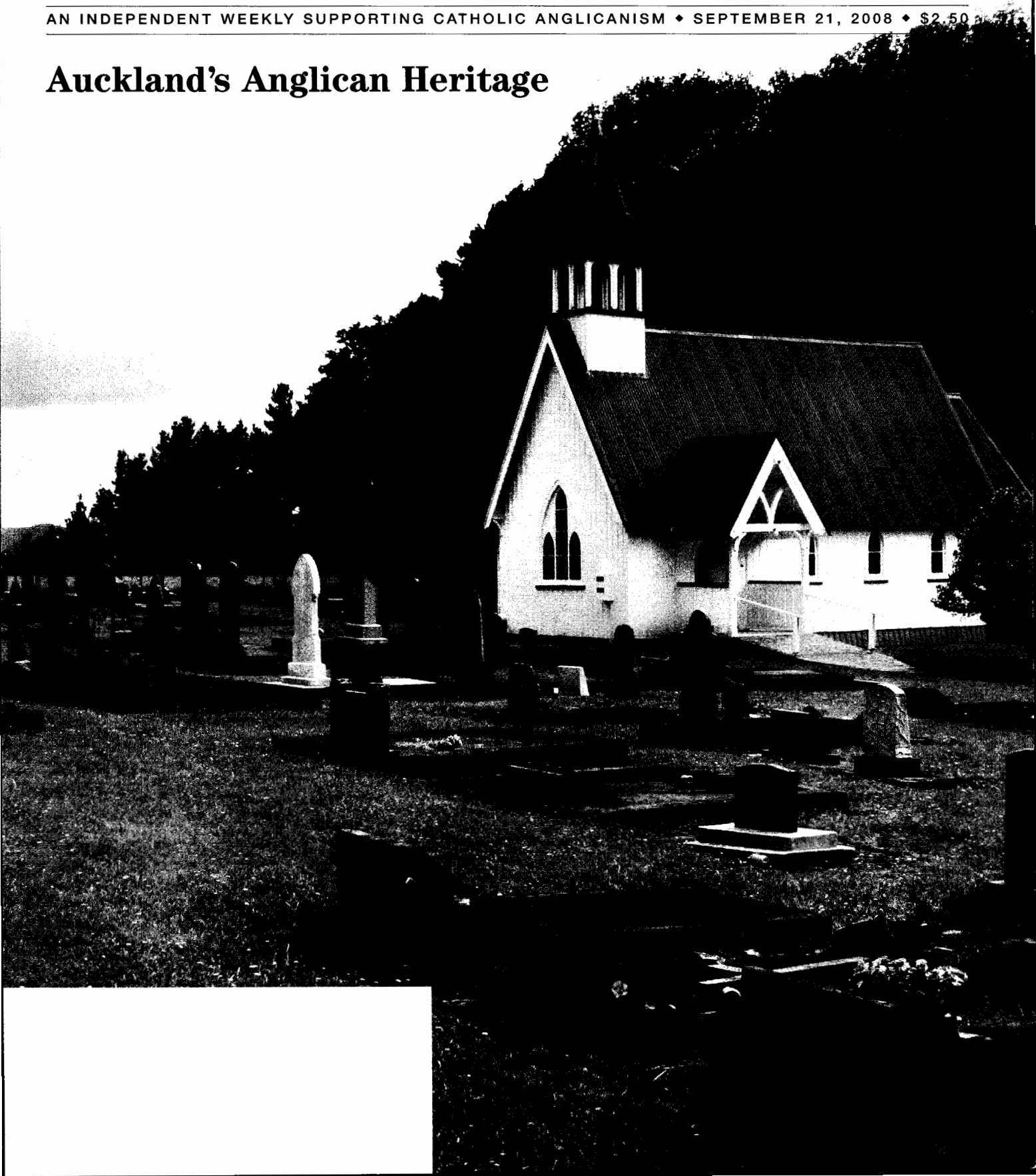


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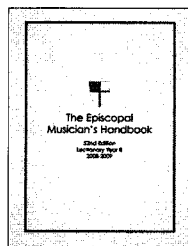
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Volume 237

Number 12

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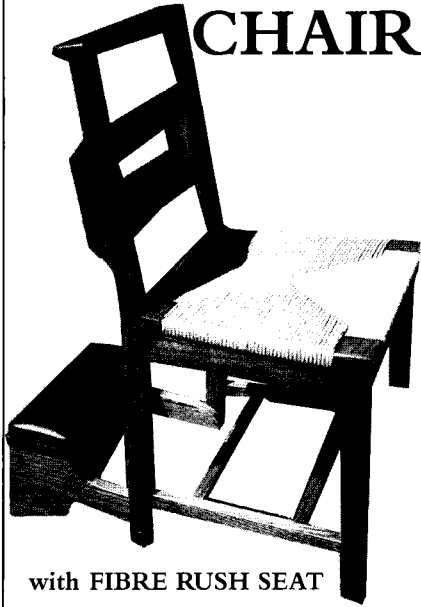


The Cover

St. Catherine's Church, Okaihau, New Zealand, was built in 1875.

