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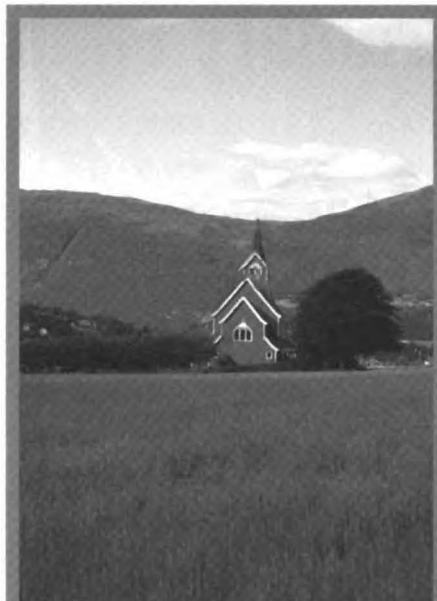
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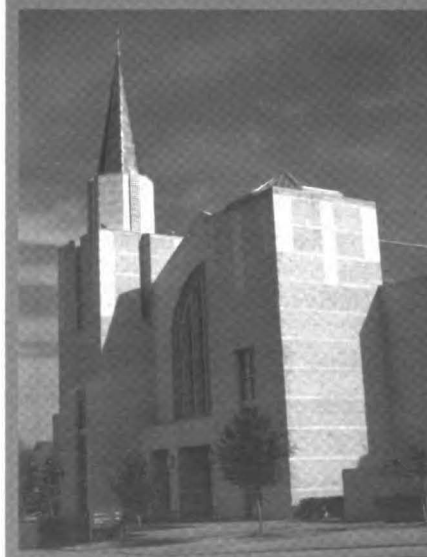
The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.



10



13



On the Cover

Christ Church, Plano, Texas, was the meeting place for the convocation of the Network of Anglican Communion Dioceses and Congregations [p. 7].

George Conger photo

THIS WEEK

Features

- 10 Churches with Vitality**
Growth in small congregations
BY BEN E. HELMER

News

- 7 Plano meeting boosts support**
for alternative episcopal oversight.
- 8 Bishop dismisses leadership**
at Diocese of Lexington parish.

Opinion

- 12 Editor's Choice**
A Dishonest Practice
- 13 Editorials**
Worship for All People
- 14 Reader's Viewpoint**
My Tags Say Episcopal
BY PETER L. FRITSCH
- 16 Letters**
Bearded Baggage

Other Departments

- 4 Sunday's Readings**
- 5 Books**
- 17 People & Places**

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SUNDAY'S READINGS

Ordinary Faithfulness

"Truly, his salvation is very near to those who fear him."

(Psalm 85:9)

The Fifth Sunday after the Epiphany, Feb. 8, 2004

Judges 6:11-24a; Psalm 85 or 85:7-13; 1 Cor. 15:1-11; Luke 5:1-11

Those who think of this time between the Feast of the Epiphany and Lent as an "Epiphany Season" are likely to focus attention on the manifestations of the divine recorded in the readings of scripture on this Sunday. Gideon encounters "the angel of the Lord" in the Old Testament lesson. In the epistle, St. Paul recounts the resurrection appearances of the Lord Jesus. Then, in the gospel story of the miraculous catch of fish, Simon Peter's response to his experience of this "epiphany" is described in terms of reverence. He falls to his knees and calls on Jesus as "Lord."

Those of us who recognize these winter days between the seasons of the church year as "ordinary time" might find ourselves engaging the sacred texts, looking for that which would encourage ordinary faithfulness. The examples of Gideon, St. Paul, and St. Peter provide such encouragement. We may, as the psalmist wrote, "listen to what the Lord God is saying," by hearing of their responses of faith and with them find that God's "salvation is very near to those who fear him." In the stories of each of these heroes of the faith, we may see that faithfulness is grounded in realistic humility and willing obedience.

The humility of each man is recorded

in his own words. Gideon replied to the Lord's words of calling and sending, "my clan is the weakest in Manasseh, and I am the least in my family." St. Paul confessed that "because I persecuted the church of God" he was "the least of the apostles, unfit to be called an apostle." Simon Peter prayerfully addressed Jesus, saying, "I am a sinful man." These are not merely self-deprecating phrases offered by people who suffered low self-esteem. They are realistic statements indicative of true humility. None of these men approached God with any prideful sense of his own personal strength or competency. Thus they were enabled to submit obediently to God's will for their lives.

