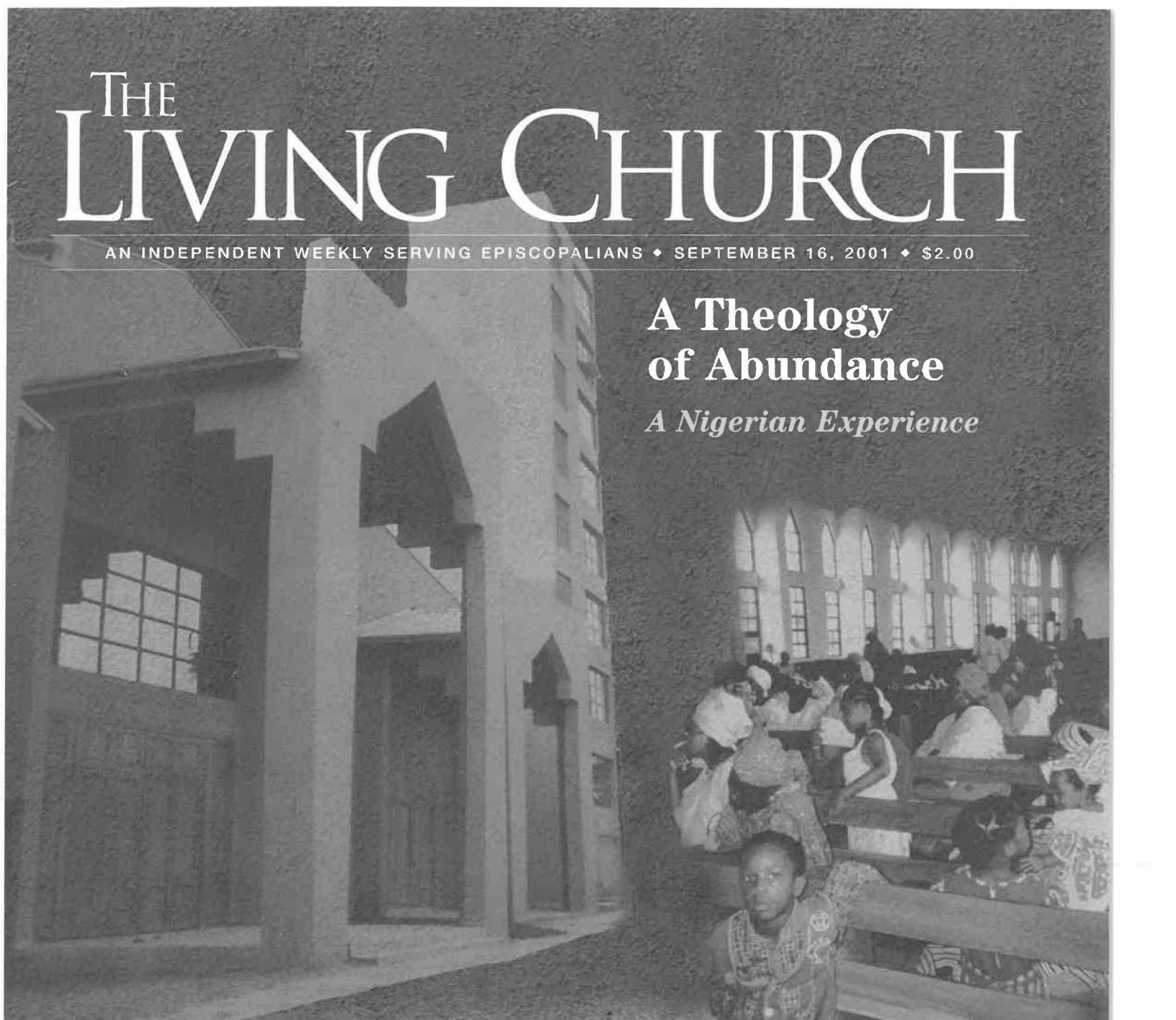


# THE LIVING CHURCH

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## A Theology of Abundance

*A Nigerian Experience*



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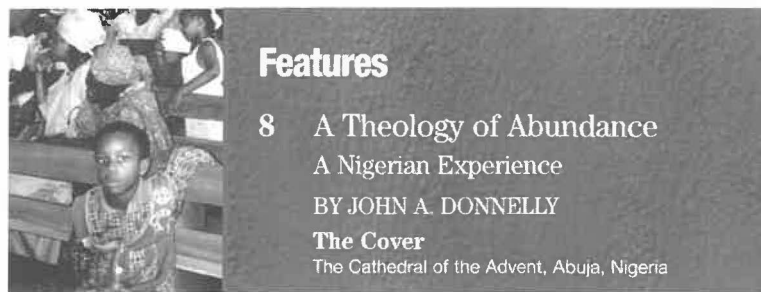
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## SUNDAY'S READINGS

# In Two Directions at Once

*'Turn from your fierce anger' (Exodus 32:12).*

### Fifteenth Sunday After Pentecost, Sept. 16, 2001

Exodus 32:1, 7-14; Psalm 51:1-18 or 51:1-11; 1 Tim. 1:12-17; Luke 15:1-10

Forming views of God from our own perceptions, experiences and feelings rather than from the revelation of God in the Bible usually leads in two directions at once. We tend to deny both the seriousness of his anger on the one hand, and his extraordinary and amazing grace on the other. We see both his anger and his love in today's passage from Exodus. The story of human rebellion throughout Exodus, despite God's amazing grace, comes to a head in today's narrative. Left by themselves for a few days while Moses receives the decalogue, the Israelites plunge themselves into idol worship and immorality. The Lord says to Moses, "they are stiff-necked people." They provoke God's anger and indignation. Moses then steps in to pray for his wayward people, and in another display of patience and grace, the Lord "relented" and did not bring on his people the disaster he threatened.

The source of our rebellious natures is touched on in Psalm 51. "Surely I was sinful at birth, sinful from the time

my mother conceived me." This is also the teaching of Jesus in Mark 7, who points to our own hearts as the source of evil. Jeremiah 17:9 says precisely the same thing. And the story in Exodus illustrates this "infection of nature" as Article 9 of the 39 Articles puts it.

The three great stories related in Luke 15 assume the results of our sinful natures; we are "lost" and separated from our Creator and Redeemer. On our own, we would simply not choose to search for the light of God, for if we found it, it would expose our own moral darkness, which we foolishly hide. The amazing grace of God consists in his search for us, and through the mercy of his grace, seen in Christ's death and resurrection, we rebellious sinners, are forgiven and given new life. As we read these portions of scripture in today's readings, we see how the biblical revelation of God in his judgments, and his forgiveness, is beyond anything anyone could have dreamed up.

### Look It Up

Exodus 32. A remarkable chapter concerning the power and efficacy of intercessory prayer.

### Think About It

Do you agree that the parable of the lost sheep assumes that we are alienated from God?

### Next Sunday

#### Sixteenth Sunday After Pentecost

Amos 8:4-7 (8-12); Psalm 138; 1 Tim. 2:1-8; Luke 16:1-13

## BOOKS

### The Soul's Journey

*Exploring the Spiritual Life with Dante as Guide.*

By Alan Jones  
Cowley, 2001. pbk. 244 pp. \$14.95.

Those of us who have spent much of our lives with Dante as well as those for whom he is only a name owe a debt of gratitude to the dean of Grace Cathedral, San Francisco, and to Cowley Press for making this book, first published in 1995, available once more.

Although the author makes no claim to be a Dante scholar, he writes as a knowledgeable and perceptive reader and fulfills his intent to "mirror the path set out in the Divine Comedy" for us in the 21st century. Jones' book "is a story of how a text can become a companion for the educating of our wills, the refinement of our desires; particularly of how an ancient poem . . . can do things in the soul that the soul cannot do for itself."

Each of the three major divisions begins with a summary of the narrative of the corresponding portion of the Comedy. Then, incorporating references to contemporary experience, including his own, Jones, an urbane, insightful pastor, describes the personal and social dimensions of the ways in which we lose our soul's freedom, the process of recovery, and the possibility of return.

