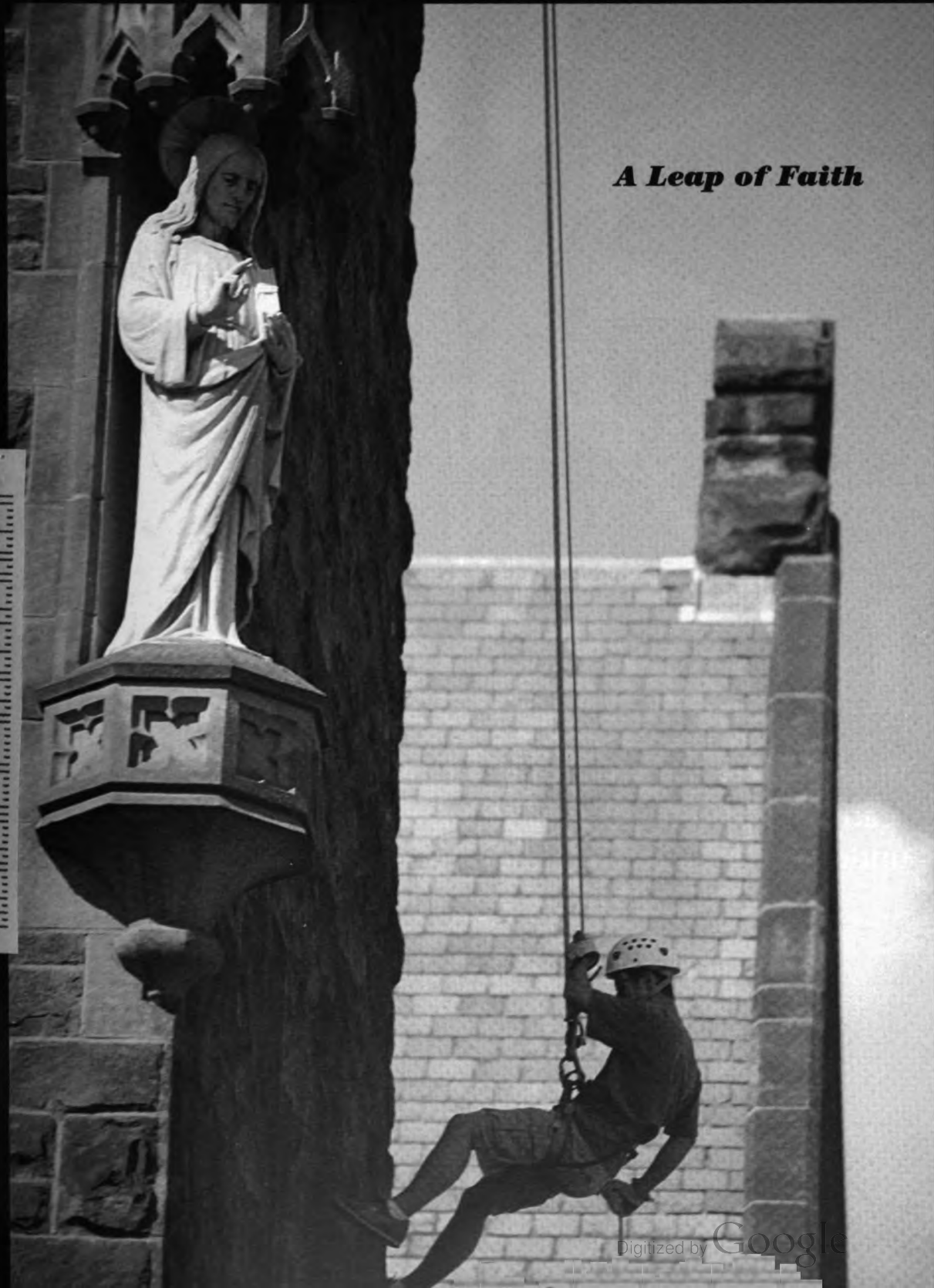


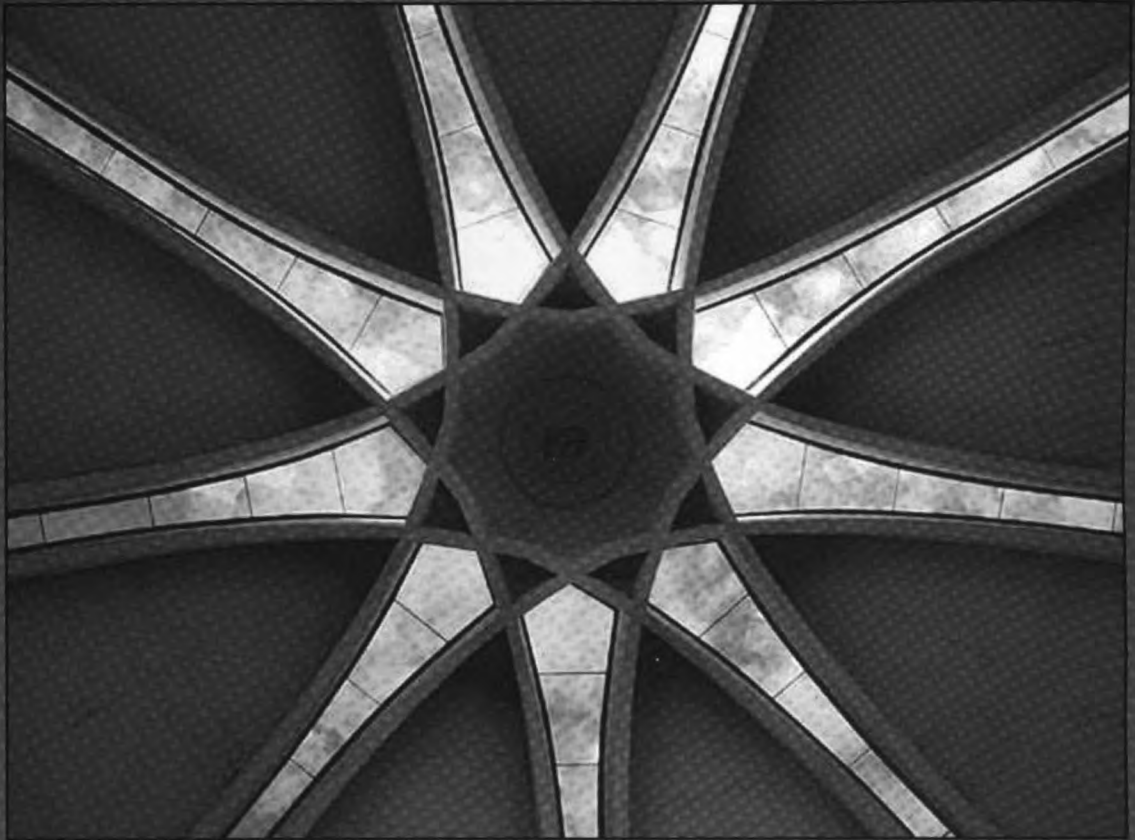
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The objective of THE LIVING CHURCH magazine is to **build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.**

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A teenager rappels down the side of the tower of Christ Church Cathedral in Springfield, Mass., as a participant in a three-week adventure camp for young people in the Diocese of Western Massachusetts [p. 7].

Thomas H. Snelham photo

THE LIVING CHURCH

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Episcopalians since 1878

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Number 6

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SUNDAY'S READINGS

Most Significant of All

'Whoever believes has eternal life' (John 6:47)

The Ninth Sunday After Pentecost, Aug. 10, 2003 (Proper 14B)

Deut. 8:1-10; Psalm 34 or Psalm 34:1-8; Eph. 4:(25-29)30-5:2; John 6:37-51

"Verily, verily," is how the King James Bible put it whenever Jesus said something of enormous significance. "Amen, amen," are the words behind what is now translated, "Very truly." It means that what follows is of weighty, eternal consequence, and is a truth from the depths of Jesus' own instruction. Though there is much teaching in the lesson for today, all that is presented finds its meaning in these words: "Very truly, I tell you, whoever believes has eternal life" (John 6:47).