Janine Baalbergen/Diocese of Auckland photo

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SUNDAY'S READINGS

The Toxin of Envy

'Am I not allowed to do what I choose with what belongs to me?' (Matt. 20:15)

The 19th Sunday after Pentecost (Proper 20A), Sept. 21, 2008

BCP: Jonah 3:10-4:11; Psalm 145 or 145:1-8; Phil. 1:21-27; Matt. 20:1-16
RCL: Exod. 16:2-15 and Psalm 105:1-6, 37-45; or Jonah 3:10-4:11 and Psalm 145:1-8; Phil. 1:21-30; Matt. 20:1-16

Envy is one of the most destructive forces in human relationships. Close friends who cherish each other's company and share the most intimate confidences can still secretly wish that they possessed the other's looks or family or wealth or resume.

Envy is insidious. Almost imperceptibly, it invades the mind and establishes itself in the heart. Just as we may not notice the early stages of a cold, so we may not see our craving for what others have is festering like a low-grade fever. A relationship with a friend may deteriorate so subtly that we don't realize what has gone wrong until it is too late to save the friendship.

In Christ's parable of the workers in the vineyard, day laborers are envious of the equal pay received by other workers who entered the vineyard much later. Those who worked a full day are angry even though they received the wages they were promised.

In the parable, the landowner seems to represent God. Christ implies that the dispensing of divine grace shouldn't give rise to envy. As the landlord remarks, "Am I not allowed to do what I choose with what belongs to me?" God, being God, can surely do what he wishes — the whole creation belongs to him.

Nevertheless, envy can take a particularly ugly form when it takes up residence in people of faith. Christians may become obsessed with blessings others seem to have received from God. They start to believe that God has performed miracles for other believers but that apparently he has refused to perform miracles for them. And they especially resent fellow Christians who seem satisfied with their religion without having devoted long hours to laboring in the vineyard.

One antidote to this spiritual jealousy can be to try to think of undeserved blessings you have received in the past. (And it is very likely you have received some. If you have the leisure and the education to be reading this page, you likely will have received blessings most day laborers would envy.) If you recognize all you have been given, your jealousy of others may diminish.

The actions of God admittedly are mysterious. Yet we need to look beyond the apparent arbitrariness of God to the goodness of God that is also manifest in the world around us. In all lives, the grace of God can be found — although we still have to appreciate that God's grace is for God to dispense.

Look It Up

The Old Testament prophets discuss how "God's ways are not our ways" (Isaiah 55:8).

Think About It

Is there any friend of yours of whom you are envious? How are your feelings damaging your relationship?

Next Sunday

The 20th Sunday after Pentecost, (Proper 21A), Sept. 28, 2008

BCP: Ezek. 18:1-4, 25-32; Psalm 25:1-14 or 25:3-9; Phil. 2:1-13; Matt. 21:28-32
RCL: Exod. 17:1-7 and Psalm 78:1-4, 12-16; or Ezek. 18:1-4, 25-32 and Psalm 25:1-8; Phil. 2:1-13; Matt. 21:23-32

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BOOKS

God's Ambassadors

A History of the Christian Clergy in America

By **E. Brooks Holifield**. Eerdmans. Pp. 356. \$30. ISBN 978-0-8028-0381-8.

Books on the lives and careers of the clergy can be intriguing, especially if the wise and insightful author "leaves the warts on." *God's Ambassadors* is not the biography of any one, or even a few clergy. It is a biography of a class of people, if one can be forgiven for putting it in those terms. Clergy: a calling, a vocation, a profession, a unique line of those who, in one way or another have followed in a New Testament prophetic and/or apostolic train.

This is a capable analysis of the ways and means of clergy doing their ministry from the 17th through the 20th centuries. Holifield focuses intensely on the matter of clergy authority and how this is exercised in both healthy and unhealthy ways in each era. A critical work, it captivates by the second or third page, and holds the reader spellbound as this historic ride through this period of clerical ministry unfolds.

The opening chapter on "The Heritage" of the clergy profession is worth the price of the book. Here Holifield reaches back 2,000 years and draws a connecting line from the New Testament and the patristic era through the Middle Ages and the Reformation, finally building on that foundation with his four-century emphasis which is the central focus of the book.

One may think that *A History of the Christian Clergy in America* would either serve as a blind hagiography or as a blatant record of unfair criticism. Holifield's book is neither. It is well informed, full of insight and fair, academic research, and rapt and captivating story and narrative. Reading such a history of the vocation to which one has given his life for 37 years is an exercise in solemnity as well as celebration. I highly recommend it to sisters and brothers in the clergy, those who teach future clergy persons, and laity who could be interested in what makes their parish priest who she or he really is.

(The Rev.) Jeffrey A. Mackey, O.P.
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GAFCON Primates: Nothing New in Windsor Group Report

The draft report from the Windsor Continuation Group offers nothing that doesn't already have a proven track record of failure, according to Presiding Bishop Gregory Venables, primate of the Anglican Church of the Southern Cone.

Bishop Venables spoke with a reporter from *THE LIVING CHURCH* shortly after the release of a communiqué from the GAFCON Primates' Council. The communiqué rejected the conclusions and recommendations contained in a draft paper distributed by the six-member Windsor Continuation Group during the Lambeth Conference, specifically the continuation group's call for a three-fold moratorium on public blessing of same-sex unions, the consecration of partnered homosexual persons as bishops, and cross-border incursions by overseas bishops.

