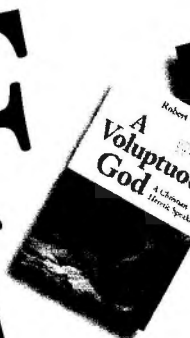
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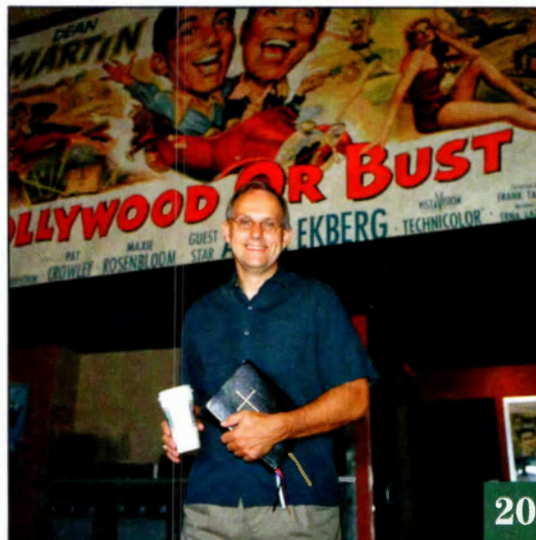
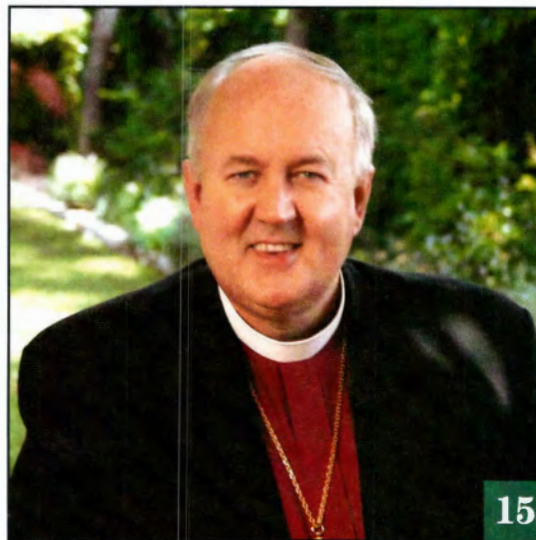
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Volume 235 Number 16

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On the Cover



While in New Orleans to visit the meeting of the House of Bishops, the Most Rev. Rowan Williams, Archbishop of Canterbury, greets a member of All Souls' Church in New Orleans' Lower 9th Ward on Sept. 21 [p. 12].

George Conger photo


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SUNDAY'S READINGS

How Does Healing Work?

'Your faith has made you well' (Luke 17:19)

The 20th Sunday after Pentecost (Proper 23C), Oct. 14, 2007

BCP: Ruth 1:(1-7)8-19a; Psalm 113; 2 Tim. 2:(3-7)8-15; Luke 17:11-19

RCL: Jer. 29:1, 4-7; Psalm 66:1-11 or 2 Kings 5:1-3, 7-15c; Psalm 111; 2 Tim. 2:8-15; Luke 17:11-19

In last week's gospel, Jesus said to his disciples: "If you had faith [as big] as a grain of mustard seed, you could say to this sycamine tree, 'Be rooted up and planted in the sea,' and it would obey you" (Luke 17:6). In today's gospel, Luke gives us an example of this teaching.

Jesus enters a village between Samaria and Galilee and is met by 10 lepers who keep their distance. "Jesus, Master, have mercy on us," they cry out (17:13). Jesus tells them to go and show themselves to the priests. No touching; no laying of hands; no anointing with oil blessed by the bishop.

None of the lepers has a name in Luke's account, but we do know that one is a Samaritan, referred to as a "foreigner" or "outsider" depending on the translation. Surely such a person would have been perceived by the Jewish community of the day as having little more than a mustard seed of faith.

Yet these 10 lepers already have taken the two most important steps in the healing process: They admit to having their disease and ask for help, thereby acknowledging that their healing requires the assistance of oth-

ers. Have you ever tried to help an alcoholic, for example, to be healed who would not admit to having a disease? In such circumstances, it is nearly impossible to make any progress.

The lepers follow Jesus' instructions and head off to see the local priests. Suddenly, they realize that they have been cleansed. One returns to Jesus, praising God and giving thanks. But Jesus declines to accept any credit: "Rise and go your way; your faith has made you well" (17:19).

The one leper who returns to Jesus is a Samaritan, a detail which would have been annoying to the Jewish religious establishment. In Luke's gospel, Jesus consistently welcomes and ministers to those on the margins of society.

The epistle for the day encourages us to "do your best to present yourself to God, as one ... who has no need to be ashamed" (2 Tim. 2:15). Is this not what these lepers did?

Our faith, even if only the size of a mustard seed, prepares the way for the healing power of God. We have "no need to be ashamed" and we always need God's help. Often the most difficult thing to do is to ask for it.

Look It Up

Jesus' teaching, "Your faith has made you well," is repeated in four places in the gospel narratives. See Matthew 9:22, Mark 5:34, Luke 8:48, and Luke 18:42.

Think About It

If Jesus came to visit your community today, what "disease" in need of healing would you present to him?

Next Sunday

The 21st Sunday after Pentecost (Proper 24C), Oct. 21, 2007

BCP: Gen. 32:3-8, 22-30; Psalm 121; 2 Tim. 3:14-4:5; Luke 18:1-8a

RCL: Jer. 31:27-34; Psalm 119:97-104 or Gen. 32:22-31; Psalm 121; 2 Tim. 3:14-4:5; Luke 18:1-8

BOOKS

Lesser Feasts and Fasts 2006

Church Publishing. Pp. vi + 533. \$24. ISBN 978-0-89869-510-6.

With each new edition, *Lesser Feasts and Fasts* becomes a better book. And it promises to continue to improve. At the General Convention 2003, a resolution was adopted to broaden the material in *LFF*, and we have been promised that revision in 2009. For now, however, *LFF* remains an indispensable resource, especially for parishes and worshiping communities that maintain the daily liturgical cycle that is upheld by The Book of Common Prayer as the norm — not least because of the resources for Advent, Lent and Easter, and ordinary time that it contains.

This edition regularizes four commemorations that were printed for trial use in the last edition: Jan. 24, The Ordination of Florence Li Tim-Oi; Sept. 22, Philander Chase; Nov. 6, William Temple; and Nov. 22, Clive Staples Lewis. There are six new commemorations for trial use until 2009: Feb. 28, Anna Julia Haywood Cooper; March 13, James Theodore Holly; March 24, Oscar Romero; April 7, Patriarch Tikhon; Oct. 10, Vida Dutton Scudder; and Dec. 30, Frances Joseph Gaudet.

If I have one suggestion for the major revision in 2009, it is this, and the commemoration of C. S. Lewis in this edition brings the matter into high relief. For some reason, in some cases the Standing Commission on Liturgy and Music uses names for those who are commemorated, as in the case of Lewis, that were never used in their lifetimes. He was always known in print as "C. S. Lewis," and to his intimates as "Jack." To enshrine him in a collect as "Clive Staples Lewis" is liturgically cumbersome and seems rather absurd, and in any case might well be incomprehensible to some. Why not simply "C. S. Lewis," which is what most priests will shorten it to anyway?

So one has to ask the question of Cooper, what was she actually called? Anna or Julia or Anna Julia? To give her all four names in the collect is otiose,

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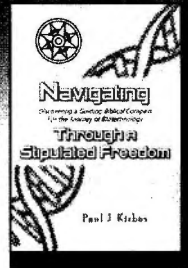
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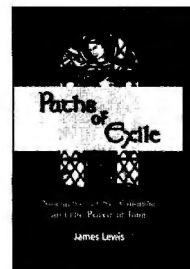
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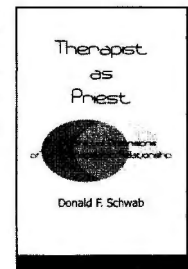
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and the introduction to her feast is not clear. For a contrary example, we do not (thankfully) have to remember Óscar Arnulfo Romero y Galdámez, but only Oscar Romero. Put full names into the introduction to the feast by all means; but better to have collects that mention people by the name by which they were known and a last name (if appropriate), than to insert all the

given names of a person unless there is a real reason to do so.

And this review gives me the chance to suggest the change of Sergius of Moscow (Sept. 25) to Sergius of Radonezh (even though it is harder to pronounce!), as this is the way he is commonly known in the Orthodox calendar.

*(The Very Rev.) Peter Eaton
Denver, Colo.*

**A Guide to Church Property Law
Theological, Constitutional and Practical
Considerations**

Edited by **Lloyd J. Lunceford**. Reformation Press. Pp. 228. \$18.95. ISBN 9711919-6-4.

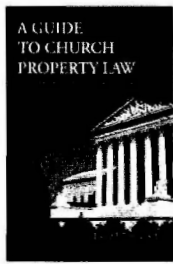
With church property disputes between dioceses and congregations on the rise, this collection of nine essays is a timely contribution to a poorly understood aspect of church administration. The book explores the larger question of church ownership by presenting some recent and historic case law from several denominations.

Lloyd J. Lunceford is a partner in a Baton Rouge, La., law firm and has written several books and articles on other aspects of law, including professional ethics as well as libel and privacy. The essays he has chosen all tend to take a skeptical attitude toward denominational ownership claims of local church property, especially with respect to claims based on an implied trust.

Mr. Lunceford is aware of the scriptural prohibitions against Christians settling disputes against each other in secular court. The first essay on fiduciary duty takes that line of reasoning in a surprising direction by presenting reoccurring scriptural examples where the right to possess land was directly connected to faithfulness in observing covenant obligations.

An entire chapter explores issues specific to Episcopalians. Tracing the constitutional and canonical evolution of The Episcopal Church from the Colonial Era to the present, the authors document how the notion that all property is held in trust on behalf of the national church is a relatively recent development with passage of the so-called Dennis Canon by General Convention in 1979.

The final chapter concludes where the book began with an extensive exploration of the apostle Paul's specific admonitions against taking other Christians to court. The author concludes that there are times when



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it is preferable to other alternatives, and he offers a series of 16 questions that church leaders ought to ask themselves before undertaking a lawsuit.

The authors of the essays all tend to favor local church ownership at the expense of the hierarchical denomination, but one need not be a member of a church that plans to leave a denomination in order to benefit. The book is also helpful for those who might potentially find themselves on the other end of a church property lawsuit.

Steve Waring

Mainstreaming

Asian Americans in the Episcopal Church

By **Fred Vergara**. Office of Asian American Ministries, the Episcopal Church Center. Pp. 165. \$10. ASIN B000QEYY4S.

Marginalization of minorities is so real in church and society that any book or article about their plight and suggestions to improve the situation also get marginalized. This may be the case of the well-written book, *Mainstreaming: Asian Americans in the Episcopal Church*. I hasten to admit that my contact in the church circles of the U.S.A. is very limited.

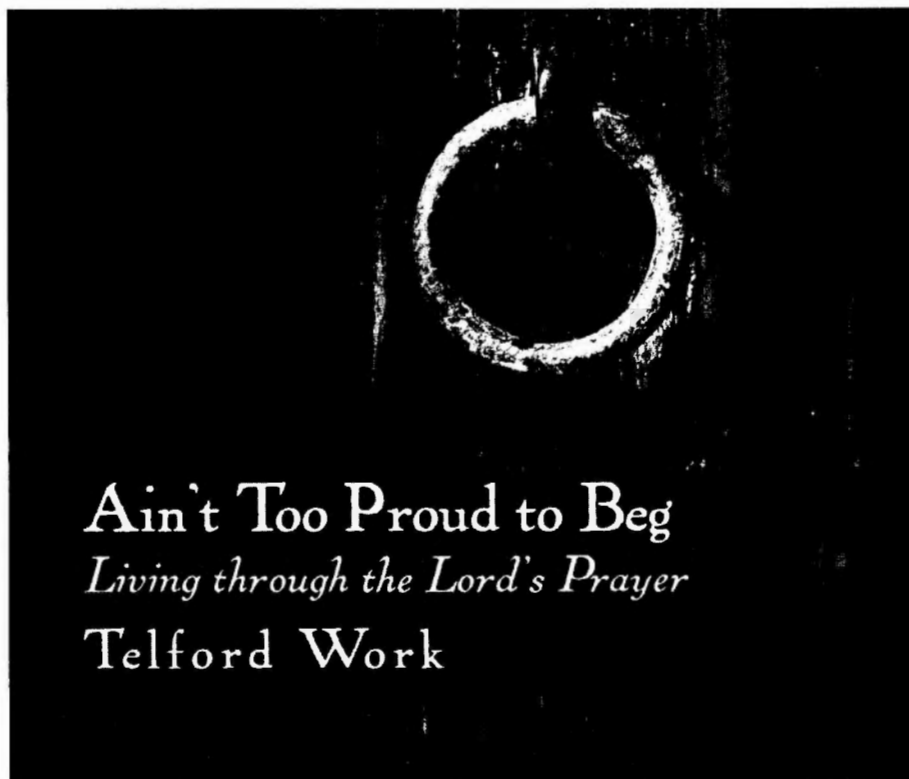
I opened this book with some apprehension about the title, "Mainstreaming." In my many years of work in Asia among minorities and marginalized people through ecumenical organizations, I had learned to be cautious about such expressions, which are used by dominant cultures to attract minorities to embrace the dominant cultures at the cost of abandoning their own historical development and cultural values which made them what they are. Soon I found that I was wrong in this case and became excited about the way the Rev. Fred Vergara developed his arguments.