The warning that Moses presents to the Hebrews in the lesson from Deuteronomy (which includes the Old Testament lesson for Thanksgiving Day) calls the hearers not to forget their God in times of prosperity—when they inherit material goods and comfort after entering the Promised Land. Knowing that the human heart easily wavers from commitment to God, Moses commands the hearers to "Remember the long way that the Lord your God has led you these 40 years in the wilderness" (8:2) and "You shall eat your fill and bless the Lord your God for the good land that he has given you" (8:10). In short, Moses exhorts

the Hebrews not to let their vision of God fall short.

In the gospel we find some of the most powerful, majestic, and amazing promises Jesus utters, yet few understand them. "Falling short" is a widespread, tragic reality even among the faithful. In the first part of the lesson Jesus speaks words of salvation and promise that come from the foundation of creation of itself: "This is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day" (John 6:39). Yet "The Jews began to complain about him because he said, 'I am the bread that came down from heaven.'" Like the Nazarenes who were featured in the gospel a few weeks ago, these also disdain Jesus for reasons of "familiarity" ("Is this not Jesus, the son of Joseph, whose father and mother we know?") as if that were sufficient grounds for rejecting his teaching. But Jesus reiterates the teaching in words even more potent.

The condition addressed in these lessons is universal, the promise eternal and dependable, the choice of how to respond is personal.

Look It Up

Psalm 34 exults in the praises of God. Does the psalmist praise God after an experience of abundance and safety or of grief and fear?

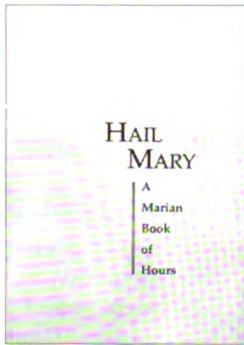
Think About It

Sometimes people fall away from faith because of a tragic experience. Others are lured away by worldly comforts. Does either condition of itself lead to deeper faith or to losing faith? What influence does our temporal condition have on our relationship with God?

Next Sunday

The 10th Sunday After Pentecost, Aug. 17, 2003 (Proper 15B)

Prov. 9:1-6; Psalm 147 or Psalm 34:9-14; Eph. 5:15-20; John 6:53-59



Hail Mary
A Marian Book of Hours

Compiled by William G. Storey.
 Ave Maria Press. Pp. 316. \$14.95 paper. ISBN
 0-87793-956-X.

This is a beautiful devotional tool for those who seek to be reminded of the significant role which the Blessed Virgin Mary has played in the devotional life of the church throughout the ages. Moreover, this richly meditative text is useful in reminding its users of the major part which Mary played in the church's memory of Christ's incarnation, passion, death, resurrection and exaltation.

In its introduction, *Hail Mary* traces the evolution of the Office of Mary over the centuries of its liturgical use. But far from being a purely

This richly meditative text reminds its users of the major part which Mary played in the church's memory of Christ.

historical book, this manual of devotion reminds the reader of Mary's important place in the private and corporate piety of the church. It also seeks to introduce itself as a contemporary version and revival of the now rarely used Office of Mary.


Hail Mary is intended to be used by those who wish to supplement their use of the Liturgy of the Hours (The Daily Office). Unlike its predecessors, this manual is highly variable in con-

tent and lends itself well to a faithful observance of the liturgical seasons of the church year, together with their individual theological foci. Relying heavily on the meditative recitation of the psalms, use of this book can be an important tool in locating Christ in the scriptures, both Old and New, and therefore, in some way, seeing Mary,


the great *Theotokos*, as well. While fostering a healthy Marian piety, this book is true to the imperatives of the Second Vatican Council and is careful to keep the Blessed Virgin Mary in an appropriate relationship to her divine Son.

(The Very Rev.) George Hillman
Milwaukee, Wis.

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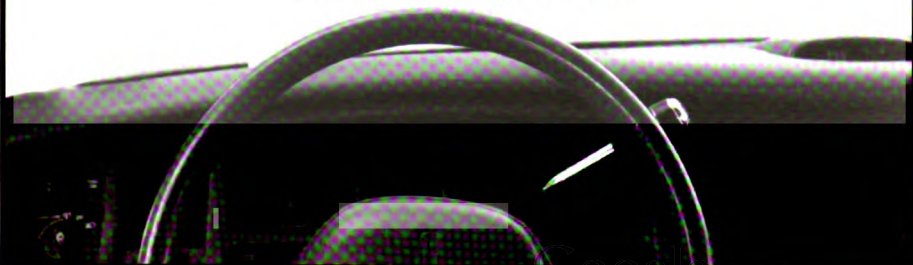
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Warning: Constitutional Crisis Looms

In what may prefigure an unprecedented realignment of the Anglican Communion, an *ad hoc* partnership of Episcopal bishops and overseas primates representing a majority of the Communion warned General Convention of a constitutional crisis if it voted to change historic church teaching on sexuality.

The remarkable series of communiqués began on July 17 when 24 Episcopal bishops, including 14 with jurisdiction, released “An Open Letter to the Concerned Primates of the Anglican Communion.” They predicted convention approval to develop a liturgy for blessing same-sex relationships as well as consent to the election of the Rev. Canon V. Gene Robinson [TLC, June 29], who lives in a homosexual relationship, as Bishop Coadjutor of New Hampshire. The letter concluded with an appeal for outside intervention in what the bishops described as a “crisis of faith and order.”

“In the face of these looming departures from evangelical truth and catholic order, and in line with our commitment to oppose all such innovations in every Godly way, we do hereby affirm the moral and spiritual

authority of you, the ‘Concerned Primates’ of the Anglican Communion, and do join in commitment with you to address the situation under your leadership,” the letter stated. Those with jurisdiction who signed the document include the bishops of Albany, Central Florida, Dallas, Florida, Fort Worth, North Dakota, Pittsburgh, Quincy, Rio Grande, San Diego, San Joaquin, South Carolina, Springfield and Tennessee.

The primates responded in person at a hastily convened July 22-23 conference at Truro Church in Fairfax, Va. The meeting was chaired by the Most Rev. Peter Akinola, Archbishop of Nigeria, and included other international primates, bishops from the Episcopal Church, the Anglican Churches of Canada and Australia, as well as rectors from some of the largest Episcopal churches.

“The proposed actions [by General Convention] will precipitate a dramatic realignment of the Church,” they said in a prepared statement that was read by the Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina, at a

press conference at the close of the meeting. “The American bishops at this meeting have prayed, planned and are prepared to respond as faithful members of the Anglican Communion. Should these events occur, the majority of the primates anticipate convening an extraordinary meeting at which they too



Bishop Salmon

will respond to the actions of General Convention.”

Neither the Archbishop of Canterbury nor the Presiding Bishop of the Episcopal Church was invited to the meeting in Virginia. Both published letters of their own. The Most Rev. Frank T. Griswold, Presiding Bishop, said on July 22 that each province has to interpret the gospel in its own way and that maintaining communion is a “sacred obligation.”

“Declarations of being ‘in’ or ‘out’ of communion with one another may assuage our anger or our fear, but they can do little to show our broken and divided world that at the heart of the gospel is to be found a reconciling love that can embrace our passionately held opinions and transcend them all.”

The Most Rev. Rowan Williams, Archbishop of Canterbury, said on July 23 that General Convention approval to change church teaching on sexuality is one of several issues that has the potential “of deepening the divide between provinces.”