"There is nothing new here such as to make us hesitate from the course we are taking, given the urgency of the situations with which we are dealing and the realities already on the ground," the statement said. Referring to a letter written prior to the start of the council meeting by five North American Anglican bishops who serve under the authority and oversight of various individual primates on the GAFCON council, the communiqué also noted that the continuation group proposals were developed without any consultation with those most directly affected in North America.

Seeking Order

"For the sake of the Anglican Communion, this [overseas ministry] is an effort to bring order out of the chaos of the present time and to make sure as far as possible that some of the most faithful Anglican Christians are not lost to the Communion," the communiqué stated. "It is expected that priority will be given to the possible formation of a province in North America for the Common Cause Partnership."

The GAFCON Primates' Council consists of seven primates who

attended the Global Anglican Future Conference in June and endorsed the final statement from that meeting. Bishop Venables said that five of the seven members of the GAFCON Primates' Council met in London Aug. 20-22. In addition to Bishop Venables, they included archbishops Peter Akinola of Nigeria, Emmanuel Kolini of Rwanda, Benjamin Nzmbi of Kenya, and Henry Orombi of Uganda.

Promote and Defend

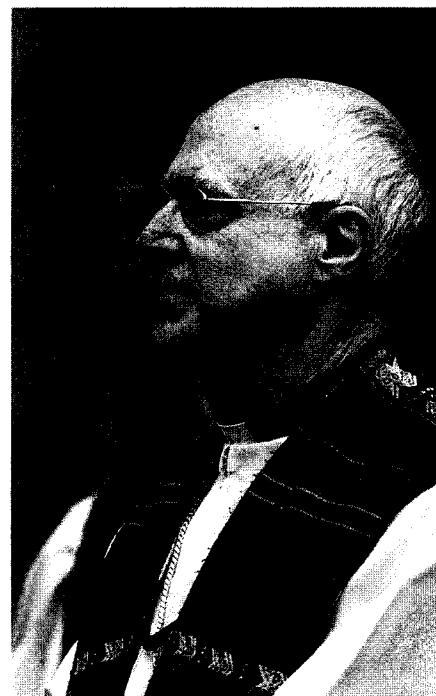
The communiqué notes that the two-fold task of the primates' council is "to authenticate and recognize confessing Anglican jurisdictions, clergy and congregations and to encourage all Anglicans to promote the gospel and defend the faith."

Although not present, Archbishop Valentino Mokiwa of Tanzania endorsed the communiqué. The seventh member of the council, Archbishop Justice Akrofi of West Africa, could not be reached and that is why his name does not appear, Bishop Venables said. He added that the commitment to the GAFCON Primates' Council and its principles remains strong among all seven and that the group is hoping that other primates will want to join the council.

"We see ourselves as just an initial grouping open to others," Bishop Venables said. He reported that the council believes the Windsor Continuation Group proposals would take the Anglican Communion in the wrong direction.

While skeptical that they represent anything more than attempts to delay decisive action, the primates' council has not rejected either the idea of a Windsor Continuation Group or their commitment to the Windsor process, which they note has the support of a number of "esteemed colleagues from the Global South."

The council also did not rule out endorsement of an Anglican Covenant, but said in its communiqué that as proposed, "the Anglican Covenant will take a long time to be



George Conger photo

Bishop Venables: "We see ourselves as just an initial grouping open to others."

widely accepted and may have no particular force when it does."

The GAFCON primates have a number of questions they intend to ask during the next meeting of the primates, which is tentatively scheduled for early 2009. Among the issues Bishop Venables and other GAFCON primates hope to discuss are the status of the pastoral scheme that the primates proposed following their meeting in Tanzania last year. "If that proposal is dead," he asked, "who made that decision?"

Bishop Venables said he and several other Primates' Council members have additional concerns about the format of the primates' meeting as proposed by Archbishop of Canterbury Rowan Williams in his post-Lambeth pastoral letter to bishops. The proposal to include *indaba* small-group discussion was a particular concern, Bishop Venables added.

Steve Waring

Hurricane Gustav Hits Louisiana

The approach of Hurricane Gustav forced postponement of a Hurricane Katrina remembrance service originally scheduled for Aug. 31 at Trinity Church, New Orleans, and tested the diocese's newly developed disaster response units, but at the last minute the storm moved west of New Orleans, causing widespread flooding and electrical outages over much of southern Louisiana.

Services were canceled at most New Orleans Episcopal churches, as all but two of the clergy joined a mandatory city-wide evacuation. The Very Rev. Jean Meade, rector of Mt. Olivet, New Orleans, remained behind with her husband, Louis, in their Garden District home. When reached on the telephone by a reporter on Sept. 2, they were entertaining the Very Rev. David duPlantier, dean of Christ Church Cathedral, who lives a few blocks away.