In the spirit of humble reliance on God, all three willingly obeyed the One who called them into faith. Gideon became one of the great judges of the Old Testament. Though the least, St. Paul "worked harder" than any of the other apostles, strengthened by "the grace of God which is with me." St. Peter became not only a faithful follower and fisher of men and women, but also the great apostolic witness to the risen Lord. In humble obedience, all we who are called to faith by God in Christ may hope likewise to receive "that abundant life" for which we pray in the Collect of the Day.

Look It Up

Read Romans 12:1-3 and consider the apostolic teaching on humility and obedience found in these verses.

Think About It

In the lessons for this Sunday, both Gideon and Simon Peter encounter God in the midst of ordinary activities. Might we likewise perceive God's presence in our ordinary routines?

Next Sunday

The Sixth Sunday after the Epiphany, Feb. 15, 2004

Jer. 17:5-10; Psalm 1; 1 Cor. 15:12-20; Luke 6:17-26

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BOOKS

Broken Body, Healing Spirit

Lectio Divina and Living with Illness

By Mary C. Earle. Morehouse Publishing.

Pp. 128, paper. \$11.95. ISBN 0-8192-1928-2

Mary Earle draws on her own experiences of living with serious, chronic illness (including attempts by others to interpret that illness) and her extensive training as priest, teacher, and spiritual director to provide important and creative insights into incarnational spirituality. Earle shows how the meditative Benedictine scripture-reading discipline of *lectio divina* can be applied to the rich and varied text that is the human

body afflicted with illness yet full of layers of meaning for new life. Providing practical tips for implementing the discipline's practices of *silencio*, *lectio*, *meditatio*, and *oratio*, she describes a process by which the afflicted person

may move beyond explanation for the illness to divine encounter, an opportunity to know Christ and the power of his resurrection in the bodily suffering an illness. Earle effectively provides an antidote to the modern tendency to think that being spiritual requires experiences of happiness, peace, prosperity, and good health.

(The Rev.) John G. Lewis
San Antonio, Texas

Following Our Bliss

How the Spiritual Ideals of the Sixties

Shape Our Lives Today

By Don Lattin. Harper San Francisco Pp. 276.
\$24.95. ISBN 0060093943

The spiritual ideas of the '60s that shape our lives today is the theme of Don Lattin's new book. He is the religion writer for the *San Francisco Chronicle* who has covered the mainstream and alternative movements and figures in America.

Lattin has in 25 years covered



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many dozens of church conventions of all denominations, interviewed countless bishops, presbyters, rabbis, clergy and lay leaders. He has attended conferences, groups and gatherings of new age believers including Eastern religions, feminist spirituality, Tai Chi, Yoga, Moonies, Hare Krishnas, "Buddhist punks" and many more.

He traces how these movements have entered the mainstream of American life and how they have affected our contemporary religious scene. Meditation, new music, body work, Gestalt therapy, encounter groups, changes in sexual behavior, drugs and spirituality are just a few areas that have emerged from the '60s and are now part of the way we look at life and religion in the 21st century.

The book is well researched and documented yet reads easily and with a sense of seriousness and a touch of tongue in cheek here and there. What happened to youngsters growing up in that hotbed of sex, drugs, and rock and roll both harmed and helped them. Enlightenment came to some, sadness and addiction came to others.

The book takes seriously what many people today laugh off as "the '60s." Those years' profound effect on church and society is described accurately, with intelligence and sensitivity. Many who want to understand today's religious scene will profit from reading this book.

*(The Rev.) Robert Warren Cromey
San Francisco, Calif.*

The Wisdom Way of Knowing Reclaiming an Ancient Tradition to Awaken the Heart

By Cynthia Bourgeault. Jossey-Bass. Pp. 154.
\$19.95. ISBN 0-7879-6896-X

look at traditions the author describes as emanating from Wisdom, which she defines as "a precise and comprehensive science of spiritual transformation that has existed

Whatever your response to the book's theses, it will challenge the reader to reflect on unexamined beliefs.

since the headwaters of the great world religions and is in fact their common ground."

An Episcopal priest, the Rev. Cynthia Bourgeault explores the connections between various religions' spiritual practices designed to awaken the true self and connection to the Divine consciousness, quantum physics, string theory, and how Wisdom can offer "an antidote to the sense of emptiness in the midst of plenty."