“I should be very concerned to think that any decisions taken by a local church ignored these considerations,” he wrote in a letter sent to all primates, “and I want to encourage you and your fellow bishops to hold such questions very clearly before you in all that you do, individually and collectively. We do not have a central executive authority in our Communion; this means we are quite vulnerable in times of deep disagreement, and need more than ever to pay attention to one another.”



Archbishop Akinola

Consent Process Explained

The Rt. Rev. Richard S.O. Chang, Bishop of Hawaii and secretary of the House of Bishops, recently explained in detail how the house will conduct the consent process for recently elected bishops at General Convention. Both the House of Bishops and the House of Deputies will be asked to give consent to 10 elections, including the first bishop-elect to publicly acknowledge himself as a sexually active homosexual person.

Only bishops with jurisdiction are eligible to vote. There are currently 106 diocesan ordinaries (Milwaukee, Montana and New Jersey are vacant), meaning at least 54 must agree in order

for consecration to proceed. There are no abstentions. Ballots either not returned or returned unmarked count as “no” votes and will not change the minimum total necessary for consent. Bishops eligible to vote but unable to attend convention may request a consent form and vote by mail. As of July 23, five days past the deadline for requesting an absentee consent form, the Episcopal Church Center reported no such requests.

A roll call, or publication of the individual member voting results, is not included in the details released by the secretary. However, a formal request for the results is anticipated.

Evangelical Group Calls for Greater Discipline and Order in the Church

In a statement released at the conclusion of its second international conference, the Evangelical Fellowship in the Anglican Communion (EFAC) commended the Archbishop of Canterbury for his "recent firm action in the Church of England" and asked for additional means by which to hold accountable bishops who seek to introduce "unbiblical" innovations.

"We believe the church must urgently apply appropriate means of effectively disciplining those Anglican leaders who act in defiance of scripture and the will of the Communion as expressed on this issue at Lambeth 1998," the statement said.

"The Inter-Anglican Theological and Doctrinal Commission has been asked by the primates' meeting to offer advice on the proposals contained in the publication 'To Mend the Net.' We urge the commission to give prompt and serious consideration to these or alternative means of securing discipline and order. The situation which has arisen forces us to ask for more discipline in the Church, since it is vital that the Church's mission go ahead unhindered."

The conference, which was held July 12-18 in Limuru, Kenya, included representatives from 27 provinces, one primate, the Most Rev. K.J. Samuel, Moderator of the Church of South India, and two former primates: the Most Rev. David Gitari, Archbishop of Kenya, and the Most Rev. Maurice Sinclair, Presiding Bishop of the Southern Cone.

The organization was founded some 40 years ago by the Rev. John Stott of England. The first international conference was held in 1993.

The complete statement and other related information is available on the Internet at (<http://www.anglican-mainstream.net/index.htm>).



Thomas H. Snelham photo

Fear of heights isn't an issue for this teenager, who is halfway down the cathedral's tower.

Leaps of Faith at Youth Adventure Camp

Hovering several hundred feet above the pavement from a cathedral tower, a dozen or so campers from Bement Camp and Conference Center in Charlton, Mass., had to put faith in God and in themselves even more strongly than usual on July 13.

That was entirely the point.

The youths visiting Christ Church Cathedral in Springfield, Mass., the cathedral for the Diocese of Western Massachusetts, were participants in an adventure-based program at the diocesan camp.

This camp experience was what the Very Rev. Jim Munroe, dean of the cathedral, calls a Christian version of Outward Bound. It was a test of wills, a test of courage, and it grew the youngsters' faith.

The three-week adventure program is designed for high school-age youth, and during the three weeks they hiked a section of the Appalachian Trail, climbed through caves, climbed rock formations, and even went on solo campouts intended to allow them solitude, a chance to be alone with their thoughts and prayers.

They were given opportunity to

plan their days and their trips. They learned how to work together as a group and as a team to complete each task that came before them.

During the third week of camp, the youths visited the cathedral, where they delivered the sermon before making the "leap of faith" off the cathedral tower, accompanied by Dean Munroe, an avid rock climber, and John Hughes, who leads the adventure camp.

"Sometimes we need to trust God, before we can trust ourselves, and we need to trust ourselves before we can put trust in others," the youths said together during their sermon.

"Throughout the two weeks we have already experienced at camp, trust in ourselves, each other, and God has been a running theme. Groundwork, for any community, is based upon trust and without it, the community would fall apart. God is the one who enables people to trust one another, and he will always be there when things go wrong, holding the community together with his unconditional love."

Janice Beetle Scaife

Former Priest Pleads Guilty to Sexual Battery

Eight years after allegations surfaced and a year after his arrest, Richard Pollard faced a judge and his primary accuser for perhaps the last time. The 74-year-old former priest pleaded guilty July 16 in a Clearwater, Fla., courtroom to molesting a young boy over a period of years while serving at All Saints' Church in Tarpon Springs during the mid-1970s.



Mr. Pollard

Mr. Pollard had originally entered a plea of not guilty on two counts of capital sexual battery, but his lawyer, Charles Scruggs III, said his client was not interested in a trial. Mr. Pollard changed his plea, "because he did it and didn't want to go to trial," Mr. Scruggs said.

Pinellas Circuit Court Judge Jack R. St. Arnold accepted the new plea and immediately sentenced Mr. Pollard to 25 years, the minimum mandatory sentence. "You have disgraced not only your community but your profession. I'm appalled at that," Judge St. Arnold said.

The sentence will run concurrently

with a 30-year sentence handed down in March in neighboring Hillsborough County, where Mr. Pollard pled guilty to molesting the same boy while serving at St. Andrew's Church in Tampa, before moving to All Saints'.

'Released from Prison'

His victim, John Benton, is now 39. As he did in March, Mr. Benton was allowed to address Mr. Pollard before the sentence was handed down. "Today, an innocent man has been released from prison," Mr. Benton said, "a prison made not of concrete and steel, but a prison made of silence and shame and fear."

Standing only a few feet away, Mr. Pollard, in a navy blue prison outfit, stared at the floor until the judge interrupted. "Look at him, will you?" he ordered Mr. Pollard.

"You stripped away my youth, you stole my innocence, you destroyed my spirituality," Mr. Benton continued. "Today, a guilty man has been sentenced to die in prison. Mr. Pollard, you are guilty and you will most certainly meet your end in a cold and lonely prison."

Mr. Scruggs also addressed the court, saying he found this case to be very difficult, since he has known the

Pollard family for 40 years. In addition to being Mr. Pollard's lawyer, Mr. Scruggs is a member of the Diocese of Southwest Florida's standing committee.

Mr. Benton brought allegations against Mr. Pollard to diocesan officials in 1995. After reviewing the case, then-Bishop Rogers Harris ordered Mr. Pollard to pay for counseling for Mr. Benton and to agree to never again function as a priest.

Several years later, Mr. Benton contacted the Tarpon Springs Police Department and a criminal investigation began. "Seeing the avenues for escape that the church had presented him where he really didn't have to face the consequences," Mr. Benton said. "That's what made me decide I had to do something."

After the sentencing, Mr. Benton said that although he will be affected by this for the rest of his life, "today, that chapter closes."

"I can get on with my life," he observed. "I'm absolutely done with Mr. Pollard."

Mr. Benton said he hasn't attended church since 1995 and doubts he will again. "Probably not ... But I don't know, I really don't know."

Jim DeLa

Marketing Planned to Boost Church Weddings in England

The Church of England will market its 16,000 churches as ideal wedding venues at two national wedding shows later this year. Since 1994, the number of civil ceremonies in "approved premises" has increased substantially while the number of Church of England marriages has decreased by 40 percent.

