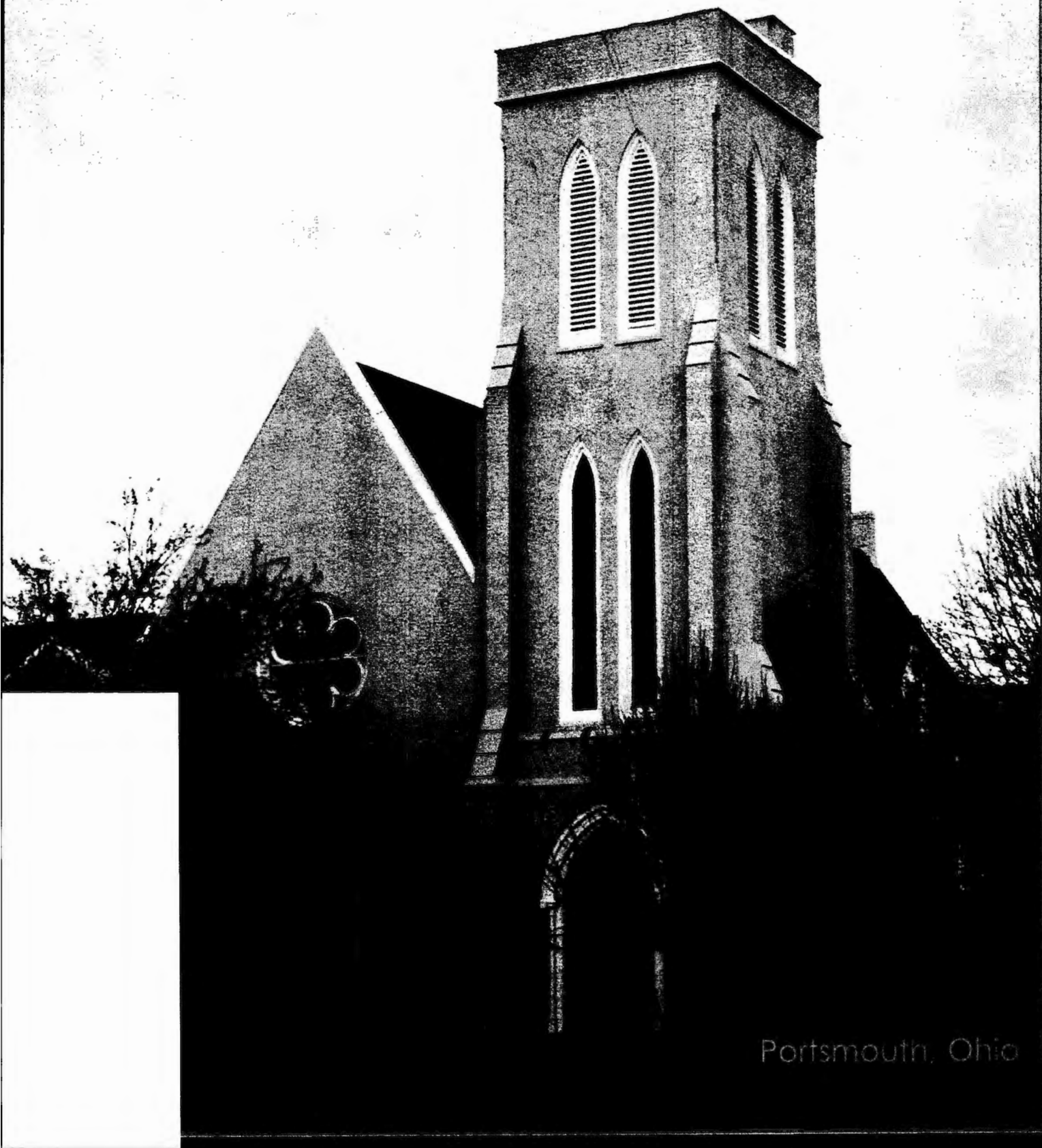
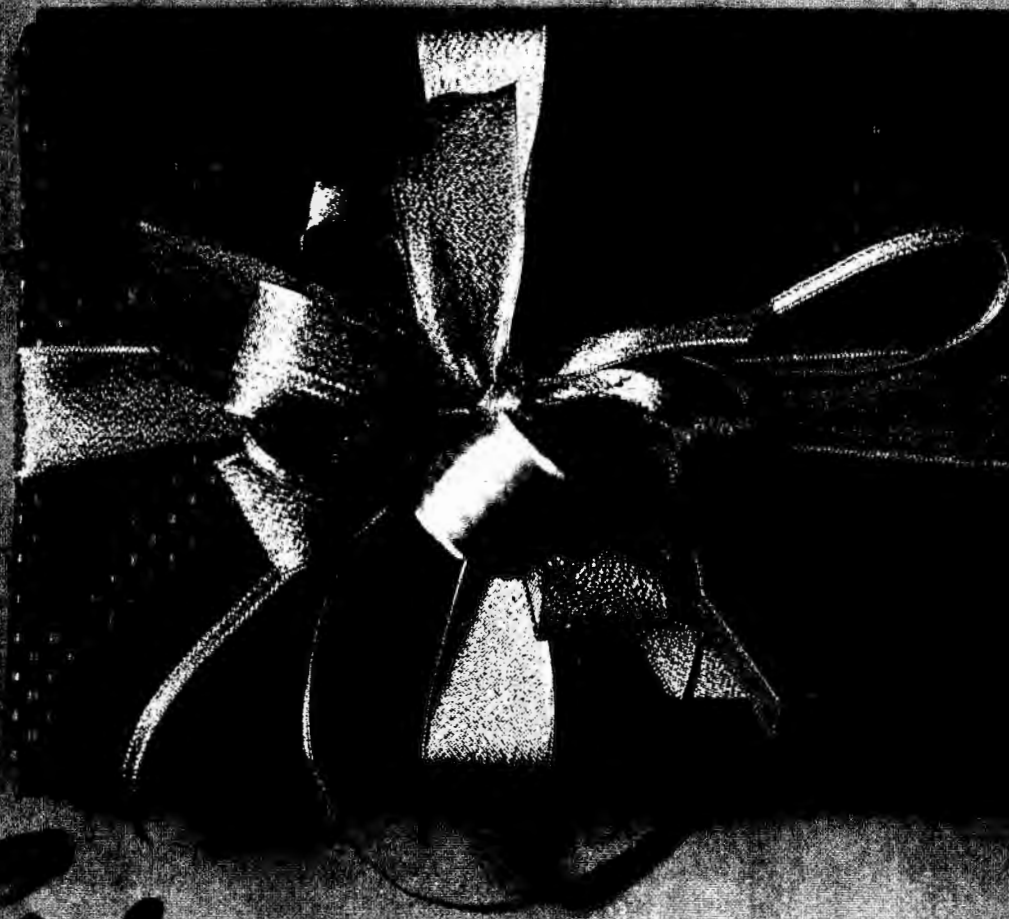


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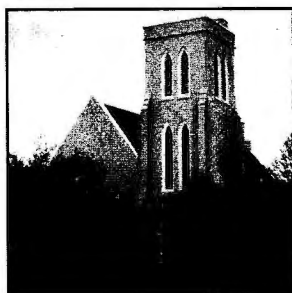
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Suzanne Gill/Forward in Mission photo

An outdoor dinner celebration follows the blessing and groundbreaking for a new building to serve St. Barnabas' Church, Park Glen, Texas [p. 6].



### On the Cover

All Saints' Church, Portsmouth, Ohio, was organized on June 23, 1819. The present nave was built in 1850. The feast of All Saints' is observed in many places on Sunday, Nov. 4.

Bill Curnutte photo

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Volume 235

Number 19

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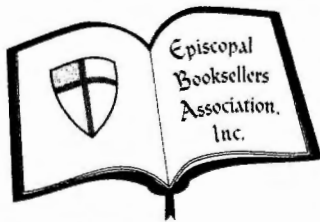
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## SUNDAY'S READINGS

# For All the Saints

'... whose righteous deeds have not been forgotten...'

(Ecclus. 44:10)

### All Saints' Day (transferred), Nov. 4, 2007

**BCP:** Ecclus. 44:1-10, 13-14; Psalm 149; Rev. 7:2-4, 9-17; Matt. 5:1-12; or Ecclus. 2:(1-6)7-11; Eph. 1:(11-14)15-23; Luke 6:20-26(27-36)

**RCL:** Dan. 7:1-3, 15-18; Psalm 149; Eph. 1:11-23; Luke 6:20-31

All Saints' Day is included as one of the principal feasts in the church, and "may always be observed on the Sunday following November 1" (BCP, p. 15). The inspiring words of William Walsham How sung to the Ralph Vaughan Williams tune (Hymn 287) will begin many services on this Sunday. The scope of "For all the saints who from their labors rest" is appropriately broadened by Hymn 293: "You can meet them in school, or in lanes, or at sea, in church, or in trains, or in ships, or at tea."