Using biblical and historical church writings, Bourgeault offers a history of how the Christian West moved from seeing Jesus as a "Master of Wisdom" — *moshel meshalem* — "teaching a science of transformation that was both ancient and timeless" to the Mediator of salvation. Whatever your response to the book's theses, it will challenge the reader to reflect on unexamined beliefs. The author offers summaries of Benedictine traditions, meditation, chanting, Lectio Divina and other religious spiritual practices as resources for the spiritual journey. with footnotes and bibliography. The purpose is to help seekers learn ways of living from a place of relaxed inner being, discovering a new meaning to Jesus' statement that the "Kingdom of Heaven is within you."

*The Rev. Ann Fontaine
Lander, Wyo.*

The Wisdom Way of Knowing is a

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'No Reason to Leave'

Plano Meeting Boosts Support for Alternative Episcopal Oversight

The convocation of the Network of Anglican Communion Dioceses and Congregations was rescued from possible irrelevance at its founding convocation by a late night intervention from the Rev. Canon Michael Green, evangelism officer for former Archbishop of Canterbury George Carey. Canon Green's call for clear action united bickering representatives behind a charter supporting alternative episcopal oversight for those alienated by the actions of General Convention and a call for tolerance over differences on the ordination of women. The meeting was at Christ Church, Plano, Texas, Jan. 19-20.

Bishops, clergy and lay representatives from 12 dioceses (Albany, Central Florida, Dallas, Florida, Fort Worth, Pittsburgh, Quincy, Rio Grande, San Joaquin, South Carolina, Springfield, and Western Kansas), lay and clergy representatives from Forward in Faith and five regional convocations (the Mid-Atlantic, Mid-Continental, New England, Southeast, and West), unanimously endorsed a 10-point charter. The network "will operate within the constitution of the Episcopal Church and in full fellowship with the vast majority of the Anglican Communion" stated the Rt. Rev. Robert Duncan of Pittsburgh, who was elected to a three-year term as moderator of the group.

With the formation of the network, the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, said, "there is now no reason for orthodox Episcopalians to leave Anglicanism." Proponents said the network will provide a vehicle of support for Episcopalians in the United States opposed to the innovations of doctrine and discipline endorsed by the 74th General Convention in Minneapolis and will serve as their conduit to the wider Anglican Communion.

Though hailed as a triumph by its organizers, the convocation was nearly stillborn. "The most significant" aspect

of the convocation, stated the Rev. Canon Kendall Harmon, a representative from South Carolina, "was that we passed [the charter] unanimously."

The week before the meeting, two newspapers and a wire service in the U.S. and U.K. published excerpts of a confidential memorandum prepared by the Rev. Geoffrey Chapman of the AAC that some claimed outlined a secret conservative plot to destroy the Episcopal Church and supplant it with a cabal of "fundamentalists."

The Chapman memo controversy aroused second thoughts about participation in the network for some. Central Florida's deputation, for example, debated pulling out but voted to attend, believing that a withdrawal would send the wrong message to the diocese. "If we don't go, we don't get to make our points," said Susan Shannon of Orlando.

The Rt. Rev. John-David Schofield of San Joaquin cautioned those present to prepare for the worst. The network "will be attacked" for supporting "those who can no longer travel the road taken by the Episcopal Church," he stated at the opening Eucharist. The proper response "to the assaults of our enemies," however, was to abjure "underhandedness," "sneakery" and "double-dealing."

Simple Charter

Following the opening Eucharist, Bishop Duncan told the convocation in a closed-door meeting that the purpose of the gathering was to adopt "a simple charter" and a "structure appropriate to its early life," elect officers, renew relations with the overseas Church, campaign for "the cause of adequate episcopal oversight" and "give hope to the orthodox of the Episcopal Church."

The Rt. Rev. Edward L. Salmon of South Carolina asked that the convocation forward a copy of the minutes to the Presiding Bishop, the Most Rev. Frank Griswold.

After a period of introductions and organization, the convocation began work on a charter outlining the principles and aims of the network and the meeting came close to foundering



Canon Green

once again. Several bishops were unwilling to back calls for alternative episcopal oversight unless and until they had the full backing of their dioceses. Others raised concerns over the canonical implications of crossing diocesan boundaries to provide alternative episcopal oversight.

The convocation reached its nadir of canonical wrangling by the end of the first day. The tide turned, however, with a series of theological presentations led by the Very Rev. Robert Munday, dean of Nashotah House, the Rev. Philip Turner, retired Dean of the Berkeley Divinity School at Yale, and Canon Harmon. Bishop Duncan then invited Canon Green — who was present as an unofficial observer for the Most Rev. Rowan Williams, Archbishop of Canterbury — to address the convocation.