Ms. Meade participated in a telephone conference call with other diocesan clergy shortly after the storm. She said there was no visible damage to any Episcopal church in New Orleans, but that several in Baton Rouge had sustained some damage. Ms. Meade said she learned that west of New Orleans, part of the steeple at St. Matthew's Church, Houma, had

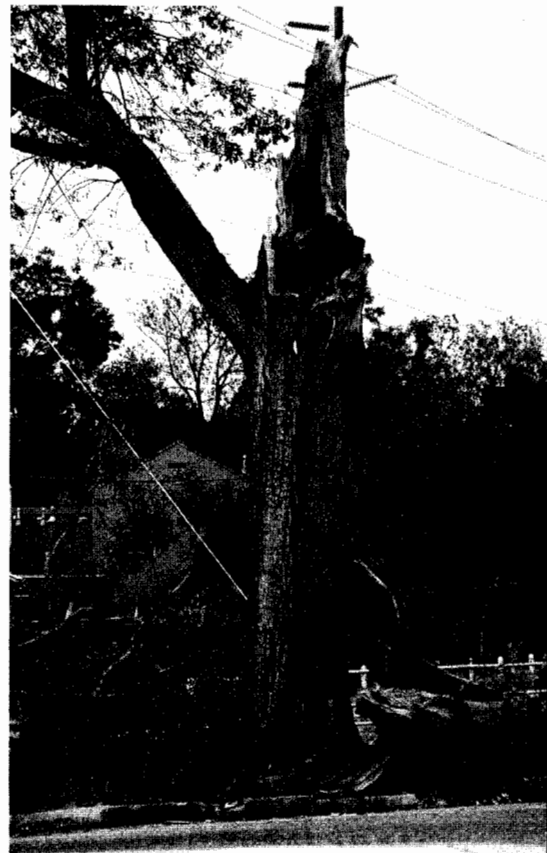
been blown off its foundation and that a stained-glass window had been damaged.

"We've not been able to get in touch with anyone in Morgan City or New Roads," said the Rev. Canon Mark Stevenson, canon to the ordinary, on Sept. 3. "The clergy evacuated in Morgan City, and we're trying to stay out of the way of the first responders. A team is on the way to [inspect St. Paul's] New Roads."

As the storm bore down on the Gulf Coast, the Rt. Rev. Charles Jenkins, Bishop of Louisiana, asked diocesan staff to implement an emergency readiness plan on Aug. 30. He and his wife, Louise, relocated safely to Baton Rouge the following day.

"We learned a lot of lessons coming out of Katrina," Canon Stevenson said.

Several cities in the Diocese of Western Louisiana reported flooding, downed electrical lines, and sporadic telephone service, but no widespread devastation. The day after the hurricane passed through, Alexandria received nine inches of rain. The diocesan offices in Alexandria remained closed on Sept. 3, although telephone service had been restored. New Iberia and Lafayette were also affected, said Robert Harwell, director of communications.



Paul Dietzel II photo

A tree that was hit by the winds of Hurricane Gustav near the campus of Louisiana State University in Baton Rouge.

"We're coping as best as we can," he said. "As far as we know there was no loss of life in our Episcopal family, but communication remains spotty."

Court Temporarily Divides Endowment Between San Joaquin Dioceses

A California Superior Court judge has established rules of use for the next year of endowment assets whose ownership is part of a larger dispute between the Episcopal Diocese of San Joaquin and an Anglican diocese with the same name and geographic boundaries.

Last December, deputies to the convention of the Episcopal Diocese of San Joaquin voted overwhelmingly to disaffiliate from The Episcopal Church and to come under the primate oversight of the Anglican Church of the Southern Cone in South America. In March, Presiding Bishop Katharine Jefferts Schori reconsti-

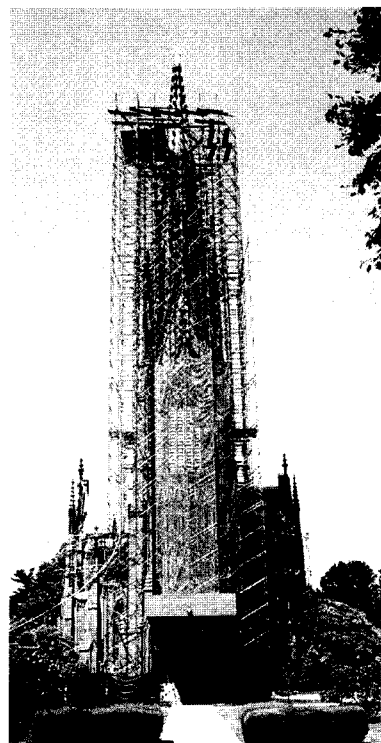
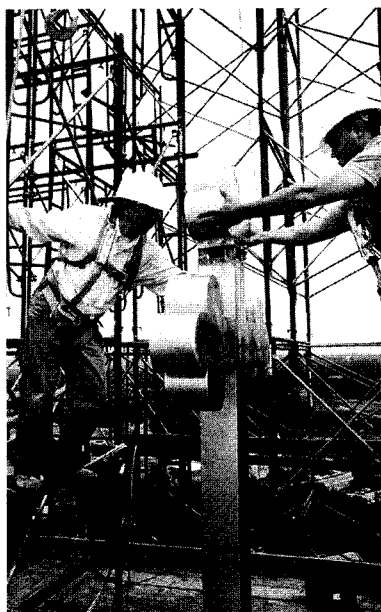
tuted an Episcopal Diocese of San Joaquin that consists of those clergy, parishes and individuals that did not wish to leave. The Episcopal diocese subsequently sued the Anglican diocese for control of the endowment accounts. Merrill Lynch, which manages the endowment asset funds, froze the accounts after the Episcopal diocese amended its lawsuit against the Anglican diocese and named the financial management company as a defendant.

