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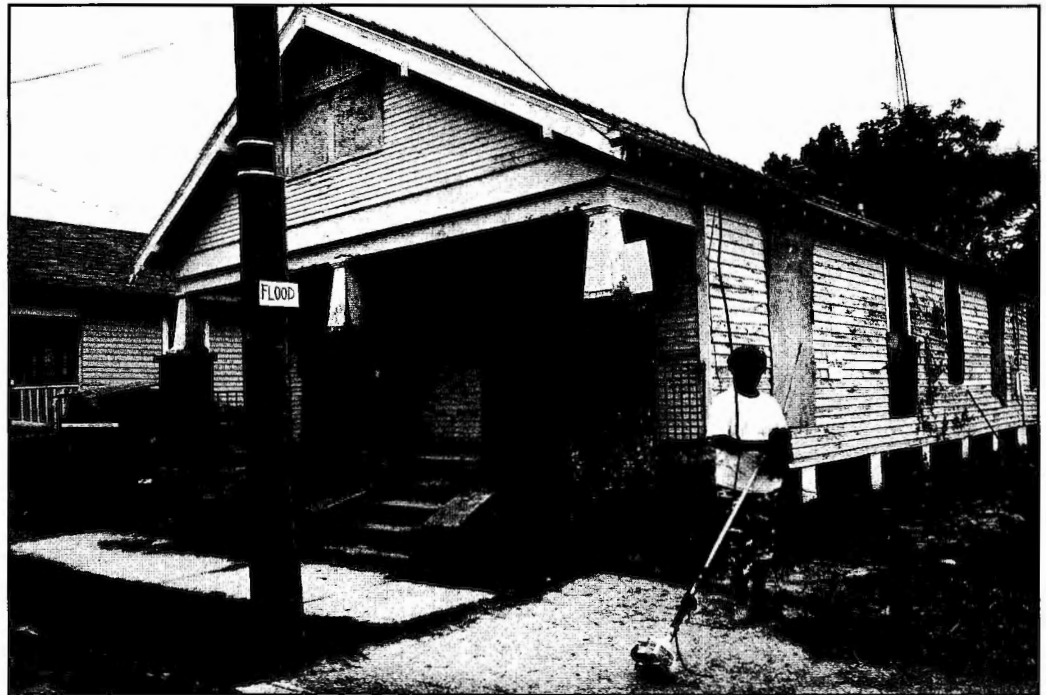
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Volume 235 Number 17

THIS WEEK



Steve Waring photo

A resident of the Lower Ninth Ward of New Orleans tends to the yard of a home that is still unlivable more than two years after floods caused by Hurricane Katrina forced the evacuation of the city [p. 10].

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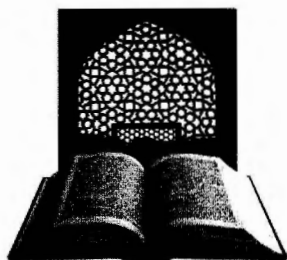
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On the Cover

Members of the House of Bishops line up to present their offering gifts during an ecumenical service with the Archbishop of Canterbury Sept. 20 in New Orleans. Prior to the service, each diocese was asked to contribute \$10,000. More than \$931,000 was eventually collected on behalf of disaster recovery efforts in Louisiana and Mississippi [p. 6].

Steve Waring photo



Sacred Text as WINDOW

Seeing one's self through the eyes of another

CLASSES Jan. 28 - 29, 2008

PRESENTATIONS Jan. 30 - Feb. 1, 2008

PETER PHAN
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SUNDAY'S READINGS

Faith and Prayer

'... will not God vindicate ...?' (Luke 18:7)

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

In the gospel reading two weeks ago, Jesus said to his disciples: "If you had faith [as big] as a grain of mustard seed, you could say to this sycamore tree, 'Be rooted up and planted in the sea,' and it would obey you" (Luke 17:6). In today's gospel, Jesus shares a parable about the potential of many mustard seeds of faith.

A few educated assumptions can help us to understand this parable. A widow would have been worthy of charity in order to survive (see Acts 6:1). This widow feels she has been wronged and seeks vindication. She addresses her claim to a judge "who neither feared God nor regarded man" (18:2). This sounds like a person who did not take his job very seriously, who did not feel accountable to anyone.

Luke tells us that this is a parable about prayer and not losing heart (18:1). We can assume then that this widow prays to God throughout her ordeal. The act of prayer serves at least two purposes: to put our concerns and deepest needs before God, and then to spend at least as much time (if not more) listening for God's word to us. [The Prayers of the People during the Sunday liturgy are often deficient in this respect. Most congregations are petrified of an extended

silence. As a result, we spend more time talking than listening.]

God answers every prayer, a teaching affirmed by Jesus at the end of the parable (18:7). Remember also that prayer changes the one doing the praying. In this case, through prayer the widow found the strength to persevere. Her persistent quest for justice was nurtured and sustained by her prayers to God.

Some years ago, a bishop was interviewing a well-known activist priest who was a candidate for a parish position. "Tell me about your spiritual life," the bishop asked. After a brief pause, the bishop then added, "Actually, we can go on to the next topic. Anyone who has been doing what you have been doing for so many years by definition has a very rich spiritual life. I'd like to talk about that when we have more time."

This theme of faithful persistence also will be found in the other readings. "... (Y)ou have striven with God and with men, and have prevailed (Gen. 32:28). "Behold, he who keeps watch over Israel shall neither slumber nor sleep" (Psalm 121:4). "Be unfailing in patience" (2 Tim. 4:2).

Next week will be our final installment in this series on faith. Strong faith can be corrupted by a very serious sin.

Look It Up

Jesus' teaching, "God will vindicate his elect" (Luke 18:7-8), is repeated in five other places: Rev. 6:10, Matt. 24:22, Rom. 8:33, Col. 3:12, and 2 Tim. 2:10.

Think About It

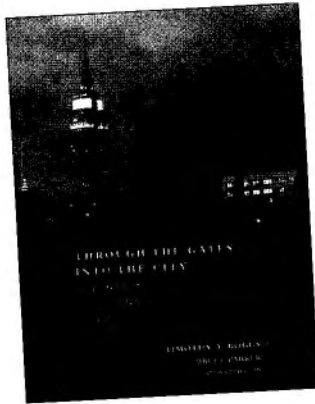
How have your own prayers to God changed you?

Next Sunday

The 22nd Sunday after Pentecost (Proper 25C), Oct. 28, 2007

BCP: Jer. 14:(1-6)7-10, 19-22; Psalm 84 or 84:1-6; 2 Tim. 4:6-8, 16-18; Luke 18:9-14

RCL: Joel 2:23-32; Psalm 65 or Eccles. 35:12-17 or Jer. 14:7-10, 19-22; Psalm 84:1-6; 2 Tim. 4:6-8, 16-18; Luke 18:9-14



Through the Gates into the City

A Metropolis, a Seminary, and a Chapel
By Timothy A. Boggs. Foreword by Sam Waterston. General Seminary. Pp. 96. \$40.