In what was later described by participants as an "electric" and "Churchillian" moment, Canon Green reminded the convocation why they were there and what they had been called to do. "It was as if a dam burst," Canon Harmon later stated.

The eyes of the Anglican Communion were on the convocation, Canon Green said. He asked them if now was not the time to act, when would be, and if they were not the ones to act, who would be. As the network reconvened on the second day, Canon Green's call for action brought the convocation together. Differences on alternative episcopal oversight and the ordination of women were overcome as the representatives prepared their charter.

(The Rev.) George Conger

Teens Confess to Church Fires

Two teenagers have confessed to starting a series of local fires which included two separate incidents causing more than \$300,000 in damage to Church of the Holy Spirit in Graham, Texas. The first fire, which caused minimal damage, occurred on Aug. 5 while the Rev. Scott Wooten, vicar, was away serving as a deputy at General Convention. Based on an incomplete message left behind by the vandals, it appeared the fire might have been an anti-conservative hate crime. Instead when apprehended on New Year's Eve, Brian Reger and Sean Hadaway, both 18, told police that boredom was their motivation.

"They said they didn't have anything constructive to do and liked to tear things up," Young County Sheriff's Investigator Michael Davis told the *Times Record News* of Wichita Falls.

The second fire occurred two weeks later and virtually gutted the building. No message was left that time.

For setting the two fires at Holy Spirit, the two men have been charged on two counts each of first degree felony arson of a place of worship. The two men have not yet been charged for a number of other crimes to which they confessed. If convicted on all counts their sentences would range between 20 and 99 years. At press time, the two men remained in jail on \$100,000 bond each.

"I don't know if they considered the consequences of their actions," Mr. Davis said. "They have expressed no regret to me."

BRIEFLY...

The Most Rev. **Peter Carnley** caught much of the Anglican Communion by surprise on Jan. 7 when he announced that he would step down as Primate of Australia two years ahead of schedule. The announcement came less than a month after he had replaced Presiding Bishop Frank Griswold as Anglican co-chair of a task force engaged in ecumenical talks with the Roman Catholic Church.

Lexington Bishop Dismisses Leadership and Changes Parish to Mission Status

An already strained pastoral relationship between the Bishop of Lexington and the lay leadership at one of the diocese's oldest parishes worsened in January to the point where the Rt. Rev. Stacy Sauls downgraded the parish to mission status and removed the lay leadership.

Bishop Sauls said he obtained permission from the executive council for what is considered one of the most severe canonical sanctions at his disposal because he feared the nine-member vestry was within days of a decision to withdraw from the Episcopal Church, taking along the property and cash investments worth \$1.8 million.

The decision to dismiss the lay leadership followed a rector search process and call which did not follow diocesan policy and resulted in the choice of a man whose principles Bishop Sauls said make it "highly likely as it is regrettable to me that your principles, which I respect, will not allow you to stay in the Episcopal Church absent some

extraordinary and unexpected event."

Former St. John's senior warden Tom Thornbury conceded that, after an earlier rector search process that followed diocesan policy failed to produce an acceptable candidate, the most recent rector call did not adhere to diocesan policy. But Mr. Thornbury denied that the lay leadership was plotting to remove property and other assets. As many as two-thirds of the congregation subsequently have left St. John's to form St. Andrew's Anglican Church. The new church has issued a call for the Rev. David Brannen, associate rector at St. Stephen's in Sewickley, Pa., to be its first rector.

While saddened, Bishop Sauls said "we must be governed by the doctrine, discipline and worship of the Episcopal Church — especially in periods of uncertainty and strong disagreement."



Bishop Sauls

Vancouver Parish Withdraws from Coalition

Without first consulting the congregation, lay leaders installed by the Canadian Diocese of New Westminster have decided to pay the assessment to the diocese and withdraw the Vancouver parish of St. Martin's from a coalition of parishes in the diocese opposed to church liturgies for same-sex blessings.

"So far as we are concerned, a church is made up of its people, and the people of St. Martin's have asked for alternative leadership," said Lesley Bentley, a spokesperson for the Anglican Communion in New Westminster (ACiNW). "They will remain members of the ACiNW until they have achieved their goal of alternative episcopal oversight, or until a democratic vote of the church indicates this is no longer their will."