He begins by affirming the fact that when we speak of Asians we are referring to more than half of the world's population, of which 13 million live in the United States. The general under-

standing that "the" minority in the U.S. is the black community is not true any more. He points out that while racism against blacks seems to have been "somewhat" dealt with, there is more subtle and complicated racism still prevailing in the U.S., and Asians along with Hispanics are victims of this neo-racism. Asians were victims of colonization by Western powers.

Fr. Vergara exposes the marginalization of Asians and other minorities in the life and work of the churches in this country with particular reference to The Episcopal Church. He points out that the key to this type of marginalization is to keep the standard as that of white American male and measure others on that basis. Of

(Continued on page 32)



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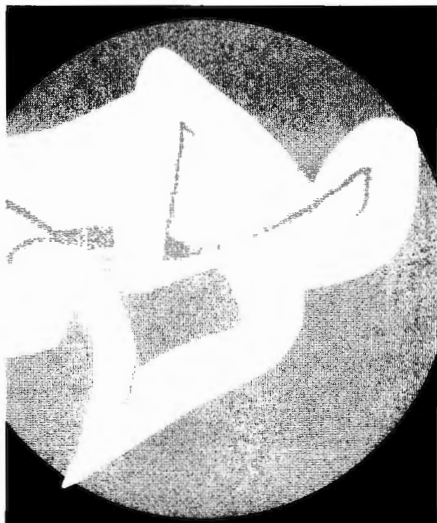
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A cover/title meeting at the offices of Church Publishing in Harrisburg, Pa., is held in order to come to a consensus. Those involved are (from left) Lillian Ort (promotions and advertising manager), Jeff Hamilton (director of sales), Ryan Masteller (managing editor), Laurie Westhafer (designer, Momentum Communications), and Cheryl Johnston (marketing and editorial assistant).

Judging a Book and Its Cover

By Jeffrey A. Mackey

The book cover has perennially spoken of a book's value, importance, or appeal to some degree. There was a time when most book covers looked alike. Expensive books were bound in leather, less costly books in board (wood, press-board, or layers of paper glued together) and often covered with cloth. Today these are generally referred to as being bound in buckram, though many new materials are being employed.

Books we value such as Bibles often get the leather covers, the latest one-time-read novel gets the paper cover and the least expensive printing. We even take precious volumes farther and give their paper edges a layer of pure gold powder known as gilding. The cover, its design, its material, its quality, may and often does reflect the content therein. There are, of course, times when the two somehow appear completely unrelated as well. But they are, nonetheless, part of the same material and the physical aspect of the book. So when we take up a

book, we take it up cover and all, possibly taken in by cover, design, and enticing verbiage, possibly ignoring the cover altogether except as an identifying characteristic.

How are these covers chosen? The methods are manifold. Christian Bibles, the Koran, the Torah, and other sacred books often get their high-end cover because of the sacred status of the work being covered. Given the literary and spiritual value of the work, the cover coincides with the honor due the contents.

On occasion, a publisher, or even an author, may think so highly of a work that is not otherwise sacred that they take a similar cover (leather, embossed with cross or other symbol) and bind their work to entice a readership into thinking there is something intrinsically more holy about this manuscript than there is in others similar works. One publishing house recently released a book written by an author with church history and doctrine as the outlined subject matter, and published the book in purple bonded leather with a large cross on the cover. The intent was to parallel the



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work with a sacred book such as a Bible or Book of Common Prayer (which it captivantly mirrored) so that readers would get the impression that what they were holding was indeed something of extraordinary value. It wasn't!

Covers, though not something on which books should be judged, are still essential parts of the printed volume, and their choices of design are made on the basis of a number of elements. Managing editors indicate that the audience for any given book is taken into account when the decision is made concerning the style of the book. Will it be a mass-market paperback intended for large numbers of readers (e.g. the *Left Behind* series), or is the book aimed at a more specialized audience such lay leaders, parish clergy, seminarians, or possibly the professorial readership? Oxford University Press reports that "the higher the expectations for the book's sales, the more carefully the cover design is considered."

Some publishing houses track the cover design and choice through an art department where first a brain storming session is held with the managing editor, the editor of the particular volume, and one or more persons whose work is in graphic arts. A marketing representative is often present as well.

Marketing seems to play a significant part in cover deliberations and discussions. According to Donald Kraus of Oxford University Press, marketing drives an initiating of cover design once a manuscript is accepted and scheduled for publication. He writes, "When the title and subtitle of a book are set, generally nine months or more before publication, we initiate the design. We need to have at least a rough design for advance sales and marketing purposes — catalogs, sales calls, advance publicity, etc."

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(Continued from previous page)

use depending on the nature of the manuscript," according to the Rev. Richard H. Schmidt, editor and director. Some publishers, such as Forward Movement, often give the artist free rein with an occasional idea coming from the editorial staff. In the case of Forward Movement Publica-

tions, its quarterly devotional booklet, *Forward Day by Day*, often employs a cover photo of a classical work, although sometimes little-

known contemporary artists are featured. Oxford University Press echoes Forward Movement's practice by having its production department contract a freelance designer who works with the in-house editor and the marketing manager to produce a cover design.

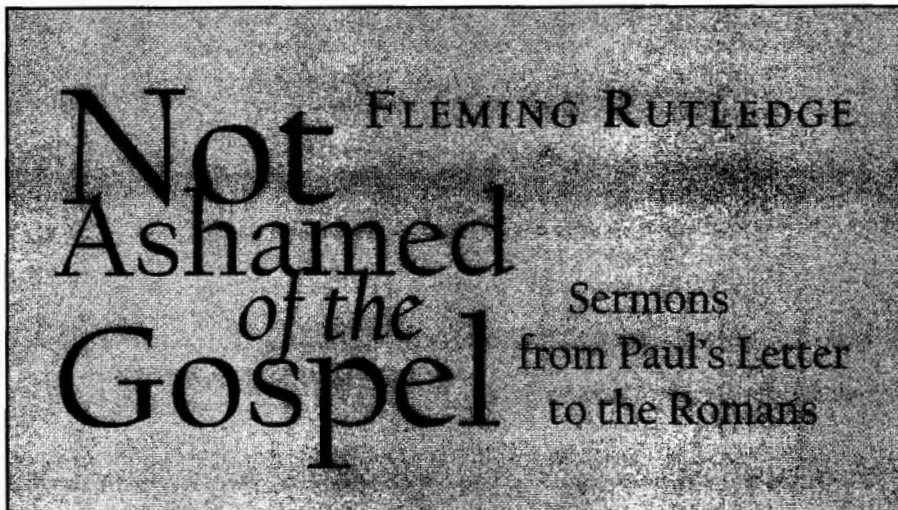
Keeping the theme of the book in mind is a constant in cover design. That there should be at least some traceable connection between text and cover is generally a given, though this may break down if a pop-art or postmodern artistic cover is chosen on the basis of its artistic quality rather than on its relationship with the book itself. If bookstore sales are important, the cover must attract attention, generally inform, pique an interest, and cause the customer to pick up the book and handle it.

Some publishers will invite the author into the process as well. A few art departments make it a practice to contact the author for suggestions. Numerous publishers endeavor to incorporate the author's insights with those of an art department and editorial personnel as well. There is a general consensus that influence from numerous sources brings about the most captivating covers.

Since Solomon made the statement to the effect that "to the making of many books there is no end," so, too, in our day, there is no end to the need to design the covers for those innumerable volumes. Readers may not give much thought to the cover, but many people do. So the next time you handle one of your favorite books, why not give a bit of thought to the cover you might have designed in lieu of the one that was chosen? Might you have done better? Perhaps book design may be in your future. □

The Rev. Jeffrey A. Mackey is a priest of the Diocese of New York.

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TAKE GOD TO WORK. By Gary Moreau. Cowley. Pp. 172. \$13.95. ISBN 1-56101-277-7.



An experienced CEO in the business world, Gary Moreau presents insight into how our faith can make things better for us at work. In the chapter, "Coping With Overload," he writes, "... it is through faith that we gain the perseverance to get through the tough parts and not be overwhelmed." If stress takes over your life, read this book.

HOLY STUFF OF LIFE: Stories, Poems and Prayers About Human Things. By Heather Murray Elkins. Pilgrim Press. Pp. 145. \$15. ISBN 0-8298-1723-9.

Heather Murray Elkins



Holy Stuff of Life

Written by a faculty member at Drew University Theological School, this is an unusual book that attempts to find the "human connections" to such ordinary objects as dish towels and cooking oil. Some nice

anecdotes here, but getting through other parts was a struggle.

UNDERSTANDING THE SUNDAY SCRIPTURES: A Companion to The Revised Common Lectionary Year A. By H. King Oehmig. Read Mark Press. Pp. 186. \$21.95. ISBN 978-0-9795581-0-8.



As the title indicates, this book consists of commentaries on the Sunday readings based on the Revised Common Lectionary (RCL). Each is accompanied by a reflection which bears the name of the author, a priest of the Diocese of East Tennessee, along with several Points to Ponder. Should be helpful now that the RCL gets wider exposure.

LIVING LOVED: Knowing Jesus as the Lover of Your Soul. By Peter Wallace. Seabury. Pp. 176. \$16. ISBN 978-1-59627-065-7.



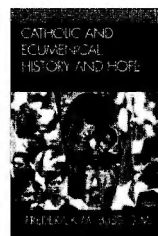
Peter Wallace, host of the national radio program, "Day 1," invites his readers to live in companionship with Christ. Using John's gospel as his basis, he provides

examples of compassion and love shown by Jesus and urges readers to do the same. Clearly written and well organized.

CATHOLIC AND ECUMENICAL: History and Hope. By Frederick M. Bliss. Rowman & Littlefield. Pp. 185. \$24.95, paper. ISBN 0-7425-5257-8.

This is the second edition of a book that explores what the Roman

Catholic Church is doing about ecumenism. The author, who teaches theology in Rome, seems familiar with Anglicans, and includes such developments as how the Windsor Report and the election of a female Presiding Bishop affect ecumenical relations.



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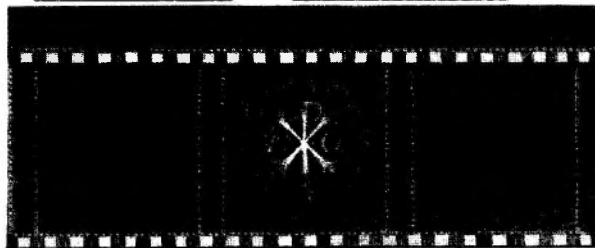
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'Not Perfect,' But Bishops Reach Agreement

Response Issued to Anglican Communion Partners

Few members of the House of Bishops' contacted by THE LIVING CHURCH expressed complete satisfaction with the final version of their "Response to Questions and Concerns Raised by Our Anglican Communion Partners," released at the conclusion of their meeting Sept. 20-25 in New Orleans. But in the end there was only one "no" vote registered by voice and it didn't belong to a traditionalist.

Presiding Bishop Katharine Jefferts Schori and the other members of the Joint Steering Committee of the Anglican Consultative Council (ACC) and the primates met late into the night Sept. 24 to discuss language on the eight bullet points the bishops had approved earlier in the day.

Those suggestions were brought back to the house Sept. 25, and during private sessions that occupied most of the day, the bishops developed the eight explanatory paragraphs to be included alongside the original bullet points. The document proposes nothing new in six of the eight paragraphs. It does endorse the Presiding Bishop's new plan for episcopal visitors and a Communion-wide consultation on how to implement it.

'Minority Voice'

After the meeting was opened to the public and the final version was distributed at around 4:30 p.m., there was one last proposed amendment to drop language from the paragraph on same-sex blessings which stated the bishops would not authorize "public rites of blessing" for same-sex unions "until a broader consensus emerges in the Communion." Bishop GERALYN WOLF of Rhode Island then proposed a motion for a vote on the document itself as opposed to adoption without a formal vote.