My sole reservation about the book is that Jones speaks of hell in Dante's vision as one of life's "stages." Appearing as his reference does on page 1, it, to me, risks undercutting Dante's conviction that hell can also be a final ratification of one's choice to perish, although in fairness Jones goes on to develop the concept of perdition much more fully. Dante wrote that his Comedy could be read in four ways, only one of which is literal.

Jones' work is a parallel reading that invites us to see other dimensions in Dante's words and to look at the soul of our own time and place through the eyes of one who was not only a politically active man of his own world and who spent the last years of his life in exile, but who in his labors and suffering sought the Eternal.

*(The Rev.) Robert Carroll Walters*  
Worcester, Mass.

*Exploring your vocation?*

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## Accokeek Lawsuit

## Judge Attempts to Discern Rights of Bishop and Rector

U.S. District Court Judge Peter Messitte heard pre-trial arguments on Aug. 23 from lawyers representing both the Bishop *Pro Tempore* of Washington and an Accokeek, Md., parish whose choice for rector brought a canonically tardy rejection from the Rt. Rev. Jane Holmes Dixon.

Judge Messitte is expected to deliberate several weeks before ruling on the case, which has drawn interna-

tional attention because the bishop is a female and the priest a male who opposes the ordination of women to the priesthood. Leaders of the worldwide Anglican Communion have stated that the theological views of both those who oppose and those who favor ordination of women are valid and should be respected.

Lawyers for Bishop Dixon asked the court to affirm that part of Episcopal

Church law which states that a bishop is the head of the diocese, but strongly cautioned the court against reviewing another part of Episcopal Church law requiring bishops to obey the canons.

"This is a case that involves decisions made by the church's decision-making board. Under the First Amendment, the court may not inquire into whether those decisions are right or wrong," said David M. Schnorrenberg. "You have to defer to that decision. And if you don't defer to that decision, you are establishing religion," he told the court.

Charles Nalls, lawyer for the Rev. Samuel Edwards and Christ Church, said the entire matter was out of place in a secular court, especially given the fact that potential ecclesiastical remedies have not yet been exhausted. Any decision by the secular court before those proceedings were complete would pre-empt the findings of two separate ecclesiastical court bodies currently investigating various canonical issues, he said.

"Where is the harm in going by the canonical process (Bishop Dixon) is sworn to uphold and let it play its way out and trust in the institutions of the church?" Mr. Nalls said. "This is ultimately a conflict over [the Episcopal Church's] internal rules and workings" and the "ecclesiastical tribunals of the Episcopal Church have not acted."

In questions posed to both sides, Judge Messitte appeared to be exploring whether or not the court could separate Bishop Dixon's right of access to Christ Church from Fr. Edwards' rectorship. On May 27 Bishop Dixon attempted to declare the parish rectorship vacant. She was prevented by parishioners from entering the church to celebrate the Eucharist.

While agreeing that the questions of access and rectorship could in theory be separated, both Mr. Nalls and Mr. Schnorrenberg argued that the two issues were intertwined.

Mr. Nalls tried to distinguish the

## Bishop Iker Commended as Mediator

The Bishop of Fort Worth deserves credit for the constructive way in which he has worked with the Pre-



Bishop Iker

siding Bishop to help defuse a dispute over who is rector of Christ Church in Accokeek, Md. The Very Rev. George L. Werner, president of the House of Deputies, made that statement as

he took questions from the floor during the 55th gathering of laymen of the three dioceses in Tennessee. The event Aug. 25 drew more than 500 to the DuBose Conference Center in Monteagle. About 75 attended the Saturday afternoon session for what was described as "soul searching rather than confrontation."

"There is a sense of the wider church being separated from the local church," Dean Werner said in remarks after the conclusion of the conference. "The session was an opportunity to bridge that gap. There was some frustration and anger expressed over court cases, but there was a lot of good news to share."

As one example of unreported good news, Dean Werner said the

Presiding Bishop, the Most Rev. Frank T. Griswold, has publicly expressed his appreciation for the way in which the Rt. Rev. Jack Iker, Bishop of Fort Worth, has attempted to mediate between the Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of Washington, and the Rev. Samuel Edwards, rector of Christ Church in Accokeek. Bishop Dixon issued a canonically tardy rejection of Fr. Edwards' call to be rector.

The joint efforts of Bishops Griswold and Iker, Dean Werner said, were an example of the church bringing together two people who ordinarily might not have a lot in common on such a volatile issue.

Dean Werner also addressed in general terms the recent proliferation of lawsuits within the Episcopal Church. He said in any organization there will always be people who behave in ways which are neither condoned nor representative of the larger group. The national church has taken a number of steps to safeguard the rights of its members and employees, and it should not be held responsible for the actions of a few.

In addition to Dean Werner, Br. Robert Hugh, S.S.F., and Robin Dow, the immediate past president of the National Episcopal Cursillo Committee, were also featured speakers. The bishops of East Tennessee, West Tennessee and Tennessee also spoke during the gathering.



Dean Werner

Pam Doty

(Continued on next page)

# New York Priest Claims She Was Wrongfully Fired as Vicar of Church

A priest is claiming the recently retired Bishop of New York was part of a conspiracy to fire her and award her job to a close personal friend of the bishop who was on the diocesan staff.

The Rev. Janet Broderick Kraft has filed a civil complaint in which she is seeking in excess of \$5 million for breach of contract, wrongful discharge, wrongful denial of employment benefits, and defamation. The Rt. Rev. Richard F. Grein, the churchwardens and vestry of Grace Church, as well as the Rev. David Rider, its new rector, and the Rev. Anne Richards, its new vicar, are named as defendants.

Michael Rehill, chancellor for the Diocese of Newark and vice president of Province 2, represents Ms. Kraft. He is perhaps best known for his successful defense of the Rt. Rev. Walter Righter on heresy charges.

"This is a fairly obvious abuse of power," Mr. Rehill said. "I have spent much of my professional career involved with the Episcopal Church. I would not have filed this case without being absolutely sure of its merits."

In the complaint and jury trial

demand filed with the U.S. District Court for the Southern District of New York, Ms. Kraft, who was hired at Grace Church in 1997 as senior associate priest with the title of vicar, alleges that members of the vestry made false allegations about her misuse of discretionary funds while she was away on sabbatical. The vestry ordered the Rev. John Andrew, priest-in-charge at the time, to sign termination papers while he was on vacation in Great Britain. Ms. Kraft was not given an opportunity to defend herself. When Fr. Andrew contacted Bishop Grein about the matter, he allegedly concurred with the vestry decision.

The vestry and Bishop Grein allegedly attempted to force Ms. Kraft to sign a termination agreement which waived her rights to sue and included an admission of guilt on her part. When she refused to sign, Bishop Grein allegedly threatened her with deposition. On June 20, the day Ms. Kraft vacated church-supplied housing, the new rector of Grace Church, Fr. Rider, circulated notice to the vestry of a special meeting to be held on June 26 to introduce the Rev. Anne Richards as a possible replacement for Ms. Kraft. This was four days before the effective date of Bishop Grein's retirement. With the concurrence of the vestry, Fr. Rider appointed Ms. Richards as the new senior associate priest three days later.

In addition to the civil lawsuit, Bishop Grein is also facing a charge of presentment which has been filed with the Presiding Bishop's office by eight lay members of the parish and three priests canonically resident in the Diocese of New York.

Neva Rae Fox, a spokesperson for the Diocese of New York, had no direct comment on the charges. She called the situation sad for all parties and said the diocese is conducting its own investigation into the allegations. Bishop Grein was not available for comment.

## Judge Hears Accokeek Case

(Continued from previous page)  
canonically required triennial episcopal visitation to a parish from Bishop Dixon's aim of taking charge of Christ Church as its *ex-officio* rector. The latter implies a more frequent presence which would impinge on the key question of whether Fr. Edwards is the lawful rector and may exercise his rights in that role.

The question of access and removal were also intertwined from Mr. Schnorrenberg's point of view. He said that allowing Fr. Edwards to remain in the rectory would invite interference in Bishop Dixon's ministry at Christ Church.