In his order and stipulation decree dated Aug. 25, Judge Adolfo M. Corona temporarily awarded some endowment accounts to the Episcopal

Diocese of San Joaquin and other accounts to the Anglican Diocese of San Joaquin. Drawing from these endowment accounts will require the consent of both bishops. The court will retain an oversight interest in management and expenditures from the endowment funds. The court awarded uncontested control of accounts in the name of the Episcopal Conference Center in Oakhurst (ECCO) to trustees of the camp, which previously had been unable to meet payroll or write checks on its frozen accounts.

The court announced a trial date of Aug. 24, 2009.

Mandatory Health Care Plan Recommended



Rudy Flores/Cathedral of the Incarnation photos

Work was completed recently on the spire of the Cathedral of the Incarnation in Garden City, N.Y., the cathedral church of the Diocese of Long Island. In June workers (top) reattached the cross to the refurbished spire. In late August the scaffolding (bottom) was removed.

Trustees of the Church Pension Group (CPG) continue to study two resolutions adopted by General Convention. One would increase CPG benefits to lay employees of The Episcopal Church. The other resolution pertains to consideration of a mandatory denominational health insurance plan.

CPG provides pensions as well as other benefits and services to current and retired Episcopal clergy. Details of the resolutions, and of CPG's investment performance, are included in the group's annual report.

The report notes that the "bishops, priests, and lay experts who serve on a feasibility study group have identified four objectives that they believe are essential to a denominational health plan:

- It should bring overall savings to The Episcopal Church.
- It should achieve an appropriate balance between the cost of providing adequate health benefits and the current financial constraints facing The Episcopal Church.
- It should undertake to achieve equity in benefits for full-time clergy and lay employees.
- It should provide for local control so that dioceses have flexibility to make

decisions about health care benefits that reflect local polity and preferences.

"While there may never be complete agreement on any proposed solution to control the high cost of healthcare benefits, there is sufficient research, actuarial evidence, and support from within The Episcopal Church to pursue the creation of a denominational health plan," the report states. "In order to launch a mandatory denominational health plan for active clergy and lay employees, a resolution would need to be presented to the 2009 General Convention, outlining the principles and administration of a denominational health plan to provide the healthcare benefits for eligible clergy and lay workers and their eligible dependents."

The annual report highlights that as of the close of the first quarter of 2008, total assets had grown to \$9.6 billion, an increase of slightly less than \$312 million over the previous year.

The report's "Investment Performance" section points out that during a period of "significant market turbulence and volatility," the CPG fund outperformed an index portfolio commonly used to judge performance, but it did not meet its own goal of a return of 4.5 percent over inflation.

Cathedral Leaders Would Pursue Parish Status

Members of the governing body of Trinity Cathedral, Pittsburgh, have prepared a draft resolution that calls for the cathedral to revert to parish status if it is unsuccessful in its attempts to remain the cathedral church for all who are currently part of the diocese.

At a parish meeting Sept. 14, members of Trinity were to vote on a resolution which also describes how it could remain the cathedral church. The cathedral chapter's work has the support of the Rt. Rev. Robert Duncan, Bishop of Pittsburgh.

Next month, delegates to Pittsburgh's diocesan convention will consider a second and decisive vote to "realign with another province of the

Anglican Communion ... While a majority of the diocese's elected deputies supported the proposition on its first reading at the diocesan convention in 2007, other individuals and congregations have made it clear that they will remain with The Episcopal Church in the event that realignment receives final approval," according to a diocesan news release.

"In the event there is both a Diocese of Pittsburgh within The Episcopal Church and a realigned Diocese of Pittsburgh within another province of the Anglican Communion, Trinity Cathedral parish expects to enjoy undiminished voice and representation within the governing bodies of each," the draft resolution states in part.



Janine Baalbergen/Diocese of Auckland photos

St Andrew's in the Forest Church in Bombay, New Zealand. Named after the ship that brought the founders, Bombay was an important settlement demarcating the Auckland region from Tirau. The Bombay Hills are volcanic in origin thus making the land particularly fertile. A row of greenhouses is visible at the bottom of the hill behind the church.

Auckland Bishop Leads Ethnically Diverse Diocese

The Rt. Rev. John C. Paterson, Bishop of Auckland, is the fifth generation of his family to belong to the Anglican Church of Aotearoa, New Zealand and Polynesia. His ancestral roots in New Zealand are almost as old as the country itself, and he is keenly aware of the contribution that the Anglican church made in the founding of the country and in the way that the native Maori people subsequently became disenfranchised when their land was appropriated and their human rights ignored.

Were it not for New Zealand's geographic isolation, Bishop Paterson almost certainly would be better known within the Anglican Communion. He began serving a six-year term as chairman of the Anglican Consultative Council in 2003. Consecrated Bishop of Auckland in 1995, he was the last primate and Presiding Bishop of the Anglican Church in Aotearoa, New Zealand and Polynesia, serving in that capacity from 1998 to 2004. During his primacy, New Zealand's General Synod approved

further changes to the church's constitution and canons so that each of the three partners in the province now chooses its own primate and shares geographic territory.

"There are three cultural strands in the New Zealand church," he said. "They are equal and autonomous and they come together in General Synod. It's still one church, but there are overlapping geographical areas. You choose where you belong culturally."