Representatives of the church, including bishops, will be available to answer questions at display booths, according to a report in *The Telegraph*, a London newspaper. In addition to ordained leadership, the Church of

England presentation will include testimony from couples who have chosen traditional church weddings.

"There is no reason why the church should not offer its own distinctive brand for this special day in a couple's life," said the Rt. Rev. John Gladwin, Bishop of Guildford. "It is the best package on the market and we need to be better about publicizing it."

The Church of England is by law the state church of Great Britain. Under existing rules, all British subjects have the right to a first marriage in the parish church where they worship reg-

ularly. Permission for a wedding to be held somewhere else has historically required application for a special license, a long and relatively costly process. Last year, the General Synod relaxed a number of rules regarding marriage and re-marriage for divorced persons. Among the changes approved was to eliminate the special license for those seeking to have the marriage ceremony outside a house of public worship as long as the service retained its essential dignity. The new rules are being developed in cooperation with the British government.



Mary's Example of Submission

Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word" (Luke 1:38 NRSV).

the same Arabic word meaning submission or surrender. To quote Karen Armstrong in her biography of Muhammad (Harper: San Francisco, 1993), "Eventually Muhammad's religion [devoted to the worship] of al-Llah [the one and only God] was known as *islam*, the act of existential surrender that each convert was expected to make to God: a *muslim* is 'one who surrenders' his or her whole being to the Creator" (p. 97).

On national television (PBS), I recently heard a spokesman for Islam state that the one God Muslims believe in is the same God that Abraham, Isaac, Jacob, and Moses believed in and prayed to. He added that each of these figures so important to Jews and Christians were Muslims too. These men were Muslims six to 1,600 years before Muhammad was born because each had submitted his will, mind, heart — in a word, his life — to God.

What a concept! According to this liberal and progressive understanding of their religion, what makes a good Muslim is not devotion to Muhammad or the scripture he produced that we know as the *Qu'ran*, as much as submission and surrender to God. On the basis of this line of reasoning, her act of surrender would surely make Mary a Muslim as much as any of the prophets and patriarchs of the Old Testament and Islam both.

It is common knowledge that three of the most important worldwide faiths of the human race share two unique characteristics. Judaism, Christianity,

By D. David Clemons

With these words an unmarried woman of Nazareth in her mid-teens became pregnant. With these words she became the mother of Jesus, and as his mother, we certainly like to think, the first Christian even before God's Christ was born. According to a school of thought in the religion of Islam, these words also made her a Muslim more than five centuries before Muhammad was born. Let me explain.

Both words, *Islam* and *Muslim*, are derived from

and Islam all are monotheistic, i.e. they allow for only one supreme Deity who created everything there is.

Also, the adherents of these three religions are people of the book; for each of us the written word we hold up as our divinely inspired scriptures has something authoritative to say about who God is, what he expects from us, and how we are to treat one another.

It is not so widely recognized that Muslims, Christians and Jews have a third point of similarity, and that is what I would call the goal each of our faiths holds up as the happiest and most desirable way to live. Jews call this goal obedience to the law God gave to Moses, the Torah, of which the greatest commandment is, "Love the Lord your God with all your heart, all your soul, and all your mind." Christians call this goal believing and trusting in God's Christ enough to deny ourselves, pick up our cross and follow him anywhere he leads. Muslims call it submission to the word, the way, and the will of God as revealed, then recited and written down according to God's prophet Muhammad.

Whether we call the decision and the effort we have to make to become active members of one of these faiths obedience, or trust, or submission, aren't these words similar? Doesn't the spiritual process these words describe have a similar intent? Don't they make similar challenges and demands on our individual souls? Don't these words invoke a relationship to God that is more personal and primary than any preoccupation with the details of the method by which this relationship comes to pass?

In this vein let us turn our attention to Mary, the Blessed Virgin Mother of Jesus Christ. According to this view of what constitutes a good Jew, or a good Christian, or a good Muslim, she would rank among the most perfect of them



all. I am biased, to be sure, but I truly believe no better example of obedience and surrender to or trust in God's will can be found in any of our scriptures, with the lone exception of Jesus in Gethsemane.

All she did was to say "Yes!" But what a yes it was. Mary's yes was without qualification or reservation. After being at first frightened she was yet bold enough to ask the angel to explain what his appearance meant. When she finally agreed to what God asked, her yes was fearless. The degree of obedience, trust and surrender embodied in her yes was unequivocal and absolute. The innocence of heart, purity of conscience and idealism of mind contained in her yes have made her the model and paragon of discipleship for most Christians over the centuries that have ensued.

I would propose that for anyone who looks at the role she played in the birth of Jesus and really lets the message of the text sink in, Mary is an example without rival of what God can accomplish when any human being obeys, trusts, or surrenders to God's

will as entirely as she did. Of course, she alone was offered the unique and unrepeatable role of literally conceiving, carrying and bearing the Messiah into the world. When any of us, however, is given the opportunity to turn our lives and will over to God's grace and guidance at any given moment or for the whole course of our lives, the result is not that different from Mary's.

The result is always Christ! The outcome is always that God's love, mercy and justice take on human flesh a new way in us. What is born from our obedience, trust and surrender is always the miracle that our human words, human touch, and human companionship can become the words, touch and companionship of Jesus Christ in the world again for others. □

A New Collect for the Feast of St. Mary the Virgin

Dear God the mighty and merciful creator of the universe, your servant Mary, by surrender to your will and manner of life thereafter, became the model of Christian discipleship, whom Jesus made from the cross the Mother of his Church: by your continual outpouring of the Holy Spirit on the community of faith, help us make the Body which bears Christ's name a new Eve for all humanity's rebirth into a life-giving relationship of love for you and one another as children of the same God; through Jesus Christ our Lord. *AMEN*

The Rev D. David Clemons is priest-at-large for the Desert Congregations of the Eastern Region in the Diocese of Los Angeles.

kō-ə-'jūt-ər sas-ər-'dōt-'l 'siz-əm

What the Words Mean

Sometimes when we publish an issue of this magazine, we probably overlook the fact that some of our readers might not understand some of our vocabulary. Let's face it, there is a huge variety of words found only in the church.

A couple of weeks ago, I received a phone call from a reader who asked sincerely if we might publish a glossary in each issue to explain some of the words that appear. A few days later there was an e-mail message from a subscriber asking us to define some of the terms. That was enough. I agreed we should be more cognizant of who might be reading TLC, so with that in mind, here are some words and terms from the last five issues that might need some explaining:

**Let's face it,
there is a huge
variety of words
found only
in the church.**

Archbishop – Sometimes it seems that every Anglican body except the Episcopal Church has an archbishop. That's not quite true but it's close. An archbishop is a bishop who has authority over other bishops. Most Anglican primates are called archbishops. Our Presiding Bishop is like an archbishop.

Bishop Coadjutor – An assisting bishop who has the right of succession when the diocesan bishop resigns or retires. A process is put in place when the diocesan bishop calls for the election of a coadjutor.

Bishop Suffragan – An assisting bishop who does not have right of succession. A suffragan may be elected diocesan or coadjutor. We used to call these folks "Suffragan Bishop," not to be confused with "suffering bishop." Also not to be confused with "assistant bishop," who is one already consecrated and appointed to assist a diocesan bishop.

Canon – If this doesn't confuse you, nothing will. A canon is church law. A canon is an ecclesiastical title for a person on the staff of a cathedral or a diocese. A canon is part of holy scripture, specifically the books which were officially received as containing the rule of Christian faith. A canon is the prayer of consecration during the Holy Eucharist. A canon is a musical composition similar to a round.

Deacon (transitional) – A deacon who eventually will be ordained to priesthood.