In September 2002, the congrega-

tion voted by a 76 percent majority to seek an alternate bishop and by the same majority to withhold its monthly assessment. In September 2003, the Rt. Rev. Michael Ingham removed the parish vestry, changed the locks on the church doors and appointed his own parish leadership team. The leaders appointed by Bishop Ingham subsequently ignored a parish vote which reaffirmed the congregation's intention to align with the ACiNW and seek an alternate bishop.

"This is yet another repression of the majority that has been pushed on us by the renegade bishop who is out of communion with the majority of Anglicans in the world," said parishioner Chris Young in *The Vancouver Sun*.

In 2001, St. Martin's had an average weekly attendance of about 200. On Jan. 18 the number was 70.

Much to Resolve Before El Camino Real Chooses Its Next Bishop

Moments after calling to order the convention of the Diocese of El Camino Real, the Rt. Rev. Richard Shimpfky confirmed his previously announced plan for an early retirement. The bishop's resignation consumed only a few seconds. Lengthy debate on what happens next, however, dominated the Jan. 16-17 convention in San Luis Obispo.



Bishop Shimpfky

While the retirement is official, important details remain unanswered, such as the process employed to elect an episcopal successor, the official retirement date of Bishop Shimpfky and whether the diocese should appoint an interim bishop during the search process.

Rather than limit decisions to the standing committee alone, the transi-

tion to a new bishop is under the direction of the Joint Process Committee (JPC) formed late last year and composed of three members from three leadership groups: diocesan council, diocesan corporation and the standing committee. The JPC has developed protocols for the transition, but their plans are on hold until the Joint Retirement Committee, chaired by Diocesan Treasurer John Ezell, finds a retirement package that is agreeable to both the bishop and the diocese.

When a settlement is reached, Bishop Shimpfky's resignation will be given to the House of Bishops, which routinely must approve all resignations and retirements of bishops.

After concern was raised about rushing into decisions, the question of whether or not to hire an interim bishop was left to the JPC, chaired by

the Rev. David Breuer, member of the corporation board of directors. Clergy and lay delegates voted to conduct a national episcopal search after rejecting a resolution which would have restricted the search to clergy already working within the diocese. The arguments for a limited search included expenses and familiarity.

Three-Month Pause

Consideration was also given to the timeline, with more than one delegate expressing fear that the diocese will not be able to determine what went wrong before it begins looking for a solution. The JPC recommended a three-month pause in the selection process so that the diocese could mourn the unhappy split between themselves and the bishop.

The Rev. Wendy Smith, Sunnysvale, supported the delay. "We will do some mourning, we will miss the bishop, we will reflect on the things we wish we had not done and the things we wish we had done with him," she said. "We will study what we did poorly and what we did well. And we need to imagine who we are apart from Bishop Shimpfky. We cannot reflect until we have completed the grieving process."

The Rev. Jeff Kohn took the more pragmatic approach to the timeline for a new bishop. "We're never going to get there if we don't get going," he said. "We can grieve at the same time we are progressing."

Delegates and clergy rejected, almost unanimously, a resolution to cut the diocesan assessment percentage while approving a resolution putting the diocese on the record in support of same-sex blessings. Although the resolution would not have changed an existing unwritten practice permitting such liturgies, some clergy opposed it, citing ongoing pain over actions of General Convention. A \$1.8 million budget was approved for the coming year.

Janis Higginbotham

Document on Alternative Oversight Draws Fire

Reaction was swift and in some cases severe to the publication of a confidential draft document on alternative episcopal oversight from the American Anglican Council (AAC). In it, the author — the Rev. Geoff Chapman, rector of St. Stephen's in Sewickley, Pa. — states that alternative episcopal oversight is an intermediate step toward the AAC's ultimate goal of becoming a replacement jurisdiction for the Episcopal Church within the Anglican Communion. The document also suggests that widespread canonical disobedience and property lawsuits may be necessary to achieve that end.

While it admitted that much of the strategy outlined in the document had been public knowledge since General Convention, the AAC quickly moved to reaffirm its intention to remain within the Episcopal Church and to disavow as an organization any lethal objective for the denomination. An AAC spokesperson also said that the proposal outlined in the confidential

document had met with the prior approval of a majority of leaders from other provinces of the worldwide Anglican Communion.

Following publication of the confidential document, the Rt. Rev. Don Johnson, Bishop of West Tennessee, issued a pastoral letter of condemnation to the diocese and on AAC members and parishes in his diocese to resign from the organization.

"... These revelations that have just come to light may help clarify your thinking about their agenda," Bishop Johnson wrote. "As such, I hope that you will see this as an opportunity for you and your congregation to rethink and officially disassociate with this organization."