Judge Messitte could issue a preliminary injunction and summary judgment (a final ruling based on irrefutable facts of the case) in favor of Bishop Dixon, or he could rule in favor of Christ Church and dismiss the case. A third option would be to proceed to trial. While he deliberates, the judge again urged both parties to pursue a fourth option – a negotiated settlement.

## Alabama Nominees Chosen

The committee charged with preparing a list of nominees for the election of a bishop suffragan in the Diocese of Alabama has submitted a list of five names.

Those nominated are: the Rev. Mark H. Andrus, rector of Emmanuel Church, Middleburg, Va.; the Rev. William S. Blackerby, Jr., chaplain of Episcopal Campus Ministries, Birmingham, Ala.; the Rev. Shannon S. Johnston, rector of All Saints', Tupelo, Miss.; the Rev. Ladson F. Mills III, rector of Ascension, Knoxville, Tenn.; and the Rev. David C. Moore, associate dean of the School of Theology of the University of the South in Sewanee, Tenn.

The election is scheduled for Oct. 27 at the Cathedral Church of the Advent in Birmingham. The bishop-elect will succeed the Rt. Rev. Onell Soto, who has announced his retirement. The Rt. Rev. Henry N. Parsley, Jr., is diocesan bishop.



Bishop Grein

## BRIEFLY...

The **Book of Common Prayer** was the means by which a British vicar learned to speak again after suffering a devastating stroke in 1998, according to the *Church Times* of England. The Rev. James Scantlebury returned to full-time parish work just six months after suffering a massive stroke that robbed him of the power of speech in 1998. By repeating prayer book verses that he knew by heart, he recovered his speech relatively quickly.

Left: The Cathedral of the Advent, Abuja, Nigeria.  
Opposite page: The congregation gathers for worship in the cathedral.



# A Theology of Abundance

*A Nigerian Experience*

By John A. Donnelly

As has been recognized previously in this publication, most recently in “Evangelism, Nigerian Style” [TLC, July 16, 2000], the Anglican Church of Nigeria is one of the great bright lights of the Anglican Communion. Over the past 10 years, the membership has doubled to 17 million communicants, comparing to 2.5 million in the Episcopal Church of the USA. The growth continues, even in the face of persecution, bloodshed, and death from Muslim fundamentalists [TLC, Aug. 13, 2000]. However, most people have not heard of the incredible stewardship blessings, which have both supported and accompanied this growth.

Most people in Nigeria are, by our standards, quite poor. The average per capita income is \$250 per year, American. Nigeria has the highest infant mortality rate and the highest maternal mortality rate of any nation in the world. Life expectancy there is about 50. In a ranking of nations on the quality of life, Nigeria ranks 146 out of 175. The United Nations has certified Nigeria as being the most corrupt nation in the world. One report tells how 95 percent of a multi-million-dollar grant to feed the poor was embezzled by a government official. In Abuja, the capital city, a man may leave his modest, self-made home to go work at a menial job, only to find that the government has leveled his house, because it was not in keeping with the official plan for the capital city.

It is within this context that the Anglican Church in Nigeria is doing so much with so little. The motto of the Most Rev. Peter J. Akinola, Primate of Nigeria and Bishop

of Abuja, is “The God who calls is also the God who equips.” As an example, one can see this motto lived out in the 12-year-old Diocese of Abuja.

Ten years ago there were 28 Anglican congregations in the diocese, all of which were dependent upon outside funding to meet their needs. Today, all of these congregations are not only financially self-sufficient, but their buildings have been constructed, and they have no remaining building debt. Also, by resolution of their diocesan convention, each congregation has started at least one mis-

**The motto of the Most Rev. Peter J. Akinola,  
Primate of Nigeria and Bishop of Abuja,  
is “The God who calls is also  
the God who equips.”**

sion congregation, which it is now supporting. This contrasts with the Episcopal Church, where mission congregations are financially supported for 25 to 30 years, and many never become self-sufficient.

In the Episcopal Church, all congregations pay sizable assessments to their local dioceses. By contrast, the Diocese of Abuja collects no assessments from the local congregations. Its goal is that every parish should be self-supporting, and the diocese is self-supporting to set the example. All funding for diocesan operations and min-



It appears  
that Anglicans  
in Nigeria  
do not focus  
upon what they  
do not have.



istries, which are quite numerous, are raised by voluntary contributions from individuals, businesses, and local autonomous Anglican mission agencies. No funds are solicited from outside the diocese. No funds are solicited from foreign churches. No funds are solicited from local congregations.

Diocesan ministries are numerous and visible. They include health clinics for the poor, food programs, a conference center, guest houses, a private school for 1,500 grade school children, evangelism ministries, a vocational training center for teenagers, and assistance for peasant farmers.

Nearly three years ago, diocesan leadership decided to build a new cathedral church to seat more people. At that time the capacity of the cathedral was only 600, and it was frequently filled beyond capacity. Leaders also wanted to promote evangelism in a more undeveloped area of the city, where there were no Anglican churches. They secured the land in a modest and impoverished part of the city. Anglican architects, engineers, construction managers all donated their services, from the planning through the completion of the building. The new cathedral, which seats 3,000, was totally paid for by donations, without debt. From the period of time from the ground breaking until the dedication, at the completion of construction, was only 10 months. The cathedral is similar in design to many contemporary churches in the United States, but with marble appointments. Now, after a year and a half has passed, the new cathedral congregation is comprised of around 1,000 members, and it is growing.

How is this possible? Despite the poverty and hardship of this area, the Anglican Church of Nigeria does not operate from an attitude of poverty. Throughout 20 years of ordained ministry, I have sat with various vestries, diocesan committees, para-church organizations, and diocesan and national church conventions. All these groups have complained about not having enough money. Most have acted as though the kingdom of God is limited by our pocket books. Our pocket books are big enough. But maybe our faith is not.

Through four days of attending the diocesan convention/synod of the Diocese of Abuja, I never heard pleas of poverty, nor any complaints about money. Even when the bishop announced to the convention that all congrega-

tions would be required to secure computers and to get online within three months, there was no grumbling. Though many of the clergy and lay leaders knew not where these resources would come from, all accepted this requirement and trusted that God would provide. In contrast, I wonder how many of our congregations would react if instructed that our churches were required to purchase a major piece of office equipment within the next couple months?

When asked about this, Archbishop Akinola replied, "When I came here in 1978, we had nothing. No diocese. No church buildings. No congregations. Just me and two people who met in a living room to worship. God has provided us with everything. When God calls us, then he provides for all that we need." The archbishop went on to quote Zechariah: "Not by might, nor by power, but by my Spirit, says the Lord of hosts" (4:6).

It appears that the Anglicans in Nigeria do not focus upon what they do not have. Rather, they are extremely grateful for the abundance they have received from Jesus Christ. In their hearts, their spiritual riches are worth far more than gold and silver. Twenty years ago, the value of their currency, the Nira, was worth two American dollars. Today, it takes 140 Nira to equal one dollar. Monetary wealth will rise and fall, just like the American stock market. But the wealth offered to believers in earthen vessels (2 Cor. 4:7) will not fade away.

With these thoughts in mind, it is also significant to understand that many of the Anglicans in Nigeria give not only their tithes, they give weekly thank offerings as well. They understand that the tithe is what is required by God, and whatever they give above and beyond that is a special gift to God. This thank offering is what goes above and beyond their duty. These offerings are put in an alms basin, on the chancel steps, as they come forward to receive communion.

It appears that the Lord, on his part, will not be outdone by the generosity and the commitment of the Nigerian Anglicans. He is pouring forth his blessings, and they are grateful for their abundance. □

*The Rev. Canon John Donnelly is rector of St. Michael's Church, Wayne, N.J. He recently returned from a preaching mission in Abuja.*

# You've Got to Love Them

About once a year I usually write a column which consists of nothing but questions [TLC, July 29]. No answers are provided, just questions about various church matters. Invariably, two or three people write the answers to all 40 or so questions and send them to me. Thankfully, that didn't happen this year. Instead, people wrote or called or e-mailed with several answers, or even one. Some of them are worth sharing.

Lots of people responded about whether a 30-minute (or more) sermon is really necessary. Labyrinths and cell phones and the AMiA drew some attention, as did the questions on "open" baptism and Accokeek. Some folks sent in a few questions of their own to be included next time. The strangest remarks were the ones in response to my question whether clergy wore maniples anymore.