Deacon (vocational) – A deacon who will spend his or her entire ordained ministry as a deacon. We used to call these folks "permanent"

deacons.

Deputy – One who has been elected by a diocese to vote at General Convention. Not to be confused with delegate. A deputy votes his or her own mind. A delegate votes the way the folks back home told the delegate.

episcopal – Having to do with bishops. Not to be confused with Episcopal, the proper name of the church to which most of us belong.

Heresy – The denial of any doctrine of the faith.

Lectionary – A structure of reading portions of scripture in the Holy Eucharist and the Daily Offices.

Ordinary – We don't hear this term used very often, and when it is, it's usually in the context of referring to the canon to the ordinary. This ordinary refers to diocesan bishops, some of whom are definitely not ordinary. It also refers to a large part of the Eucharist – that not included in the canon.

orthodox – right belief; the opposite of heresy. When capitalized, it refers to the Orthodox Church, a group of national churches of the East.

Province – In the Anglican Communion, one of 38 self-governing national churches. It also refers to internal divisions, such as the nine provinces of the Episcopal Church or the two provinces of the Church of England.

Sacerdotal – Pertaining to the role and function of priests. From the Latin *sacerdos*.

Schism – A willful separation from the unity of the church. It's pronounced *siz'm*, but for some reason Episcopalians seem to be fond of using *skiz'em*.

Standing committee – An elected body in each diocese comprised of clerical and lay members. While it has specific duties to assist the diocesan bishop, it becomes the ecclesiastical authority of the diocese in the absence of a bishop.

Via Media – Literally, the middle way. A term used to describe Anglicanism as being a middle way between Roman Catholic and protestant. I once saw a pizza joint somewhere in Pennsylvania named The Via Media.

That's probably enough for now. We'll try to watch our vocabulary.

David Kavelage, executive editor

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Did You Know...

A tombstone at the historic cemetery of St. Peter's Church, Lewes, Del., lists the date of a death as Feb. 30.

Quote of the Week

The Rt. Rev. Graham James, Bishop of Norwich at the Church of England General Synod on the role of church buildings: "It often seems you only need to go to church once in Norwich diocese to become a churchwarden."

Youth ministry
has gone
far beyond
Sunday night
pizza parties.

Creative Ministries

It is encouraging to read and hear accounts of an abundance of creative youth ministries being carried out around the church. Youth ministry has gone far beyond Sunday night pizza parties. Our young people are building houses, traveling to foreign countries on mission trips, and participating in an impressive variety of ministries. That being carried out by the campers in the Diocese of Western Massachusetts [p. 7] is a good example. Participants in the adventure-based program gained some valuable experience in trust, community, and the role of God in their lives. They have set a wonderful example for the rest of the church.

Strong Words Too Late?

The 24 bishops who have signed an open letter to the "concerned primates" of the Anglican Communion [p. 6], have taken a bold step in challenging recent developments within Anglicanism. The American bishops, who include 14 diocesans, join with 17 Anglican primates in declaring a state of impaired communion with the Bishop and Diocese of New Westminster. The synod of that Canadian diocese and its bishop have authorized liturgies for the blessing of same-sex couples, the first in the Communion to do so. The signatories also address the Diocese of New Hampshire, whose bishop coadjutor-elect, the Rev. Canon V. Gene Robinson, is in a gay relationship, and the possibility of General Convention's adopting a resolution similar to New Westminster's legislation. The American bishops stated they are ready "to commit to common responses to the deteriorating situation within the Episcopal Church and elsewhere."

Those are strong words from a minority of members of the House of Bishops. By declaring "impaired communion" with New Westminster, the bishops are upholding the authority of scripture and the unity of the Anglican Communion. The leadership of the Communion, its bishops at the Lambeth Conference of 1998, and its primates in their letter this year, have stated clearly that same-sex blessings are not to take place. Yet New Westminster and other places continue to challenge Anglican leadership by their actions. We applaud the strong action of the American bishops but wonder whether it may be too late.

Getting Ready

The liturgical calendar always begins in November or early December. The secular calendar starts in January. But for many church people the new year begins in September. That's when things usually get busy. Normal activities resume after being idle for the summer. Choirs return, Sunday school starts, committees meet again, the "fall schedule" of services goes into effect. Parishioners return from vacations, and the pace of life increases. Now is the time to be preparing for this busy period. Educators need to be preparing lessons, schedules are to be finalized, and volunteers are to be found for various positions. For those of us who are not involved in activities at our parishes, now is a good time to consider it. Most of the committees, Bible study groups, or other organizations usually have room for at least one more.

Churches That Grow Are Willing to Change

By Robert Partlow

I must wonder if David Kalvelage's column, "No Matter the Reason, They're Growing" [TLC, June 8] was serious or written in the style of a "Screwtape Letter." I have never read a greater disservice to thousands of clergy and laity who are working exhaustively to make their congregations grow. It is a disservice as well to our seminaries and other organizations that are training our clergy to lead vital, growing congregations. I am not surprised that the Rev. Charles N. Fulton III is dubious about the report.

Does the cited report rank growth by percentages or absolute numbers? Which is more compelling, a church which grows from 25 to 30 when a new family moves to town (a 25 percent growth) or a church which grows from 600 to 700 (a 16.7 percent growth) in an area where the population is not growing? If I want to analyze reasons for congregational growth, I want to know what the 600-member church did. The report the column is based upon is as flawed as the one that claims that most of our growth comes from small churches; this is true but only because we have so many small churches. More to the point, most churches which decline and close are also small, and across all denominations small churches are getting smaller and large churches are getting larger.

I have church growth experience in three situations. I first served a rural mountain community with a slowly increasing seasonal population (Murphy, N.C., where the Atlanta bomber hid), Springfield, Ohio, an old, industrial small city undergoing long-term population decline, and now for 3½ years, Powhatan, a growing suburb of Richmond, Va. None of the congregations was growing when my wife and co-rector and I arrived. Modest growth was achieved in the first two churches even though in Ohio, for seven

years, two clergy and the congregation had worked tirelessly to grow the congregation and its ministry. In Virginia, the congregation has doubled in the first three years. The single greatest predictor of a congregation's ability to grow is the demographic changes in the community.

Good Practices

There are other factors. Population growth does not cause congregational growth, but it establishes a rich, moist soil that is ready for planting. If there are any grains of truth that I can glean from that column it is that there is no "magic pill" that will foster church growth, and that congregations that grow must be willing to change.

But there are good congregational practices, which will in the right circumstances create a climate for growth regardless of demographic changes. The survey might have had value if the congregations had been asked: "What did you change that resulted in your growth?" That question would be of value. The examples cited prove nothing. Some specific examples of flawed analysis:

- Reaching out to ethnic minorities is often seen as an avenue of growth. In the county where I am located, the fastest-growing segment of the population is Hispanic and is expected to grow by 24 percent between 2002 and 2007. Will the creation of a Hispanic ministry bring growth? Not in this case, for that 24 percent increase represents only 55 new people. But there are many other locations where congregations can be revitalized and grow through being willing to initiate Hispanic ministry.

- Will adding a contemporary service bring growth? Probably not if you are serving a retiree-

The articles that appear on this page do not necessarily represent the editorial opinion of The Living Church or its board of directors.

ment community or a "silk hat" congregation. But in a growing suburb with lots of young people, you would be foolish not to try one.

- Is it necessary to have clergy and laity make calls on new people? I guess not always, but you had better find a way to be a sincerely open and welcoming community that truly cares about the visitor, or I believe that growth will never come. Additionally, I for one have never found a way to get to know people other than by a home visit. The pictures on the walls and the books (or lack of books) on the shelves speak loudly, and you can soon judge the chaos or the order of lives by what you see. A chat at coffee hour or a cocktail party is not sufficient.