In order to move beyond sentimentality, we might also recall the comment by Richard Cardinal Cushing of the Archdiocese of Boston: "Saints are all right in heaven, but they are hell on earth."

The scripture readings for the day provide rich resources. The text from Ecclesiasticus is a hymn to the common man: "Let us now praise ... our [ancestors] in their generations" (44:1). "There are some who have no memorial" (44:9). "Their righteous deeds have not been forgotten" (44:10). "Their name lives to all generations" (44:14).

The second reading, from Revelation, paints a curious picture: "Who are

these, clothed in white robes? ... These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb" (7:13-14). Made them white in the (red) blood of the lamb? Yes, our pain, suffering, and repentance of our sins will do just that. This reading ends with a magnificent vision of the future: "For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes" (7:17). Also see Isaiah 25:8.

Matthew's version of the beatitudes, considered by many to be the heart of Jesus' teaching and the foundation of Christian spirituality, can also be understood as very practical advice.

An illuminating translation of Matthew's text will be found in *The Message* by Eugene H. Peterson (Navpress 2002): "You're blessed when you feel you've lost what is most dear to you. Only then can you be embraced by the One most dear to you" (5:4). "You're blessed when you've worked up a good appetite for God. He's food and drink in the best meal you'll ever eat" (5:6).

### Look It Up

Additional references to the cleansing power of the blood of the Lamb are found in John 1:29 and 1 John 1:7

### Think About It

Do you know any saints who would be just fine in heaven but are hell on earth? Might you be one of them?

### Next Sunday

#### The 24th Sunday after Pentecost (Proper 27C), Nov. 11, 2007

**BCP:** Job 19:23-27a; Psalm 17 or 17:1-8; 2 Thess. 2:13-3:5; Luke 20:27(28-33)34-38

**RCL:** Haggai 1:15b-2:9 or Job 19:23-27a; Psalm 145:1-5, 18-22 or Psalm 17:1-9; 2 Thess. 2:1-5, 13-17; Luke 20:27-38

## BOOKS

### The Promise of Scriptural Reasoning

Edited by David F. Ford and C.C. Pecknold. Blackwell. Pp. 207. \$34.95. ISBN 1-4051-4630-3.

Scripture is at the heart of all three of the great Abrahamic faiths. Interfaith dialogue of any depth needs to include the scripture which is at the heart of Islam, Judaism and Christianity. Unfortunately, mutual suspicion around fears that the conversation will become coercive seldom make conversation centered on scripture productive.

Prof. Ford and Pecknold have col-

**The social dynamic used to describe scriptural reasoning is one of hospitality [see page 10].**

lected a series of 12 essays which explore the emerging field of scriptural reasoning from a variety of perspectives. Scriptural reasoning began among a group of academic Jewish text scholars and theologians who were initially concerned that there was little constructive dialogue among the faiths. The social dynamic used to describe scriptural reasoning is one of hospitality.

In addition to helping individuals understand the faith traditions of others better, scriptural reasoning can help one come to a more mature understanding of one's own faith. In the essay "Scriptural Reasoning and the Formation of Identity," Susannah Ticciati writes, "I find my centre outside myself as embodied by the members of other traditions, in relation to whom Scripture is discovered to be more than its significance for me."

The book assumes the reader has at least a passing familiarity with scriptural reasoning. The prose for the most part is academic, but well organized and not too dense. More than a how-to guide, this collection of essays provides a deeper intellectual understanding of this emerging field of theology.

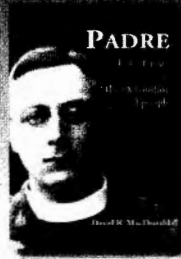
*Steve Waring*



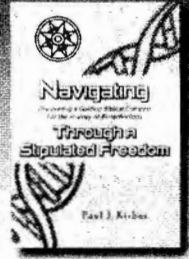
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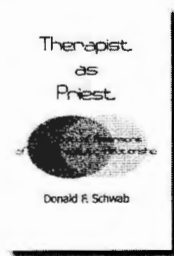
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## Funds Sought to Facilitate Listening Process

Two Episcopal Church leaders "with profoundly different convictions about matters concerning human sexuality" have co-authored an appeal for financial contributions to supplement the limited amount of money that has been designated for the Archbishop of Canterbury's Listening Process in the Anglican Consultative Council budget.

The House of Bishops' "offer to refrain from moving forward has created space to launch an Anglican Communion-wide listening process," said the Rev. Canon Brian Cox and Louie Crew in a letter e-mailed to bishops Oct. 10. "The time has come for a global conversation in the Anglican Communion about human sexuality. The purpose of the Listening Process is not to create a predetermined outcome or to 'wear opponents down.' It is to hear respectfully one another's stories, hopes and fears about this matter."

Canon Cox is rector of Christ the King Church, Santa Barbara, Calif., president of the Reconciliation Institute, and a member of the American Anglican Council. Mr. Crew is founder of Integrity, which describes itself as "a witness of God's inclusive love to the

Episcopal Church and the lesbian, gay, bisexual, and transgender community."

Prior to distributing their letter, the two consulted with the Rev. Canon Phil Groves, who was appointed the Listening Process facilitator by Archbishop of Canterbury Rowan Williams.

"I am very pleased that there are those who are willing to support the work called for by all the primates, the Anglican Consultative Council, and the Archbishop of Canterbury in line with the call of the Lambeth Conference," Canon Groves told THE LIVING CHURCH. "In the end there is no other way than to meet face to face, but written word can enable that. It is very important to me that the appeal is bi-partisan."

"The 'facilitators' of the guide are chosen to reflect, however imperfectly, the diversity of the Communion in geography, age, gender and sexuality," Canon Groves said. "Theological diversity is also reflected in the makeup of the group. The process is involving them in traveling across the world to meet. While I have a limited budget for my work, I did not have budget to enable me to pay for the expenses of their work."

Canon Cox and Mr. Crew said

\$80,000 is urgently needed. A special account has been established with a bank used by the ACC for gifts designated for the Listening Process and the ACC has pledged that all gifts will be used for the purpose intended and to provide an accounting if asked.

In their February 2007 meeting in Dar Es Salaam, Tanzania, the primates commended the Listening Process and requested "preparation of material to assist the bishops at the 2008 Lambeth Conference."

*Steve Waring*

### ACC Solicits Funds to Underwrite Lambeth Attendance

With the start of the Lambeth Conference eight months away, the Anglican Consultative Council (ACC) recently announced plans to raise \$4.2 million through a fund-raising appeal.

The donations are intended "to enable all those who wish to attend the conference to do so," according to a recent press release announcing the appeal. "Bursaries enable bishops and bishops' spouses to attend the Lambeth Conference as well as helping fund those attending who will help ensure the smooth running of both the Lambeth Conference and the spouses' conference when it meets in Canterbury next July."

The ACC has maintained a bursary fund to provide assistance with travel and conference expenses at previous Lambeth Conferences. Appeals for contributions to the bursary fund at those Lambeth Conferences began much earlier than the current one, however.

The Lambeth Conference is one of four officially recognized Instruments of Unity in the Anglican Communion. The conference occurs every 10 years at the invitation of the Archbishop of Canterbury and is the only occasion when all bishops of the Communion officially meet as a college for worship, study and conversation.



*Suzanne Gill/Forward in Mission photo*

The Rev. V. Stanley Maneikis (left), chaplain of Union Gospel Mission; the Very Rev. William Cray, rector of St. Laurence Church, Grapevine, Texas; the Rev. Louis L. Tobola, Jr., vicar of St. Barnabas' Park Glen; and the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, at the consecration of land for construction of a new church building for St. Barnabas' Church on Oct. 15. The five-year-old congregation is located in a growing northern suburb of Fort Worth.

## Atlanta Rector Elected Bishop of Nevada

The Very Rev. Dan Thomas Edwards, rector of St. Francis' Church, Macon, Ga., was elected Bishop of Nevada Oct. 12 during the annual convention of the diocese. He was elected on the second ballot from a field of six at a hotel convention center in Las Vegas.



Fr. Edwards

An Arkansas native, Fr. Edwards, 57, discovered The Episcopal Church after years of interfaith spiritual searching. His new faith led to study first in the Diocese of Idaho's deacon formation program and later General Theological Seminary, Columbia Seminary and Harvard Divinity School. In the Diocese of Atlanta, Fr. Edwards served on the committee on same-sex blessings and as diocesan ecumenical officer.

Fr. Edwards led on both ballots,

receiving 38 clergy and 78 lay votes on the decisive ballot. To be elected, a candidate needed 33 votes from clergy delegates and 73 votes from lay delegates. His nearest challenger was the Rev. Susan Burns, rector of Church of the Redeemer, Bethesda, Md. The other candidates were: the Rev. Cathy L. Deats, rector, St. James', Hackensack, N.J.; the Rev. Charles Eric Funston, rector, St. Paul's, Medina, Ohio; the Rev. Albert John Keeney, rector, St. John's, Canandaigua, N.Y.; and the Rev. Jeffrey D. Paul, rector, St. Peter's, Carson City, Nev.