"All I wanted was for us to vote on this so as to honor the minority voice," Bishop Wolf told TLC. "I didn't expect the 'no' vote to come from the conservative side and it didn't. Bishop



Steve Waring photo

Bishop Russell Jacobus of Fond du Lac waits to address the House of Bishops on the final day of the meeting in New Orleans. Bishops were encouraged to wear prayer shawls that were knitted for them by Episcopalians around the country and coordinated by the Diocese of Louisiana. The shawls also included prayers of encouragement and support.

[Charles] Bennison [of Pennsylvania] was the only 'no' vote."

Bishop Wolf said the measure was "better than anyone could have expected. There is a clear sense that the majority did not approve of same-sex blessings in their diocese. I think we added some depth to the issue of consents as well."

Although no traditionalist bishops voted against the measure, several appeared not to vote in the affirmative either. In a press conference afterward, a number of the bishops representing a broad spectrum of opinion said the final document was not perfect, but they did not disagree with it enough that they felt they must dissent.

"I personally was disappointed that gay and lesbian gifts for ministry would not be fully recognized within The Episcopal Church in the near future," said the Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts. "Part of the compromises we made were based on our desire to move

closer to the position of the joint standing committee."

"Many of the joint standing committee members were encouraged that this represents a way to sustain Anglican Communion partnerships," said the Rev. Canon Jim Rosenthal, director of communications for the ACC. "They were overwhelmed by the respectful way the Windsor Report and the primates' meeting has been handled here."

Three diocesan bishops left the meeting when Archbishop Williams departed on Sept. 21. Bishops John-David Schofield of San Joaquin and Peter Beckwith of Springfield did not attend. All five have requested alternate primatial oversight.

"I'm skeptical," said Bishop Beckwith when contacted by TLC. "It remains to be seen if they are sincere. If they mean there would be a primate to minister to us, that might be acceptable. If they mean something less than that, then nothing has changed."

Steve Waring

Presiding Bishop Katharine Jefferts Schori and Archbishop of Canterbury Rowan Williams enter the media briefing room at the close of his two-day visit with the House of Bishops in New Orleans, Sept. 21.



Hundreds of worshipers at an ecumenical service in New Orleans led by Archbishop of Canterbury Rowan Williams joined a "second line" dance during a musical performance by the Irvin Mayfield Quartet on Sept. 20.

Steve Waring photos

Bishop Steenson to Become a Roman Catholic

The Rt. Rev. Jeffrey N. Steenson, Bishop of the Rio Grande, will become the third bishop of The Episcopal Church to join the Roman Catholic Church this year.

Bishop Steenson asked members of the House of Bishops at their meeting in New Orleans for permission to resign before the end of the year.

Bishop Steenson, who has led the Albuquerque-based diocese since 2005, addressed the bishops on Sept. 25.

"My conscience is deeply troubled," he said, "because I sense that the obligations of my ministry in The Episcopal Church may lead me to a place apart from scripture and tradition. I am concerned that if I do not listen to and act in accordance with conscience now, it will become harder and harder to hear God's voice."

Bishop Steenson said he had spoken with Presiding Bishop Katharine Jefferts Schori "for her counsel and prayers," and asked the house for permission to resign as the ordinary of his diocese. He said he would do this by the end of the year, and then hoped to be released from his ordination vows in The Episcopal Church.

He referred to the bishops' meeting last March as "a profoundly disturbing experience for me. I was more than a little surprised when such a substantial majority declared the polity of The Episcopal Church to be primarily that of an autonomous and independent



Bishop Steenson

local church relating to the wider Anglican Communion by voluntary association. This is not the Anglicanism in which I was formed, inspired by the Oxford Movement and the Catholic Revival in the Church of England ... honestly, I did not recognize the church that this House described on that occasion."

Regarding his move to the Roman Catholic Church, Bishop Steenson said, "I believe that the Lord now calls me in this direction. It amazes me, after all of these years, what a radical journey of faith this must necessarily be. To some it seems foolish; to others disloyal; to others an abandonment."

In a separate statement, he wrote to the clergy of the Diocese of the Rio

Grande and said a pastoral letter to all the people of the diocese would follow in a few days. He said he had invited Bishop Jefferts Schori to attend the Rio Grande clergy conference Sept. 26.

"I also have sensed how important it is for those of us in this position to model a gracious way to leave The Episcopal Church in a manner respectful of its laws."

Bishop Steenson will follow Bishop Dan Herzog of Albany, who returned to the Roman Catholic Church shortly after his retirement in January. Bishop Clarence C. Pope, retired Bishop of Fort Worth, returned to Roman Catholicism in August.

Bishop Steenson has been in the Diocese of the Rio Grande since 2000. He was canon to the ordinary under Bishop Terence Kelshaw for five years before being elected to the episcopate. Prior to that, he was curate at All Saints' Church, Wynnewood, Pa., rector of Good Shepherd, Rosemont, Pa., and St. Andrew's, Fort Worth. He is a member of the Board of Trustees of Nashotah House and the Board of Directors of the Living Church Foundation.

General Seminary Construction Plan Approved

The General Theological Seminary received final approval Sept. 18 to begin the next phase of an overall \$88 million building project.

The unanimous approval by the New York City Landmarks Preservation Commission allows for initial construction to begin on a seven-story mixed-use residential building on Ninth Avenue and a five-story administration building to be constructed on 20th Street. The decision allows the seminary to move forward with the demolition of the present administration building and front entrance. Construction is expected to begin early in 2008.

The planning commission responded favorably to a revised plan which

included diminished use of glass in favor of an increase in the use of brick. In addition to the residential floors, the new building on Ninth Avenue also will contain the seminary library on the first floor and two sub-terrain level floors for use by the seminary. The commission also approved a new five-story administration building on 20th Street.

"We're delighted by this decision," said the Very Rev. Ward B. Ewing, seminary dean and president. "It marks the end of an approval process that has been long and challenging but one in which the seminary has been responsive to the concerns of its neighbors while being true to its educational mission."

An earlier 15-floor plan would have required a zoning exemption and was dropped after it met with neighborhood opposition. The approved structure on Ninth Avenue does not require the seminary to seek a waiver of the 75-foot height limitation in the Chelsea zoning.

Since 1999, the seminary has invested more than \$40 million in the preservation of its historic buildings and campus garden. Dean Ewing said the new building on Ninth Avenue will produce some \$33 million in income for the seminary. Most of the cost to construct it will be financed by the developer.

Founded in 1817, General is the oldest seminary of The Episcopal Church.

'It's Been a Long Time in the Making'

The Rt. Rev. Jeffrey N. Steenson, Bishop of the Rio Grande, informed the House of Bishops and the clergy of his diocese that he will resign before the end of 2007 and will become a Roman Catholic. He was interviewed about his decision by David Kalvelage.

TLC: *How did this development come about?*

J.S.: It's been a long time in the making. Seminary students probably should not be allowed to read John Henry Newman ("to be deep in history is to cease to be a Protestant"), for it plants seeds that may sprout unexpectedly. For all of my ordained



Bishop Steenson

life I have looked to John Paul II and now Benedict XVI as the authoritative voice for interpreting scripture and tradition.

The "re-reception" of the ministry of Peter in Anglican life has been an important element in Catholic Anglicanism, and until relatively recently, it appeared that some form of corporate reunion might be possible. But decisions unilaterally made by Anglicans have shattered these hopes. Ironically, some of us are now called to step across the Tiber in faith, to keep this dream alive.

TLC: *Why Rome rather than some other destination?*

J.S.: Rome is, historically, culturally, and theologically, our apostolic foundation, the rock from which the churches of the Reformation were hewn. And I truly believe that St. Peter and his successors the bishops of Rome have been given authority by Jesus Christ to lead his Church on earth.

Some of my colleagues are looking for an Anglican solution that depends on interventions from elsewhere in the Communion. They are sincerely trying to find a godly way forward, but I know that I would not be happy in an eccle-

sial arrangement that will inevitably divide Christianity further. A more radical solution is required – by following the branches to their root.

TLC: *How do you expect the people in your diocese to react to this announcement?*

J.S.: I deeply regret the difficulties this will make for the diocese, but I hope that the people will recognize how important it is for their bishop to have a settled conscience about The Episcopal Church in order to do effective ministry in it.

It will be unsettling for some of the people, who are themselves struggling with whether to stay in The Episcopal Church. They thought it might be possible for the diocese to realign with another part of the Communion. Probably most people here just want the conflict to go away and for the diocese to focus exclusively on local ministry. Some will rejoice, of course, at my departure!

TLC: *How will the House of Bishops react?*

J.S.: We'll know at cocktail hour! I genuinely like my colleagues in the House and have enjoyed most of my time with them. Friendships have been made across the theological spectrum, and I hope these will continue.

TLC: *Was there a particular incident or development that convinced you there'd be no turning back?*

J.S.: Yes, the spring meeting of the House of Bishops, when the majority said that The Episcopal Church was fundamentally autonomous and local. This is not the Catholic doctrine of the Church, and it will lead to many unfortunate consequences.

TLC: *You referred to "a graceful exit" from The Episcopal Church. What does that mean?*

J.S.: Even though I disagree with decisions made by The Episcopal Church, I am bound by solemn vows to uphold its doctrine, discipline, and worship. I cannot violate these, because in Catholic moral teaching, no good end can justify an illicit means. There is pro-

vision in our canons for clergy whose consciences are leading them in a different direction. And it is so important that there be no bitterness or cause for scandal.

TLC: *Do you expect more bishops to take similar steps?*

J.S.: I know that several of them would like to do so, but they have discerned that for various reasons the time may not have arrived for them. These are good and faithful bishops, and I admire and respect them.

TLC: *What could you say to the remaining Anglo-Catholics in The Episcopal Church?*

J.S.: My friend Ephraim Radner asked me to say a word of encouragement to those whose calling is to remain. They too seek to obey God and conscience, and I am sure that the Lord will bless their faithfulness and courage. But it will be very difficult, for the center is shifting, and those who thought themselves to be moderates may be surprised to find they are the new right wing.

TLC: *What do you think you'll miss most about The Episcopal Church?*

J.S.: The gracious Anglican pastoral method and the English choral tradition, although both are becoming harder to find in The Episcopal Church today. Sunday visitations in the beautiful Diocese of the Rio Grande. And I really will miss the people. The Episcopal Church is like a family, and even if it is full of dysfunction, it is still loveable. I will only take the happy memories with me.

TLC: *How do you hope to be involved in ministry in the future?*

J.S.: This is well beyond my security clearance! The essential step is to the Catholic Church and not how I might be called to serve her. But I hope that there will be a patristic vocation, to share my love of the early church fathers with others. In the months ahead, much hard work will be required to become current again in this field. And I hope it will be possible to bring something of the Anglican tradition with me.

Chicago Bishop Pans Visit by Nigerian Primate

In a letter to clergy of the Diocese of Chicago, the Rt. Rev. William Persell, Bishop of Chicago, distanced himself and the diocese from any connection with a visit by Nigerian Archbishop Peter Akinola.

Archbishop Akinola "did not extend the normal courtesy of contacting me about his visit" within the diocese, Bishop Persell wrote after learning that the archbishop had accepted an invitation to celebrate the Eucharist Sept. 23 with a local Anglican Mission in the Americas (AMiA) congregation at Edman Chapel on the campus of Wheaton College.

In his letter, Bishop Persell reported that, according to the AMiA office in Pawleys Island, S.C., Archbishop Akinola's visit was not an AMiA event. Bishop Persell also noted there was to be a "respectful, silent protest" outside the service on behalf of LGBT [lesbian, gay, bisexual and transgendered] Africans.

"We continue to be blessed by the rich diversity brought to our diocese by the gifts and talents of all our people, including our most conservative members, moderates, liberals, who are straight, lesbians, gay, bisexual and transgendered," Bishop Persell wrote. "The God who unites us and calls us together in all our diversity for mission is stronger than those who would fracture our unity in Christ. Be of good courage and cheer."

BRIEFLY ...

Three candidates were nominated by petition to the election of a bishop in the **Diocese of Chicago**. The addition of the Rev. Alvin Johnson, Jr., rector of St. Michael's Church, Barrington, Ill.; the Rev. Canon Robert Koomson, a native of Ghana and pastor-in-residence at Seabury-Western Theological Seminary; and the Rev. Petero Sabune, a native of Uganda who serves as chaplain of Sing Sing Correctional Facility and associate rector of Trinity, Ossining, N.Y., brings the final slate for the Nov. 10 election to eight.