A priest from the Diocese of Pittsburgh, long known as an evangelical and low-church stronghold, mentioned that the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, gives maniples to every newly ordained deacon in the diocese. He pointed out that some priests, showing solidarity with the diocesan, have bought maniples. It all seems a bit odd to me, especially why this occurs in a diocese like Pittsburgh.

One wag, a priest from Central Florida, answered three of my questions by saying he preached a 30-minute sermon to the North American Missionary Society while wearing a maniple. For the uninitiated, a maniple is a band, usually of silk, which matches the color of the vestments and is worn on the left wrist by the sacred ministers of the Eucharist. It is believed its origin was as a handkerchief.

As for long sermons, one correspondent was miffed that the question had to be asked. He said the sermons in his church in South Carolina are "always 40-45 minutes" and sometimes longer. He didn't say whether he attends an Episcopal church. An e-mailer who didn't identify her location wondered whether a sermon needed to go longer than 10 minutes, and another cited the fact that at his church an elderly man "lets us know when a sermon goes beyond

15 minutes, because that's when he starts to snore."

I was chewed out by a woman in Minneapolis who said cell phones are a good thing and shouldn't be turned off, because "people like doctors and firefighters and other emergency personnel may be in the congregation and may need to be contacted." She asked how I'd like it if someone died as a result of my hinting that cell phones should be turned off. Another letter writer thought I'd enjoy the fact that someone's cell phone rang to the tune of "Take Me Out to the Ballgame" during the Prayers of the People.

Announcements during the liturgy were equally distracting to two others, one lay and one ordained, and one rector defended

**She asked how I'd like it if someone died as a result of my hinting that cell phones should be turned off.**



the practice, stating "in a parish like ours, it's absolutely necessary." I do not know what that remark means and I'm certainly not going to guess.

Even a mention of the AMiA or Accokeek will bring negative feedback, such as the reader in the Diocese of Washington who reminded us that it is our duty to report good news, "not tragedies like this one." And another person told us not to bother to tell readers what the AMiA is doing "because those people are no longer Episcopalians."

And on those cheerful notes, I close with a response to my question, "is anything homelier than those tan albs? An acquaintance from the Diocese of Albany said his parish had bought those albs "for all our acolytes to wear," and that the people there "just love them."

*David Kalvelage, executive editor*

## Did You Know...

**There are six deacons at All Saints' Church, Omaha, Neb.**

## Quote of the Week

**Sr. Joan Chittister, Roman Catholic Benedictine nun, quoted in *Time* on the ordination of women: "If scripture has nothing at all to say about ordination of women, on what basis do we use Jesus as our right to obstruct it?"**

## Handling the Search Process

In an article on parishes searching for clergy [TLC, Sept. 9], the author advised search committees not to expect their new priest to be a long-term rector, for most clergy stay in a cure five or six years. We have noticed through the years that articles about the search process, no matter which angle or phase of it might be emphasized, bring strong reactions from readers. Most Episcopalians have fervent opinions when it comes to the search process. Either they have sat in the pew week after week awaiting news of the new rector and been frustrated, or they have actually

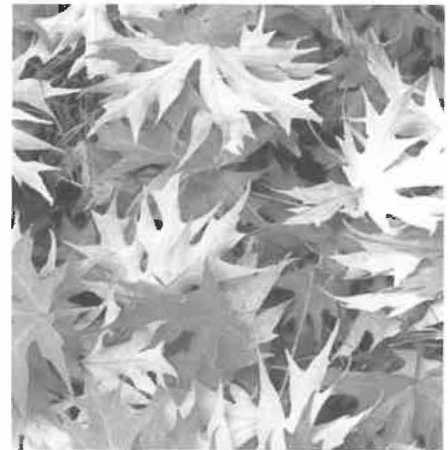
In some cases,  
people are miffed  
because they  
feel left out  
of the process,  
their opinions  
not sought,  
their experience  
wasted.

been involved in the process, either as a member of a search committee, the committee which produces a parish profile, or perhaps a member of the vestry, which elects the rector.

Many people object to the process because it often takes too long. Periods of 18-24 months without a rector, while not the norm, are not uncommon. Some find fault with the system devised by the Church Deployment Office at the Episcopal Church Center in New York City in which a computer is one of the resources which identifies potential candidates for openings. In some cases, people are miffed because they feel left out of the process, their opinions not sought, their experience wasted.

If handled well, the search process can be a positive experience for all who are involved and for the congregation itself. Opinions of

members young and old, veteran and new, need to be sought. Voices of persons who have particular concerns need to be heard. The expertise and guidance of the diocesan bishop and/or deployment officer should be respected. And an open mind to the Holy Spirit should be desired. When handled well by its leadership, a congregation's search process can be a time of revitalization, renewal and introspection — even a life-changing experience.



We hope  
there's a positive  
spirit, a strong  
sense of hope  
and commitment  
to our Lord,  
in your church  
this fall.

## Examining Commitment

This is a busy time around most of our parishes and mission congregations. Most people have returned from vacations and attendance picks up noticeably. The choir, which has been on hiatus during the summer months, returns, perhaps with a new member or two. Sunday school and adult education programs, which have been in recess since May, start again in earnest. The clergy look rested and energized as the regular schedule resumes. What about the rest of us? For the average churchgoer, this is a good time to examine our commitment. Is our pledge up to date? Would this be a good time to take on an additional activity — Bible study or a weekday Eucharist or volunteer to help with an outreach ministry? Wouldn't this be a good time to commit ourselves to be present for the Eucharist each Sunday?

We hope there's a positive spirit, a strong sense of hope and commitment to our Lord, in your church this fall. May this season get off to a good start, and may church members everywhere reflect God's glory in their lives.



## VIEWPOINT

# Church Growth *At what price?*

*The doctrine of justification  
can be a healing balm.*

Whether one is a priest or a lay leader, hard work is part of the price of growing a congregation, a part that Christ seems to call us to pay.

On the other hand, growth at any price is not part of that calling. I remember when I was going through the ordination process, a number of individuals assured me, "You are not called to be successful, but faithful."

Even then I thought it was a good saying. I wasn't long into my first cure, however, when I realized that it was just another of those things that church folks say to one another, but don't really mean. I learned that in spite of what we say, growth is the standard of success in ministry, and if one happens to be faithful to the gospel in the process of being successful at growing the church, well, so much the better.

That may sound cynical, but think how seldom, if ever, you have heard someone's ministry described as faithful, without the implicit qualification, "at least," as in "Well, at least he/she is faithful." In other words, if one cannot be successful (in terms of growth), one can at least — as in second best — be faithful.

This perspective, which is fairly pervasive in my experience of the church, has it backwards. The success that matters is that which follows from, and is an expression of, faithfulness.

Faithfulness, however, is not as easy to judge as is success. Indeed, much of the debate in the church today is precisely about what it means to be faithful. Are the liberals the faithful ones? Are the conservatives? Because faithfulness is so difficult to specify without being disagreeable or pharisaical, we often substitute success for it. Success is easier to gauge. Just look at the people. Just look at the steeple.

Another reason for our obeisance to the success god is that we have not really believed or realized the significance of the doctrine of justification by faith which, while we inherited it from the Lutherans, is a part of our Anglican heritage; see Articles of Religion, BCP, p. 870. That doctrine tells us that we cannot and need not try

By Patrick M. Barker

I recently attended a week-long conference on congregational development. It was a professionally planned and presented conference, and I learned a lot about congregational dynamics and strategies for growth.

While the conference presenters conscientiously claimed that the proclamation of the gospel was the first among several "core values" of congregational development, I could not help but wonder how seriously they took that claim and how seriously we who heard them and nodded in vigorous agreement took it. After all, most of us were at the conference because we felt pressure — from our bishops or ourselves or both — to grow. The conference brought to mind an old question that is worth revisiting periodically: What is the price of church growth?

On the one hand, as I listened to the presentations, I became aware of how difficult and draining it can be to attend to all the various pieces that go into growing a congregation. In fact, midway through the conference, I observed to a fellow priest, "Being a priest really is hard work when you try to do it right." He didn't reply, but his grin suggested that he knew what I meant.