- Will being part of the "renewal movement" bring growth? If you do it well, it probably will, and if you do it poorly it probably will not. The key ingredient is quality, not style. Are you welcoming, have good liturgy and preaching, significant outreach ministry, fellowship and spiritual growth opportunities? As stated earlier, there is no single "magic pill" but there are good practices.

- If I just use the Hymnal 1982 as eight of the cited growing churches do, will I have growth? I can not think of a less meaningful bit of data. An interesting and useful question would be, Do you use sources of hymnody in addition to the Hymnal 1982? Are you trying to grow an ethnic ministry? Are you trying to reach the young, unchurched? You had better use additional resources beyond the Hymnal 1982. I cannot conceive of a real Episcopal church that does not use the Hymnal 1982.

I believe the column went astray with the title: "No Matter the Reason, They're Growing." It sets the tone of an anti-intellectual approach to church growth. Congregations grow through hard, informed, intelligent work that is initiated and sustained by clergy trained in congregational development. No magic pills, please. □

The Rev. Robert G. Partlow is co-rector of St. Luke's Church, Pouchatan, Va.

Maintaining Unity

With respect to ending internal divisions [TLC, June 29], we must bear in mind our Lord's prayer that his church be one. Christian unity, therefore, is far more imperative than clinging to any lesser doctrine, however ancient and cherished, and should not be employed to justify schism. The Bible, written over a period of more than a thousand years, contains God's self-revelation to mankind, but it has been progressive. Christians are under obligation to see everything in the light of the Resurrection, as did the apostolic generation, and never cite isolated verses from the earlier strata of that gradual revelation as "dogma," i.e. permanently necessary statements of Christian belief, unless congruent with the ultimate "good news" of the Bible.

Because the ancient Jews perceived salvation as being "of the seed of Abraham" — a temporary biblical concept swept away by Christ's atonement — it is not surprising that they opposed homosexual practice as pointless and wasteful. Even so, it is castigated chiefly in the Leviticus "holiness code," which St. Paul rejected as inapplicable to Christians. And as Moses and the later prophets did not think it worthy of comment, it can hardly be said to be very important. Similarly, neither our Lord nor the apostles talked about it, with the exception of Paul, and he did so in the context of condemning Christians who frequented the beckoning cultic prostitutes in pagan temples of apostasy from the one true God. Hence people who make a key issue of homosexual practice are making a mountain out of a mole hill.

How then can we preserve the unity of the Anglican Communion? I submit, only by embracing the dictum of the 16th-century German Lutheran, Rupertus Meldenius: In all things essential, unity. In all things not essential, liberty. In all things, charity.

*(The Rev. Canon) A. Pierce Middleton
Sykesville, Md.*

Not an Example

In his letter [TLC, July 20], Bob Chapman takes "The Gift of Sexuality: a Theological Perspective" to task for not using the David and Jonathan story as an example of same-sex pairing in the scripture. He asks why the "Theological Committee could have the courtesy to tell us why they feel that Jonathan and David could not be an example of a same-sex relationship."

The answer is clear. The committee read the same account of the First Book of Samuel as Mr. Chapman, and probably continued to read verse 42 of Chapter 20, where Jonathan says to David: "Go in peace, since both of us have sworn in the name of the Lord, saying, 'The Lord shall be between me and you, and between my descendants and your descendants, forever'." David then got up and left, and Jonathan "went into the city."

Both David and Jonathan expect to have descendants. What does that mean? It means they plan to get married (and not to each other) and have

children (descendants). This is why they are "not an example of a same-sex relationship." They were good friends and they liked each other. Why do we have to read sexual overtones into the relationship? Is it because there are no other examples of close friendships between the same sex, therefore, when one is described one has to insinuate that their relationship is sexual? This is a classic example of reading into a text a preconceived idea.

*(The Rev.) Larry E. Valentine
St. Andrew's Church
Emporia, Kan.*

With regard to Bob Chapman's letter written in partial response to my own [TLC, June 8], it's hard not to get more than a mite dismissive of his claim that David and Jonathan's fondness for each other means they must have been homosexual lovers. This is anachronistic, to say the least. One might as well conclude that St. Paul's words about eternal hope infer that he was a Cubs fan.

The problem with the homosexual

movement in the church is this: If they're right, then God screwed up. He left us with a measly seven scriptural references to gay sex, none of which gives any indication that his real intent is to bless it. Indeed, they all give the opposite impression. He then let his poor church fumble about for 2,000 years, condemning what he actually thought was OK. Only now does he make his intent clear — and only through a chosen few who really understand his will. What's more, God's apparent desire that we see ourselves primarily as heterosexual, homosexual, bisexual, etc. is not in the scriptures, or the church's tradition, and is not a discovery of science. It is a creation of some 19th-century atheists who saw themselves as opponents of the church. Evidently, God wanted his will to work through opposition to the church rather than through the leading of the Holy Spirit from within her.

If the homosexualists are right, then God has not merely been subtle, he has been negligent. Then again, perhaps he really meant what he said — at the time. But now he's changed his mind. How would we know and what are we going to do when he changes it back? Then again, of course, maybe he hasn't been wrong about any of this.

*Dan Muth
Prince Frederick, Md.*

About That Sin

The debate over adopting a liturgical form for the blessing of same-sex unions causes many persons to speak passionately about the "sin of sodomy" (Gen. 19:1-12). We need to ask just what was the "sin of Sodom" which brought about its destruction. Since Genesis 19 was written long after the actual event to provide a theological explanation for the tragedy, we need to think carefully about the author's rationale.

Genesis 18:20 states "The Lord said, 'Because the outcry against Sodom and Gomorrah is great and their sin is very grave, I will go down to see whether they have done altogether according to the outcry which has come to me.' That outcry is described in Ezekiel 16:48-50 and is directed against Jerusalem. "Behold, this was the guilt of your sister Sodom: she and her daughters had pride, surfeit of food and prosperous ease but did not aid the poor and needy." This condemnation was echoed by Jeremiah. "In the prophets of Jerusalem I have seen a horrible thing: they commit adultery and walk in lies ... all of them have become like Sodom to me" (Jer. 23:14).

The author's reason for Sodom's destruction

was because of its idolatry and its indifference to human suffering. It had nothing to do with the proposed homosexual rape whose expressed purpose was to humiliate strangers and demean their value.

Because all persons are created in the image of God and are capable of love, faithfulness, perseverance, trust and forgiveness, I can wholeheartedly support a service for the blessing of a same-sex union.

*(The Rev.) John R. Frizzell, Jr.
Alexandria, Va.*

The Sole Purpose?

In "It's Misunderstood" [TLC, June 29] the Rev. Paul Evans writes, "if there is a New Testament 'sexual ethic,' it is that sexual intercourse is solely for procreation, not pleasure." This is an interesting statement but Fr. Evans provides no New Testament (or other) evidence for it.

Certainly the New Testament viewed procreation as a major purpose of marriage, and therefore of sex in marriage, but there are indications that procreation is not, in fact, the sole purpose of sex. Perhaps the strongest of these is found in 1 Corinthians 7:5, where Paul describes withholding sex (except by mutual consent for a time) as defrauding one's partner.

It might also be noted that while Roman Catholic teaching holds that all intercourse should be open to the possibility of conception (and even this might be more than scripture actually requires), the whole treatment of rhythm in R.C. moral theology makes it quite clear that sex (within marriage) can properly be enjoyed — particularly for the unitive value of that enjoyment — without a specific intention to procreate.