Pasadena Church Demands Answers from IRS

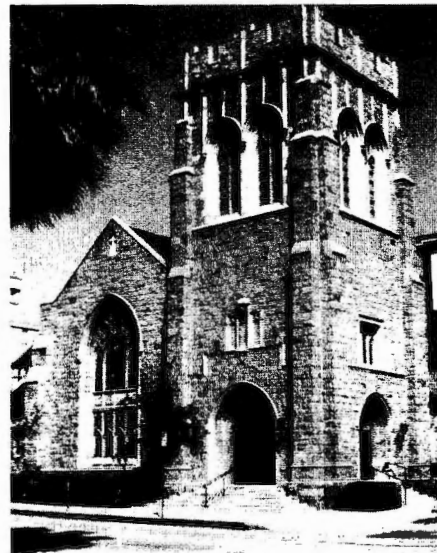
The leadership of All Saints' Church, Pasadena, Calif., called for answers from the Internal Revenue Service during a press conference Sept. 23.

Earlier in September All Saints' received a letter announcing that the investigation was being closed without challenge to its tax-exempt status. The letter also concluded that the sermon during the 2004 presidential election that triggered the initial investigation violated campaign laws.

In response to that letter, All Saints' leaders said they have referred the numerous procedural and legal errors of the exam to the commissioner of the IRS and demanded correction and an apology.

The parish claims that certain IRS officials may have breached the church's confidentiality rights in inappropriate conversations with high-level Department of Justice personnel, which heightens the church's concern that the exam may have been influenced by partisan political considerations. Because of the serious implications of these defects, the church has also referred its concerns to the treasury inspector general for tax administration. All Saints' expects an explanation of which elements of the single guest sermon the IRS contends to be political campaign intervention.

"All Saints' Church has a moral duty



Bob Black photo

All Saints' Church, Pasadena, Calif.

to pursue this matter, wherever it may take us," said the Rev. Edward Bacon, rector, rector of All Saints'. "This ruling by the IRS does nothing to clarify the boundaries, and therefore perpetuates the intimidation inherent in the threat of IRS investigations based on inferences rather than fact. This leaves me wondering whether we will be investigated again the next time I am called to preach against war, poverty, bigotry or any other of our core moral values as they relate to current social issues and policies."

New Primate Elected for Southern Africa

The Rt. Rev. Thabo Cecil Makgoba, Bishop of Grahamstown, was elected Archbishop of Cape Town and Metropolitan and Primate of the Anglican Church of Southern Africa on Sept. 25.

Bishop Makgoba, 47, will succeed the Most Rev. Njongonkulu Ndungane as archbishop, and will assume office on Jan 1.

Viewed as a conservative on issues of human sexuality, he is expected to try to move the South African church closer to the other African Anglican provinces. The spiritual reconstruction

of the church and of South African society will guide his tenure as archbishop, he told the South African Broadcasting Corporation.

Bishop Makgoba was elected on the second ballot by the Cape Town electoral assembly. His name will now be submitted to the province's House of Bishops for confirmation.

The outgoing primate celebrated his final service Sept. 23 at St. George's Cathedral, Cape Town. "Thank you for putting up with me over the years of my ministry," Archbishop Ndungane said.

Grace Cathedral Forum Addresses Cultural Values

The Forum at Grace Cathedral, San Francisco, which takes place on Sundays between services, is likely to have a sizable audience. Not only does it attract more than 200 people to hear its noted speakers, it is streamed live on the internet.

On Sept. 9, the first Forum of the season presented Robert Reich, Secretary of Labor in the Clinton administration, author of many books and articles, and commentator on public radio's "Marketplace" program. Mr. Reich is the author of a provocative book, *Supercapitalism: the Transformation of Business, Democracy and Everyday Life*. He engaged in conversation with the cathedral's dean, the Very Rev. Alan Jones.

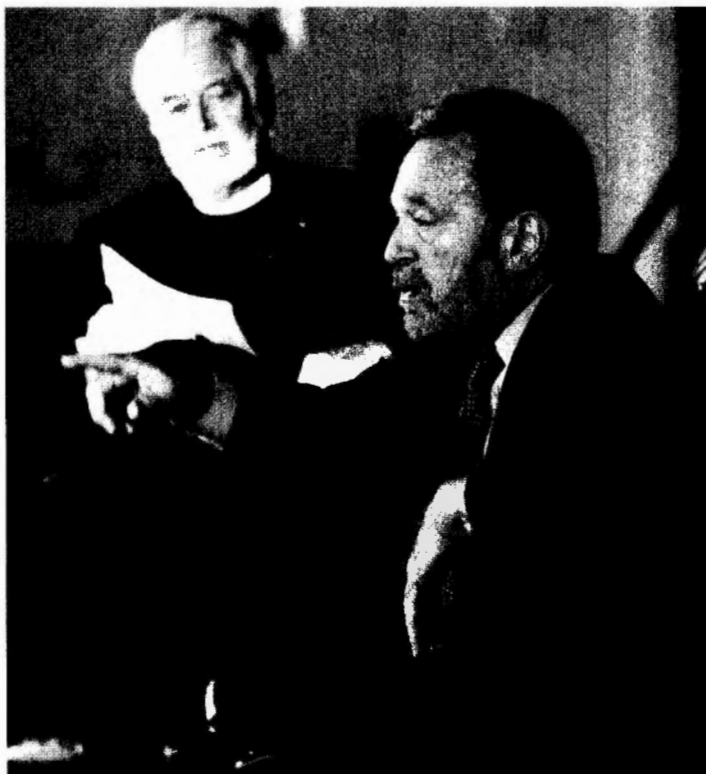
The Forum often features authors. This is in part because the budget for the series is kept to a minimum. Guests are not paid for their appearances, and recently published authors are often willing to appear without compensation in order to publicize their books.

"This is a time when the church needs to take the intellectual high ground and be willing to be in conversation with difficult issues and people," said Dean Jones. A few years ago, he and a colleague concocted an advertising campaign that ran on the sides of buses and trolleys in San Francisco and urged people "to reconnect your spirit without disconnecting your mind." The Forum is that sort of thing. "Conversation is a very godly thing," he said.

Rebecca Nestle is the producer for The Forum. She looks around the Bay Area for writers and artists, people of interest to herself or to Dean Jones.

"Alan is a wonderful conversationalist," she said. "His knowledge is broad, and he likes to talk with people."

Mr. Reich, a professor at the Goldman School of Public Policy at the University of California at Berkeley,



Dean Jones (left) listens to Mr. Reich respond to questions at The Forum.

argues in his new book that Americans have given up much of their power as citizens in favor of greater power as consumers and investors. Institutions that once represented citizens — from unions to regulatory agencies — have withered over the last 40 years.

"Our voices as citizens — as opposed to our voices as consumers and investors — are being drowned out," he writes.

The American civic space has been taken over by corporate interests that have become desperately competitive and need every advantage they can get to keep profits up and investors happy, Mr. Reich says. Many of those investors are, of course, citizens who mourn the loss of their hometown's

downtown, the increasingly crass culture they live in, and growing economic inequality.

Responding to these pressures by demanding greater corporate responsibility misses the point, Mr. Reich says.

He views corporate claims to be acting for some important public interest with skepticism. Instead he argues that society needs to make the important decisions about corporate behavior.

"The purpose of companies is to play the economic game as aggressively as possible," Mr. Reich writes. "The challenge for us as citizens is to stop them from setting the rules."

After business abuses in the early 20th century, America acted to set a 40-hour work week and outlaw child labor, Mr. Reich told his audience.

"We changed the laws," he said. "We didn't just moralize. We acted politically. I fear that today we are just moralizing."

Dean Jones challenged Mr. Reich, saying, "You imply the problem is structural, but I would see it as spiritual.

There is a choice."

Replied Mr. Reich: "One of the most important ways to express spiritual ideals is to take action." He added, "We need laws to make sure what corporations do reflects our values."

Future guests were to include the Most Rev. Katharine Jefferts Schori, Presiding Bishop, on Sept. 30, Jane Goodall on St. Francis' Day (Oct. 7) and the Most Rev. Njongonkulu Ndungane, the Archbishop of Cape Town and Primate of the Anglican Church of Southern Africa, on Oct. 21. The Forum can be heard live on the web and is preserved in a digital sound archive. The website is www.grace-cathedral.org/forum.

Timothy Roberts

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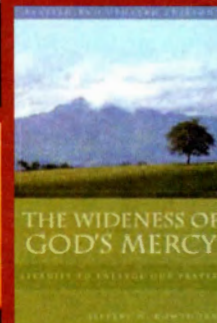
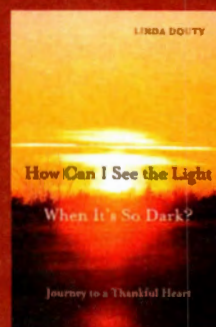
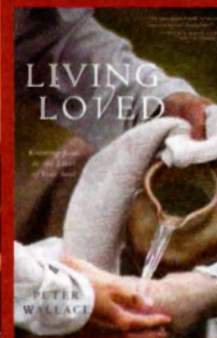
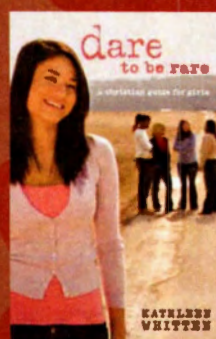
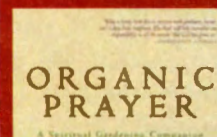
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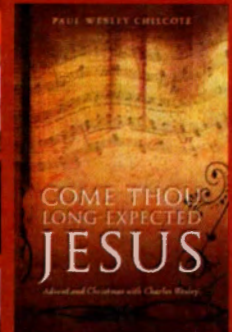
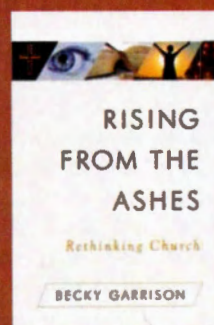
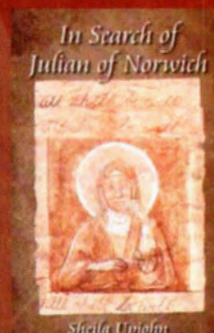
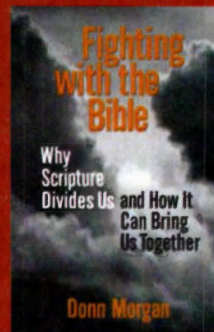
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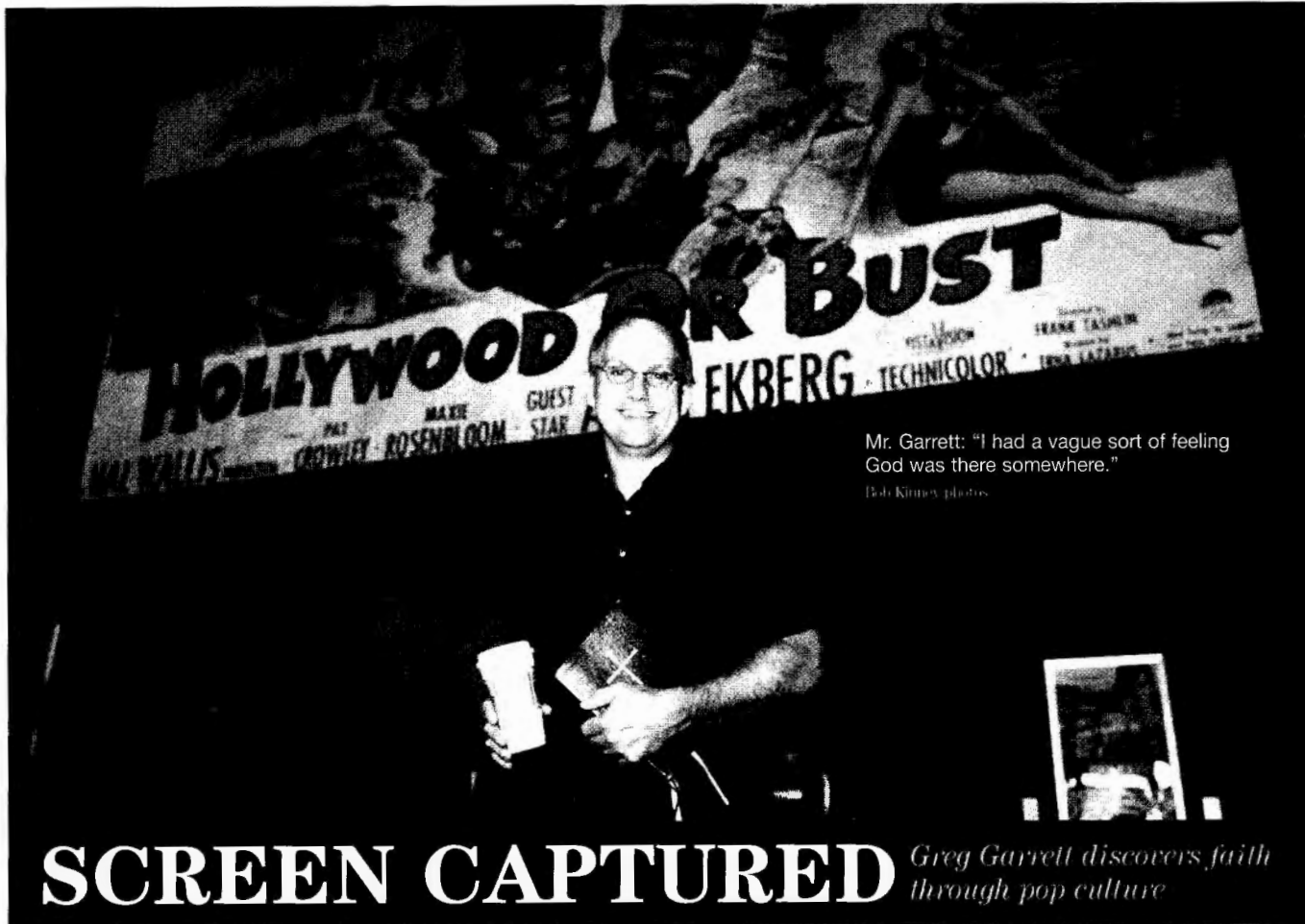
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Mr. Garrett: "I had a vague sort of feeling God was there somewhere."
Bob Kinney photos

SCREEN CAPTURED *Greg Garrett discovers faith through pop culture*

For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, "To an unknown god." What therefore you worship as unknown, this I proclaim to you. (Acts 17:23)

By Aaron Orear

Pulp Fiction launched writer/director Quentin Tarantino's career as the leading purveyor of raw, edgy, often brutally violent films. The film's manic, in-your-face style reinvented the action movie genre and turned linear storytelling on its head. It also brought Greg Garrett back to church.