Most books published by church organizations have an audience that is limited to the extended "family." What broadens the potential audience for Timothy Boggs' new book about The General Theological Seminary is also part of what makes the seminary so compelling: It has existed in many ways unchanged since before the borough of Manhattan had an urban population.

When the first building on the campus was erected in 1827, the Hudson River was less than 100 feet from the doorway. The East Building was one of the first permanent structures north of 14th Street. Mr. Boggs and photographer Bruce Parker, the director of communications for General Seminary since 1993, have provided a number of historical photos showing the seminary as Manhattan evolved into one of the world's most densely populated urban areas. In keeping with the book's title, the seminary's history within the city, development as an institution of theological learning and the changing liturgy in the seminary's chapel are given roughly equal coverage.

The one fault of the book is the lack of attention given to the effect that the Sept. 11 terrorist attacks have had on the seminary's efforts to minister to a city that was forever changed. Given the book's stated intention, the omission is puzzling.

Steve Waring

Caring for Those in Crisis Facing Ethical Dilemmas with Patients and Families

By Kenneth P. Mottram. Brazos Press. Pp. 160. \$17.99. ISBN 1-58743-191-2.

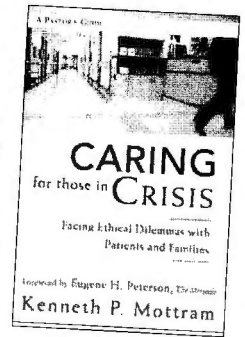
This little book is meant to be a practical help for those who minister to people in the modern hospital. For the patient and the family, there is the crisis, the unknown, the fear, and the almost impossible decisions which must be made.

We find here a reminder of the things we learned long ago but may have forgotten. It opens eyes to a few new approaches. Most of all, it will give a little courage to those who are

to help and be present with those in the middle of a crisis.

The book is peppered with various real-life cases. That is helpful, but of course we all realize that every situation is different. The author assuredly writes from a Christian point of view and that is welcome. However, in some places he betrays what some might call an extreme evangelical bias. No matter. It is a good and helpful book.

(The Rev. Canon) M. Fred Himmerich Watertown, Wis.





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FACING JERUSALEM:
THE ROLE OF THE EPISCOPAL
CHURCH IN THE MIDDLE EAST

Is there a way to be both pro-Israel and pro-Palestine? What does that look like?

How can we as Episcopalians support the highest aspirations of both sides without seeming to approve of the violent or oppressive tactics of either side?

How can we act as honest brokers without being morally neutered?

How can we stop feeding the conflict, and start bringing healing to the Holy Land?

While we don't always realize it, Episcopalians have a special calling with many gifts to contribute to lasting peace in the Holy Land. We have yet to fully grasp these gifts as a church. In 2006, General Convention urged all bishops and leaders in The Episcopal Church to get training in the principles and practices of faith-based reconciliation. *This is such training.*

But beyond training, this conference will also help to us to discover, develop and understand how to apply our unique gifts to healing this region and its wounded peoples.

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Bishop Ackerman

Kevin Kallsen/Anglican TV photos



Bishop Duncan



Bishop Love

Common Cause College of Bishops Formed

Seven diocesan bishops of The Episcopal Church agreed to form a college of bishops with 43 other Anglican bishops from North America as part of a Common Cause Council meeting held Sept. 25-28 in Pittsburgh.

"We have begun the process of creating the separate ecclesial structure we will ask the primates to recognize," said Bishop Robert Duncan of Pittsburgh in an interview with *Anglican TV*. "A year from now we will be well along with the structural things that will make this partnership possible."

In addition to creating a college of bishops which will meet every six months, the partners also agreed to share sacramental ministry and episcopal acts, to consult with each other before consecrating new bishops, and to deploy clergy interchangeably subject to the canons of each jurisdiction. A timeline developed during the meeting in Pittsburgh commits the partners to holding a constitutional convention early in 2009.

A provision calls for "those presently participating bodies which have not yet joined the Common Cause Partnership [to] decide at the next meeting of their legislative bodies, either to enter the partnership or leave full membership in Common Cause, becoming observer bodies," a likely prospect for two of the seven Episcopal dioceses, according to Bishop Keith Ackerman of Quincy (Ill.). Bishops Bill Love of Albany and James Adams of Western Kansas probably would face difficulty obtaining approval from their diocesan conven-

tions to affiliate with another Anglican province, he said.

In addition to bishops Ackerman, Adams, Love and Duncan, other Episcopalians present were Bishops Jack Iker of Fort Worth and Peter Beckwith of Springfield (Ill.). Bishop John-David Schofield of San Joaquin sent a personal representative, according to Bishop Ackerman. Also present were bishops from the Anglican Mission in the Americas, the Anglican Province of America, the Convocation of Anglicans in North America, the Anglican Church of Kenya, the Anglican Network in Canada, the Reformed Episcopal Church, and the Anglican Church of Uganda. Also joining in the partnership were three retired Episcopal bishops and assistant Bishop Henry Scriven of Pittsburgh.

Presiding Bishop Katharine Jefferts Schori said she was not surprised by the announcement and remained skeptical that the groups would be able to formalize a union.

"It just makes it clearer that the group of bishops is finding that the number of congregations in The Episcopal Church who want to affiliate in that way is shrinking and they are looking for partners with similar philosophy and theology outside The Episcopal Church," she said. "I think it would be remarkable if they could all gather into one body. They have such a history of splitting that it would be a sign of the Spirit's moving if they could gather into a coherent whole."

Steve Waring and Timothy Roberts

Analysis

U.S. Bishops' Response Complicates Lambeth Conference Planning

Under difficult circumstances, the House of Bishops labored earnestly Sept. 20-25 in New Orleans to produce a response that was acceptable to the primates of the Anglican Communion as well as to gay and lesbian Episcopalians.