Bishop Paterson

Auckland is the economic center of the country and served as the see city for the New Zealand church beginning in 1844. As the population grew, eight other dioceses were created out of territory that once was part of the Diocese of Auckland. The diocese remains the largest in terms of baptized members, although geographically it now consists of only the top third of New Zealand's northern island.

Bishop Paterson described the diocese as ethnically very diverse with large numbers of immigrants coming

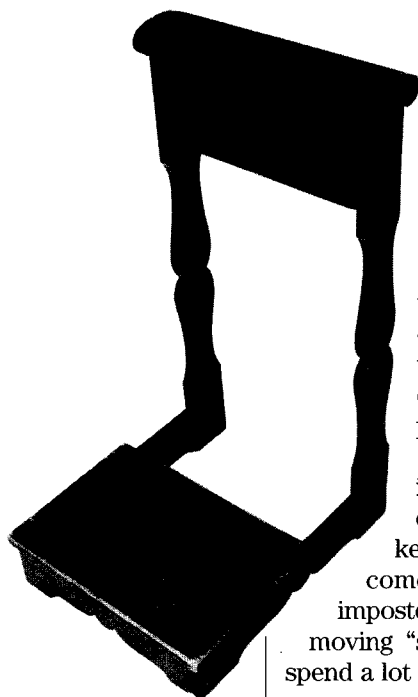
from South Africa, the Indian subcontinent, Asia, and other Pacific islands. Although New Zealand is the largest country, the province also includes Fiji, Tonga, Samoa, and the Cook Islands. These parts of Polynesia form the third cultural part of the alliance.

"It really only makes sense in light of our particular history," he said. "The nation was founded on the basis of a treaty between the British crown and the Maori people. That treaty was translated and communicated by Anglican missionaries. In the early years after the treaty was signed, the Maori regarded it as a sacred covenant, but the crown disregarded it.

"In recent decades the Anglican church in New Zealand has gone back to the principles of that treaty along with the Christian gospel and enshrined both into our church constitution.

"We don't assume oneness unless we negotiate it properly. We don't presume to speak for others unless it's negotiated, listened and understood. That's a large part of what we're doing at this conference," Bishop Paterson said while at Lambeth.

Steve Waring



Learning to Pray

I think that people tend to think of priests as being "prayer professionals." Just as we expect an accountant to be expert in finance and a solicitor to be expert in law, so we might expect clergy to be experts in prayer.

I think a lot of clergy feel like impostors who carry about a dark secret they must work to keep covered up. At least, when it comes to prayer, I feel like an imposter. I don't have interesting or moving "spiritual" experiences. I don't spend a lot of time in prayer on my knees, or even on my rear end. Yet I do teach about prayer. And as I do so, I wonder if I'm unwittingly fulfilling the old prophecy that those who can, do, and those who can't ...

But perhaps the problem of prayer is at the same time the blessing. Herbert McCabe starts one of his talks on prayer by quoting St. Paul, who says in his letter to the Romans (8:26) that "we do not know how to pray." McCabe underlines that Paul is stating that he, the great St. Paul, does not know how to pray. And that, McCabe says, has got to be good news for us. Perhaps it is impossible for us to know how to pray, impossible, that is, to comprehend what happens in prayer.

There are famously difficult questions about prayer. How is it possible for me, a creature, to talk to God, my creator? Why does God need me to speak to him since, being God, he already knows everything? If God is eternal and unchanging and thus not in time, how could he change his mind and do something as a result of my praying? And these are just a few of the questions which, when you start to think about them, you realize you don't have a chance in understanding. In fact, as we say, you don't have a prayer.

With regard to prayer, what we need to do is just do it. There need be nothing unusual about prayer, nothing esoteric or mysterious. You just talk to God, asking him for whatever you want to ask him. It

doesn't need to be long to be prayer. In fact, a few seconds are enough. It also doesn't have to be silent. You need no particular posture. Ask him to help your mother. Ask him to take care of your friend in San Antonio. Ask him for the money you need. Ask him for whatever you really want.

I think a lot of prayer, perhaps all of prayer, is simply a matter of being mindful that I am living my life with God. He holds me in being continually, and he is closer to me than my next heartbeat. What happens to me is, say, I find it's the middle of the afternoon and I haven't been able to write much all day. And then I realize I haven't been speaking with God. So I say to him, "God, what I'd really like this afternoon is to write a chapter for my priest's journal book." And at that moment I think: I could write a chapter on prayer.

What one hopes for is to have those periods of forgetfulness become shorter. Often with regard to God it seems that any step forward is accompanied by many impulses to turn away. But the forgetful times can

get shorter as the moments of recollection become more frequent. God is with me as I walk the busy city of New York, as I pass the sexy ads, pass the beautiful people, and the poor people, and the fruit vendors, and the sidewalk washers, and even the

man who jerks and slaps and thrusts out the Flash Dancer cards. God holds me in existence, as he holds all them in existence.

So I can ask him. What do I really want? Sometimes what I really want is for the city's cruelty and human manipulation to come to an end. And sometimes all I want is to get out of the heat. In church, sometimes I hope the liturgy will be beautiful and the people will find themselves longing for God. And sometimes all I want is for the liturgy to be over so I can sit down.

I don't know how to pray. But I can ask him.