Mr. Garrett, who grew up in what he calls "a terribly religious family," had long been ambivalent about faith and turned off by his experiences with the evangelical church of his childhood. "I was presented with this image of God as a cosmic guiltmonger," he recalls. "Nothing I ever did would measure up. And since I was sensitive and guilt-ridden already, it was a toxic environment for me." That toxicity would push him, like many young people, away from formal religion. Following a passion for story and literature, he became a professor of English at Baylor University in Waco, Texas, where he still teaches. Over the course of his career, he would teach literature, writing, screenwriting and film.

Always there was the sense that God was present, sometimes visible in a sunset or heard in a piece of music. Mr. Garrett's upbringing, though, made the connection difficult to accept.

"Through my 20s and into my 30s, I had a vague sort of nagging feeling that God was there somewhere," he says, "but God didn't seem particularly available to me

in the evangelical Christian traditions I grew up in. Then *Pulp Fiction* came along and it hit me like a two-by-four. It was raw and honest and yet it talked seriously about faith. I didn't know those things could co-exist."

In the middle of Tarantino's gangster shoot-'em-up, hit men Jules and Vincent (Samuel L. Jackson and John Travolta) survive a hail of bullets unscathed. Reflecting on the event later, Jules is convinced that God intervened to save them. The shooter had them at point blank and emptied his gun. By all rights they ought to have died. Why would God save two gangsters? Assessing his situation, Jules decides that killing people is not what he should be doing with his newly saved life. That moment of life conversion, along with a host of other religious themes woven through *Pulp Fiction*, was the spiritual two-by-four that hit Mr. Garrett. Here were grace, faith, theodicy, even an acknowledgement of guilt and sin, but delivered in an entirely new way and without the heavy dose of pious religiosity that had alienated him from the church. "It opened me to a possibility of a relationship with God," he says.

Still, Mr. Garrett would, in his words, "walk some bad roads after that" for many years. In the late '90s and early 2000s, he suffered serious, chronic depression, which brought him to the brink of suicide. At the time, God seemed distant and uncaring and, as far as he was concerned, useless.

Throughout that darkest time Mr. Garrett did see

brief glimpses of light, but they didn't come from church. The light came from the depiction of grace and conversion at the heart of *Pulp Fiction* (which he had seen seven times in theaters), and from movies like *Magnolia* and *The Matrix*, from the music of U2, and even from comic books. He was discovering an accessible God who entered his reality, and that reality was suffused with pop culture.

"Great art opens up doors to the holy, including great popular art," he says. "The end of *The Marriage of Figaro* is a transcendent artistic experience of forgiveness, but so is U2's 'When Love Comes to Town.' So partly it was my growing awareness — and my growing spiritual hunger — that led me to rely on stories and music that reminded me I was a spiritual being."

Mr. Garrett might have remained a spiritual seeker, worshiping at the cinema rather than in a church, except that in 2001 he walked into an unassuming Episcopal church in Austin, Texas. St. James' had been founded in 1941 as an African American mission church, gaining full parish status in the Diocese of Texas in 1997. By the time Mr. Garrett walked in, the congregation had been practicing radical hospitality for years, and that warm and enthusiastic welcome overwhelmed him. "I was instantly accepted and made welcome," he says.

What he experienced in the Eucharist was even more powerful. "When [the Rev.] Greg Rickel stood up and pronounced absolution, I thought, 'Can you really do that? That's great!'" Mr. Garrett recalls. "When you're raised in an evangelical tradition, in which you're never really forgiven, to have a liturgical forgiveness is just stunning."

The sense of wonder was completed when he was invited to communion, accepted at the table and into an encounter with Christ.

"I grew up in a tradition without sacrament," he said. "There was no intimate connection with Jesus except in an emotional, experiential way. 'Do you feel Jesus today? If you don't, there's something wrong in your faith life. You're wandering.'"

Having experienced Christ in the community and in the Eucharist, it wasn't a big leap to finding the divine in the world around him. Incarnational theology gave Mr. Garrett a vocabulary for the glimpses of God he'd found in movies and music. During this time he also formed a friendship with Chris Seay, a leader in the emerging church movement, which takes seriously pop culture as a medium for God's voice. Joining this perspective to Greg Garrett's writing talent, the two men collaborated to write *The Gospel Reloaded: Exploring Spirituality and Faith in The Matrix*. It was more than an intriguing project. The exercise "was a part of my serious grappling with my doubts, fears, and hopes about Christianity," he says. "And when I looked up from that experience, I was a serious Christian."

Mr. Garrett has taken his discipleship seriously. He serves as a lay preacher at St. David's Church, Austin,



WRITINGS of Greg Garrett

The Gospel Reloaded: Exploring Spirituality and Faith in The Matrix. At the heart of *The Matrix's* eye-popping special effects is a story that ought to ring familiar, in some respects, to a Christian viewer. Mr. Garrett wrote this book with Chris Seay, and in the writing came to terms with his own faith and God's place in his life.

Holy Superheroes: Exploring Faith And Spirituality In Comic Books Moral integrity according to Superman. Spiritual conflict with Batman. Comic books may be drawn in two dimensions, but they often depict our deepest spiritual and philosophical struggles.

Crossing Myself: A Story of Spiritual Rebirth While not strictly about the pop-cultural gospel, this autobiography of a faith reborn is laced with an immanent God found in the everyday.

The Gospel According to Hollywood Mr. Garrett examines some of Hollywood's less obvious Christian influences and themes, such as those found in *Pulp Fiction*, *Magnolia* and *E.T.*

The Gospel According to U2 (title not set) Mr. Garrett's current project, an examination of the gospel message from one of the great rock bands of all time. It might become required reading for those wishing to celebrate a "U2charist."

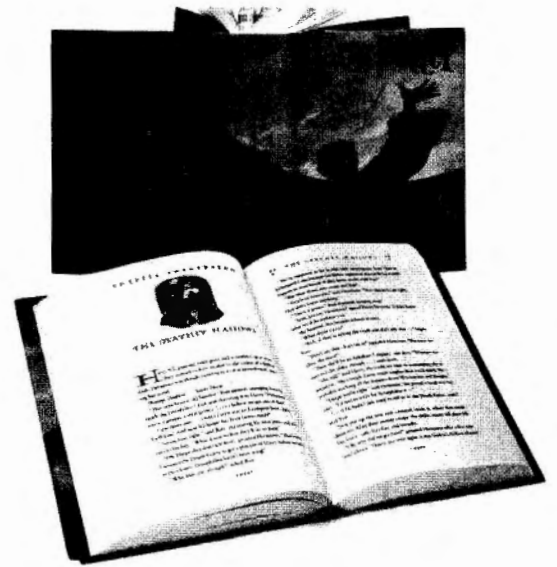
and recently graduated from the Episcopal Theological Seminary of the Southwest. He is not currently in the ordination process (his bishop frowns on candidates who have divorced and remarried) but he isn't worried. "Clearly I'm not being called to parish ministry," he says. "I believe I'll be back in the process some day, and I still feel called to the priesthood, but my calling is to academic work. I think this is what God wants me to be doing — teaching and writing."

Right now he is answering that call by highlighting images of the divine embedded in our culture. His latest book, *The Gospel According to Hollywood*, focuses on film's depiction of various Christian themes such as faith, grace, sin and the Trinity. He mines movies and music and comic books, from which many people are spiritually fed without knowing just how, for markers that point back to God.

"When we look at popular culture for a spiritual message, we're laying a trail of bread crumbs back to the tradition," he says. "The simple fact is that about 70 percent of our teenagers leave the church and never come back. We have to find a way to connect to them where they live spiritually, and for a lot of them that's in popular culture."

That was certainly true for Greg Garrett, who went to the movies for a good action flick and ended up following a bread crumb trail that led him into a relationship with God. □

The Rev. Aaron Orear is a deacon in the Anglican Church of Canada. He assists at St. Jude's Church, Oakville, Ontario.



Harry Potter and Spiritual Context

By Timothy L. Jones

So the Harry Potter saga, wildly successful throughout the world, turns out to be an immense, careful, wonderfully crafted, accessible modern exploration of Christology.

A couple of weeks before the release of *Deathly Hallows*, the seventh and final installment of J.K. Rowling's story of the battle between good and evil in the modern wizarding world, Lev Grossman wrote an article in *Time* magazine in which he complained that the vision of the world advocated in the Potter series was godless and bureaucratic, encouraging an insipid emotional "love" as the answer to life's woes. I hope that he, like so many others who have lamented a lack of depth in the Harry Potter series, now has the grace to be embarrassed. Those who claimed the story to be anti-Christian turn out about to be utterly wrong.

I am assuming that by now any avid Potter fans will have read the final book. If you still don't know the story and how it ends, then you won't care at this stage if I spoil it for you. Harry dies, allowing himself to be executed by Voldemort, the personification of evil, because Harry knows that only his death will open the way for the defeat and destruction of Voldemort. Beyond death, though, Harry discovers his continued reality, and then returns to life in order to rally his community of friends in the great final battle to defeat Voldemort.

There have been clues all along, right through the first six books. This is no coincidence. Part of the attraction of the entire story is the constant weaving of clues into the plot and sub plots. A constant refrain has been the exas-

perated exclamation of Hermione Grainger, the intelligent, knowledge-hungry classmate of Harry, "Honestly, don't you remember ...?" Or, "Of course! Don't you remember ...?"

In retrospect, the clues now seem obvious. Hogwarts' school doesn't just observe the festival of Hallowe'en; it also observes Christmas and Easter as holidays. That didn't seem like a necessary part of the story, but rather just a wizarding echo of the Muggle world (in modern Britain anyway). However, so many of the habits of the Muggle world are ignored or unknown by the wizarding community, that the recognition of Christmas and Easter is significant.

Harry has a godfather, Sirius Black. Not a godfather in the Mafia sense, but a godfather, in the real, Christian godfather sense. It was never discussed further, but one only acquires a godfather by means of Christian baptism. At some point before Voldemort tried to kill the infant Harry because he understood the baby to threaten his power (does that ring a bell?), Harry's parents had decided to have him baptized. One assumes the service took place in the small village church, in the yard of which Harry's parents were later buried. The village is Godric's Hollow — Godric is an Old English name meaning "The realm (or power) of God." In the Harry Potter story, the etymology and meaning of names and spells are rarely without significance.

In the pivotal Chapter 16 of *Deathly Hallows*, Hermione helps Harry find his parents' grave. It is late on Christmas Eve, perhaps even after midnight on Christmas Day 1997, and Harry kneels in front of the gravestone and

(Continued on page 31)

Plenty of Surprises

There were, for a change, developments worthy of note that took place at the House of Bishops' meeting in New Orleans. Here are five worth mentioning:

- The address of the Bishop of Egypt: While many have dismissed this presentation as simply another sour grapes commentary by an evangelical Global South bishop, his address is worthy of attention. The Rt. Rev. Mouneer Anis had the courage to tell American bishops how he thought they had let down much of the Anglican Communion. "Please forgive me when I relay that some say you are a different church," he said in New Orleans, "others even think that you are a different religion." And how about this?: "...if you appreciate being members of the global Anglican family, then you have to walk alongside the members of your family." When I finished reading the address, I jumped to my feet, unleashed a fist pump that would make Tiger Woods proud, and shouted "Yesssss!" Fortunately, no one was nearby to hear me.