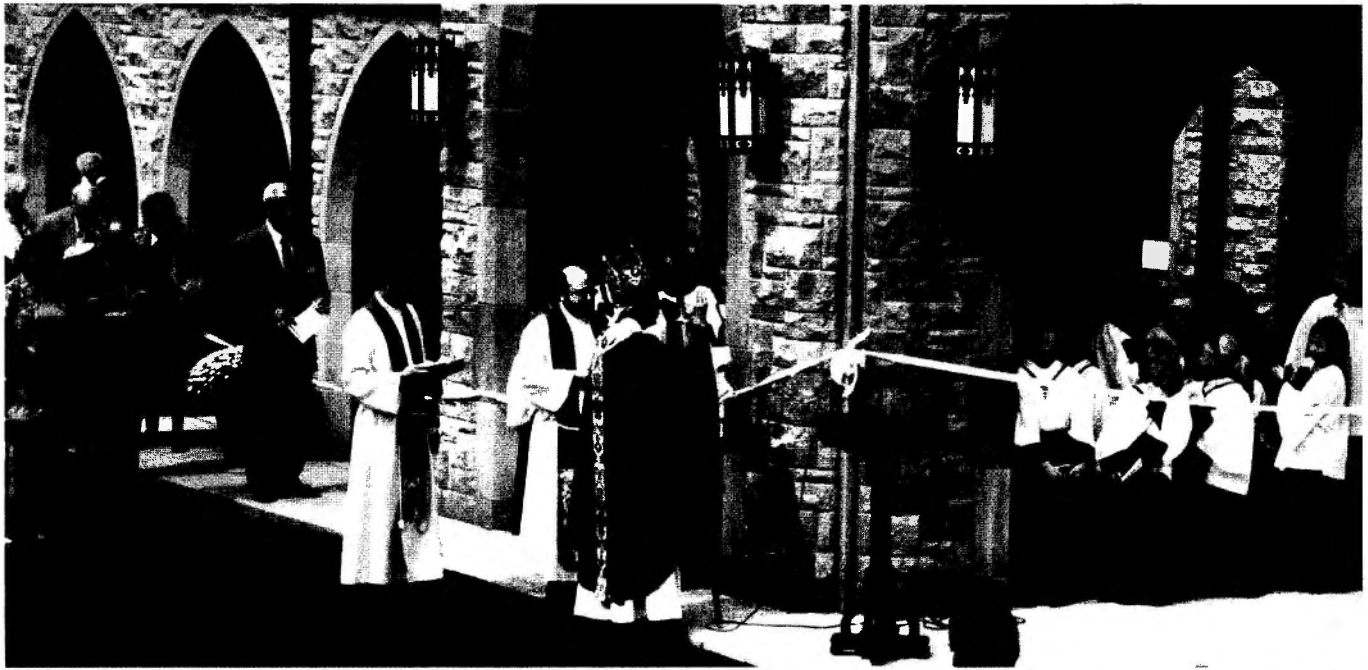
Judging by what he said at a press conference, the Archbishop of Canterbury apparently did not consider the Sept. 30 date by which the primates had requested a response from the House of Bishops to be a deadline after all. His interpretation was not universally shared among Anglican leaders, however. Since his departure for Armenia on Sept. 21, Archbishop Rowan Williams has not personally mentioned the bishops' response. He was reportedly consulting with the primates and representatives of the Anglican Consultative Council.

Among those who seem to believe a point of no return already has been reached are several diocesan bishops of The Episcopal Church. At least four have begun laying the canonical and constitutional framework to leave and affiliate their dioceses with other Anglican provinces. They are reportedly discussing possibilities with several archbishops. Some individual Episcopal congregations will continue to seek overseas Anglican affiliations of their own. There has never been a theological split of this potential magnitude in the history of The Episcopal Church, and those plans will not go unchallenged in the courts.

Archbishop's Decision

All of this turmoil has not made planning for next year's Lambeth Conference any easier. Archbishop Williams has promised to consult widely among the primates and others before finalizing the invitation list, but ultimately the decision on who to invite is in his

(Continued on next page)



Donya Newport photo

The Rt. Rev. Barry Howe, Bishop of West Missouri, blesses the newly constructed cloister and addition to Christ Church, Springfield, Mo., Sept. 16. The two priests assisting are the Rev. Kenneth Chumbley (far left), rector, and the Rev. Jonathan Frazier, assistant rector.

hands. Assuming he does not withdraw any invitations already issued to Episcopal bishops, there is still the status of Bishop Gene Robinson of New Hampshire to be decided.

The Windsor Report recommended that Archbishop Williams exercise considerable caution in deciding whether to invite him. Again in New Orleans, the House of Bishops requested that he be invited. To invite him, however, would almost certainly ensure a boycott by many of the bishops in the Global South. If Archbishop Williams were to invite Bishop Robinson, he might also decide to extend invitations to all U.S. bishops in communion with an Anglican primate, but that would almost certainly formalize the partitioning of The Episcopal Church that is already underway.

That partitioning may create another awkward situation for Archbishop Williams' plans for Lambeth. At some point, it is probable that ecclesiastical action will be undertaken to remove the bishops of Fort Worth, Pittsburgh, Quincy and San Joaquin. These bishops are greatly respected among the Global South, and their exclusion from the Lambeth Conference would likely be unacceptable to the majority.

An increase in the current number of invitations to the Lambeth Conference also might carry legal consequences in future court disputes over property. The preamble to the Constitution and Canons of the General Convention define The Episcopal Church as a constituent member of the Anglican Communion. Dioceses have generally been successful in property disputes against individual congregations by arguing that The Episcopal Church is a hierarchical organization. There is no precedent involving an entire diocese. The outcome becomes potentially even less certain if the court determines that the breakaway diocese is still legally recognized by the same international hierarchy that defines The Episcopal Church.

Steve Waring

Joint Standing Committee Issues Report

The Episcopal Church "has clarified all outstanding questions" directed explicitly to its bishops in the Windsor Report, according to a majority of members of the Joint Standing Committee of the Anglican Consultative Council and the Primates. The joint standing committee met concurrently with the House of Bishops during its meeting Sept. 20-25 in New Orleans. The report was released Oct. 3 without the endorsement of five of the 14 members.

"In preparing this report, we have been careful to distinguish between the response to the two questions concerning the Windsor Report which the Primates addressed to the Episcopal Church and on which they requested an answer by 30 September 2007, and other urgent but distinct matters raised in that Communiqué, for the resolution of which no specific date was set," the report stated.

The 19-page report is divided into two sections: The first part evaluates the bishops' response to same-sex blessings and the consecration of partnered homosexual persons as bishops. The second section addresses pastoral provisions for parishes and dioceses alienated by recent General Convention decisions concerning human sexuality.

Archbishop of Canterbury Rowan Williams already has begun soliciting the views of the primates on The Episcopal Church's latest statement on gay bishops and rites for the blessing of same-sex unions. The joint standing committee report and the views of the primates will be among a variety of resources Archbishop Williams will use in finalizing his invitation list to the Lambeth Conference of bishops next year and in determining the next steps to be taken by the Anglican Communion in the "Listening Process" study of homosexuality.

Bishop Jefferts Schori: 'We're Not Going to Go Backward'

On Sept. 30, five days after the House of Bishops rejected demands from the Anglican Communion to back away from its liberal position on homosexuality, Presiding Bishop Katharine Jefferts Schori made a visit to Grace Cathedral, San Francisco, appearing in an issues forum [TLC, Oct. 14] moderated by the Very Rev. Alan Jones, dean.

Bishop Jefferts Schori said her appearance in a city where liberal views on homosexuality predominate was scheduled more than a year ago and was not connected to the bishops' response to a timetable established at a meeting of Anglican primates in February.

With Bishop Marc Handley Andrus of California and Dean Jones looking on, she said the bishops had not given any ground to conservative Anglicans and that some day The Episcopal Church would fully accept homosexual persons.

"We live in the hope that there will be universal inclusion," she told reporters before the forum, which was carried live on the internet. "We are not going to go backward," she told more than 200

people who attended. "Gays and lesbians deserve the fullest regard of the church."