*(The Rev) William D. Loring
Danbury, Conn.*

Need to Be Critical

In response to Fr. Hinton's letter [TLC, July 6], I wonder if it has occurred to him, or had to Fr. Steilberg, that those in truly "committed relationships" could not have contracted AIDS, and therefore would not be needing care from their partners.

Obviously, sex outside of a monogamous marriage is wrong, whether it is heterosexual or homosexual, as well as unhealthy and dangerous. Those gays seeking approval from the Christian community need to be outspokenly critical of casual homosexual sex.

*Mary Kohler
Sheboygan, Wis.*
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In Genesis, the author's reason for Sodom's destruction was because of its idolatry and its indifference to human suffering.

Appointments

The Rev. **Wallace Adams-Riley** is associate at Christ Church, PO Box 12683, Pensacola, FL 32591-2686.

The Rev. Canon **Barry Belsner** is canon to the ordinary in the Diocese of Northern California, Box 161268, Sacramento, CA 95816.

The Rev. **David A. Boyd** is rector of St. David's, PO Box 315, Austin, TX 78767-0315.

The Rev. **Patton Boyle** is vicar of St. John's, 47-074 Lihikai Dr., Kaneohe, HI 96789.

The Rev. **Hugh P. Bromiley** is rector of Trinity, 419 4th St., Redlands, CA 92373.

The Ven. **Tina Campbell** is archdeacon for diaconal ministries in the Diocese of Northern California, Box 161268, Sacramento, CA 95816.

The Rev. **Jeffrey Corar** is rector of St. Stephen's, PO Box 609, Heathsville, VA 22473.

The Rev. **Drucilla Ferguson** is rector of St. Paul's, 1302 W Kiest Blvd., Dallas, TX 75224.

The Rev. **Virginia Hall** is vicar of St. Luke's, 1201 N Riley Hwy., Shelbyville, IN 46176.

The Rev. **Claudia Heath** is deacon at St. David's, PO Box 125, Page, UT 86040.

The Rev. Canon **Diana Johuson** is canon pastor at St. Mark's Cathedral, 231 E 100th South St., Salt Lake City, UT 84111.

The Rev. **Kristina Maulden** is rector of Holy

Family, 11445 Fishers Point Blvd., Fishers, IN 46038.

The Rev. **Gwynneth J. Mudd** is vicar of St. Edward's, 214 Fairway Blvd., Whitehall, OH 43213, and St. Paul's, 787 E Broad St., Columbus, OH 43205.

The Rev. **Joseph Murphy** is rector of St. Mary's, 3020 Fleeton Rd., Fleeton, VA 22539.

The Rev. **Daniel Robayo** is rector of Christ Church, PO Box 231, Luray, VA 22835.

Ordinations

Priests

Indianapolis — **Karen Louise King**, associate for mission and outreach, Trinity, 3243 N Meridian St., Indianapolis, IN 46208.

Spokane — **Joan Dahl**, St. Matthew's/San Mateo, Prosser, and Christ Church, Zillah, WA; add: PO Box 828, Prosser, WA 99350-0828; **Mary Killingstad**, St. Matthew's/San Mateo, Prosser, and Christ Church, Zillah, WA; add: PO Box 828, Prosser, WA 99350-0828.

Utah — **Melanie Sunderland**.

Deacons

Newark — **Denise Bennett**, **Peter De Franco**, **Jr.**, **Elizabeth K. Golub**, **Edgar Armando Gutier-**

rez-Duarte, **Charlotte Melissa Hall**, **Anne Eldridge Koehler**, **Thomas E. Mathews, Jr.**, **John Patrick Mitchell**, **William Tay Moss**, **Susan Schlink**.

Olympia — **Natasha Brubaker**, assistant, Christ Church, 1704 W Laburnum Ave., Richmond, VA 23227.

Southeast Florida — **Mimi Prunty Howard**, **Valerie Veronica Vernon**, **Bruce Waters Woodcock**.

Virginia — **Deborah Apoldo**, assistant, St. Francis', PO Box 225, Harrods Creek, KY 23181; **John D. Brown**, assistant, St. Francis', PO Box 225, Harrods Creek, KY 23181; **J. Michael Cadaret**, assistant, Trinity, PO Box 127, Upperville, VA 20185; **Mary Lynn Dell**, associate, Christ Church, 118 N Washington St., Alexandria, VA 22314; **Lisa A. Goforth**, assistant, Prince of Peace, 20 W High St., Gettysburg, PA 17325; **Diane Murphy**, assistant, St. Paul's, 228 S Pitt St., Alexandria, VA 22314; **Robyn-Michelle Neville Reeder**, assistant, Good Shepherd, 9350 Braddock Rd., Burke, VA 22015; **Beth Ann Palmer**, deacon-in-charge, St. John's, PO Box 629, West Point, VA 23181; **Jason T. Roberts**, assistant, Grace & Holy Trinity, 8 N Laurel St., Richmond, VA 23220; **Cynthia Byers Walter**, assistant, Christ Church, 4001 Franklin St., Kensington, MD 20895; **John W. Yates III**, c/o 115 E Fairfax St., Falls Church, VA 22046.

Utah — **Steve Andersen**, **Robin James**, **Gail Lea**, **Dave Sakrison**.

Washington — **Anne Turner**, assistant, Grace, 3601 Russell Rd., Alexandria, VA 22305.

Change of Address

The Diocese of Oregon, 11800 SW Military Ln., Portland, OR 97219-8436.

Resignations

The Rev. Canon **Dean K. Kellerhouse**, as canon at Grace Cathedral, Topeka, KS, transferring to the Diocese of British Columbia.

Deaths

The Rev. **Donald Douglas Gardner**, 78, retired priest of the Diocese of Connecticut, died July 13, in Punta Gorda, FL, after a long illness.

Born in Bayonne, NJ, he graduated from Hamilton College and Episcopal Divinity School. After ordination as deacon and priest in 1954, he was rector of the following churches: Mediator, Edgewater, NJ, 1954-56. St. Gabriel's, Marion, MA, 1956-66, Good Shepherd, Reading, MA, 1967-71, and Trinity, Stamford, CT, 1971-80. He then served as director of the Holton Home in Brattleboro, VT. Following retirement in 1988, Fr. Gardner assisted at Good Shepherd, Punta Gorda. He is survived by his wife, Susan, and three daughters.

Next week...

News from General Convention

SAINT JOHN'S CATHEDRAL

ORGANIST & DIRECTOR OF MUSIC

The Dean of Saint John's Cathedral, Denver, seeks to appoint an Organist and Director of Music as soon as possible. Saint John's Cathedral is the Cathedral Church of the Diocese of Colorado and a large urban church with 3,600+ members. The Director of Music is a full-time position. S/he is responsible for all music at Saint John's Cathedral including choral and instrumental conducting; management of adult/youth/children choral programs and program development; oversight of the music concert series; and supervising all paid music staff. As the principal organist for the Cathedral, the Director of Music must also be an experienced organist, and be able to play our historic Kimball organ. Master's Degree required in a music discipline. Doctorate preferred but not required. Minimum five years of experience directing music programs, preferably in a large church. Strong planning, organizational, administrative, relationship, and presentation skills; and expert knowledge of Episcopal/Anglican liturgical practices and music.

Please send a cover letter, resume, and list of references **by 30 September 2003** to:

The Very Reverend Peter Eaton, Saint John's Cathedral
1350 Washington Street, Denver, Colorado 80203.
 Telephone: (303) 831-7115 Fax: (303) 831-7119
 E-mail: deansadmin@sjc-den.org.

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.**

CATECHUMENATE

Gifts of God, catechumenate by Patricia Swift. Eight-week course considers Old & New Testaments, Episcopal Church, sacraments, prayer book, parish with ministries, life as gifts. For adult confirmation and renewal. 56 pp. paper spiral bound, \$7.00 plus postage. Phone: (954) 942-5887 Fax: (954) 942-5763. Available in English, French, or Spanish.