Our guest columnist is the Rev. Victor Lee Austin, theologian-in-residence at St. Thomas' Church, New York City.

**With regard to prayer,
what we need to do
is just do it.**

Did You Know...

A total of 77 percent of respondents to a Living Church News Service website poll said their parish offers at least one weekday Eucharist each week.

Quote of the Week

Entertainer Garrison Keillor on Episcopalians: "Episcopalians are willing to pay up to \$1 for a meal at church."

Not Just Another Activity

In a book review published in this magazine [TLC, Sept. 14], the Rev. Patrick Gahan shares a tale of one of his parishioners who had not been coming to church in recent weeks. "... we're busy running here and there all week," she told the priest. "Church is just something we can do without." The seemingly innocuous comment speaks volumes about the condition in which the church finds itself.

Most of us enjoy sizable amounts of leisure time. We may participate in such pastimes as golf, gardening, or gambling along with any number of other pursuits. Unfortunately, there are many people who regard church as just another leisure activity. Such activities as youth soccer or shopping at the mall, formerly not held on Sundays, now offer competition for church-goers. In many cases, belonging to a church seems no different than belonging to a club or organization.

Leisure time is important for all of us, and it has much to commend. But when going to church on Sundays is "something we can do without," it's obvious that the church has a problem. It should be a wake-up call for our clergy and vestries.

Watch out for Scammers

One of the members of the staff of THE LIVING CHURCH received some e-mail correspondence recently purportedly from the Presiding Bishop. It contains a request for "a few dollars" to help in the treatment of orphans in Uganda who survived a fire. The communication seemed as though it could be genuine until it was read. From the typographical errors and incomplete sentences and the fact that the relationship between The Episcopal Church and the Church of Uganda is tense at best, it was obvious that the correspondence was fraudulent.

Churches of all kinds have been affected by scams. Whether it's a matter of bookkeepers or treasurers embezzling church funds, people impersonating the clergy, "homeless" people trying to get money, or other schemes, the church has been a target for dishonest people. We hope churches and church leaders will be watchful and alert for scams like these. Communications from dioceses or national church offices can notify others about plots to deceive the church, and publicity about attempted scams can be helpful in deterring future occurrences. Unfortunately, churches and related organizations have been victims far too long.

Matthew's Example

There is sometimes confusion when the feast of St. Matthew is celebrated (transferred this year from Sept. 21 to the following day) — whether the man we hear about in the gospel (Matt. 9:9-13) known as Matthew is the same person as the one named Levi who appears in the gospels of Mark and Luke. In the popular gospel account, Matthew, a tax collector, apparently of some wealth, drops everything and follows Jesus. In the other synoptic gospels, the details are the same, but the tax collector is named Levi. It was not unusual for Jews of that time to have two names — one Hebrew and one Greek. Most likely, Matthew's original name was Levi. This brief account of Matthew is one of the most inspiring in all of scripture. May his witness be an example to us all.



May Matthew's witness
be an example to us all.

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LETTERS TO THE EDITOR

What He Said

I was intrigued by the title of the Reader's Viewpoint, "The Meaning of Being 'One' Church" [TLC, Aug. 31], and surprised by its inaccuracies. If Benedict XVI really "reiterated that the Christian Church truly exists only as the Roman Catholic Church," he would have (unwittingly) excommunicated a large number of non-Roman churches currently in communion with Rome.

The pope never "declared himself 'first among equals' with the primates of the other ancient centers of Christianity." He was recognized as such by all the patriarchs of the pentarchy because Rome was blessed with a double apostolic ministry: petrine and pauline.

The five ancient patriarchates of the undivided Church were: Rome, Constantinople, Alexandria, Antioch and Jerusalem. Carthage was not part of it.

Fr. Samples bristles at "the hubris of one man claiming inerrancy in his official capacity." No such claim is made. Papal infallibility was proclaimed by Vatican I, and in the last 150 years only two infallible pronouncements were made (and neither of them by Benedict XVI): the Immaculate Conception and the Assumption.

The friendly invitation of John Paul II to "separated" churches to engage in a fraternal dialogue about the papacy is perceived by Fr. Samples as meaning "Let's get together and talk until you see things my way." Such interpretation brought to mind a personal incident told by St. Thérèse of Lisieux in her book *Story of a Soul*. On one occasion, out of love, Thérèse made what she thought was a friendly gesture for the benefit of two nuns. Later, she was accused of having done it for selfish motives rather than out of love.

*(The Rev.) Federico Serra-Lima, SSC
Old Chatham, N.Y.*

In his article, Fr. Samples writes that the first formal division in the Church occurred 1,000 years ago with the so-called East-West schism. Perhaps he is giving a special meaning to the word "formal." But a Novationist Church existed from the mid-3rd century into the 5th, a Donatist Church in North

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Loved...

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By Kay Strong

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PEOPLE & PLACES

Appointments

The Rev. **John Atkins** is rector of Holy Nativity, 749 Durham Rd., Wrightstown, PA 18940-9679.

The Rev. **Kim Capwell** is rector of Immanuel Church, 2400 W 17th St., Wilmington, DE 19806.

The Rev. **Frederick Engdahl** is priest-in-charge of Resurrection, 6490 Clarkston Rd., Clarkston, MI 48346-1500.

The Rev. **Mary K. Morrison** is rector of St. James', 514 14th St., Paso Robles, CA 93446.