But when pressed on what would happen if the Diocese of Chicago were to elect a partnered lesbian as its next bishop, Bishop Jefferts Schori would say only, "We will cross that bridge when we get to it."

Asked about blessings of same-sex marriages, the Presiding Bishop said that the House of Bishops would refrain from authorizing a public rite for same-sex blessings, but they had not agreed to refrain from blessing same-sex unions.

Not allowing such blessings would be a pastoral failure, said Bishop Andrus. There is "no duplicity or disingenuousness" in continuing to offer same-sex blessings, he said. "We are seeking to be as normal as possible. The church is moving toward full inclusion."

During a question-and-answer session with reporters, Bishop Jefferts Schori was asked if she was satisfied with the agreement by the Diocese of the Rio Grande to sell St. Clement Pro-



Timothy Roberts photo

Presiding Bishop Jefferts Schori at The Forum Sept. 30 at Grace Cathedral in San Francisco.

Cathedral, El Paso, Texas, to the congregation [TLC, Oct. 7]. Bishop Jefferts Schori said she had recommended two stipulations be included.

"I've told them that my two concerns are that the congregation not set up as another part of the Anglican Communion and that there is some reasonable assurance that it's a fair sale," she said, adding that she has made it clear that The Episcopal Church would scrutinize any sale of church property with the same concerns in mind.

Timothy Roberts

Local Priest Elected Bishop Suffragan of Alabama

The Rev. Jon McKee Sloan, rector of St. Thomas' Church, Huntsville, Ala., was elected Bishop Suffragan of Alabama on the third ballot from a field of six candidates during a special convention Sept. 30 at the Cathedral of the Advent in Birmingham.



Fr. Sloan

Fr. Sloan, or "Kee," the name by which he is known to friends and family in Alabama and his native Mississippi, is a graduate of the School of Theology at the University of the South. He served as priest-in-charge of several small Mississippi parishes and chaplain at the University of Mississippi for several years before accepting a call to St. Thomas' in 1993. While serving in the Diocese of Mississippi, Fr. Sloan began a summer camp program for the disabled.

In 1998, he helped start a similar program in Alabama. This summer the program served 87 special-needs campers, according to the *The Birmingham News*.

The Alabama suffragan bishop election procedure was notable in that voting by lay and clergy orders occurred simultaneously in separate areas of the cathedral. Fr. Sloan had a substantial lead in both the lay and clergy orders from the start of voting.

Also on the ballot were the Rev. William Marc Burnette, rector, St. Andrew's, Birmingham; the Rev. Robert Childers, rector, Grace, Anniston, Ala.; the Rev. Alicia Schuster-Weltner, canon for congregational development, Diocese of Atlanta; the Rev. Andrew Waldo, rector, Trinity, Excelsior, Minn.; and the Rev. Patrick J. Wingo, rector, St. Thomas', Birmingham.

Before he can be consecrated, Fr. Sloan must receive a majority of consents from diocesan standing com-

ALABAMA						
Ballot	1		2		3	
C = Clergy; L = Laity	C	L	C	L	C	L
Needed to Elect					58 145	
Burnette	15	21	10	6	3	1
Childers	22	46	19	48	15	26
Schuster-Weltner	16	26	10	9	6	2
Sloan	31	86	47	117	63	162
Waldo	9	58	8	52	5	35
Wingo	22	50	21	56	22	62

mittees and bishops with jurisdiction. Assuming consents are received, the date of the consecration is Jan. 12 at the cathedral.

The 30,000 Episcopalians claimed by the Diocese of Alabama have been without a bishop suffragan since the Rt. Rev. Marc Andrus was installed as Bishop of California in July 2006. The bishop-elect will serve under the Rt. Rev. Henry Parsley, who continues as Bishop of Alabama.



Valerie Thayer photo

The Rev. John Lohman, interim rector of St. Andrew's Church, Valparaiso, Ind., blesses one of the many pets that were brought to a neighborhood outreach Sept. 29. About 65 people attended the event which included a brief prayer service followed by refreshments for people and pets.

Suspect in Custody Charged with Priest's Murder

Three days before the House of Bishops' fall meeting began in New Orleans, local press reported the arrest of a suspect in the murder of an Episcopal priest 15 years ago. Derrick Odomes, 28, was charged Sept. 17 with first-degree murder of the Rev. Hunter Horgan III, who was rector of St. John's Church, Thibodaux, in 1992.

A member of the congregation at St. John's found Fr. Horgan's body in the church office on Aug. 13, 1992. He had been bludgeoned and stabbed. His wallet and automobile were taken. The car was found hours later, backed into a parking lot as if to hide the license plate.

Mr. Odomes was 14 at the time, and lived across the street from the church cemetery. At the time of the arrest, he was already in jail on an unrelated parole violation. In addition to the murder charge, he also has been arraigned on felony armed robbery charges, according to the *Times-Picayune* of New Orleans.

Fort Worth Will Vote on Affiliations at Convention

Delegates to the annual convention of the Diocese of Fort Worth Nov. 16-17 will consider a number of different options with respect to the diocese's future affiliation with either The Episcopal Church or another Anglican province, according to the Very Rev. Ryan Reed, dean of St. Vincent's Cathedral, Bedford, Texas, and president of the Fort Worth standing committee.

A 12-page report to convention by the diocesan Committee on Constitution and Canons includes the first reading of six proposed constitutional changes. The report has received the endorsement of the standing committee, Dean Reed told THE LIVING CHURCH.

"We believe it is time to separate our diocese from General Convention religion and to join an orthodox province of the Anglican Communion," states a two-page explanatory letter from the standing committee. "However, we do not wish to compel any parish in the diocese to remain with us as we pursue this course of action.

"With Christian charity toward those who differ from the majority, we are offering an amendment to Canon 32 to provide a process whereby parishes may leave the diocese in an amicable and Christian manner."

The proposed change would permit a parish to leave the diocese providing that at least a two-thirds majority of the congregation and vestry approve of separation. The agreement would also

require approval from the bishop and standing committee.

The proposed constitutional changes offer a full range of options for delegates to the annual convention to consider. Two of the six proposed resolutions would effectively endorse the direction taken by General Convention in recent years by explicitly subordinating the diocesan constitution and canons to those of the General Convention and recognizing that all diocesan-owned property is held in trust for The Episcopal Church. Others would remove any mention of The Episcopal Church from the diocese's legal charter.

Another proposed resolution would permit clergy and laity to be elected as deputies to "any extra-diocesan conventions, synods or meetings that may occur between annual conventions and to which this diocese may wish to send such deputies or delegates."

"We are going to lay it all down on the table and let people vote their conscience," Dean Reed said. "We believe we have been forced into making these decisions by the national church leadership. They are the ones who have changed."

Dean Reed stressed that any proposed constitutional changes approved during this year's convention would require approval from a second annual convention before becoming official, which he said offers an 11-month window to consider the future prayerfully.