# More Questions

to justify our existence or prove our worth as persons by our achievements; rather, we are justified solely by God: by God's grace in Christ, by God's love for us as revealed in him. As members of a culture that is geared to success in its many measurable manifestations, however, we church people feel we also must be successful in order to justify our lives. We set goals for ourselves — any number of which may be laudable in themselves — and we measure our success by how soon and well we attain them. This dynamic is simply a contemporary version of justification by works.

For those of us who have been seduced by and become addicted to our culture's habit of assessing worth by means of measurable success alone, the

**Some of us  
have been seduced  
by and become addicted to  
our culture's habit  
of assessing worth  
by means of measurable  
success alone.**

doctrine of justification by faith can be a healing balm. A life of faith is justification enough in God's eyes. Indeed, living in faith is, in part, learning to see as God sees. In particular, it is learning to see ourselves as God sees us: justified by his grace in Christ.

This does not mean that we are no longer called to the hard work of growing the church, of course; rather, it suggests what kind of church we are to grow and the irony we are to avoid in doing it. We are to grow a church where each of us can turn away from the temptation to justify ourselves by our success in competition with one another. We are to grow a church in which we can turn toward each other in love, knowing that each life is justified in the same way: by the grace of the one God in the one Christ. The irony we are to avoid is that of trying to justify ourselves by growing such a church.

*The Rev. Patrick M. Barker is rector of St. Peter's Church, Rialto, Calif.*

I have been following the events in Accokeek as best I can, but there are some questions I just cannot find answers to. Perhaps someone can help me with these:

I have repeatedly read that Fr. Edwards' writings include denunciations of the Episcopal Church and that he has encouraged congregations to leave the church. This was given by Bishop Dixon as a reason for rejecting him from serving in her diocese. Why then do so many people write letters insisting that she is picking on him for being against ordination of women?

How would Bishop Iker respond if Bishop Dixon proclaimed that she had episcopal responsibility for a congregation in his diocese?

How can Bishop Dixon say that a presentment would not get a fair hearing in Fort Worth if she won't give them a chance by sending it?

How can Bishop Iker be angry about that refusal to send the presentment? Hasn't he abandoned objectivity by proclaiming his authority over Christ Church?

Hasn't his standing committee tarnished its objectivity if a member has been raising money for Fr. Edwards' defense?

If Bishop Dixon tried to meet with Fr. Edwards to discuss her concerns within the canonical time limit, and could not get Fr. Edwards to meet with her, but out of fairness with him waited to act until they did meet, how can so many people, without a trace of embarrassment, now angrily claim that they should "win" because Bishop Dixon is outside that time limit — even taking her to court over it?

*(The Rev.) Blaine R. Hammond  
St. Peter's Church  
Seaview, Wash.*

## Perfectly Clear

What I find curious is that an otherwise intelligent member of a "thinking person's church" like ours should express confusion [TLC, Aug 5] over what is going on in Accokeek.

It seems to me that the facts speak for themselves. Bishop Dixon is attempting to force a traditionalist parish to accept the administrations of a woman bishop by forbidding them a traditionalist priest, even though she missed the canonical deadline to deny the priest the position.

She is ignoring that technical fact because it is irrelevant in her mind, and in the mind of many on her side. To paraphrase Jesus: The canons were made for the church, not the church for the canons. In this instance, Bishop Dixon and her allies consider themselves to be the true representatives of the church, which has decided to include women as priests and bishops and probably will soon "decide" to include open homosexuality, and they are not about to let mere legality get in the way of furthering that inclusion.

I am tempted to think that what

TLC's executive editor finds so "sad" about the situation at Accokeek is not that it is an outrage or an abuse of power, but that it is disturbing the peace, not the peace of the church but the peace of those middle-of-the-roaders who would like to peacefully keep their heads in the sand and complain, Rodney King-like: "Can't we all just get along?"

Unfortunately, with no real rule of law and no tolerance for dissent, let alone adherence to traditional apostolic Christianity, we can't get along. I would look to those in power for the reasons for this.

*Christopher Hathaway  
Islesford, Maine*

## They Weren't Forced

Fr. Frary's letter [TLC, Aug. 19] conveys his concern that persons seeking ordination or consecration in this church may be "buying a pig in a poke" when vowing to conform to the "doctrine, discipline and worship of the Episcopal Church." He claims further that "Nobody doubts that some-

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## LETTERS TO THE EDITOR

thing in the doctrine, discipline and worship of the church has changed.”

He can rest easy. Bishops Schofield, MacBurney and Iker were consecrated in 1988, 1988 and 1993, respectively, when ordination of women to all three holy orders was an authorized part of that “doctrine, discipline and worship” (Title III, Canon 8, sec. I). They knew precisely what they were swearing to uphold, and no one was forcing them to be consecrated in the Episcopal Church.

The heresy of “Interior Intention” was discredited centuries ago. Whoever celebrates a sacrament of the Catholic Church must intend to do, to mean and to convey what the church means by that sacrament. If not, we are all subject to the whimsical notions of a perverse mind, and that would be a tragedy for faithful people. (The Rev. Canon) John R. Frizzell, Jr.  
St. Alban's Housing Corp.  
Alexandria, Va.

### Not Alone

I read the news item that the Rt. Rev. Gordon Beardy had resigned as Bishop of Keewatin in the Ecclesiastical Province of Rupert's Land, Anglican Church of Canada [TLC, Aug. 19]. The statement was made that he is the only aboriginal bishop in the Canadian Church.

For the record, the Rt. Rev. Charles Arthurson, an aboriginal Cree, was consecrated Bishop Suffragan of Saskatchewan some years before Gordon. In the last few years, the Rt. Rev. Paul Idlout and the Rt. Rev. Andrew Atagotaaluk, both Inuit aboriginals, were consecrated (area) Bishops Suffragan for the Arctic. All four aboriginal bishops serve, or have served, in the Province of Rupert's Land.

(The Rt. Rev.) Walter H. Jones  
Archbishop of Rupert's Land retired  
Winnipeg, Man., Canada

### A Message Unheard?

In 1970 the Episcopal Church had 2.2 million communicants and 3.4 baptized members, and the U.S. population was 203 million. Wherever one attended church, the Book of Common Prayer made for a uniform service, with a con-

fession, fairly formal language, a sermon often based on the epistle or gospel to help us better understand its message, and the best music the parish could provide with its resources. Since God gave us his only-begotten Son, we made an effort to return our very best to him in worship.

Today no two services are alike and frequently do not even follow the present prayer book. Often there is no confession, the language is that of the social scene, the sermon is politically correct (but not necessarily based on the prayer book or Bible), and the music covers the spectrum. The Episcopal Church has (1998 figures) 1.7 million communicants, 2.3 baptized members, and the U.S. population is 272 million.

Our leaders, bearing such titles as “right reverend” and “very reverend,” frequently speak and act as if they are only somewhat reverend. Is there a message here that anyone in the church's leadership sees or understands?

Kenneth H. Kerr  
Raleigh, N.C.

### Where It Began

Perhaps Dean Womack and TLC's readers would be interested in what I believe was the origin of the Quote of the Week attributed to the Rt. Rev. William C. Frey [TLC, July 22].

Many years ago at a gathering (the first, I believe) of the former Evangelical and Catholic Mission in Dallas, Texas, Bishop Frey and I and two other priests (whose names are lost in the mists of time) went to dinner. During the evening the conversation turned to a discussion of the “characteristics” of God. Bishop Frey insisted that one of these was “God's sense of humor.” When asked what evidence he had for that belief, the bishop, in his well-known style, blurted out, “He must have one. He created the Episcopal Church!” Further questioning of him brought out that he was sure God did it “for comic relief.”

How nice to have the memory of a wonderful evening “jogged.” Thank you!

(The Rev.) Robert H. Dinegar  
Church of the Holy Faith  
Santa Fe, N.M.

## PEOPLE & PLACES

### Appointments

The Rev. **Catherine A. Caimano** is assistant at St. Philip's, PO Box 218, Durham, NC 27702.