- The announcement by the Bishop of the Rio Grande: By the time Bishop Jeffrey Steenson was able to deliver his irenic, humble address to the house, most of its members had heard the news that he was planning to resign and would become a Roman Catholic. I regard this development as a tremendous loss for The Episcopal Church for mainly personal reasons. He has been a friend and confidant for many years, and a member of the Board of Directors of the Living Church Foundation, which makes him my boss. His gentle, pastoral presence, his devilish sense of humor, and his brilliant theological mind will be missed by many. Godspeed, my friend, as your journey heads in a different direction.

- The revelation that there is no Sept. 30 ultimatum. The Archbishop of Canterbury, no less, made this statement in New Orleans. He referred to the fact that the primates of the Anglican Communion had said they wanted the American House of Bishops to respond to them by Sept. 30, 2007. No, technically, that's not an ultimatum. An ultimatum implies that it's the last attempt. We do not know whether this is the primates' last attempt to ask the House of Bishops for a response. "Despite what has been claimed, there is no 'ultimatum' involved," Archbishop Rowan Williams said. "The primates asked for a response by 30



Bishop Bruno: "Not in my diocese."

September simply because we were aware that this was the meeting of the House likely to be formulating such a response. The ACC and Primates Joint Standing Committee will be reading and digesting what the bishops have to say, and will let me know their thoughts on it early next week. After this I shall be sharing what they say, along with my own assessments, with the primates and others, inviting their advice in the next couple of weeks." The question is, will the other primates regard Sept. 30 as an ultimatum?

- Eight bishops are identified as episcopal visitors. During the early part of the bishops' time together a group of bishops is identified as having accepted invitations to provide episcopal ministry to dioceses that are unable to accept the ministry of the current Presiding Bishop. Amazingly, a few days later one of the bishops says he was not invited to become involved in this ministry.

- While the bishops are meeting, a same-sex blessing takes place. The relationship of two men is blessed at All Saints' Church, Beverly Hills, Calif. When the Bishop of Los Angeles, the Rt. Rev. J. John Bruno, is asked in New Orleans about this event, he tells a reporter for *The New York Times*, "Not in my diocese. It does not happen without my permission." No, he hasn't given permission for these events to take place, but the clergy of the Diocese of Los Angeles have been told they can perform acts of pastoral care without the bishop's blessing. As for Resolution B033 from the 2006 General Convention, it is conveniently overlooked.

David Kalvelage, executive editor

Did You Know...

There are 19 diocesan conventions on the weekend of Oct. 26-27.

Quote of the Week

The Rt. Rev. Charles Jenkins, Bishop of Louisiana during an open forum at the House of Bishops' meeting, on his reaction to the response to his proposal: "I think I have been hit by a stolen beer truck on the way to the Superdome."

House of Bishops Opts for Status Quo

The response by the House of Bishops to the primates of the Anglican Communion should come as a surprise to no one. Its document, "A Response to Questions and Concerns Raised by Our Anglican Communion Partners," released at the conclusion of the House of Bishops' meeting in New Orleans, makes it clear that the status quo will continue in The Episcopal Church. The bishops reiterated much of what they said at their spring meeting, although to their credit, they were able to do it in a tone that was less arrogant and condescending than their previous communication to the primates.

In February, the primates had asked the American bishops not to authorize any rite of blessing for same-sex unions in their dioceses or through General Convention, and they requested that the bishops not give consent for episcopal orders to any candidate living in a same-sex relationship. The primates asked the bishops for a response by Sept. 30. The document produced in New Orleans represents an earnest attempt to respond to the primates, but it fails to provide what was being sought.

In their document, the bishops state clearly, "We pledge as a body not to authorize public rites for the blessing of same-sex unions." Unfortunately, that does not address the concern, as was illustrated vividly during the bishops' meeting. It is one thing for the bishops to state that they will not authorize same-sex blessings to take place. It is quite another for them to prevent such blessings. During the New Orleans meeting, it was learned that a same-sex blessing had taken place at a church in the Diocese of Los Angeles. The Bishop of Los Angeles was asked by reporters to explain how this could happen. He remarked that he had not given authorization for the service. But it was pointed out that in this case, and in some other dioceses, bishops give their clergy free reign in providing pastoral care to their people, and in many cases same-sex blessings are treated as issues of pastoral care. Consequently, same-sex blessings will continue.

The bishops addressed the primates' other concern by turning to resolution B033 of the 2006 General Convention, which cautions bishops with jurisdiction and standing committees "to exercise restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strain on communion." That resolution, as was pointed out at General Convention, does not mention non-celibate homosexual persons, but the bishops addressed that in their document, acknowledging "that non-celibate gay and lesbian persons are included among those to whom B033 pertains." Unfortunately, the explanation is not part of the resolution, and it would not be surprising to learn that astute chancellors have found loopholes in it.

The response of the bishops probably will be adequate for, or even embraced by, much of The Episcopal Church. A



Steve Waring photo

Bishop Suffragan John Rabb (left) of Maryland and Bishop Rob O'Neill of Colorado at House of Bishops' media briefing Sept. 20.

wide majority will consider that the concerns have been addressed sufficiently and that it is time to move on to more important matters. While we too would hope that the church could begin to turn its attention to the great commission and other ministries, we recognize there are additional matters to be resolved. For one thing, we await the response of the primates of the Anglican Communion as to whether The Episcopal Church has provided a sufficient response to their concerns. We also anticipate reactions from those bishops who embraced the tenets of the Windsor Report, for at least some of them will be disappointed.

The House of Bishops has made a sincere attempt to provide leadership to a church wracked by controversy, confusion and discouragement. Its document shows it has taken the primates' concerns seriously without backing down from its previous stances. Unfortunately, what we have been presented is a declaration of the status quo in The Episcopal Church, and that's not good enough.

From Cover to Cover

From Harry Potter to Madeleine L'Engle to Greg Garrett, this special issue has a decided emphasis on books. It is our Fall Book Issue, an opportunity to showcase books that may be of interest to Episcopalians and other Anglicans. This issue includes more space for book reviews, and advertisements by publishers of recently released books. There is even a feature article on how publishers determine the covers of their books. As the days grow shorter and temperatures drop, most of us will be spending more time indoors. Oftentimes that means there is more time for reading. We hope this issue may be a resource for those looking for quality reading material for the months ahead. There is plenty from which to choose.



The Poetic Truth of Madeleine L'Engle

By Bonnie Shullenberger

I met Madeleine L'Engle [TLC, Sept. 30] in 1984. She was leading a quiet day at my church, and I had been asked by the rector to drive to Manhattan to pick her up. I knew little about her, except that she had written a couple of books that my daughter liked. I did not expect the tall, larger-than-life, assertive woman who appeared out of the elevator that morning. I had an M.F.A. in creative writing, and I thought I had encountered the typical sample of writers already. Madeleine did not fit into my presuppositions.

Once she had accommodated her frame to my small car and exchanged the necessary pleasantries, she politely but firmly told me that she couldn't talk as she had to focus on the quiet day. So we drove in silence along the Hudson River while I figured out the road signs and she organized herself for the day.

I was a baby Christian at that time and I had never been to a quiet day, nor had I any idea what to expect. But what she had to say resonated deeply with my budding faith — that God is love, that there is nothing you can do that will put you beyond the reach of God's love, that God's love is the defining point of the universe. Sin was, to her, to refuse God's love. The greatest wrong was to refuse God's love, to put oneself willfully outside

of the reach of God. While she understood, from a human perspective, that many people did indeed refuse God's love, she harbored a slightly naive incomprehension of people who would not accept God's loving embrace.

Doctrine was not a big point with Madeleine, but poetic truth was. She drew a clear distinction between fact and truth. Her wonderful novel, *Many Waters*, clarifies this. Her description of the pre-flood story of Noah's family includes mammoths and unicorns, but never descends into fundamentalist apologetics. It is clear that she understands the poetic truth of the flood story, while never mistaking it for historic fact. This distinction got her into trouble more than once.

Madeleine's overt Christian orientation drew many Christian readers and students to her, but some could not understand her willingness to accept the language and imagery of science and non-Christian religiosity. She was disturbed when she was attacked at evangelical Christian colleges. I was driving her on another occasion after one such attack. At that point she did not know where it came from or why it happened. For all her theological intelligence, she did not understand why anyone would disagree with her. She thought it was perfectly obvious that a writer could draw on any

(Continued on next page)

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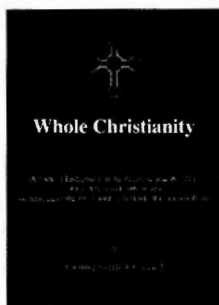
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READER'S VIEWPOINT

(Continued from previous page)

source to make her point, if the source was coherent to the overall theme. It was the integrity of the writing that mattered, not somebody else's idea of political or theological correctness.

It was a curious combination: her certainty of the truth of her own writing, and her open, defiant sort-of uncertainty about her faith. She was once asked by a teenage girl, "Mrs. Franklin, do you really and truly believe in God with no doubts at all?" She told the girl, "I really and truly believe in God with all kinds of doubts." Then she commented, "But I base my life on this belief."

The strength of that belief may be appreciated by her commentaries in *The Glorious Impossible*, a work from 1990. The book reproduces Giotto's frescoes of the life of Christ from the

She had been approached by a famous Hollywood producer who wanted to make a film of *The Arm of the Starfish*, her theological thriller about a young American caught up in international scientific intrigue. The famous producer loved the story, thought it would make a hit movie, but one little change had to be made. One of the central characters, who dies in the book, had to be kept alive. You can't kill Joshua; it would be too depressing. Just a small thing, you see, not really important. And you'll make zillions and zillions of dollars.

Just fall down and worship me, and all the kingdoms of the earth will be yours, as somebody else put it a long time ago.

Madeleine refused. The movie was never made. "Joshua died," Madeleine said. "That's what happened." Historical fact? Poetic truth? Does it matter?

Apparently it does. In *The Glorious Impossible*, Madeleine carefully presents the Incarnation in more than poetic terms. Though she frequently described herself as questioning or querulous, she never left the faith of the church. Not as she understood it, anyway.

Madeleine L'Engle was an inspiring, questioning, difficult presence in the church. You have to read at least a handful of her approximately 60 books to experience her importance and poetic sway. She was a strong character

whose words still confront the church. I remember her long arms swooping above her head as she cried out, "Love," in the closing moments of her retreats and quiet days, and wonder if I, as a preacher, have ever had anything more to say. Probably not. □

The Rev. Bonnie Shullenberger is a priest of the Church of the Province of Uganda. She assists at Trinity Church, Ossining, N.Y.



**Madeleine L'Engle was
an inspiring, questioning,
difficult presence
in the church.**

Scrovegni Chapel in Padua, accompanied by Madeleine's biblical retellings of each scene. The book was introduced as a children's Christmas book. For my own part, I have given many copies to young and not-so-young inquirers into the Christian faith. Madeleine's humane, literate exposition of the gospel narrative next to Giotto's thrilling frescoes is just about the next best thing to reading the gospels themselves.

The strength of her belief in her own poetic truth may be gauged by a story she told to the participants in a writers' retreat in which I participated.

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

LETTERS TO THE EDITOR

Betrayal Unjustified

The opinions of the Rev. Jack Estes [TLC, Sept. 23] left me with unanswered questions.

First, has he engaged in dialogue with our P.B. about her theological stances? Or is he going on hearsay and media reports? Even if her theology of salvation differs from his, does her theological stance define TEC?

Is Fr. Estes aware of situations in which dissident clergy and congregations have violated the trust of bishops with creedal faith and a spirit willing to work with those dissident clergy and congregations?

His simplistic generalizations do not justify the betrayal of the very nature of any hierarchical church, namely that the diocese forms the basic unit of the church, not the individual congregations, and that properties are held in trust for the diocese.

The tone of his remarks hints at an unreconcilable individual looking for justifications for his cynicism and bitter spirit. My apologies to him if that feels judgmental or if it misses his spirit.

Perpetuating more structures over theological difference will do nothing to quell the human spirit's darker tendencies nor to demonstrate to those in darkness that we have any creative loving energy from the power of Christ's sacrifice to live with difference.