'Mother Church of Georgia' Aligns with Province of Uganda

The rector and vestry of Christ Church, Savannah, Ga., announced Sept. 30 that they have voted to leave The Episcopal Church, placing the parish under the pastoral care of the Rt. Rev. John Guernsey, a missionary bishop of the Anglican Province of Uganda.

"This is a sober moment for us, but our first allegiance is to the Lord Jesus Christ and God's word revealed to us in the Holy Bible," said Steve Dantin, senior warden. "In February 2007, The Episcopal Church (TEC) received a final call from the Anglican Communion to return to the central tenets of Christianity, and

TEC failed to comply with the request by the September 30 deadline. Therefore TEC has abandoned the communion previously existing between TEC (including the Diocese of Georgia) and Christ Church."

A release distributed by the parish leadership notes that the vote to disassociate follows a seven-year period of discernment and prayer.

Christ Church was founded in 1733 and is considered the "mother church" of Georgia.

To read a longer version of this and other stories, go to www.livingchurch.org

Overwhelming Need

I was halfway through my first visit to New Orleans last month before I began to appreciate the degree to which the residents who have returned to rebuild New Orleans have been left on their own by the federal government.

On the day before the House of Bishops' meeting began, I rode along with Mobile Loaves and Fishes (MLF), an outreach ministry team sponsored by Trinity Church in the city's historic Garden District. Much of my information about New Orleans comes from talking with volunteers who drive a specially outfitted truck to various work sites where they provide lunch to volunteers and needy residents. After we finished, one of them, Maria Elliott, drove me around the city, focusing on the hardest-hit areas.

Each morning Mary Martin Roth, an MLF coordinator at Trinity, checks with other organizations to determine which volunteer sites around the city will need their services that day. Hundreds of not-for-profit organizations, such as Habitat for Humanity, and faith-based organizations work together closely to prevent duplication and waste. I was amazed how well each organization has identified a particular need and responded to it. There has been tremendous progress. Entire neighborhoods have been reborn.

At one stop we delivered sandwiches to 16 employees of Fannie Mae, who had volunteered to repair a historic house belonging to a blind senior citizen. Next we stopped on a block where the diocesan Jericho Road project was constructing a block of new housing in an area where the old houses already had been leveled. When completed, the new houses built by the diocese will be sold at cost to low-income families. The final stop that day was at an alcohol treatment shelter.

As impressive as the volunteer effort is, it is only a fraction of the overall need. That much was made clear on Sept. 22, after bishops and visitors were invited to a dedication and blessing of All Souls' Church in the afternoon. The congregation is a new church plant in the Lower Ninth Ward, where some of the worst flooding occurred. Many of the neighborhood churches have not reopened. The Diocese of Louisiana purchased a vacant drugstore and is in the process of transforming it into a church and community center.

During a picnic after the dedication, a colleague and I met Jeanne, one of the residents



Steve Waring photo

Alice Wright, founding coordinator of the Mobile Loaves and Fishes outreach ministry at Trinity, New Orleans.

who had invited the diocese to build a church in her neighborhood. Along the short walk to her house, she explained how she and her family had become separated during the evacuation, moving around from Georgia, Alabama and Texas before some returned about a year ago. She does not think her sister will ever come back to New Orleans from Texas.

Jeanne said she doesn't know of anyone in New Orleans who has received the promised federal money to help them rebuild. They don't even know how to contact the private company the government has hired to distribute the "Road Home" funds. Many of those who had flood insurance still have not received payment on their claims.

Jeanne invited us up on the porch of her modest Louisiana-style "shotgun" house, but she warned us against going inside. It was still full of mold, she said. We peeked inside and the interior was stripped to sub floor and wall studs. For more than five months after the flood, Jeanne said the Louisiana electric company continued to bill her even though she had no electricity. Since moving back, she has been living as the guest of a friend while she serves as general contractor of her own house restoration. Recently she learned that whatever assistance money she eventually does receive will be considered taxable income.

"Every time you think things are going to get better there is another kick in the stomach," she said. "I never thought a powerful country like this would treat its own people like this."

Steve Waring

Did You Know...

The Cathedral Choir School of Delaware sang the National Anthem at a recent Philadelphia Phillies' game.

Quote of the Week

The Rt. Rev. Thomas Ely, Bishop of Vermont, on the House of Bishops addressing same-sex unions: "I am one who makes allowance for such blessings, and I intend to continue the current pastoral approach we have in place in the Diocese of Vermont for the blessing of holy unions."

Realignment Underway

It would seem from recent events that the long-anticipated realignment of the Anglican Communion has begun. The meeting of the Common Cause bishops in Pittsburgh [p. 6], convening as the House of Bishops' meeting in New Orleans [TLC, Oct. 14] was emphasizing the status quo, took a major step in offering what they believe would be an alternate Anglican province in North America — a viable alternative to The Episcopal Church and the Anglican Church of Canada. A few days later, the Diocese of Fort Worth's standing committee announced proposed legislation that would remove the diocese from The Episcopal Church [p. 9]. Some other dioceses are expected to take similar action.

The Common Cause Partnership is comprised of bishops representing 10 Episcopal and Anglican groups in North America. Among them are seven diocesan bishops of The Episcopal Church. In a statement released by the group, about 50 bishops "declare clearly that we are taking this as a first step in the formation of the separate ecclesiastical structure in North America." Their strategy is to appeal to various Anglican primates to be recognized as the authentic expression of Anglicanism in North America.

In order for Common Cause, or any other organization, to be recognized as the official Anglican presence in this country, the Archbishop of Canterbury would have to give it recognition. That is not going to happen as long as The Episcopal Church gives an indication that it wants to remain within the Anglican Communion. Archbishop Rowan Williams does not want to preside over the dissolution of the Anglican Communion, so The Episcopal Church, unless it does something outrageous, will remain part of the Communion.

To further complicate the realignment of Anglicanism, we have the presence of the Anglican provinces of Kenya, Nigeria, Uganda, Rwanda, and the Southern Cone in this country. Archbishops of those churches have embraced churches that left The Episcopal Church over theological differences with their bishops, and in some cases those primates and their bishops have established new congregations in the U.S. They have consecrated Americans as bishops and now pose potential competition for Episcopal churches in some communities.

The decision by the Fort Worth standing committee should surprise no one. It will involve changing the diocesan canons when its convention meets next month, and because canons are involved, two successive diocesan conventions will need to adopt the changes in order for them to go into effect. Such strategy challenges leaders of The Episcopal Church, who have said people can leave, but not parishes or dioceses. The Fort Worth action is similar to that of the Diocese of San Joaquin, which approved canonical changes in 2006, and will face them again at its convention in December. Pittsburgh also has moved toward a separation.

These developments may be regarded as predictable, but nevertheless they are disappointing and discouraging to those who have worked hard for and prayed about restoring the unity of The Episcopal Church. Seeing dioceses, parishes and individuals move in other directions is a heartbreaking experience. Yet those who are seeking alternate arrangements are simply trying to practice their faith as they were taught. They believe as Anglicans have always believed, and the pressure for them to comply with novel doctrine is too much for them to bear. The Anglican realignment is an unfortunate occurrence, but it is also a vivid reminder of how far apart the two sides of the current conflict have grown.