The Ven. **Nan M. Cushing** is archdeacon of the Diocese of North Carolina; add. 69 Crystal Oaks Ct., Durham, NC 27707.

The Rev. **Burt H. Froelich** is rector of Reconciliation, 6900 US 1 S, St. Augustine, FL 32086.

The Rev. **Terri Pilarski** is rector of St. Hilary's, 307 W Hintz Rd., Prospect Heights, IL 60070-1099.

The Rev. **Robert Van Deusen** is rector of Christ Church, 515 Franklin Ave., River Forest, IL 60305.

The Rev. **Richard Westbury** is associate at Christ Church, PO Box 1558, Ponte Vedra Beach, FL 32004.

### Ordinations

#### Deacons

**Florida** — **Robert A. Horowitz**, St. Paul's by-the-Sea, 416 12th Ave. N, Jacksonville Beach, FL 32250; **James R. Needham**, Advent, 815 Piedmont Dr., Tallahassee, FL 32312.

**North Carolina** — **Velinda E. Hardy**, St. Luke's and Calvary, PO Box 1245, Tarboro, NC 27886.

**Olympia** — **Cristina Amburgey**, **Cynthia Espeseth**, All Saints', PO Box 53426, Bellevue, WA 98005; **Dennis Taylor**, serving in the Komo Kulshan Cluster.

#### Priests

**North Carolina** — **Julia W. Boyd**, assistant at Christ Church, PO Box 6124, Charlotte, NC 28207; **William Oldland**, rector of St. Thomas', PO Box 72, Reidsville, NC 27320; **Paula C. Rachal**, assistant at All Saints', 4211 Wayne Rd., Greensboro, NC 27407; **M. Clayton Townsend**, assistant at St. John's, 1623 Carmel Rd., Charlotte, NC 28226.

### Resignations

The Rev. **Charles L. Holt**, as assistant at St. John's, Charlotte, NC.

The Rev. **James Risk**, as rector of St. Giles', Northbrook, IL.

### Retirements

The Rev. **Wendell R. Phillips**, as vicar of St. Paul's and St. Matthew's, Salisbury, NC; add. 2911 Drake's Crossing Dr., Charlotte, NC 28262.

### Change of Address

The Rev. **Michael R. Link**, 10613 Turquoise Valley Dr., Las Vegas, NV 89144-4109.

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COLLEGE SERVICES  
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**RECONCILIATION: Christianity and Islam - Is There a Way Forward?**, December 2-5 - co-sponsor, the Community of the Cross of Nails.

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 Prayer 8:30 nbaxter@emory.edu

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**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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 The Very Rev. William B. Lane  
 Sun H Eu 8 & 10:30, Wed H Eu 9, Sat H Eu 5; Daily  
 Office 9, 12 & 5 weekdays  
 World Wide Web: <http://www.nativitycathedral.org>

## RHODE ISLAND

**JOHNSON & WALES UNIVERSITY** Providence  
**GRACE CHURCH** 175 Mathewson St.  
 The Rev. Robert T. Brooks, r (401)331-3225  
 Sun 8 & 10, Wed 12 revbobbrooks@aol.com  
[www.gracechurchprovidence.org](http://www.gracechurchprovidence.org)

## TENNESSEE

**UNIVERSITY OF TENNESSEE** Knoxville  
**TYSON HOUSE STUDENT FOUNDATION**  
**& ST. MICHAEL & ALL ANGELS**  
 824 Melrose Place (865)637-2031  
 The Rev. Kay Reynolds, v/chap  
 Sun H Eu 11 & 6 - Canterbury Sun 6:30  
<http://web.utk.edu/~tyson>

## VIRGINIA

**THE COLLEGE OF WILLIAM AND MARY** Williamsburg  
**BRUTON PARISH CHURCH** (757)229-2891  
 331 Duke of Gloucester Williamsburg, VA 23188  
 The Rev. Sandy Key skey@brutonparish.org  
 Su Eu 11, 5:30; Tues 5; Wed. Canterbury Fellowship  
 5:30

**UNIVERSITY OF VIRGINIA** Charlottesville  
**ST. PAUL'S MEMORIAL CHURCH**  
 1700 University Ave. E-mail: chaplain@estone.net  
 The Rev. David Poist; The Rev. Paula Kettlewell;  
 The Rev. Jonathan Voorhees  
 Sun H Eu 8, 10 5:30 (Student Service); Canterbury  
 Fellowship, Wed 5

**VIRGINIA MILITARY INSTITUTE** Lexington  
**WASHINGTON & LEE UNIVERSITY**  
**R.E. LEE MEMORIAL** (540)463-4981  
 Sun H Eu 8:30, 10:30, 5. Canterbury Fellowship Sun  
 5:45

**VIRGINIA TECH** Blacksburg  
**CHRIST CHURCH** 120 Church St.  
[www.christchurchblacksburg.org](http://www.christchurchblacksburg.org) (540)552-2411  
 The Rev. Clare Fischer-Davis r; the Rev. Jack F.  
 Wilcox, Jr. chap  
 Sun H Eu 8:30 & 10:30; Wed Canterbury Fellowship 5:30

# CLASSIFIEDS

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Request catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com

**THE HYMNARY PRESS.** The Hymnary II. A Table for Service Planning \$18.50. The Psalmnary: Gradual Psalms for Cantor and Congregation. James Barrett, \$26.00. Making Eucharistic Vestments on a Limited Budget. Linda Hall. \$10.50. Notes on the Celebration of the Eucharist, Bruce Ford \$7.50. 1223 Southeast Blvd., Spokane, WA 99202. Voice/FAX (509 535-5934). E-mail: HymnaryP@aol.com

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## CHURCH MUSIC

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## POSITIONS OFFERED

**VICAR/ASSOCIATE PRIEST - A UNIQUE MINISTRY OPPORTUNITY IN NORTHERN CALIFORNIA:** Full-time position shared between All Saints', Redding, and St. Barnabas, Mt. Shasta. Both congregations are healthy and eager to grow. Priest will reside in Mt. Shasta, a vacation/retirement community providing local presence and leadership for church growth. Ministry in Redding consists of general liturgical support and specific ministry to youth and families in collegial environment of leadership and shared ministry. Salary and benefits according to diocesan guidelines. Further information available upon request. Please send resume and CDO profile to: The Rev. Jeff Frost, All Saints' Episcopal Church, 2150 Benton Drive, Redding, CA 96003; website: [www.c-zone.net/allsaint](http://www.c-zone.net/allsaint)

**RECTOR — COUDERSPORT, PENNSYLVANIA:** Christ Church and All Saints Church are situated in the picturesque mountains of north central Pennsylvania in the Diocese of Central PA. Both churches are stone Gothic in style. The area boasts small town rural values and is home to a growing high-tech communications company. We are seeking a new rector who will help us continue our pattern of growth and will be a strong leader who will work effectively with two parishes. The new rector will also need to be concerned with our spiritual growth, outreach, and yearround stewardship. A rectory is available. Please direct inquiries to: The Ven. Paul Donecker, Episcopal Diocese of Central Pennsylvania, P.O. Box 11937, Harrisburg, PA 17108-1937.

## POSITIONS OFFERED

**ASSISTANT TO RECTOR:** St. Margaret's Episcopal Church, Charlotte, North Carolina has experienced 40% growth in the last two years, and needs another priest. We are dedicated to the Great Commission, Great Commandment and our core values of biblical truth, worship, transformation and service. Our Sunday services include a Rite I Eucharist, a Rite II children's Eucharist with praise band, and a Rite II Eucharist with choir. We have just completed a successful capital campaign and are drawing plans for a new facility. We are seeking an evangelical priest to assist in assimilation, Christian education, pastoral care, mission, outreach, and all liturgical duties. This priest should have strong organizational skills, a gracious orthodoxy, and a heart for seeing people come to Christ. For our file, please visit our website at: [www.saintmargarets.net](http://www.saintmargarets.net) or contact: The Rev. Canon Filmore Strunk, St. Margaret's Episcopal Church, 5008 Pineville-Matthew's Road, Charlotte, NC 28226.