Assuming a majority of standing committees and bishops with jurisdiction consent to Fr. Edwards' election, he will be consecrated Jan. 5.

The standing committee of the diocese voted not to release ballot results to the public, said the Rev. James L. Kelly, standing committee president. "Ballot results are nobody else's business but ours," he said.

## Barna Survey: Youth See Christianity as Anti-Gay

The church is not helping its youth to apply the traditional biblical teaching on homosexuality in their everyday life, according to a survey of 16- to 29-year-olds by The Barna Group.

In a culture in which homosexual persons and homosexuality are increasingly considered mainstream, young Christians believe the church has not helped them to apply traditional biblical teaching on homosexuality to situations such as friendships with gays and lesbians.

"In our interviews we kept encountering young people — both those inside the church and outside of it — who said that something was broken in the present-day expression of Christianity," said David Kinnaman, president of The Barna Group and co-author of the study. "Their perceptions about Christianity were not always accurate, but what surprised me was not only the severity of their frustration with Christians, but also how frequently young born-again Christians expressed some of the very same comments as young non-Christians."

Overall, 91 percent of young non-Christians and 80 percent of young churchgoers surveyed said present-day Christianity is "anti-homosexual." Beyond their recognition that traditional Christians oppose homosexuality, the study further revealed that young people believe Christians show "excessive contempt and unloving attitudes toward gays and lesbians."

One possible reason that Christianity's image is changing, according to Mr. Kinnaman, is due to the shifting faith allegiances of Americans. Each new generation has a larger share of people who are not Christians, representing a significant departure from the dominant role that Christianity has had on American culture.

"Older generations more easily dismiss the criticism of those who are outsiders," Mr. Kinnaman said, "but we have discovered that young leaders and young Christians are more aware of and concerned about the views of outsiders, because they are more likely to interact closely with such people."



Trinity Church Wall Street photo

The Rev. Jan Nunley (left), deputy director for Episcopal News Service, with Presiding Bishop Katharine Jefferts Schori during the webcast.

## P.B. Answers Questions During Webcast

Presiding Bishop Katharine Jefferts Schori opened an hour-long live internet interview with a prepared statement recapping the events of last month's House of Bishops meeting in New Orleans and its controversial response to the primates' communiqué.

Wearing reading glasses and a dark jacket and looking directly into the camera, she acknowledged on Oct. 16 that progressives and conservatives had been disappointed by portions of the statement, but that its scope was intended to be broad. "That is an Anglican stance," she said. "It recognizes that the body is larger than any one of us."

She defended continued membership in the Anglican Communion, tying it to the church's ability to witness to a broader audience on behalf of the normalization of homosexuality. She concluded the statement by declaring, "There will be no outcasts in this church, whether because of sexual orientation" or theological belief.

Technical difficulties dogged the hour-long broadcast, but the moderator, the Rev. Jan Nunley of Episcopal News Service, continued to serve up questions some of which came from viewers who e-mailed their queries.

Bishop Jefferts Schori praised the Rt. Rev. Jeffrey Steenson, Bishop of the Rio Grande, for resigning from The Episcopal Church without "trying to take a flock of people with him." It was an example, she said, of a "more honorable way to depart" than taking an entire congregation or diocese. At ordination, she said, new clergy should be made mindful of the "sacramental and fiduciary duty" imposed by their vows.

*Suzanne Gill*



ACNS photo

During a pastoral visit in late September, Archbishop of Canterbury Rowan Williams joins His Holiness Karekin II, Catholicos of All Armenians, at a monument in Yerevan to commemorate the massacre of 1.5 million Armenians by the Ottoman Turkish Empire between 1915 and 1917.

## Provincial Leaders Tell Harare Bishop to Resign

The Rt. Rev. Norbert Kunonga must go, leaders of the Anglican Province of Central Africa said, calling upon the controversial Bishop of Harare to relinquish control of diocesan assets by Oct. 16 or face a civil lawsuit.

"There is no justification for your continued conduct of episcopal duties as diocesan Bishop" of Harare, lawyers acting on behalf of the province told Bishop Kunonga.

In a letter to Archbishop Bernard Malango dated Sept. 21, Bishop Kunonga said that Harare had quit the province over the issue of homosexuality, citing the Aug. 4 passage by the diocese of Pastoral Motion 8c, which, he said, authorized secession.

However, Harare diocesan chancellor Robert Stumbles told *THE LIVING CHURCH* no such resolution was adopted. Bishop Kunonga's purported secession resolution "appeared after synod" and had "not been on the agenda." At no time did the Harare synod give Bishop Kunonga "absolute authority to drag the diocese out of the province," he said.

Bishop Kunonga's actions were "tantamount to a schism," Bishop Trevor Mwamba of Botswana told *TLC* on Sept. 22.

The letter to Archbishop Malango by Bishop Kunonga followed a controversy-plagued provincial synod.

*(The Rev.) George Conger*

## Ottawa Synod Supports Same-Sex Blessings

The Diocese of Ottawa of the Anglican Church of Canada adopted a resolution supporting same-sex blessings at its annual synod Oct. 13, becoming the first diocese in Canada to address the issue through legislation since the national General Synod approved seemingly contradictory resolutions.

By a margin of 177-97 delegates approved a resolution asking that priests be given the right to approach the bishop for permission for such a blessing, should their parishes approve.

## Iraqi Refugees Meet with Archbishop of Canterbury

Iraqi refugees in Syria described their situation as "desperate and unsustainable" during a meeting with Archbishop of Canterbury Rowan Williams at a Syrian Orthodox monastery.

Archbishop Williams recently completed visits to Armenia, Syria and Lebanon, which began after his departure from the House of Bishops' meeting in New Orleans Sept. 21 [*TLC*, Oct. 14]. The plight of refugees was one of the topics Archbishop Williams discussed during an 80-minute meeting with Syrian President Bashar al-Assad. Since 2003, the war in Iraq has created an estimated 1.5 million refugees, most of whom have fled to neighboring countries such as Syria, Iran and Turkey.

The refugees who met with Archbishop Williams said they have no hope either of a safe return to Iraq or of citizenship in Syria or elsewhere.

Speaking Oct. 9 upon his return to the United Kingdom, Archbishop Williams said the situation required urgent attention.

"Security that will enable these people to return to Iraq depends on a settlement for the whole of that country guaranteeing the liberty and dignity of every minority," he said. Archbishop Williams promised the refugees that he would do what he could to ensure that they were not forgotten and told them his prayers were with them, particularly for their children.

## Priest Ordained in Prison Temporarily Inhibited

The Rev. James Tramel, the California priest whose highly publicized ordination occurred while he was in prison, has been temporarily inhibited by the Rt. Rev. Marc Handley Andrus, Bishop of California.

Fr. Tramel, rector of Trinity Church, San Francisco, was inhibited from priestly duties Oct. 9 pending the outcome of a formal investigation by the diocese. The ecclesiastical investigation was prompted after an adult under the pastoral care of Fr. Tramel filed a formal complaint alleging violation of the church's policy on sexual misconduct. The complaint does not involve allegations of criminal misconduct, a diocesan spokesperson said.

"We take allegations of misconduct

very seriously in the Diocese of California and will proceed with diligence and the highest level of care," the diocese stated in a release. "The spiritual, emotional, and physical well being of all parties is our utmost concern. Because of this, and in compliance with the canons of The Episcopal Church, further details will not be discussed at this time."

Fr. Tramel was found guilty of second-degree murder as a co-conspirator in the stabbing of a homeless man in 1985. He was sentenced to a 15-year-to-life prison term. While in prison, Fr. Tramel underwent a religious transformation, acknowledged his guilt, and later founded an Episcopal congregation in the prison.





David Blanchett/Alaska Epiphany Online photo

Episcopalians in the Diocese of Alaska contribute their musical talents during the annual convention, Oct. 4-7, at St. Matthew's Church, Fairbanks.

## New Bishops Sought

The Diocese of **Alaska** approved a resolution during its annual convention calling for the election of a bishop suffragan no later than 12 months after a new diocesan bishop is consecrated. Convention, which met Oct. 4-7 at St. Matthew's Church, Fairbanks, also approved a timeline leading to the consecration of a diocesan bishop.

A search committee will prepare a list of three names for nomination, according to the Rev. David Elsensohn, rector of St. Peter's, Sitka, and president of the standing committee. The date of the election for the new diocesan bishop will be Jan. 22, 2009, with a tentative consecration date of May 2, 2009.

Alaska has been without a diocesan since Bishop Mark MacDonald resigned in June to become National Indigenous Bishop of the Anglican Church of Canada. He remains as assisting Bishop of Navajoland in The Episcopal Church.

Fr. Elsensohn said the three candidates would visit the diocese for about two weeks in early January 2009. The diocese chose not to seek an assisting bishop to ensure there would be sufficient money to pay for the episcopal search.