CHURCH FURNISHINGS

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

CURRICULUM

Mustard Seed Series Sunday School Curriculum available in printed copies and CD-ROM. www.mustardseed-series.com. 1-800-705-4441 or (203) 325-1590.

POSITIONS OFFERED

FULL-TIME YOUTH MINISTER: St. John's Cathedral, Knoxville, Tennessee, seeks an ordained or lay person with leadership/teaching skills to lead in the development of a Christian community for youth, ages 12-18, in a team ministry setting. A college degree is required, including courses in theology and Biblical studies, plus skills in developing relationships with youth and parents. Send inquiries to the Reverend Canon Thomas J. Rasnick, St. John's Cathedral, P.O. Box 153, Knoxville, TN 37901-0153 or E-mail: trsnick@stjohnscathedral.org.

CLERGY WANTED: The following positions are currently open in the *Diocese of Quincy, Illinois*:

- Rector, Christ Church, Moline
- Rector, Grace Church, Galesburg
- Canon to the Youth & Young Families, Cathedral of St. Paul

For more information, please contact: **The Rt. Rev. Keith L. Ackerman, Diocesan Office, 3601 N. North Street, Peoria, IL 61604-1599** E-mail: doq@ocslink.com.

POSITIONS OFFERED

DIRECTOR OF CHILDREN'S MINISTRIES: Grace Church in Charleston, South Carolina, a thriving parish with a full program of worship, education and service, is seeking a full-time Director of Children's Ministries. We are looking for somebody to provide continuity, vision and leadership to a Christian education program in a community that has experienced tremendous growth over the last ten years. While deeply rooted to the treasures of our historic past, we are a people keenly sensitive to the opportunities God affords us in the present and open to the possibilities of a future that draws us deeper into the love of God in Christ. Compensation (depending upon experience and qualifications) will be in the 50-60K range (not including benefits). All interested individuals should direct their inquiries (including a resume) to: **The DMC Search Committee, Grace Episcopal Church, 98 Wentworth Street, Charleston, SC 29401.**

FULL-TIME PRIEST: St. Paul's Episcopal Church of Montrose, CO, is seeking a full-time priest for a Spirit-led worshipping congregation. We are biblically based, Christ centered and outreach oriented. We are a generous and caring community, seeking to reconcile the old and new in congregational life and ministry. Montrose is located in the Uncompahgre Valley in west central Colorado — a small, aggressive, growing community. Please e-mail questions to jdsmith@montrose.net. Please send resume to: **St. Paul's Episcopal Church, 6700 Sunnyside Road, Montrose, CO 81401.**

DIOCESAN YOUTH AND YOUNG ADULT MINISTRY COORDINATOR in Sacramento, CA, for a geographically large, semi-rural diocese. Involves oversight and development of Youth and Young Adult Ministries, traditional Youth Ministry, Campus Ministry, Young Adult Ministry, staff liaison to Camp and Conference Center; and consultation with parishes and deaneries. Extensive travel and weekend work required. *Applications must be received by September 1, 2003.* Further details available at www.dncweb.org. Contact: **Ms. Helen Johnstone, P.O. Box 161268, Sacramento, CA 95816.** E-mail: helen@dncweb.org.

FULL-TIME VICAR/PRIEST: Church of the Holy Spirit, Denver, CO. Lively, committed, family-oriented, mission-minded church in a beautiful suburban community seeks a leader, teacher, developer. Seeking someone renewal-oriented with solid commitments to Jesus Christ, the Bible, disciple-making small groups, and every member ministry. Will be seeking parish status. Contact: **Search Committee, c/o Mike Wilton-Clark, 6019 E. Hinsdale Ct, Centennial, CO 80112, or wiltonclark@msn.com, or (303) 796-9860, before 9/7/03.**

PART-TIME YOUTH LEADER(S)/DIRECTOR(S) OF RELIGIOUS EDUCATION: St. Mark's Episcopal Church seeks a person, or couple, to lead its youth group and direct the Sunday school program. Potential 20 or 30 youth members grades 6-12. Average Sunday school attendance similar. Prior church school experience not necessary, but working with children, enthusiasm and dedication a must! Stipend negotiable or excellent housing for a family can be provided in the Westhampton area as an alternative to salary. A Summer Preschool program offers possible additional stipend. Send resume to **The Rev. Christopher L. David, P. O. Box 887, Westhampton Beach, NY 11978.** For more information: Phone: (631) 288-2111; E-mail: cldavid@aol.com.

FULL-TIME RECTOR: Established church in the small Wyoming community of Worland close to scenic mountains. Unique sanctuary in well-maintained buildings. Healthy budget. Family-oriented, friendly congregation active in community affairs. Seek to expand spiritual, education and music programs and congregation. A very attractive package is offered to the right candidate, including housing allowance. Contact: **The Rev. Canon Gus Salbador, Diocese of Wyoming, 104 S. 4th Street Laramie, WY, 82070;** Phone: (307) 742-6606; E-mail: gus@wydiocese.org.

POSITIONS OFFERED

GROWTH MODE VICAR POSITION: St. Anne's Episcopal in Caseyville, Illinois, just minutes from downtown St. Louis, Missouri. Mission in the Diocese of Springfield, seeking a pastoral leader with vision, compassion and a heart for serving the community. Inquiries from candidates of all experience levels and backgrounds welcome. Call (618) 397-2511, E-mail: saintanneepiscopal@msn.com. Mail Attn: **Bud Drummond, Bishop's Warden, PO Box 730, Caseyville, IL, 62232.**

FULL-TIME RECTOR: Beautiful corporate-sized church in Scottsdale, AZ, needs wise, energetic, loving, committed rector to help us live Christ-centered lives. Talented staff of 16 leads strong programs for youth, newcomers, faith formation, choirs, pastoral care, fellowship and more. Fiscally sound. Capital campaign under way. We value outreach, liturgy, inspiring sermons and music, diversity, tolerance, tradition and creativity. Interested persons, please view www.saintbarnabas.org or contact the **Rev. Canon Jenny Vervynck, 2728 Sixth Avenue, San Diego, CA 92103-6397 USA,** Telephone (619)291-5947. *Apply by 08/15/03.*

PART-TIME PRIEST: Quiet Gulf coastal community in North Florida seeking retired PT priest. Priest retiring after 15 years at Church of Ascension. Minimal responsibilities. Small predominantly retired congregation. Great fishing and golfing. We welcome inquiries to: **Sr. Warden Florence Coody, PO Box 634, Carrabelle, FL 32322,** PH: (850) 697-8149, E-mail: fcody@att.net.

SERVICES OFFERED

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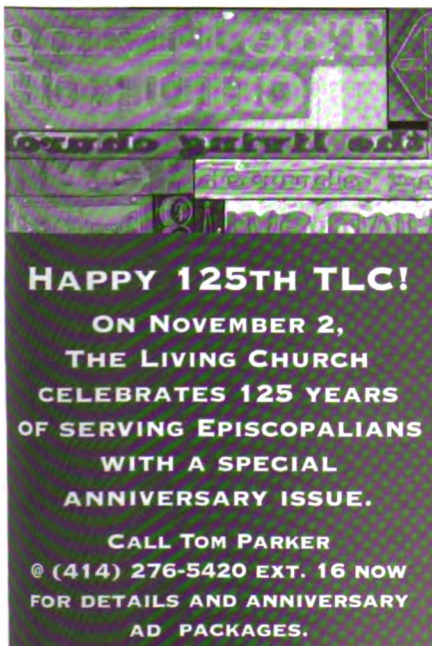
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 Mat. 10 Eu

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