**PARISH PRIEST AND PARISH NURSE:** St. Michael's Church is exploring the possibility of a call in the year 2002 to a parish priest, preferably with several years of ordained parish ministry experience, for three-quarter time or full-time ministry as assistant rector in a parish with 400 members — coupled with a call to the spouse who is a registered nurse with a vocation of parish nursing. The latter would begin as a half-time salaried position on the pastoral staff. Housing, commensurate salaries and benefits. Island parish on the Gulf Coast in the Diocese of Southwest Florida. Good elementary and middle schools on this unique, small island. To explore the possibility with us, please write: The Rev. Donald Fishbourne, St. Michael & All Angels Church, 2304 Periwinkle Way, Sanibel, FL 33957.

**FULL-TIME RECTOR:** The Episcopal Church of All Saints, Indianapolis, Indiana, a small, urban-Anglo-Catholic church, is seeking an open-minded, liberal individual committed to preaching God's inclusive and unconditional love. Our parish consists of approximately 175 members from widely varying racial, socio-economic, educational and religious backgrounds and sexual orientations. We travel from a large geographical area each week to come together as a community of faith and fellowship. We look to our rector to teach and model for us God's word in our world. The greater metropolitan area of Indianapolis consists of over 1.2 million people. The city, which is vibrant and experiencing economic and cultural growth, serves as the state capital. For more information please write to: Search Committee, All Saints, 1559 Central Ave, Indianapolis, IN 46202, or email our chair Rich Franck at [AuditAssociates@compuserve.com](mailto:AuditAssociates@compuserve.com)

**RECTOR:** St. Paul's Episcopal Church in Bellingham, WA, is searching for a new rector. The parish profile is available online at [www.nas.com/~stpaul/](http://www.nas.com/~stpaul/), or by writing to St. Paul's Search, 2117 Walnut, Bellingham, WA 98225. e-mail: [search@nas.com](mailto:search@nas.com)

## Rates

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# CLASSIFIEDS

## POSITIONS OFFERED

**ASSISTANT RECTOR** – St. Paul's Episcopal Church in Salem, Virginia, is seeking a full-time assistant priest, who will share pastoral and liturgical responsibilities with the rector, and will have special emphasis on ministry with young people. Other duties will be determined based on the gifts of the individual called. Salem is a town of 25,000 nestled between the Blue Ridge and Appalachian Mountains, seven miles from Roanoke, Virginia. Educational and recreational opportunities abound and the quality of life is high. Interested candidates may send a resume and C.D.O. profile to: **The Reverend Timothy Vance, Rector, St. Paul's Episcopal Church, 42 East Main Street, Salem, Virginia 24153** e-mail: [FrVance@aol.com](mailto:FrVance@aol.com)

**ORGANIST/CHOIR DIRECTOR** – Available Immediately: Pueblo, Colorado – Ascension Episcopal Church, Organist/Choir Director combined position, half-time with pension benefits. Historic building with 25-rank well-maintained Austin pipe organ. Traditional services with dynamic and flexible music program. Adult choir and junior choirs meet September through early June. Salary Range: \$14,000 - \$17,000 based on experience. Additional keyboard, choral and teaching opportunities abound in Pueblo. Close to Rocky Mountains in midst of beautiful southwest. Inquiries to: **The Rev. Ephraim Radner, Ascension Episcopal Church, 420 West 18th Street, Pueblo, CO 81003** fax: 719-546-1024, ph: 719-543-4253 e-mail: [radner@fone.net](mailto:radner@fone.net)

**FULL-TIME YOUTH MINISTER:** A large, evangelical Episcopal congregation seeks an energetic youth pastor who loves the Lord, loves teens, and can direct an active youth program. A recently completed million dollar youth house which includes a stage, giant screens, sound equipment, theater lighting, game tables and more provide a perfect environment to minister to youth! Housing is provided. Please call **Jen Dean, Parish Administrator**, at (334) 263-5529 x102 or fax info to (334) 263-6411 or e-mail: [jdean@coascension.org](mailto:jdean@coascension.org) Church of the Ascension, 315 Clanton Avenue, Montgomery, AL 36104.

**Part-time Rector - St. Stephen's, Fargo, ND:** We seek a priest who is an innovative worship leader, skilled at fostering and educating for ministry, supportive of community outreach and able as a pastoral caregiver. St. Stephen's is a small congregation committed to social justice and the ministry of all the baptized, with an active vestry, a number of licensed lay people, and a vision for the congregation's future. For more information about this position and our congregation, see <http://ststephens-fargo.org/> and/or contact **Sandra Holbrook, search committee chair**; 701-232-1667; [slholbrook@qwest.net](mailto:slholbrook@qwest.net)

**EVANGELISM / DISCIPLESHIP DIRECTOR:** Christ Episcopal Church, Plano, TX, a growing, evangelistic congregation north of Dallas, is seeking a lay or ordained Director of Evangelism and Discipleship. Duties include coordination of the parish management team. Significant experience in a large congregation is required. A competitive salary and benefits package will be provided. Send resumes to: **The Rev. Richard Zalesak, 4550 Legacy Dr., Plano, TX 75024, FAX: (972) 491-6724.** E-mail: [richardzalesak@christchurchplano.org](mailto:richardzalesak@christchurchplano.org)

**DIRECTOR OF SCHOOL FOR MINISTRY:** Diocese of Southern Virginia seeks Director of School for Ministry. Seeking lay or clergy person for this full-time job. Strong communication skills, familiarity with research and assessment methodologies, and knowledge of and implementation of fundraising are needed skills. Travel throughout the diocese is a requirement for this position, so that people may remain in their geographic area for study. Possible curriculum areas that would need to be developed for the school might include pre-seminary classes, lay leadership training, continuing education courses for lay and clergy, diaconate training. Knowledge and implementation of technology necessary for online delivery would be an essential skill needed. The position will be open for applicants September 1, 2001, through November 15, 2001. Please send your resume to: **Diocese of Southern Virginia Western Office, 112 North Union Street, Petersburg, Virginia, 23803.** Phone: 804-863-2095; FAX 804-863-2096.

## POSITIONS OFFERED

**FINANCE DIRECTOR:** St. David's Episcopal Church, Roswell, GA, has an opening for a full time finance director. This is a new position reflecting the growth of the parish and the need for enhanced financial procedures and leadership. The preferred candidate will have a degree in accounting or finance, five years work experience in a church or non-profit setting, be familiar with ACS or similar accounting system, and be skilled in leading the efforts of staff and volunteers in budgeting, fund raising, stewardship, investments, and endowments. Applicants can learn more about St. David's at our Web site at [www.stdavidchurch.org](http://www.stdavidchurch.org). Interested applicants should send their resume and credentials to: **Bob Bodine, Chair, Finance Committee, St. David's, 1015 Old Roswell Rd., Roswell, GA, 30076.**

**MINISTER/VICAR:** Christ Episcopal Church in historic Jefferson, Texas, is seeking a conservative and dedicated leader as our minister/vicar. This beautiful church recently celebrated its 150th anniversary. We are located in a small East Texas town on the banks of Big Cypress Bayou, 50 miles west of Shreveport, LA; near Caddo Lake and Lake O' the Pines. The rectory offers a modern three-bedroom, 2 1/2 bath near church in a prestigious neighborhood. This lovely church includes an office, secretary, verger, lay readers, organist and choir. Send resumes to: **Juanita W. Chitwood, Senior Warden, P.O. Box 307, Jefferson, TX 75657, E-MAIL: [jconcierge@aol.com](mailto:jconcierge@aol.com)**

**DIRECTOR OF CHILDREN'S MINISTRY** at Christ Church, Raleigh, NC. For more information go to: [www.christ-church-raleigh.org](http://www.christ-church-raleigh.org)

**RECTOR:** Christ Church of Whitefish Bay is located on the shore of Lake Michigan in southeastern Wisconsin, a suburb of Milwaukee, and is home to a 1,000-member parish drawing from several communities. We value Eucharistic-centered worship and related traditions, Christian formation, service within our community and beyond, and welcoming new members into our parish life. We are seeking a rector who will maintain these core values, share our vision for spiritual growth, and empower our strong lay leadership in its ministries. Fellowship between clergy and parishioners is important to our parish family. We are energized by the anticipation of the spiritual leadership which only a rector can provide. Inquiries to: **Paulie McCown, 5428 West Parkview Drive, Mequon, Wisconsin 53092,** e-mail: [pmccp@wi.rr.com](mailto:pmccp@wi.rr.com)