Unless it does something outrageous, The Episcopal Church will remain part of the Anglican Communion.

WRONGLY MATCHED

The Beliefs
of the Religious
Coalition
for Reproductive
Choice
are Contrary
to Church
Teachings

By Georgette Forney

In 2006, The Episcopal Church's Executive Council affirmed its membership in a pro-choice organization called the Religious Coalition for Reproductive Choice (RCRC). Since then, five dioceses (Albany, Mississippi, Pittsburgh, Quincy, and Springfield) have adopted resolutions objecting to the decision. In addition, two resolutions were introduced at General Convention seeking to rescind the RCRC affiliation, but were rejected, and two dioceses (San Diego and Virginia) considered resolutions expressing concern with TEC's choice. Also, conferences representing United Methodists in eastern Tennessee, South Indiana, and Northwest Texas passed resolutions calling on their denomination to withdraw its membership of RCRC.

What is it about the RCRC that creates this response?

Could it be one of the following reasons?

1. The RCRC opposes legislation designed to protect women. This includes parental consent laws that require a parent's approval before a minor-aged daughter can have an abortion, and informed consent laws that provide women with information about the physical and emotional consequences of abortion. The RCRC is also working against laws being introduced in various states that establish health care regulations at abortion clinics.

2. The RCRC refers women facing unplanned pregnancies and those who have experienced abortion who are seeking reconciliation and forgiveness from Jesus Christ to secular counseling resources such as Planned Parenthood, ignoring the 4,000 Christian pregnancy resource centers.

3. The RCRC supports partial-birth abortion (PBA). The coalition filed an *amici curiae* brief urging the Supreme

Four reasons why The Episcopal Church's affiliation with the Religious Coalition for Reproductive Choice is a concern:

Court to strike down the law. (Note: the Supreme Court decision affects one procedure. It's still legal to perform abortions with the standard "dilation and evacuation" process while in the uterus all nine months of pregnancy.)

4. Various RCRC statements contradict the Book of Common Prayer and General Convention resolutions. In the book *Holy Abortion? A Theological Critique of the RCRC*, author Michael J. Gorman, dean of the Ecumenical Institute of Theology at St. Mary's Seminary and University in Baltimore, Md., documents six published statements by the RCRC that directly contradict the BCP and General Convention resolutions. One example is the RCRC's publication *Considering Abortion?*

Clarifying What You Believe. It states "You are to claim your godlike, God-given role in creation by saying yes or no, secure in the knowledge that whatever you decide, after having honestly sought what is right, God will bless." However, TEC's Resolution A054, adopted at the 71st General Convention, doesn't bless all decisions regarding abortion. It states: "We emphatically oppose abortion as a means of birth control, family planning, sex selection, or any reason of mere convenience."

These are four important reasons why TEC's affiliation with the RCRC is a concern. However, it's the RCRC's biblical justification for supporting abortion that best exemplifies why the Executive Council should withdraw its affiliation.

Under the heading "What does the Bible say about Abortion?" RCRC's website states: "At the time the Bible was written, abortion was widely practiced in spite of heavy penalties. Even so, the Hebrew scriptures had no laws forbidding abortion and there is no condemnation or prohibition of abortion anywhere in the Bible. This was chiefly because the Hebrews placed a higher value on women than their neighbors did.

"Abortion is not mentioned in the Old or New Testaments," the website continues. "There are some references to the termination of pregnancy. The most well-known, Exodus 21:22-25, says that if a pregnant woman has a miscarriage as a result of injuries she receives during a fight between two men, the penalty for the loss of the fetus is a fine. If the woman is killed, the penalty is life for life. It is obvious from this passage that men whose fighting has caused a woman to miscarry were not regarded as murderers because they had not killed the woman. The woman had greater moral and religious worth than the fetus."

The RCRC ignores the stories in 2 Kings 8 and 15 describing King Ben-Hadad and King Shallum's armies ripping open pregnant women, along with the punishment they received

that was prophesied in Hosea and Amos. These stories are more applicable as they relate to purposely terminating a pregnancy versus the story in Exodus that refers to miscarriage.

Furthermore, the RCRC overlooks three valid examples of God discussing unborn children in their mother's womb which speaks to their personhood acknowledged by their Creator in Genesis 16:11, 25:21, and Luke 1:15, while dismissing the reference to John leaping in his mother's womb when Mary visits in Luke 1:41. In its publication, *Personhood, the Bible, and the Abortion Debate*, the RCRC states that it doesn't consider Psalm 139 to be about the sanctity/creation of life. It claims the psalmist is not addressing abortion and is free to use poetry and metaphor without need for precision or definition. The RCRC similarly states that Jeremiah 1:5 is really about the prophet's calling, not his creation.

After carefully analyzing the Religious Coalition for Reproductive Choice's publications and website, it becomes clear that it is an organization that talks about "religion," but has no foundation in Judeo-Christian principles or a worldview based on the scriptures.

In contrast, The Episcopal Church is a Christian communion that is supposed to be faithful to biblical teaching. Affiliating with the RCRC, which is a "religious" organization that promotes philosophies contrary to authorized church teachings, invalidates the mission of the church. That is why The Episcopal Church's membership in the Religious Coalition for Reproductive Choice should be terminated. As Christians, we proclaim the gospel of life. We don't justify the shedding of innocent blood nor do we encourage people to make choices that lead to death. Christianity is about life eternal. □

Georgette Forney is the president of Anglicans for Life (formerly the National Organization of Episcopalians for Life). She worships at St. Stephen's Church, Sewickley, Pa.

An Episcopal Approach

I really do hear Fr. Estes [TLC, Sept. 23]. His lament is shared by many, no doubt. What he seems to leave out is that we are an episcopal church. Didn't he learn that the catholic churches are essentially a bishop and the people of the diocese? The

group of people he describes, who decided to become an Episcopal congregation, first petitioned the bishop, and were accepted into the diocese at the diocesan convention as a new mission. The bishop assigned them a vicar, a priest who vicariously represents the bishop, and is paid by the diocese.

The warden of the new mission is "the bishop's warden." Every parish and mission is a piece of the diocese. The diocese in this new place gets a name, "St. Whoever." That is the name of that congregation of the diocese. More often than not, when a new congregation decides to buy property and build buildings, it must borrow funds

from the diocese, or at least prove to the diocesan standing committee that it has the people and funds and/or pledges in hand to meet the demands of the loan. Churches of congregational polity often begin with a pastor/missionary who calls the people together and inspires them to raise funds, borrow money, buy property, and erect a building, while providing the minister with a living. This is not catholic Christianity, but protestant Christianity, and the "woods" is full of them. I was born and raised in the "Bible Belt," and I am very familiar with this latter church polity.

*(The Rev.) John P. Fuller
Oxnard, Calif.*

is invalid, every sacrament he has celebrated and given communion is nothing and not sacrament at all. Then to top that, he would have to assert that not only is he not a bishop, but that he is also not a priest, and possibly not baptized properly.