Convention adopted a resolution urging the new diocesan bishop to call for the election of a bishop suffragan no later than 12 months after the May 2 consecration, Fr. Elsensohn said. The resolution, which was sponsored by a number of indigenous members of the diocese, specifies that the suf-

## Alaska Priest Was Mentor to Many

Alaska Gov. Sarah Palin ordered state flags flown at half mast Oct. 15 in commemoration of the Rev. David Salmon, who died of cancer Oct. 11. He was 95.

In 1962, he was ordained priest for his tribe by the late Rt. Rev. Bill Gordon, Bishop of Alaska. In 1988, General Convention first regularized the process of "local ordination" with passage of Canon 9. Fr. Salmon later served

as a mentor to the Rt. Rev. Mark MacDonald, who resigned as Bishop of Alaska in 2006 to become National Indigenous Bishop of the Anglican Church of Canada.

"In the darkest hours of our life as the Episcopal Church of Alaska, his loyalty and encouragement was critical to our survival and success," Bishop MacDonald said. "He told us to follow the Indian Law as the foundation of a hopeful future for the people; he explained that we needed to make the institutions that surround us — government, education, and church — serve Native Peoples and their future. These are all tasks that remain before us today. It was a conversation with him on these matters that became one of the most important factors in my acceptance of the position of the National Indigenous Anglican Bishop of Canada."

Born in Salmon Village and raised in Chalkyitsik when the Alaskan Interior was still an exotic frontier, Fr. Salmon was made Chief of Chalkyitsik at age 29 and helped shape the community as it increasingly embraced technology and a monetary-based economy. He was well known for his traditional tool-making skills, his belief in the power of education, and his sense of humor. He leaves behind one son, an adopted daughter, five grandchildren and 12 great-grandchildren.



Fr. Salmon was one of the first to be recognized as a Canon 9 priest.

fragan bishop would be responsible for indigenous ministry within the diocese.

"That gave some of us pause," Fr. Elsensohn said. "There seemed to be an assumption that the person elected

as diocesan would be white. There is nothing to prevent an indigenous priest from being chosen as diocesan. I think the resolution sponsors were hoping that the person elected suffragan bishop would be an Alaskan."



Prof. Ford (center) guides inter-faith participants through the scriptural reasoning session at General Theological Seminary.

Steve Waring photos

## Scriptural Reasoning: Building Trust Among Faiths

The popularity of scriptural reasoning in Great Britain is increasing, not only as a theologian's tool, but also as a way of developing a deeper inter-faith community. The premise is simple: Gather one or more practitioners of the three Abrahamic faith traditions and explore a theme using the sacred texts of Muslims, Jews and Christians.

"Scriptural reasoning is all about studying the texts," said David F. Ford, professor of divinity and director of the Cambridge Inter-Faith Programme at the University of Cambridge in England. "We do not try to come to doctrinal agreement. It is more a wisdom of dispute. We try to engage in such a way that friendship and trust are developed." Each is guest and host to one another, he said.



Prof. Ford recently demonstrated how a scriptural reasoning session might work during a conference on reconciliation at the General Theological Seminary. "The

*"We do not try to come to doctrinal agreement."*

- Prof. Ford

conversation around the texts sets up the dynamic," he said. In Great Britain, scriptural reasoning has generated enthusiasm and interest among chaplaincies and high schools. "One of the myths about religion in secular society is that religion is on the outside and intrudes. Religion shapes who we are."

For the demonstration at General, Prof. Ford brought with him five other panelists: Peter Ochs, professor of Modern Judaic Studies at the University of Virginia; the Rev. Ben Quash, professor of Christianity and the arts at Kings College, London; Rume

Ahmed, Muslim chaplain at Brown University; Ayesha Chaudhry, a Muslim doctoral candidate at New York University, and Catriona Laing, project manager of the Cambridge Inter-Faith Programme.

The panelists chose a topic such as the charging of interest and then explained to each other what their sacred texts had to say on the subject and how those beliefs were put into practice within those societies. The panelists asked questions of each other. After a point had been explored sufficiently, the group moved on to another topic. In all, three or four were discussed during the hour-long seminar.

"Our concern is to embrace the strangers among us without losing their identity," Prof Ochs said. "Our practice has been to read hyper-attentively. There has to be some interaction. The text is not just there with the answer. You will use it to engage with the other."

Steve Waring

## CATHOLIC ANGLICANISM: What Is It?

Just as THE LIVING CHURCH was revising its mission statement to stress its promotion and support of "Catholic Anglicanism in the Episcopal Church," three bishops and other prominent clergy and laity were stating their conviction that institutional (I guess that implies a kind of formal church commitment) to Anglo-Catholicism in The Episcopal Church was dead. I'm not sure that TLC's board of directors regards "Anglo-Catholicism" and "Catholic Anglicanism" as identical, but they certainly are close; and we don't need a specific ethnic qualifier (Anglo) in church communities today since many are multicultural and, some at least, bi-lingual.

As a friendly (church) neighbor, I have always viewed Anglo-Catholicism as that thin stream (one among several) emanating from the Elizabethan Settlement that emphasized continuity with the doctrines and practices of the ancient Church, and which became, in the 19th century, a broad and turbulent river, the Tractarian Movement. Its exponents saw themselves as presenting an English church, already purged of "Roman" accretions and corruptions as now reinvigorated by their re-discovery and emphasis on doctrines and practices, temporarily lost, that belonged to the Universal Church, Canterbury, Rome and Constantinople, they held, should be seen as three parts, of the one Catholic Church.

The movement's chief exponents over a century — men like Newman, Pusey, Darwell Stone, Sparrow Simpson, Ramsey, Dix, Mascall and MacQuarrie — emphasized the scriptures as the book the church itself had written and canonized; the creeds, the doctrine of the Church, the teaching of the church fathers and apostolic ministerial succession. Since the Church was unfortunately "divided," no one part could make substantial decisions affecting doctrine or practice without the consent of the others. For the major issues, the only general convention was an ecumenical council.

The Tractarians/Anglo-Catholics emphasized the Eucharist as the central sacrament and presented it in the first place (against Cranmer) as the sacramental offering of the body and blood of Christ — Christ himself crucified (but not again) — to God our heavenly Father, and then only as the gift of the Father — Holy Communion

— to His holy people. They stressed the Church's ministry as an episcopal ministry, guaranteed by episcopal ordination from the apostles' time, which could not be changed or exchanged for any other.

Then theological variants arose with the English Bishop Charles Gore and the challenge of "modern historical scholarship," which indeed yielded insights but also raised and continues to raise the key question: Which new conclusions are verified as certainly true and which are opinions or hypotheses which the next generation of scholars may reject or severely modify?

Now hosts of such hypothesis, treated as certainties by some, have invaded or seek to invade the Anglo-Catholic synthesis: remarriage after divorce, contraception, abortion, intercommunion all around even with the unbaptized, a slippery understanding (the Porvoo Agreement) of apostolic ministerial succession; the priestly/episcopal ordination of women, same-sex blessings and more. Of course, Anglo-Catholicism was never completely uniform, especially when it came to Rome; but there was always an identifiable corpus and its exponents looked if not always leaned in a Roman direction.

So now we come to the contemporary "Catholic Anglicanism" espoused by THE LIVING CHURCH. What is it? What should it be? And where does it stand on these great issues confronting the Church? Once Lord Halifax (1839-1934), the life-long promoter of reunion, was asked what, in addition, he would be believing were he in communion with the See of Rome. He replied (I am paraphrasing), Nothing.

Catholic Anglicanism must mean the faith of the universal Church, East and West, and include the Roman primacy. It must support and promote all that the great Anglo-Catholic leaders collectively stood for and be looking, as they did and ARCIC II does in its recent statements, to reconciliation with the See of Rome.

*Our guest columnist, the Rt. Rev. Msgr. Daniel S. Hamilton, was pastor of Our Lady of Perpetual Help Roman Catholic Church, Lindenhurst, N.Y., 1985-2007. He is an author and editor of ARCIC I Revisited: An Evaluation and a Revision.*

### *Did You Know...*

**According to the Church of England Pensions Board, there are at least six C of E clergy over the age of 100.**

### *Quote of the Week*

**The Rt. Rev. Kirk Stevan Smith, Bishop of Arizona, on members of Christ Church of the Ascension, Paradise Valley, Ariz., who are leaving The Episcopal Church: "With some Godspeed, I hope they find someplace where they will be happy."**

## Strange Theology

In the September issue of its diocesan newspaper, *The Church in Hiawathaland*, leaders of the Diocese of Northern Michigan published a response to the communiqué of the primates of the Anglican Communion, issued in February. Northern Michigan has been without a bishop following the tragic death of the Rt. Rev. Jim Kelsey in an auto accident [TLC, June 24]. The statement, signed by the standing committee, diocesan council, deputies to General Convention, and “core team,” contains some of the strangest theology found in The Episcopal Church.