Retirements

The Ven. **Michael Kendall**, as archdeacon for mission in the Diocese of New York.

Deaths

The Rev. **Donald W. Gaines**, 83, who served St. John's Church, San Bernardino, CA, on two different occasions, died July 20. Fr. Gaines was rector of St. John's from 1966 to 1971 and returned as assistant from 1985 until 1992.

He was born in Ganado, TX. Following service in the Navy aboard an aircraft carrier, he graduated from the University of Southern California, Church Divinity School of the Pacific, and UCLA. He was ordained deacon in 1953 and priest in 1954 in the Diocese of Los Angeles. In addition to the parish in San Bernardino, Fr. Gaines was vicar of St. John's and the Holy Child, Wilmington, CA, 1953-60; assistant at St. James by-the-Sea, La Jolla, CA, 1960-66; and priest-in-charge of St. Timothy's, Compton, CA, 1975-80. He was active in diocesan youth ministry. Surviving are his wife, Elinor; two daughters, Mary and Margaret Muhlenkamp; a son, William; and six grandchildren.

The Very Rev. **Perry R. Williams**, dean of Trinity Cathedral, Cleveland, OH, for 21 years, died July 22 at his home in Jamaica Plain, MA. He was 84.

Born in Hempstead, NY, he was educated at Amherst College, Yale University, and Virginia Theological Seminary. He served with the Navy in the Pacific during World War II. In 1951, he was ordained deacon and priest. Fr. Williams was rector of St. John's Church, Sharon, PA, 1951-52; associate at Christ Church, Cranbrook, Bloomfield Hills, MI, 1952-56; rector of Grace, Orange, NY, 1956-61; rector of Emmanuel, Geneva, Switzerland, 1961-68; and dean in Cleveland from 1968 until 1989, when he retired. During retirement, Dean Williams was a guest lecturer at Episcopal Divinity School. He was a former trustee of Virginia Seminary, and was a member of the Board of Examining Chaplains. He is survived by three children, David, of Bethesda, MD, Sarah Wilson, of Sewickley, PA, and Jeffrey, of Oakland, CA; six grandchildren; and a sister, Gwendolyn Spencer, of Bloomfield, CT.

Next week...

Health and Wellness Issue

Africa from ca. 314 to the mid-8th century when, with most other North African Christians, it was wiped out by the Arab invasions.

And have we forgotten the so-called Nestorians, who separated after Ephesus (431) and became the very large "Church of the East" decimated later by the Arab and Mongol invasions in medieval times and reduced even further by violence in our own century? What about the Oriental Orthodox Churches — Armenian, Syrian, Coptic, Ethiopian — that separated after Chalcedon (451) and exist prominently today?

Did Bishops of Rome long before 1054, as Fr. Samples says, describe themselves as "first among equals"? "First," yes; "among equals," please cite the passages.

Identifying, as Fr. Samples does the [Roman] Catholic position as "the Christian church truly exists only as the Roman Catholic Church" overlooks important nuances in Roman Catholic ecclesiological doctrine

The Roman Catholic Church teaches that the Church of Christ exists in its fullness in the Roman Catholic Church but that other Christian communities possess elements, sometimes very many elements, of the Church of Christ. The Roman Catholic Church does not deny — it affirms — that all these church communities contain elements of the Church of Christ.

It is important that we identify correctly and mutually respect our mutually unacceptable ecclesiologies.

*(The Rev. Msgr.) Daniel S. Hamilton
Our Lady of Perpetual Help Church
Lindenhurst, N.Y.*

Living in Tension

Thanks to David Kalvelage for his "watershed" column [TLC, Aug. 31]. The line of demarcation is fuzzy indeed and absolute agreement concerning our theological issues eludes us. Living in tension regarding some issues is the only realistic way to live in a viable community which is the essence of being human in the image of the Holy Trinity.

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

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Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt. A/C

NEW ORLEANS, LA

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

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street www.theadvent.org
E-mail: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray, assoc; the Rev. Daphne B. Noyes, d; Sharon Knox-Hutchinson, Pastoral Assistant for Families
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.
Website: 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.

NEW YORK, NY

PARISH OF TRINITY CHURCH
The Rev. Canon James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
(212) 602-0800

Watch & hear our services and concerts on the Web
www.trinitywallstreet.org

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

ST. THOMAS 5th Ave & 53rd St. (212) 757-7013

www.sainthomaschurch.org
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 & Thurs Choral Evensong); Sat H Eu 12:10

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village) (828) 274-2681
9 Swan St.
Sun H Eu 7:45, 9, 11:15; Tues EP 5:30; Wed 12, 5:45

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
The Rev. Robert Pursel, Th. D., r
Sun Mass 10 (Rite I); Wed Mass & Healing 1; Weekdays as announced (Rite II); Sacrament of Penance by appt.

WELLSBORO, PA

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

CHARLESTON, SC

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

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau Ave. www.ascathedral.org
The Very Rev. Warren H. Raasch, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

LUTHERAN

BORON, CA

RESURRECTION Sr. Citizens Ctr. 20 Mule Team Rd. Sun Eu 8

MOJAVE, CA

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

To place a church directory listing,
contact Amber Muma at
amber@livingchurch.org

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; CP, Contemplative/Centering Prayer; 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; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.