*Brian Hatherly
Canberra, Australia*

An Important Topic

In "Source of Problems" [TLC, Sept. 9], Bishop Brookhart "cannot find any convincing biblical or theological reasons to support" Dean Gary Hall's open communion. The bishop is right — it is indeed radical hospitality — but we are disciples of a radical Savior who bucked the rules of the Pharisees, championed the excluded, welcomed all and fed all. Biblical and theological reasons? Jesus in every one of his gospel feedings included everyone. All present were fed, no questions, no criteria for admission to the meal; never once was anyone excluded. When Jesus took, blessed, broke, and gave, all were welcome, all were fed. Should his Church do otherwise?

In the baptism/communion issue, the church places tradition above scripture; but "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of anyone." The sacrament does not belong to the church but to the Lord who is present in it and enters all who come, just as they are. Jesus never allowed the traditions of the elders to prevent his healing the sick or feeding the hungry. Tradition never trumps scripture.

Baptism/communion is an open, ongoing topic in the church, appearing in TLC from time to time. I pray that it continues open and ongoing, and in loving spirit.

*(The Rev.) Tom Weller
Panama City, Fla.*

Progressive Revelation?

The reiteration of the claim that only those who accept papal authority are in the Catholic Church [TLC editorial, Aug. 5] and Msgr. Hamilton's letter [TLC, Aug. 26], coming as it has in the midst of our present Anglican situation, leads me to see a connection between the exaltation



Eloquent Statement

In reading about the consecration of the Bishop of Northwestern Pennsylvania [TLC, Oct. 7], I came upon the Rev. John Wesley's five things that are a reminder to him of why he became an Episcopalian in 1967. They are also an eloquent statement of why I became an Episcopalian 50 years ago and why I remain a faithful Episcopalian today.

While I have some negative, but I hope constructive, criticisms of the church today, the only reason I would leave it would be if it reunited with Rome as Rome is today. Ironically, I was presented for confirmation by All Saints' Church, Fort Worth, in what is perhaps the most relentlessly schismatic diocese or at least has the most determined schismatic diocesan bishop of any of the dissenting dioceses. This desire to make The Episcopal Church into something it never was puzzles me and doesn't make much sense in traditional Anglican terms. I prefer the big tent to the dissenters' preference for a Roman-style church polity.

I am grateful to John Wesley for what he wrote.

*Frank A. Miles
Little Rock, Ark.*

The Real Issues

I applaud the decision by Bishop Steenson [TLC, Oct. 14], but I wonder what he is going to find in the Roman Catholic Church. I wish the article on TLC's website had more information with respect to his future status, but perhaps he hasn't made application as yet.

That being said, it all sounds to my ear like in-house squabbling. I read no hint about the real issues of the day — especially this war in Iraq. It seems to me that most of our bishops busy themselves rearranging the in-house furniture instead of marshaling the "troops" of all denominations to end this war now and turn the country's attention to the poor at home.

*Bernard J. Rooney
Amherst, Wis.*

I honestly can't understand how Bishop Steenson or any other Anglican bishop can leave the church to become a Roman Catholic.

In my understanding of what it implies from the Roman side is that all ordinations conducted by the said bishop are invalid, every confirmation, every consecration he has taken part in

of the papacy and the developments within The Episcopal Church [TLC] over the past 30 years or so.

I refer to the connection between the development of the Roman papacy from its early leadership role to one of universal supremacy and infallibility and the development of TEC from being a faithful province of the Anglican Communion to that of an independent denomination, prepared now to walk apart from the rest of the Anglican Communion. Both Rome and TEC, it seems, have bought into the idea of progressive revelation with themselves as God's unique instrument for it — Rome with its unscriptural and un-catholic developments from the original apostolic faith and order, and TEC with its unwarranted additions in matters of ordination and sexuality, developments that in both cases have been the underlying cause of schism.

It is not my wish to walk apart from many good friends in Rome and in TEC, but as both insist on submission to what many of us believe is not consis-

tent with our apostolic heritage, it seems that separation for the present is the only way open to us to remain faithful as Anglicans and as Catholics.

*(The Rev.) James E. Marshall, Obl., OSB
Silvis, Ill.*

It Works Best

I read with interest the Health and Wellness Issue [TLC, Sept. 30], especially the articles on alcoholism. In the 1980s, The Episcopal Church had an official ministry on alcoholism that did a lot of good things. One of the things it did was to sponsor an Alcoholic Awareness Sunday in November each year. I can recall preaching on the subject of alcoholism awareness on several occasions.

With 10 percent of the U.S. population estimated to be alcoholics, it would appear that approximately 30 million people in this country experience problems with alcohol. Therefore, alcoholism continues to be a significant social problem.

In my opinion, Alcoholics Anonymous continues to work best for most alcoholics. It has been said that A.A. is one of

the true miracles of the 20th century.

"Remember that we deal with alcohol — cunning, baffling, powerful! Without help it is too much for us. But there is One who has all power — that One is God. May you find Him now!" (Big Book, the Basic Text for Alcoholics Anonymous, pp. 58-60).

*(The Rev.) Ralph W. Anderson
Shrewsbury, Mass.*

The Biggest Sin

What Bishop Robinson is saying [TLC, Sept. 30], and has been saying, and will continue to say, is "Be reasonable, do it my way." The biggest sin is not in agreeing to listen to sin. It is continuing to sin in the sight of the Lord. I wonder why he believes that he needs the Anglican Communion for his salvation. The Bible doesn't mention the Communion. It does, however, say that the only way to salvation is through Jesus Christ.

*James Fuller
Clovis, N.M.*

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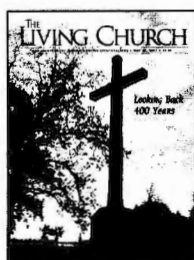
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Betty A. Glatzel, *General Manager*

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The Rev. **Dale Augustin** is priest-in-charge of Grace, 2004 Spring Gate Ln., Las Vegas, NV 89134.

The Rev. **Simon Barnes** is executive vice president of development and marketing for the American Bible Society, 1865 Broadway, New York, NY 10023.

The Rev. **Brandon Filbert** is rector of St. Timothy's, PO Box 7416, Salem, OR 97303.

The Rev. **Daniel L. Gross** is rector of Emmanuel, PO Box 875, Chestertown, MD 21620-0875.

The Rev. **Lloyd L. Olsen, Jr.**, is rector of Holy Spirit, 601 S Highland Ave., Apopka, FL 32703.

The Rev. **Richard J. Robyn** is honorary curate at Resurrection, 119 E 74th St., New York, NY 10021.

Leeanna Varga is associate at St. James', 865 Madison Ave., New York, NY 10021.

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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.