Titled “Already One in God,” the statement says “all persons are the living Christ,” and “Everyone is the sacred word of God,” and ... “everything, without exception, is the living presence, or incarnation, of God ...” With all respect to the elected leadership of that diocese, we would point out that such remarks are contrary to Christian theology, and that they go so far as to deny Christian doctrine.

Also included in the statement is this puzzling affirmation: “We affirm the sacramental gift of all persons, their Christ-ness, especially those who are gay or lesbian, and *reject* any moratorium on the blessing of same-sex unions and consents of gay bishops, as it would compromise their basic dignity.”

Is Northern Michigan saying that gay and lesbian persons in particular possess this “Christ-ness” or this sacramental gift? And is the diocese telling us that it plans to ignore the action of General Convention in rejecting the moratorium it established? It would be helpful to the rest of The Episcopal Church if the Diocese of Northern Michigan would issue some sort of explanation to tell us how its leaders reached these unusual conclusions.



The statement contains some of the strangest theology found in The Episcopal Church.

## Daily in Prayer

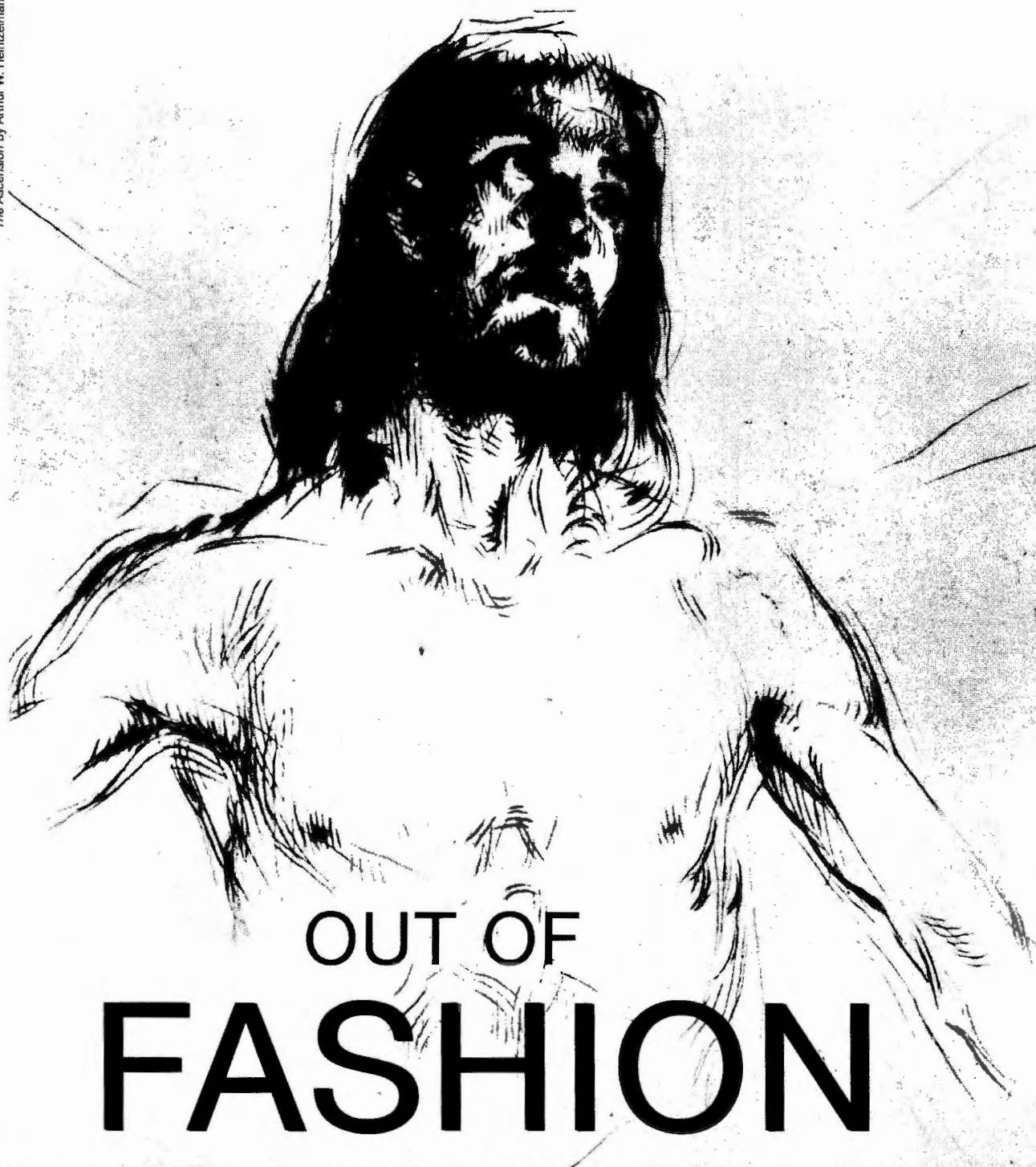
For whatever reason, we have noticed in recent months an increase in public recitation of the Daily Offices in our churches. Parish newsletters and church signboards reveal that Morning Prayer and Evening Prayer are being read more frequently. In some places, lay people are listed as the officiants. Complines continues to grow slowly, with more and more churches offering the nighttime office, usually on Sundays. And we know of a few churches where the Noonday Office is read daily, often accompanied by intercessory prayer.

These four offices, all found in the Book of Common Prayer, are no longer exclusive to seminaries, cathedrals, monasteries or convents. And they no longer are the “property” of the clergy, for lay people are finding these offices to be important elements of their spiritual lives. Churches large and small are offering these daily services on a more regular basis, and countless numbers of the faithful are reading them at home, during a break at the workplace, or as they commute.

The offices date back to early Jewish communities, which offered prayers at fixed times of the day, and to monastic communities that adopted a rigorous schedule of prayer with usually seven offices each day. The prayer book offices consist of psalms, readings from scriptures, canticles and various prayers. The Apostles’ Creed and the Lord’s Prayer are elements of Morning and Evening Prayer.

We urge those who do not read the offices regularly to consider making them a part of their lives. Morning Prayer and Evening Prayer can be read in about 15-20 minutes, and the other, shorter offices in about half that time. Perhaps Advent would be a good time to try to begin the discipline of praying one of the offices. People can find a convenient time, decide whether to invite others to join them or to read alone. If there is not enough time to read one of the offices, there are shorter forms called Daily Devotions for Individuals and Families (BCP pp. 135-140) that follow the structure of the offices but can be read more quickly.

The Daily Offices can provide an anchor for one’s prayer life. The daily rhythm of prayer offers a wonderful discipline as one attempts to develop a spiritual life. And there is something immensely satisfying in knowing that whenever you are praying an office, there are other Anglicans somewhere on earth doing the same thing. We hope those who do not participate in the Daily Offices will give them a try soon. In its present state, the church needs all the pray-ers it can get.



# OUT OF FASHION

The famous last words of Jesus are no longer the focus of church life.

*Jesus said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:18-20, ASV).*

By Robin Courtney, Jr.

There you have it. The famous last words of Christ to his followers in Matthew's gospel. (Strangely, Matthew did not note his Ascension after giving that command, nor anywhere else in his gospel, but that is beside the point). They seem to have taken him seriously, as evi-

denced in the early texts of the New Testament and an objective view of history. They were sent on a mission to change the world, and it was never the same. Thanks be to God!

Here we are in an age of an institutional church which is quite different. We believe that Christ has del-

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egated authority to this institution to continue his ministry. He still calls every individual into that mission, but it seems that our energies, resources, and passions are invested into a "structure" of a Christian denomination, specifically The Episcopal Church. We see ourselves as stewards of that vessel, and we are responsible for making sure that it can exist in perpetuity.

Gee. He said nothing about endowments, pension funds, canon law, stewardship campaigns, diocesan structures, music programs, or even pot luck luncheons. He didn't mention who would own church real estate. He said nothing about Altar Guilds, and we aren't even sure where he left the Holy Grail after the Last Supper. Instead, he told people whose lives he had changed to go and change other people's lives with the same message he had given them.

In serving small congregations over the past 10 years, I have found that the great commission is not the focus of church life. Why not?

For one thing, we Episcopalians are private about our faith. We don't like to make others, much less ourselves, uncomfortable by witnessing to the truth of the gospel or how it may have affected us personally. We leave that to fundamentalist churches to perform instead. They grow in membership. We don't. Could there be a correlation?

Second, in small churches the only real impetus for church growth is to guarantee the survival of the institution that I mentioned earlier. The great reality is that we have budgets to be met, and our membership has been declining over the years. Most graying congregations desire more "young families" to come and perform the ministries that the elders accomplished so well in the past. Most importantly, their money is needed either to maintain a full-time priest or in hopes of having one in the future.

Yet we wonder. Why aren't we growing in membership? We love our church, and we can't imagine why a newcomer would not have that same affection. Yet let's place ourselves in the role of a newcomer on a Sunday morning in a small congregation. What does s/he see?