*(The Rev.) David Perkins
All Souls' Church
Atlee, Va.*

The Rev. Jack Estes suggests that it is The Episcopal Church that has betrayed the trust of those who gave their time and resources to the purchase and building of property for the worship of God. Moreover, Fr. Estes makes the leap of asserting that TEC has deserted the "essential tenets of Christian belief." As a result, he claims that Episcopal clergy have the right to align with foreign archbishops while

(Continued on next page)

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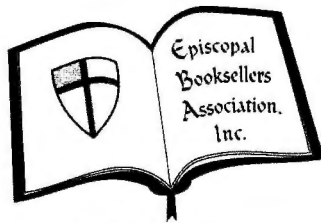
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LETTERS TO THE EDITOR

(Continued from previous page)

keeping for themselves the material benefits of the churches they were called to serve.

Even a cursory understanding of church history in America shows that no generation until this one would have considered abandoning The Episcopal Church and ceding its properties to foreign powers.

The church is committed to the scriptures as the word of God, to the historic creeds, the sacraments and catholic orders. To maintain that commitment, it has to retain its property. It is time for Fr. Estes and those who wish to leave The Episcopal Church to take responsibility for their own betrayal of the vows they made to honor the doctrine, discipline and worship of this church. We who remain say to them, "We are sorry to see you go — God be with you — but do no harm to the church that has nurtured you to this point."

*(The Rev.) Lynne Bleich Weber
Tenafly, N.J.*

Just a couple of questions for clarification from Fr. Estes. If parishioners say they don't like the way you are leading the parish, would you return to them the last 20 years' worth of pledges? Would you give back their parents' and grandparents' pledges also? If a church was built in 1850, is it OK to preach against slavery? Can you mention television, AIDS, or current football scores? The church is called to live in the world as it is, not as it was. God is eternal, but our understanding of God has and will change.

It is a painful thing to decide you must leave the church you have loved, but the proper choice is to leave or stay, not to take the building with you.

*(The Rev.) Lee Lowery
Church of the Holy Spirit
Alabaster, Ala.*

Fr. Estes is to be commended for his fine article. So why won't The Episcopal Church (TEC) "honor the faith, commitment, and investment of those local churches which cannot abide by the new order — and allow them to depart in peace, with property



intact?" The answer is simple, yet often overlooked. It is because the revisionist leadership of TEC understands that once the door is opened, the departure from TEC will become a veritable stampede. No one should be holding his or her breath expecting TEC to do "the Christian thing."

*(The Very Rev.) William H. Igenfritz
Charleroi, Pa.*

How to Begin

Joseph Neiman [TLC, Sept. 9] believes that evangelism is being able "to speak convincingly" about Jesus, the church, and one's own parish. Beginning with words is not the biblical way. Jesus begins with deeds; the words come second. He begins with seeking out John for baptism. To follow his example is to be loving and just first. Then, in that context, talk of Jesus — when the time is right.

Jesus' mission and ours begin with love and justice. Having done an issue on "Building Church," when will THE LIVING CHURCH do one on "Building Mission?" And, if you do it, I hope you will begin with the daily missions of each member, not the missions of the congregation. Today's most effective agents of God's mission in Jesus Christ are the individual members in their daily places.

*(The Rev.) A. Wayne Schwab
Plattsburgh, N.Y.*

Reading the article by Joseph Neiman about the "failure" of the Diocese of Western Michigan's cathedral was inspiring.

I was privileged to be a member of the 15-person committee asked to

investigate the viability of the cathedral. This committee was comprised of clergy and lay members of the diocese. We met as a committee numerous times and prayerfully considered many questions. Among them: What is the purpose of a cathedral? Is our cathedral fulfilling its intended purpose? In between meetings, we each did our assigned homework, from investigating past and current cathedral use, cathedral overhead expenses, the possibilities of increased usage, to the current cathedral building limitations (not viable for offices, and not handicap accessible).

We found that the location of the cathedral could not be ignored. While Fr. Neiman refers to the cathedral as the "center" of the diocese, we found it was neither the spiritual center nor the geographic center, and perhaps never had been.

I would attribute the "failure" of the cathedral to location and perhaps even to its initial vision. While the choice of Kalamazoo to be the "center" of the diocese is odd, perhaps the initial vision of the cathedral was a problem too. It did not take into consideration the needs of the churches and members. I concluded that bricks and mortar do not a cathedral make. Too much pride, time, and money is spent on man-made structures and their upkeep. Bishop Lee had the right idea taking his "cathedral" on the road.

I celebrate the fact that 2,500 Christians will be worshipping in the building and "focusing on reaching southwest Michigan." I do not think I need a cathedral building to be able to answer the three questions: "Why Jesus," "why the church?," and "why this church?"

*Lynn A. Glahn
Harbor Springs, Mich.*

Look for the Best

I am responding to the editorial concerning the election of a bishop in the Diocese of Chicago [TLC, Sept. 23]. I was president of the standing committee when the schedule was established. The timing of the announcement of nominees was coordinated with the

date of our electing convention on November 10. The date of the House of Bishops' meeting was not considered. Speaking for myself, I was not even aware of what that date was.

The instructions to the search committee were that whether or not a gay candidate was elected was a decision for the whole diocese, not a committee. They were not instructed to present a gay candidate, nor were they instructed not to, but simply to present the three to six best candidates. I was not a member of the search committee and am not privy to its discussions.

*(The Rev.) Wayne Carlson
Park Forest, Ill.*

The editorial mentioned by the correspondent stated incorrectly that the election in Chicago is for a bishop coadjutor. That diocese will elect a diocesan bishop. Ed.

The editorial, "Chicago Sends a Message," seems to put the cart before the horse. How can the Diocese of Chicago be held responsible for the actions of a few, specifically, the Bishop Search Committee and the standing committee?

Until the process is completed and the candidates are presented at gatherings (Oct. 23-28) and the diocese meets to elect the 12th Bishop of Chicago can the whole diocese be held responsible? Also, only after the majority of standing committees of the other dioceses and bishops with jurisdiction give their OK will the elected person be made a bishop of The Episcopal Church.

This whole elaborate procedure gives a voice to all and prevents an uninformed election by the diocese. An outline of the process, which was set up on Oct. 12, 2006, can be found at www.bishopforchicago.org. I doubt anyone in 2006 knew about the dates for the House of Bishops' meeting or about one candidate's sexual orientation.

Why is TLC disapproving of the Diocese of Chicago? How have we disregarded the Anglican Communion when we have yet to express

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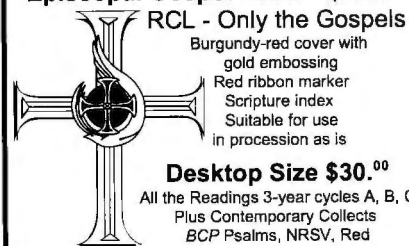
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LETTERS TO THE EDITOR

(Continued from previous page)

ourselves? How does this editorial help to bring about TLC's desire for "healing and unity."

*(The Rev.) Frances Zielinski,
deacon
Chicago, Ill.*

A Slippery Slope

As a cradle Episcopalian I'm dismayed beyond belief at the state of affairs in The Episcopal Church. The issues at hand are black and white. At least they are in my King James Bible.

Progressive seculars have taken conservative Episcopalians for a ride with any sort of ordination of anyone living the "alternate" lifestyle. Once you let this genie out of the proverbial bottle, you see what can happen.

Ordination of non-celibate homosexual persons condones sin.

I would like to see major efforts to undo the damage that has been done or a permanent schism is going to occur. I for one applaud the efforts of Bishop Iker and his like-minded peers

for making the decisions they have made. These decisions were driven by a strong desire to lead a biblically based diocese.

It is one thing to be a sinner as we all are and quite another to condone sin as a church body. Folks, we are on a slippery slope here. Now would be an ideal time to take a strategic look at where this crisis started and where it is headed. If we condone this type of sin, what's next?

*Eddie Jones
Richardson, Texas*

Pure Fiction

There is much in the September 16 issue to set one scratching his head. The premise of some of the contributors (while their arguments are comprehensive enough) issue from isolated presumptions and possibly, to my mind, pure fiction. Also, Fr. Windsor's final remarks speak more of his mind than my observations of his remarks justify. I wonder why peo-

ple insist that disagreement means hatred. I find it more often loving concern for others they consider in error.

*(The Rev.) James Graner
Larned, Kan.*

There is Precedent

Seeing as how Hebrews 12:1 (KJV) uses the same construction as Genesis 26:27 [TLC, Sept. 9], there appears to be ample precedent for using it in the traditional collect for Proper 18 [TLC, July 15].

*Laura Rico
Los Baños, Calif.*

It's a Challenge

Yes, many of us would like to remain Episcopalians. How we can do that and also continue to be faithful Christians in the historic sense of that word is a challenge that eludes us.

*Terry Biggart
Seattle, Wash.*

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Harry Potter and Spiritual Context

(Continued from page 22)

reads that evil really can stalk the land on Halloween:

"James Potter, born 27 March 1960, died 31 October 1981

Lily Potter, born 30 January 1960, died 31 October 1981

The last enemy that shall be destroyed is death.

Harry read the words slowly, as though he would have only one chance to take in their meaning, and he read the last of them aloud.

"The last enemy that shall be destroyed is death'..." A horrible thought came to him, and with it a kind of panic. Isn't that a Death Eater idea? Why is that there?

"It doesn't mean defeating death in the way Death Eaters mean it, Harry," said Hermione, her voice gentle. "It means ... You know ... Living beyond death. Living after death."

It is actually verse 26 of the 15th chapter of St. Paul's First Letter to the Corinthians. The chapter is a statement of St. Paul's Christology — who Christ is, what he does, and the meaning and significance of his death and resurrection. One of the roles of the character of Hermione throughout the extended narrative has been to urge Harry and his slow-on-the-uptake but solid-as-a-rock best friend Ron to go back to the original sources whenever they find a clue.

A couple of pages earlier in the story, Harry has found the grave of the mother and sister of his wise protector and mentor Dumbledore. The gravestone includes another unattributed biblical quotation, from Matthew 6:21:

"[Harry] read the words on the tombstone again. Where your treasure is, there will your heart be also. He did not understand what these words meant. Surely Dumbledore had chosen them ..."

J.K. Rowling isn't just inviting young people to read. She's specifically inviting them to read and discuss the teaching of Jesus Christ, and the assertions made for him in 1 Corinthians 15. Read it yourself. It is breathtaking, and especially so in the light of the Harry Potter story. And there, in a nutshell, is the genius and wonder of what J.K. Rowling has intentionally done — modern



Britain epitomizes the rest of the Western world, where biblical illiteracy is rampant, and people just don't get what the Christian jargon of salvation, redemption and sacrifice is all about any more. The Harry Potter story provides a powerfully engaging context in which to make sense of it all.

There is no Ascension analogy to conclude *Deathly Hallows*. The Harry Potter narrative helps make the Christian gospel more comprehensible to the modern reader, but is not in any way intended to be a simple parallel or narrative-paraphrase of the gospel. Harry, helped by all those who choose good and reject selfishness and hatred, has defeated Voldemort, and the story concludes in the late summer of 2017. Harry is sending his own children off to learn how to be good wizards. The final sentence of the saga is "All was well." The best-known assertion of the 14th-century mystic theologian, Mother Julian of Norwich, writing in an era of unprecedented mortality, plague and disaster, is that Christ has defeated the powers of evil and death, and that because of the all-powerful love of God "all shall be well, and all shall be well, and all manner of things shall be well."

Vast numbers of people — millions upon millions of unchurched young people — have followed the Harry Potter narrative eagerly. It is about — all about — what Jesus did and how he did it.

Someone in a pointy hat really should thank J.K. Rowling profusely, and the rest of us should seize the opportunity she has, by the grace of God, chosen to give us. □

The Rev. Timothy L. Jones is the vicar of St. Paul's Church, Corinth, Miss.

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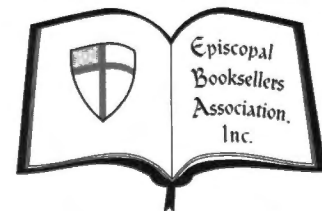


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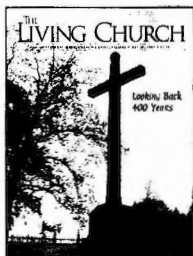
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BOOKS

(Continued from page 7)

course, almost all Asians, even those of second generation, would fall short of such a standard.

Fr. Vergara's thoughts are profound and timely. He expresses them in simple style and clarity for ordinary readers. He provides many references and footnotes to stimulate further reading and discussion. I found the book useful and hope that not only Asian and other minorities but forward-looking persons in the dominant community also would propagate his ideas and build on them for holistic development and welfare of the people of this country and for the furtherance of the kingdom of God.

(The Rt. Rev.) George Ninan
(Church of North India)
Valley Cottage, N.Y.