**ASSOCIATE RECTOR:** Holy Comforter, Vienna, VA. We are searching for a faithful priest, knowledgeable of Anglican and Christian spirituality, with at least three years of parish experience, to work with the rector in developing opportunities for Christian learning, spiritual formation and participation in mission. This position will have specific responsibility for ongoing development of adult education and Christian formation programs in support of Holy Comforter's stated purpose to help people, "Live and journey together as followers of Christ through worship, discipleship, and mission." The position includes participation in overall parish ministry with current clergy and lay staff in the context of a large and vital parish 15 miles west of Washington, D.C. Competitive salary and benefits package commensurate with experience. For more information send resume to: **Associate Rector Search, Holy Comforter, 543 Beulah Road, NE, Vienna, VA 22180.** e-mail: [rlord@holycorforter.com](mailto:rlord@holycorforter.com)

**MISSIONER FOR CHILDREN & YOUTH** – Diocese of Central Pennsylvania is looking for a full-time diocesan lay staff member. The person for this newly created position is to be a resource for the young people of the diocese during their formative years as they learn about the Christian faith and life. The person will work with both the Department of Christian Education and Youth to strategize and plan ministry with children and youth, serving as contact with parish Christian educators and youth ministry leaders, visiting parishes to support and encourage educational opportunities, overseeing the diocesan resource center and providing staff organizational support for diocesan youth gatherings/conferences. Experience in the church working with children and youth is hoped for. Please send resume to **The Rt. Rev. Michael W. Creighton, Diocese of Central Pennsylvania, P.O. Box 11937, Harrisburg, PA 17109 - 1937**

## POSITIONS OFFERED

**ASSOCIATE RECTOR** responsible for pastoral care and ministry development with an emphasis on youth and families is sought for this vibrant and growing corporate size church in sunny southwest Florida. Contact: Selection Team, St. Hilary's Episcopal Church, 5011 McGregor, Fort Myers, FL 33919 or e-mail us at [frbob@sainthilarys.org](mailto:frbob@sainthilarys.org). For more information, our web site is [www.sainthilarys.org](http://www.sainthilarys.org).

**RECTOR:** The Heathwood Hall Episcopal School community seeks a full-time rector to serve its 800 students in nursery school through grade 12. As a member of the senior administrative team, he/she will shape the religious life of the school, serve in a pastoral capacity to all members of the school's constituency, teach and be active in community outreach. We are most interested in an individual who feels called to ministering to an entire school community in its fullest and deepest sense. Please send resumes and inquiries to: **Elizabeth Clark, Heathwood Hall Episcopal School, 3000 South Beltline Blvd., Columbia, SC 29201.** Fax 803-343-0437 or [clarke@heathwood.org](mailto:clarke@heathwood.org)

**HALF-TIME RECTOR:** Looking for "a place to come home to"? Our small Anglo-Catholic parish abounds with energetic and committed lay ministers. This intimate setting means less stress and a relaxed rural atmosphere. Splendid church, rectory, parish undercroft, and a home of a grand 85-rank English style pipe organ. All set just 2 hours west of Chicago, blocks away from the scenic Rock River. Inquiries to: **St. Luke's Church, P.O. Box 494, Dixon, IL 61021; 815-288-2151.**

**CHRISTIAN EDUCATION DIRECTOR:** Experienced Christian Education Director needed for large, active youth program. Interested applicants please send resumes to: **Jacque Digieso, c/o St. David's Episcopal Church, 1015 Old Roswell Rd., Roswell, GA 30076,** or email to [linda@stdavidchurch.org](mailto:linda@stdavidchurch.org).

## PROGRAMS

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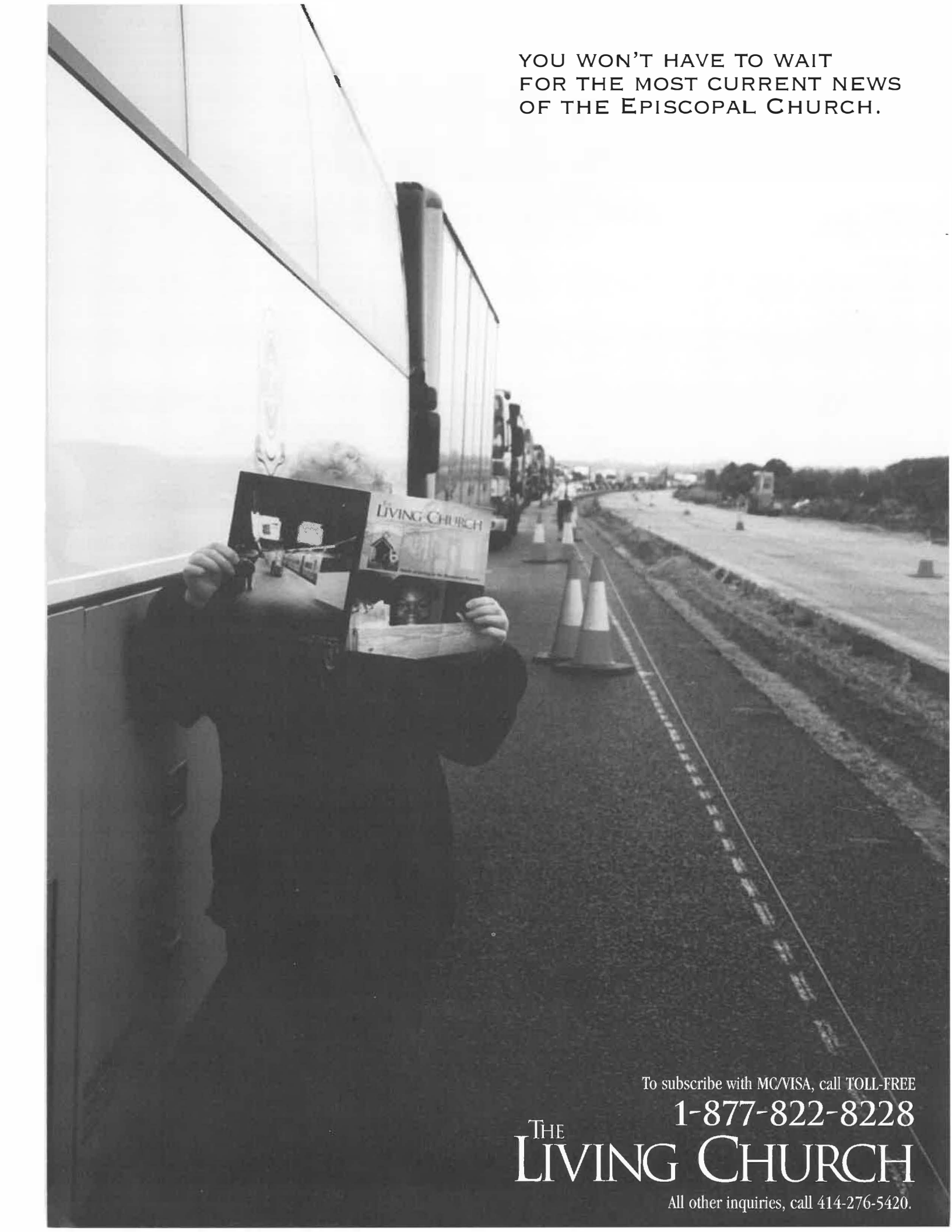
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**MOVING TO FLORIDA?** Call, write or e-mail your request for the "Episcopal Florida Relocation Guide," featuring church locations, community profiles, cultural amenities and tips for easing your transition to life in the Sunshine State. A service of the Episcopal Diocese of Central Florida. E-mail [Cfweek@aol.com](mailto:Cfweek@aol.com); write to "Relocation" at the diocese, 1017 E. Robinson St., Orlando, FL 32801; phone (407) 423-3567; web site: [www.cfdiocese.org](http://www.cfdiocese.org)

## TRAVEL/TOURS

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