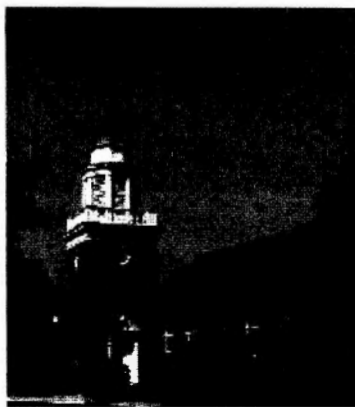
FULL-TIME RECTOR: *St. John's Church, Sonora, TX*. Loyal church family is seeking a traditional, dynamic, special person to join us as our priest, spiritual leader and friend to share our mutual vision for growth. Our children want someone to show an active interest in their activities and instill their 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.

POSITIONS OFFERED

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. STEPHEN'S EPISCOPAL
CHURCH
Fairview, Pennsylvania
www.ststephens-fairview.org

St. Stephen's Episcopal Church is seeking a rector who will provide spiritual guidance, pastoral care, guidance for lay leadership and who will encourage and develop youth ministry. The church is a community of dedicated believers whose mission is to love one another and to go into the world and be the church. A strategic plan has energized the congregation in working toward new goals.

St. Stephen's is located near the shores of Lake Erie, with close proximity to Erie and its educational and cultural opportunities. Nearby Presque Isle State Park offers seven miles of beaches, hiking and biking trails, with excellent boating and fishing opportunities in Presque Isle Bay and the lake itself. If interested please contact:

The Rev. Canon Martha Ishman
Diocese of Northwestern Pennsylvania
145 West 6th St.
Erie, PA 16501
814-456-4203
E-mail: mishman@dionwpa.org

CLASSIFIEDS

POSITIONS OFFERED

Need a break this winter? Part-time interim priest wanted for small-town family church on Florida Panhandle's Emerald Coast. Newly renovated apartment. Beautiful beaches and golf courses, great fishing. Call Sr. Warden for info before this job gets away. **Beth Woods**, (850) 450-6637 or woods469@bellsouth.net.

FULL-TIME ASSISTANT RECTOR: St. Catherine's, Marietta, GA, a program-sized parish in suburban Atlanta, is seeking a full-time assistant rector. We are a growing community with exciting ministries serving our congregation, our neighbors, and the world. You will join a vibrant partnership between our clergy and lay leadership, and participate in all areas of our life together with a particular focus on pastoral care and Christian formation. We desire an energetic and faithful leader who will be a friend and companion in our journeys. Please send your resume and CDO profile to: **The Rev. Jim Nixon, St. Catherine's Episcopal Church, 571 Holt Rd., Marietta, GA 30068**, or fatherjim@bellsouth.net. Visit us at www.stcatherines.org.

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 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.

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: abwilliams@fastmail.fm Phone: (417) 739-5008.

FULL-TIME RECTOR: Church of the Holy Apostles, Wynnwood, 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@lawsgm.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.holycomforter.org/parishinformation/employmentopportunities.asp.

FULL-TIME RECTOR: St. Thomas Episcopal Church, Palm Coast, FL. We seek a rector with traditional Christian beliefs who can deliver inspiring sermons, is approachable and has a good sense of humor. This individual would be strong in youth ministry, stewardship, have the ability to work cohesively with the vestry and support our many outreach and lay ministries, e.g. Stephen Ministry. We offer a 7:30 AM Reflective Communion, (Rite I), with a sermon, an 8:45 AM Communion Service, (Rite II), with a sermon and our Contemporary Choir, and an 11:00 AM Communion Service, (Rite II), with sermon and our Traditional Choir. Palm Coast, a city with a population of approximately 70,000 people, offers fresh and salt water canals, miles of pristine beaches, numerous walking and nature paths with natural preserves, as well as many golf courses, tennis courts, and bike paths. Responses may be sent to: **Karin Merrell, St. Thomas Episcopal Church, 5400 Belle Terre Parkway, Palm Coast, FL 32137** or you may e-mail to: kmerrell@premiereassociates.com. Resumes must be received by October 31, 2007.

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.

PRIEST WANTED: Church of the Holy Spirit, Battle Ground, WA. Church in SW Washington state, with new building located in one of the fastest-growing areas in the U.S., needs energetic, entrepreneurial priest. Solid core group wants consistent, passionate leadership to help us build the church, work with young people, and lead our lively worship services. Call **Paul Rettinger, Senior Warden**, at (360) 687-1707 or e-mail: hpauliii@mindspring.com.

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.

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@cookyanney.com, or **Stephen Yancey, Search Committee**, P.O. Box 22260, Shreveport, LA 71120.

FULL-TIME FOOD AND BEVERAGE DIRECTOR: Solomon Episcopal Conference Center, Loranger, LA. Idyllic, pastoral working environment (www.thesolomoncenter.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 ltionkel@edola.org.

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**.

FOR SALE

FOR SALE: Altar set, c1928, stunning, 34" crucifix, 24" high mass/16" low mass candlesticks, processional cross, engraved, brass finish with decorative stones. In addition, Brass eagle lectern, superb heavy casting c1890, 68"/24" wingspan, 21" diameter. Pictures, other items. www.aqsim.com/AllSaints, PH: (973) 627-2117. E-mail: PatMcKenzie@patmckenzie@optonline.net.

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Church Directory



PRESCOTT, AZ

St. Luke's 2000 Shepherd's Lane (928) 778-4499
Website: www.stlukeprescott.org
The Rev. Mark Moline, r
Sun Eu 8 & 10; Sat Eu 5:30; Wed HS 10; Thurs MP 8:30

FORT MYERS BEACH, FL

ST. RAPHAEL'S 5601 Williams Drive (239) 939-1696
www.saint-raphaels.org info@saint-raphaels.org
The Rev. Alice Marcum, 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 Fran-
coeur, assoc r; the Rev. Jonathan Coffey, the Rev.
Canon Richard Hardman, the Rev. Peggy Sheldon,
assisting; Dr. Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 9 (contemporary), 11, 5. Tues H Eu 12:10;
Thurs H Eu 10, Sat 5

MACON, GA

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asst; the Rev. Dr. Tim Klopfenstein, asst; the Rev. David
Probst, c; the Rev. Kathy Kelly, d.
Sun HC 8, 9, 11, Sun School 10; Wed. HS/LOH 12:05

SAVANNAH, GA

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

HONOLULU, HI

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

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ASCENSION N. LaSalle Blvd at Elm
ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol
& B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 8:20 (Wed), 10
(Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

RIVERSIDE, IL

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

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M-F 12:15, Sat 9:30

BOSTON, MA

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

NEWARK, NJ

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

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The Rev. William C. Thiele, p-i-c frthiele@gmail.com
Sun Low Mass 8, Sung Mass 10:30, HD anno.

ROSWELL, NM

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

SANTA FE, NM

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

NEW YORK, NY

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& H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-
song); Sat H Eu 12:10

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WELLSBORO, PA

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Website: www.stpaulswellsboro.org
The Rev. Gregory P. Hinton, r
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave.
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Patrick Allen, assoc.
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Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

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Sun Eu 10:30

CHURCH DIRECTORY KEY

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

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