Most see a church that peaked in the past as evidenced by the presence of Sunday school classrooms, but those are strangely decorated with posters from the last generation. There may be a matron or patron to whom has been delegated the responsibility of Christian education, and on a good Sunday there may be more than five pupils present — for grades 1-6!

These days they find a priest who is cautious. If a liberal, that cleric realizes his or her side is "winning," and doesn't wish to upset the momentum. If a conservative, then s/he is wondering if the hand will be called, and

whether it will be necessary to "leave" in some type of structure which has yet to be determined. If a moderate (which I claim to be), then this priest is tired and worn out by all of the jockeying between conservatives and liberals.

Usually, too, small churches have a "power elite" who have come to run (and in their perception "own") the church for many years. They want newcomers. Why? To balance the budget. Do they want the newcomers to be involved? Yes and no. Yes, in that they should take over the laborious tasks of the elders, which they are tired of doing. No, when it comes to making decisions about the church's operation. They will take the visitors' money, time, and talents, but leave the power to them, or else!

A visitor goes to coffee hour and may learn that we are a divided church. Where do we stand on homosexuality and same-sex unions? The plot thickens as the person learns that we are about to blow ourselves apart. Would you come back to such a setting? True, as faithful Episcopalians, we stay in such a setting, but is it welcoming to others? Probably not. In fact, statistics reveal "definitely not."

I suspect the best course for our little institution within Christendom is to allow it to implode, which seems to be the course of the recent past and present. If we fall apart, then we can be reformed and changed. To put a theological spin on it, if we die, then we can be resurrected. Perhaps in such a setting our focus would be more upon the message of the gospel than the survival of an institution and power games among varying factions.

What would happen if we had to sell our church real estate and meet in our homes? What would happen if we spent all of our endowments? Suppose the average Sunday attendance continues to decline to one or two people? Can we imagine meeting on Sunday with others and talking about God's presence and activity in our lives over the past week, rather than about sex? Is it possible to attend church on Sundays and not leave frustrated?

Perhaps The Episcopal Church is due for some time in Babylon. It will be good for us, just as it was for ancient Judaism. Then we can remember the gospel message over the institution. Sunday attendance will remain a problem, but perhaps as a matter of pews that overflow instead of being empty. Then visitors might just stay. □

*The Rev. Robin Courtney, Jr., is a priest of the Diocese of Tennessee. He lives in Nashville.*

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

**Jesus told people whose lives he had changed to go and change other people's lives with the same message he had given them.**

# Is There a Difference?

Reading Bishop Steenson's comments on the Oxford Movement [TLC, Oct. 14] makes me want to tell everyone that they should read *The Parting of Friends*, a book I knew about and read as a teenager when it was published, and which now gives me hope for our church. The Oxford Movement was a strong evangelical movement in the 19th century in England, but also forced people to think about their ideals and roots. Not a very English reaction! Samuel Wilberforce was my great-great-grandfather, and as a child was always my hero. His father, William, is also a hero to many.

I am an English woman who has never been officially received into The Episcopal Church, although I have been attending it for nearly 40 years (as parishioner, vestry member, stewardship chair, bazaar chair and warden.)

This is a church that I love — but if I am officially an Anglican rather than an Episcopalian, do I need to resign my positions as president of the Episcopal Church Women of the Diocese of Chicago and president of the Episcopal Church Women of Province 5? Is there really this distinction between us all?

Joanna Gesicki  
Chicago, Ill.

## Puzzling Plan

I was puzzled when the Presiding Bishop announced a plan of “episcopal visitors” at the House of Bishops’ meeting [TLC, Oct. 14]. Her plan was supposed to be in response to the request by several dioceses for alternate primatial oversight. Her plan seems more like the DEPO plan for parishes.

Of course, the plan of visiting bishops for parishes was not what the dissenting parishes sought, and Bishop Jefferts Schori’s plan is not what the dissenting dioceses seek. Conservative parishes would rather their confirmands be confirmed by someone who holds to the same theology that the rector and lay leadership uphold. They want to hear a confirmation sermon that will reflect an understanding of the historic faith and an affirmation of that faith. What the dissenting parishes sought, and what the dissenting dioceses seek, is actual oversight by a conservative bishop or primate, one who upholds the reliability and authority of the scriptures, who believes the Nicene Creed as the members of the Council of Nicea believed it, who is convinced that the Trinity is an ontological reality and not merely a description of how humans experience God, who is convinced that Jesus of Nazareth was God the Son in

human flesh, that his death was a sacrificial offering for our sins, and that he truly rose from the dead physically.

There are now 12 “episcopal visitors.” I doubt very much that there will be enough “business” to keep even two of them active, let alone all 12. Bishop Jefferts Schori is answering a question that was not asked. I could not say whether she knows that she is not answering the question that was asked.

(The Rev.) Charles F. Sutton, Jr.  
Trinity Church  
Whitinsville, Mass.

The Presiding Bishop’s strategy of adding four more episcopal visitors flies in the face of propriety, decency and intent of those requesting alternate oversight. This plan remains under the office of the Presiding Bishop, and provides absolutely no “safety net” for those who find themselves at liturgical odds with the direction of The Episcopal Church.

It cannot fly, it will not be accepted by those parishes desiring alternate oversight, and, if implemented, it will serve to exacerbate further the division between the liberal side of the church and the more orthodox.

(The Rev.) Charles Johnson  
Erskine, S.D.

(Continued on next page)

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

The Rt. Rev. Jeffrey H. Steenson, Bishop of the Diocese of Illinois, informed the House of Bishops and the clergy of his diocese that he will resign before the end of 2007 and will be succeeded by a Presiding Bishop. He was interviewed about his decision by David Ledwith.

**TLC:** How did this development come about?

**J.H.S.:** It's been a long time in the making. I've been thinking about it for a while. I've been thinking about it for a while. I've been thinking about it for a while. I've been thinking about it for a while.

**TLC:** How did you come to this decision?

**J.H.S.:** I've been thinking about it for a while. I've been thinking about it for a while. I've been thinking about it for a while. I've been thinking about it for a while.

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

**J.H.S.:** I don't really expect the difficulties that will arise from this decision, but I do expect that the people will understand and appreciate it. I think they will.

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**J.H.S.:** I don't really expect the difficulties that will arise from this decision, but I do expect that the people will understand and appreciate it. I think they will.



Jeffrey H. Steenson

## Is there really this distinction between us all?

(Continued from previous page)

The Presiding Bishop should simply state to Archbishop Orombi and others who continue to push their agenda here to stay out of the conversation, stop influencing and interfering in what is sovereign to The Episcopal Church, and to start behaving like the Christians they profess to be. Further ordination of Anglican bishops in this country and elsewhere should be not tolerated. We do not interfere in their internal affairs through visitation, ordination or mass communication. Enough is enough!

We have appeased the Anglican Communion long enough, and appeasement is not gaining results. I think clarity of position, rather than further nuance, should be exercised.

*James Timberlake  
Philadelphia, Pa.*

## Honest Reporting

In searching the web for information surrounding the historic House of Bishops' meeting in New Orleans [TLC, Oct. 14], I discovered many wide opinions both right and left, some with real nail-biting critiques. I must commend TLC for its fine reporting and for standing in the middle ground. Always a good, Anglican place to be. TLC web reports are a source for honest and unbiased reporting.

*(The Very Rev.) Richard Simpson  
St. Mark's Church  
Islip, N.Y.*

## Rooted in Christ

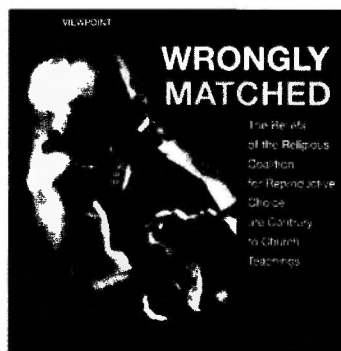
I read the Viewpoint article by the Rev. Samson Gitau [TLC, Sept. 2] concerning the history of the Global South, its experience of Westerners, and the social gospel of The Episcopal Church. As a white, American, middle income, Christian, gay man, please accept my apologies for the insults and injustices that people like me have inflicted upon the people of the Global South and their land. This is heartfelt and true.

When my church decided to consecrate a gay man as bishop, it was not meant to offend those in the Global South. It was the act of a people who

believe that they are responding to what they had discerned as the will of God for themselves in this place and time. Believing this to be true, how would they have acted any differently? Relying solely on scripture is neither Anglican nor recommended. Anyone who has studied sacred scripture can point out hundreds of examples of things, either demanded or supported by the word of God which we no longer believe and/or practice. Fr. Gitau knows that.

He makes a loaded reference to the "social gospel of The Episcopal Church," which comes across as a criticism in the most apparent way. We do proclaim a social gospel because the gospel has social implications. But make no mistake, the social gospel is rooted in Jesus Christ and in the reign of God which he manifested in his living, dying and rising again. Change is not evil and it is not a threat. Accept our help or don't accept it. We will continue to offer it because that's what the Jesus of our social gospel would have us do.