The Shark God Encounters with Ghosts and Ancestors in the South Pacific

By Charles Montgomery. University of Chicago Press. Pp. 384. \$17. ISBN 0226534863.

This engrossing book follows the recent travels of young Canadian writer Charles Montgomery in the footsteps of his great-grandfather, Henry Hutchinson Montgomery (1847-1932), sometime Bishop of Tasmania and secretary of the Society for the Propagation of the Gospel. In 1892, Bishop Montgomery traveled on the Melanesian Mission schooner *Southern Cross* in a survey of the progress of Anglican missionary work on dozens of islands in the southwestern Pacific, recording his observations in a once-popular book, *The Light of Melanesia*. His great-grandson followed this route as closely as possible more than a century later, traveling by boat to see what had changed, and whether the world depicted by his ancestor still existed.

Montgomery discovered remarkable continuities and strange differ-

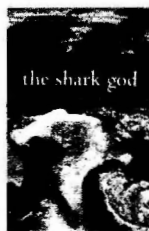
ences, as well as descendants of Melanesians who had greeted his great-grandfather. He also found the largest religious order in the Anglican Communion — the Melanesian Brotherhood — and places where church life thrives, as well as islands where

The Anglican churches
of this region generally
maintain a strong Anglo-
Catholic liturgical identity.

Christianity has mixed with shark-god cults and other indigenous religious practices to the point of near unrecognizability. (American readers will probably, like this reviewer, be surprised at the attribution of magical powers to the walking staffs carried by the Melanesian Brothers; this is the tip of the iceberg for the unexpected religious practices depicted in the book.) The Anglican churches of this region generally maintain a strong Anglo-Catholic liturgical identity, however, in keeping with their planting by the early missionary bishop John Coleridge Patteson and his successors. Montgomery writes of the important, ongoing efforts of the Church of the Province of Melanesia in religious life, education and medical care, with a keen eye to its history and modern challenges.

Far more than a travelogue, *The Shark God* is the story of Montgomery's quest for knowledge about his great-grandfather, a reflection on his own difficulties with religious faith, a window on a religious world far off most North American radar screens, and an extremely good read.

Richard J. Mammana, Jr.
Stamford, Conn.



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The Rev. **Kristin Barberia** is school minister at St. Matthew's, PO Box 37, Pacific Palisades, CA 90272-0037.

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

The Rev. **Dale Coleman, Jr.**, is interim rector of St. George's, 105 E D St., Belleville, IL 62220-1295.

The Rev. **Cynthia Howard** is rector of St. Anne's, PO Box 6586, Lees Summit, MO 64064-6586.

The Rev. **Julie Morris** is priest-in-charge of Trinity, PO Box 306, Fillmore, CA 93016.

The Rev. **Scott Petersen** is assistant at Good Shepherd, 400 Seabrook Rd., Tequesta, FL 33469.

The Very Rev. **Robert L. Rademaker** is dean of Christ Church Cathedral, 510 S Farwell St., Eau Claire, WI 54701.

The Rev. **Paul St. Germain** is rector of St. Mark's, 2151 Dorset Rd., Columbus, OH 43221.

The Rev. **Dee Woodward** is priest-in-charge of Good Shepherd, 95 Woburn St., Reading, MA 01867-2907.

Ordinations

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Eau Claire — Kathleen Jane Charies.
Southeast Florida — Susan Bruttell.

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Easton — Lori Babcock, David Michaud.

Milwaukee — Seth Dietrich, Cathy Milliken, Lisa Saunders, Scott Seefeldt, Kevin Stewart, Marcia Tyrivier.

Southeast Florida — Lorna Goodison, Jeanie Martinez-Jantz, Clay Waddell.

Southern Ohio — Timothy Glenn Borah, Jacquelyn M. Burns, Leslie Abel Flemming, Craig Arthur Foster, David Kendall-Sperry, Steven David Paulikas, M. Alton Plummer, Thomas R. Southerland, Joseph Anthony Stewart-Sicking, Philip Louis Webster.

Resignations

The Rev. **John Capellaro**, as rector of St. Michael and All Angels', Studio City, CA.

Retirements

The Rev. **George E. Andrews**, as headmaster of St. Andrew's School, Boca Raton, FL.

The Rev. Canon **Denis O'Pray**, as rector of Our Saviour, San Gabriel, CA.

The Rev. **Mary Beth Wells**, as deacon at St. Paul's, Delray Beach, FL, and as head of the Diocesan School for Christian Studies.

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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.

FULL-TIME RECTOR: **St. Alban's Episcopal Church, McCook, NE.** Tired of the big city life with its positives AND negatives? Well-established, beautiful church in southwest Nebraska needs an energetic rector. He or she must have strengths in leading our church in growth, ministry with youth, spiritual guidance, pastoral care, Christian education and providing down-to-earth sermons relating to everyday life from within scripture. Our community offers an excellent hospital and medical clinic, superior schools with proven athletic programs. The area presents exceptional hunting, fishing, golf and the great outdoors, with spectacular sunrises and sunsets. Quality of life at its best. Send inquiries to **The Rev. Canon John Schaefer**, Diocese of Nebraska, 109 N. 18th St., Omaha, NE 68102.

POSITIONS OFFERED

DIRECTOR OF CHILDREN'S EDUCATION: **Grace Cathedral, Topeka, KS**, seeks full-time Director of Children's Education to oversee growing nursery, preschool, and children's (K-5) programs. Experience in children's formation and excellent communication and leadership skills required; education degree helpful but not mandatory. Professional position with competitive salary and benefits. For immediate consideration, submit letter of interest, c.v., and a list of three professional references to **The Rev. Andrew Grosso**, Canon Residentiary, **Grace Episcopal Cathedral, 701 SW 8th Ave., Topeka, KS, 66603**, or to atgrosso@gracecathedraltopeka.org.

FULL-TIME RECTOR: **Holy Cross Episcopal Church, Pensacola, FL.** Beautiful northwest Florida Gulf Coast community. Active, friendly, supportive congregation of approximately 320 communicants in growing suburban neighborhood. We seek a loving, spiritual pastor who enjoys teaching, preaching and a traditional style of worship. Attractive, contemporary facilities. Send resume or contact us for additional information including parish profile. **Britt Landrum**, Search Committee Chairman, **Holy Cross Episcopal Church, 7979 N. Ninth Ave., Pensacola, FL 32514.** Telephone: (850) 266-6110. E-mail: blandrum@landrumcompanies.com.

PART-TIME ORGANIST: **St. Paul's Episcopal Church, Duluth, MN.** One service, one rehearsal (rehearsals weekly during school year), plus additional services at Christmas, Lent, Easter, confirmation. Liturgy and music planning, and staff meetings as well, up to 18 hours/week total. Weddings and funerals provide additional fees with right of first refusal. Competence and interest in vocal and/or bell choir conducting could lead to additional duties and salary. Well-designed, well-maintained III/34 Moller, recently rebuilt console with multi-level SSL memory system. Position open as of January 1, 2008. Letter of application and resumes to **Organ Search Committee, St. Paul's Episcopal Church, 1710 E. Superior St., Duluth, MN 55812**, or e-mail: kbconsulting@mchsi.com by December 1, 2007. Detailed specification of the organ available upon request. Website: www.stpaulsduluth.org.

FULL-TIME RECTOR: **St. John's Church, Sonora, TX.** Loyal church family is seeking a traditional, dynamic, special person to join us as our priest, spiritual leader and friend to share our mutual vision for growth. Our children want someone to show an active interest in their activities and instill their souls with a spiritual agenda. Our elderly need spiritual reassurance. The "betweens" need someone to lead in love and growth of our faith, church life and community service. St. John's offers a beautiful house in the best neighborhood, excellent parish hall, and the most beautiful rock church, columbarium and grounds. Rich in history, in ranching, and nestled in the Hill Country on Interstate 10 between San Antonio and San Angelo, our town has an exceptional 2A school system, doctors, dentists, a small, well-run hospital, active Lions Club, and a strong ministerial alliance of all the churches. For more information contact: **Janet Andrews, P.O. Box 1123, Sonora, TX 76950** or e-mail: janetpandrews@aol.com.

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CLASSIFIEDS

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. A beautiful rectory is provided in the compensation package, with extra benefits.

St. Christopher's-by-the-Sea is a unique church in a unique community. We are a small, loving congregation. We look forward to meeting you as you navigate the path to St. Christopher's. Complete application details and history at: www.stchriskb.org or email: Rrojas@stchriskb.org.

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@lawsg.com.

POSITIONS OFFERED

FULL-TIME ASSOCIATE RECTOR/CURATE: *Church of the Holy Comforter, Kenilworth, IL*, a historic and vibrant Episcopal parish on Chicago's suburban north shore, is seeking an energetic and team-oriented priest for an opening on our clergy staff. While we would prefer an experienced candidate, we are willing to consider candidates for either an associate rector or curate position, depending upon the individual's qualifications and experience. This is a wonderful opportunity for either an experienced priest who is looking for a strong team-oriented environment, or a seminarian who would like a thorough grounding in the full range of clerical responsibilities — preaching, teaching, liturgical leadership, pastoral care, youth ministry and parish administration. Our parish is growing slowly, but steadily, with an influx of young families. We have an open, active and engaged laity and a broad range of ministries focused on both the community and our parish. The parish is strong and stable financially and our compensation package is attractive. Send inquiries to: **John Campbell, Church of the Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043**, or call (847) 251-0589. E-mail to: jfc1219@aol.com. For more information, please visit our website at www.holy-comforter.org/parishinformation/employmentopportunities.asp.

FULL-TIME FOOD AND BEVERAGE DIRECTOR: *Solomon Episcopal Conference Center, Loranger, LA*. Idyllic, pastoral working environment (www.thesolomon-center.org) is actively seeking applicants for Director of Food and Beverage Operations. A wonderful opportunity for someone in the hospitality industry considering an early retirement and/or a less stressful environment with freedom to be creative (may be position available for spouse as well). Hands-on culinary and management experience. Benefits include group health, sick leave and vacation. Drug-free workplace; pre-employment and random drug screens. Background check required. EOE. Send resume to "Executive Director" (personal and confidential), SECC, 54296 Highway 445, Loranger, LA 70446. Fax: (985)748-2843 or ltonkel@edola.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 near Orlando, Florida. Please e-mail resume and/or CDO profile to the rector: **The Rev. Dr. Robert Lord** at Frobl@allsaintswp.com or call (407) 647-3413.

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 MinistryOpenings@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 PARISH ADMINISTRATOR: *Christ Episcopal Church, New Bern, NC*, seeks an administrator for a dynamic 1,200-member resource parish. Position serves as direct liaison between rector and parish, office manager, and manager of lay staff. Parish is seeking a team leader/player, manager of detail with ministry awareness, and good people skills. Visit www.christchurchnewbern.com for detailed description under bulletin board and contact **Dr. Peter Stube, Rector**, peterstube@embarqmail.com with additional questions.

CATHEDRAL DEAN: St. Mark's Cathedral in the Diocese of Western Louisiana seeks a dean for our parish of 1,200 members. Strong leadership and administrative skills are needed to guide the parish and Cathedral School, K-3 through 8th grade. The next dean should be able to lead us in spiritual growth, stimulate our youth and young adults and enhance lay ministry. Please send your resume and CDO profile to **Stephen Yancey, Search Committee** at stephen.yancey@cookyancey.com, or **Stephen Yancey, Search Committee**, P.O. Box 22260, Shreveport, LA 71120.

HALF-TIME RECTOR: *St. John's Episcopal Church, Pensacola, FL*. This congregation, located near the NAS Pensacola, waterfront homes, beautiful bayous and Pensacola Bay, seeks retired or semi-retired priest to expand ministries and worship participation. Facilities: attractive 250-seat brick church, abundance of classrooms and parking lot on 3 acres. Contact: **The Rev. Canon Mark Dunnam, Diocese of Central Gulf Coast, P.O. Box 13330, Pensacola, FL 32591-3330**. Phone: (850) 434-7337. E-mail: canondunnam@diocgc.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.

POSITIONS WANTED

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

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ST. RAPHAEL'S 5601 Williams Drive (239) 939-1696
www.saint-raphaels.org info@saint-raphaels.org
The Rev. Alice Marcrum, r; The Ven. Richard Palmer, assist. priest
Sun H Eu 9; Tues Taize 7; Thurs Rosary 4 (Chapel)

STUART, FL

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

HONOLULU, HI

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

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Rosary 9:30 Sat

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www.stpaulsparish.org
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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.

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
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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
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The Rev. Bob Tally, r
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ST. PAUL'S (570) 724-4771
Website: www.stpaulswellsboro.org
The Rev. Gregory P. Hinton, r
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

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Sun Eu 10:30

CHURCH DIRECTORY KEY

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