*(The Rev.) Peter Pearson  
St. Philip's Church  
New Hope, Pa.*



## Overlooked

I wholeheartedly appreciate the content Georgette Forney shared in her Reader's Viewpoint, "Wrongly Matched" [TLC, Oct. 21].

Unfortunately, the simplistic approach of faith is often overlooked in our best efforts to rationalize religiously moral issues (RCRC's failure). Consider the heart of Job, of whom God made the following statement:

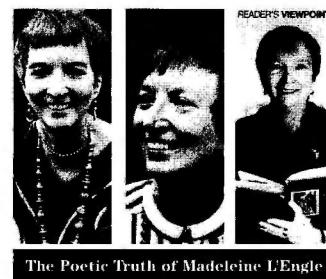
"Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who

fears God and shuns evil (Job 1:8)."

With God's highly approving assessment of Job, here is Job's thought on who holds the right to choose in the sanctity of life:

"The Lord gave and the Lord has taken away; may the name of the Lord be praised" (Job 1:20c).

*Jayne Chrouser  
Anchorage, Ky.*



## Remembering Madeleine

I'm glad to see that TLC has treated Madeleine L'Engle in a friendly manner [TLC, Oct. 14] but somehow her delightful personality hasn't been mentioned. I met her at a writers' conference years ago. I was assigned to do a short piece on her, and found her friendly, charming, and in her own way very strong-minded. I wanted to write a bio of her, but she told me firmly that she was writing her own in her own books, which was quite true.

I think of the time I heard her tell an audience of children's writers at a workshop she ran every year that by giving up the King James Bible (and the 1928 BCP) we were taking away our children's heritage because they would now grow up unable to read Shakespeare or other treasures of the English language. How true that is!

I wrote a "comparative" biographical sketch of Madeleine and Dorothy L. Sayers for Luci Shaw's festschrift, *The Swiftly Tilting Worlds of Madeleine L'Engle*, in which I emphasized that above all they were writers who became very angry when told their work "did good," for as Sayers once wrote, "The only Christian work is good work well done." L'Engle commented that "to paint a picture or write a story is an incarnational activity."

*Alzina Stone Dale  
Chicago, Ill.*



## PEOPLE & PLACES

### Appointments

The Rev. **Phil LaBelle** is rector of Christ the King, PO Box 6, Arvada, CO 80001.

The Rev. **Mimi Savidge** is rector of Christ Church, 207 N 7th St., St. Joseph, MO 64501-1905.

### Ordinations

#### Priests

**Michigan** — **Ronald C. Byrd**, curate, St. Paul's, 218 W Ottawa St., Lansing, MI 48933-1374.

**New Hampshire** — **Elsa Worth**, associate, St. Thomas', 5 Hale St., Dover, NH 03820-3773.

### Retirements

The Rev. **Harry Allagree**, as regional missionary for the Redwood Episcopal Cluster in the Diocese of Northern California.

### Deaths

The Rev. **Morton Townsend**, senior priest of the Diocese of Virginia, died Oct. 1. He was 92.

Fr. Townsend was born and raised in Petersburg, VA. He graduated from the University of Richmond and Virginia Theological Seminary. During World War II he was an Army chaplain, and he continued his service with the Virginia National Guard following the war. He was ordained deacon in 1942 and priest in 1944. He went on to serve a number of churches in Virginia. Among them: rector of Hanover Parish, King George, 1954-63; founding priest of Church of the Creator, Mechanicsville, 1965-68; rector of St. Mary's, Whitechapel, and Trinity, Lancaster, 1970-77. He is survived by his wife, Ellen; two daughters, Nancy Larmore, of Virginia Beach, and Elizabeth Harris, of Richmond; a son, James, of Houston, TX, and grandchildren and great-grandchildren.

The Rev. **Lee Anthony-Gerald Stevens**, OHC, died Sept. 22 in Liberia, in the 56th year of his profession. He was 95.

Ordained in 1943, he served parishes in Maine and as a Navy chaplain. In 1947, he entered the Order of the Holy Cross, and made his life profession in 1951. Fr. Stevens served in the order's monastery and school in St. Andrews, TN, from 1952 to 1965. Later he spent time in Liberia and as a hermit monk, first at the order's priory in South Carolina and later at Iona House in the Diocese of West Tennessee. He returned to Liberia in 2000, but the civil unrest there caused him to return to the United States the following year. He lived at Holy Cross Monastery, West Park, NY. In 2006, he returned to Liberia and established the first indigenous religious order for men, the Community of the Love of Jesus.

### Next week...

Christmas Book and Gift Issue

# CLASSIFIEDS

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS:** Scholarly, out-of-print. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. PH: (518) 587-7470. E-mail: [AnglicanBK@aol.com](mailto:AnglicanBK@aol.com). Visit [www.anglicanbooks.klink.net](http://www.anglicanbooks.klink.net).

## CHURCH FURNISHINGS

**FLAGS AND BANNERS:** Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at [festflags@aol.com](mailto:festflags@aol.com).

## MUSIC POSITIONS OFFERED

**FULL-TIME MUSIC DIRECTOR:** *St. Paul's Parish - K Street, Washington, DC.* Seeking experienced organist/choirmaster, beginning July 2008, for full liturgical schedule in Anglo-Catholic tradition throughout the year. Adult, men & boys, and girls choirs. Schoenstein organ; half-time assistant organist. Compensation and benefits package in line with AGO/AAM guidelines. *Applications accepted through December 31, 2007.* E-mail inquiries and resumes to: [organistapplication@stpauls-kst.com](mailto:organistapplication@stpauls-kst.com).

## POSITIONS OFFERED

**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/](http://ednin.org/ednin/) to link with ours, and direct all replies/inquiries to the diocesan office.

## POSITIONS OFFERED

**FULL-TIME RECTOR:** *Christ Episcopal Church, Covington, LA.* We are a vibrant, energetic, established mid-sized church seeking a like-minded and spirited rector. Our parish includes a day school (Pre-K-8th grade) and Christwood Retirement Community. Position available immediately. Salary competitive. Submit inquiries to **David Lynd, Chairman, Search Committee**, 47 Dogwood Lane, Covington, LA 70435.

**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](http://www.stmrks.com), or contact **Bishop's Warden Alice Williams**. E-mail: [abwilliams@fastmail.fm](mailto:abwilliams@fastmail.fm) Phone: (417) 739-5008.

**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](mailto:atgrosso@gracecathedraltopeka.org).

**FULL-TIME ASSOCIATE RECTOR** required in city center church, downtown Philadelphia. Opportunities for leadership within context of collegiality. Experience in and/or enthusiasm for young adult ministry and evangelism will be especially cherished. Contact the rector, **The Rev. Ian Neale** for details, etc., at [ajrneale@aol.com](mailto:ajrneale@aol.com) or (215) 567-1267.



## FULL-TIME RECTOR

### ST. STEPHEN'S EPISCOPAL CHURCH

Fairview, Pennsylvania  
[www.ststephens-fairview.org](http://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 6<sup>th</sup> St.  
Erie, PA 16501

814-456-4203

E-mail: [mishman@dionwpa.org](mailto:mishman@dionwpa.org)

# CLASSIFIEDS

## 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](http://www.christchurchnewbern.com) for detailed description under bulletin board and contact **Dr. Peter Stube, Rector**, [peterstube@embarqmail.com](mailto:peterstube@embarqmail.com) with additional questions.

**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](mailto:fatherjim@bellsouth.net). Visit us at [www.stcatherines.org](http://www.stcatherines.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](mailto:blandrum@landrumcompanies.com).

**FULL-TIME FOOD AND BEVERAGE DIRECTOR:** *Solomon Episcopal Conference Center, Loranger, LA*. Idyllic, pastoral working environment ([www.thesolomoncenter.org](http://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 [ltonkel@edola.org](mailto:ltonkel@edola.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](mailto:canondunnam@diocgc.org).

**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](mailto:MinistryOpenings@episcopalhawaii.org), or call **Canon Liz Beasley** at (808) 536-7776, ext. 326.

## 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](mailto:jfc1219@aol.com). For more information, please visit our website at [www.holycomforter.org/parishinformation/employmentopportunities.asp](http://www.holycomforter.org/parishinformation/employmentopportunities.asp).

**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](mailto:kbconsulting@mchsi.com) by December 1, 2007. Detailed specification of the organ available upon request. Website: [www.stpaulsduluth.org](http://www.stpaulsduluth.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**.

**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](mailto:janetpandrews@aol.com).

## 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](mailto:woods469@bellsouth.net).

**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](mailto:hpauliii@mindspring.com).

## TRAVEL / PILGRIMAGES

**CLERGY OR LAY LEADERS**, interested in seeing the world for *FREE*? England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited**. E-mail [journeys@groupist.com](mailto:journeys@groupist.com) or call 800-486-8359 ext 205, 206, or 208.

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# Church Directory



## FORT MYERS BEACH, FL

**ST. RAPHAEL'S** 5601 Williams Drive (239) 463-6057  
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 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

**CHRIST CHURCH** (1 min off I-75) (478) 745-0427  
582 Walnut St. www.christchurchmacon.com

"The first church of Macon; established 1825"  
The Rev. Dr. J. Wesley Smith, r; the Rev. Robert Gibson,  
asst; the Rev. Dr. Tim Klopfenstein, asst; the Rev. David  
Probst, c; the Rev. Kathy Kelly, d.  
Sun HC 8, 9, 11, Sun School 10; Wed. HS/LOH 12:05

## SAVANNAH, GA

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

## HONOLULU, HI

**THE PARISH OF ST. CLEMENT** (808) 955-7745  
www.stclem.org stclem001@hawaii.rr.com

The Rev. Liz Zivanov, r  
Sun H Eu 7:30 & 10:15

## ST. MARK'S

(808) 732-2333  
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)  
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
ascensionchicago.org (312) 664-1271

Sisters of St. Anne (312) 642-3638

The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol  
E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 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

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
2919 St. Charles Ave.

On the street car line at the corner of 6th St.

Website: www.ccnola.org

The Very Rev. David duPlantier, dean

Sun Mass 7:30 (192B), 10 (Choral H Eu), 6 (Rite II). Daily Mass:  
M-F 12:15. Sat 9:30

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street Web: www.theadvent.org

E-mail: office@theadvent.org

The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray,  
c; the Rev. Andrew C. Blume c; the Rev. Daphne B.  
Noyes, d; Eric Hillegas, pastoral assistant for youth  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High);  
Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed,  
Mass 6; Sat, MP 8:30, Mass 9, C 9:30.

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.

www.gracechurchinnewark.org

The Rev. J. Carr Holland III, r

Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## PASSAIC, NJ

**ST. JOHN'S** Lafayette and Passaic Avenues  
Website: www.stjohnschurchpassaicnj.org (973) 779-0966

The Rev. William C. Thiele, p-i-c 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@cablenet.net

The Rev. Bob Tally, r

Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp.  
Service 6

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447

Website: www.holyfaithchurchsf.org

The Rev. John Onstott, c; the Rev. Duncan Lanum, asst.;  
the Rev. Joan Garcia, d; Mr. Jerome Nelson, music direc-  
tor; Mr. Mark Childers, organist

Sun H Eu 8:30 (Sung), 11 (Choral), Christian Ed 10.

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
www.stbarts.org (212) 378-0222

Sun Eu 8, 9, Cho Eu 11. Mon-Fri MP 8, Eu 12:05, EP 5:30;  
Thurs Eu 6; Sat MP & Eu 10. Church open 365 days 8-6

## ST. THOMAS

5th Ave & 53rd St.  
www.saintthomaschurch.org (212) 757-7013

The Rev. Andrew C. Mead, r; John Scott, organist and dir.  
of music; the Rev. Charles F. Wallace, headmaster; the  
Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the  
Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.  
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP  
& H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-  
song); Sat H Eu 12:10

## PARISH OF TRINITY CHURCH

The Rev. Canon James H. Cooper, D. Min., r

The Rev. Canon Anne Mallonee, v

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## NEW YORK, NY

**TRINITY** Broadway at Wall Street

Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.

Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

Broadway at Fulton

The Rev. Canon James H. Cooper, D. Min., r

Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30

Open Sun 7-4; Mon-Sat 10-6

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village)  
3 Angle St. (828) 274-2681

www.allsouls cathedral.org

Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

## PHILADELPHIA, PA

**S. CLEMENT'S** Shrine of Our Lady of Clemency  
20th and Cherry Sts. (215) 563-1876

Website: www.s-clements.org

The Rev. Canon W. Gordon Reid, r; the Rev. Richard Wall,

c

Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers, Novena

& B 4 (June thru Sept); 8 & 10 (High); Daily: Low Mass: Tues,

Wed & Fri 7, Mon & Thurs 12:10, Sat 10; Ev & Novena 5:30;

## SELINGROVE, PA

**ALL SAINTS** 129 N. Market (570) 374-8289

Sun Mass 10 (Rite II). Weekdays as announced (Rite II)

Sacrament of Penance by appt.

## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771

Website: www.stpaulswellsboro.org

The Rev. Gregory P. Hinton, r

Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION**  
218 Ashley Ave. (843) 722-2024

Website: www.holycom.org

The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.

Patrick Allen, assoc.

Sun Mass 8 (Low) 10:30 (Solemn High)

## MILWAUKEE, WI

**ALL SAINTS' CATHEDRAL** (414) 271-7719

818 E. Juneau www.ascathedral.org

Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 989-3317

The Rev. William R. Hampton, STS

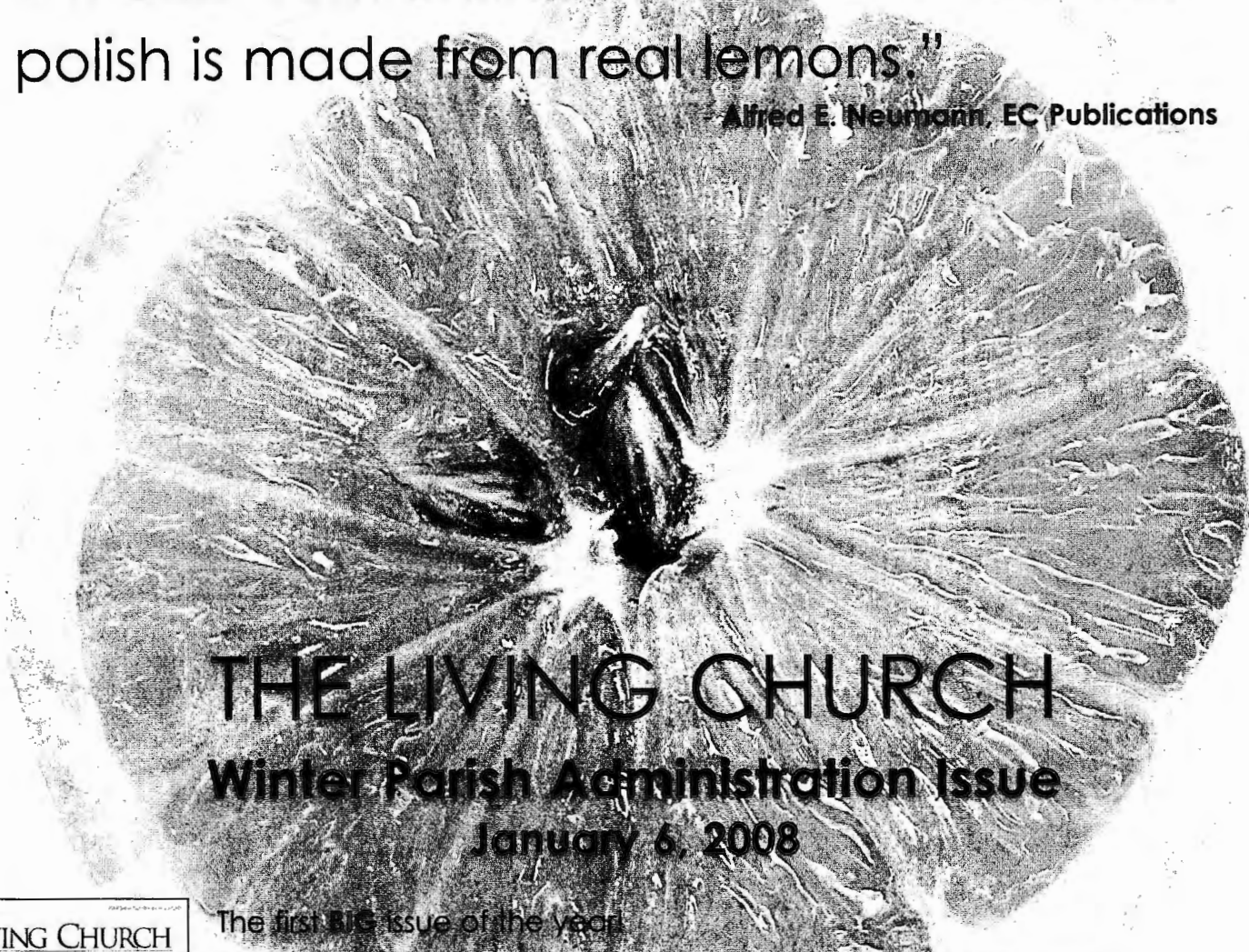
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## CHURCH DIRECTORY KEY

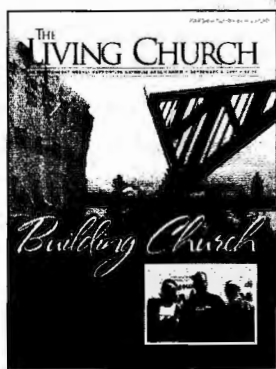
Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 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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