Bishop Johnson was quickly praised for "laudable promptness and firmness" by a coalition of groups located in dioceses which are considering affiliation with a new network [see p. 7]. The press release went on to urge other bishops to take equally decisive action against the AAC.

By Ben E. Helmer

Small congregations are often downcast about growth. “We’d like to grow, but no matter how we try we seem to stay about the same size,” is a frequent lament. While there is no magic bullet to growth for any church, there are some basic actions that create a climate for growth as a congregation begins to change its focus from inward to outward.

General Convention in Minneapolis adopted a strategy entitled *Expanding Mission and Vitality in Small Congregations*. The four sections of the strategy include *Assessment*, *Discernment*, *Local Ownership*, and *Development*. Proposed by the Standing Commission for Small Congregations, the strategy was designed specifically for congregations of 150 or fewer in average Sunday attendance. But the four actions are basic to any congregational development process.

Assessment, The first part of the strategy focuses on a congregation knowing itself and its neighbors. Addressing the question of where the congregation is in terms of its life cycle: growing, stable or declining, is an essential first step. When a congregation assesses its neighborhood and knows the people and their needs it is sowing seeds for mission.

Discernment, the next step in the process, focuses on identifying gifts for ministry of the membership. A hallmark of any vital church is that its members can articulate their gifts for ministry both in the Church and in the workplace. Exercises that elicit the identification of skills for ministry are common among growing churches regardless of their size.

Local ownership refers to the need for small congregations to be willing to take full responsibility for their own mission and ministry, not being dependent on outside resources for their continuity. Many small churches still look to the diocese to provide basic sacramental and pastoral services for them. The



CHURCHES with Vitality

vital small church knows its assets and uses them to provide the members with ministry and worship.

Development is the stage of the strategy where all the elements of assessment, discernment and local ownership combine to produce energy that moves to mission in the local community and beyond.

Implementing the strategy in a congregation does not by itself assure growth. The Standing Commission was deliberate in saying that vitality is the aim of the strategy because it is vitality that leads to growth. Many small churches express disappointment because their numbers don't increase despite their best efforts, but they fail to see vitality as growth. A congregation that is engaged in local mission and ministry does not have time to fret about numbers while it finds satisfaction in knowing that members are engaged in ministry in daily life.

Several years ago a small church located in the Ozarks found itself desperately seeking a priest to lead Easter services. The result of that "crisis" was that the church began a strategic approach to assess and discern for its future. Over a period of 12 months it worked on a number of topics that helped it become clear about its assets and gifts. The following year a member was ordained a priest and a number of other members were commissioned at the ordination to take responsibility for the ministries of preaching, pastoral care and administration. Soon after that, the congregation decided to remove the old inadequate parish house on its property and, with the assistance of a United Thank Offering grant and additional

donated labor, is building a new outreach facility to provide services to the community. There has been growth, but the dynamic of vitality is what any visitor notices.

"Vitality is achieved in small congregations when abundance is claimed" is one principle used by the Standing Commission for its work in the last triennium. While it sounds simple this principle demands a transformation in attitude and lan-

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guage in many churches. Congregations are in the habit of grieving over what they don't have, whether it is facilities, fabulous preaching or youth. The principle of abundance is one that demands new behavior for many church members. Jesus the 5,000 fed with a seemingly small amount of food, but it sufficed. He refused to say there was not enough.

Vitality comes from believing there is enough for the mission at hand.

One recommendation made by small church development advocates is that scripture study and reflection are at the heart of all work of the congregation. For several years now a resource entitled Gospel Based Discipleship has provided a way for congregations to encounter the Gospel as they assess, discern and plan for the future. "GBD," as it is frequently called, was developed by Native Americans as a method for congregations to take scripture seriously without the need of a trained leader. The resources for GBD are available from Episcopal Parish Services (1-800-903-5544) at a nominal charge. A power point presentation on GBD may be viewed at this address:

<http://www.episcopalchurch.org/congr/Native/default.htm>

Resources for the various actions of the strategy are abundant and widely available. A partial listing is at the Episcopal Church Center website for Congregational Development (www.episcopalchurch.org/congdev/), but there are many more. Your Diocese can offer suggestions of what works in your area and also offer leadership resources to help.

Transformation of people is what starts a congregation on a new path to vitality and growth. It will take patience, persistence, and prayer to come to a new vision. What is your story? The Congregational Development unit at the Episcopal Church Center wants to know how your congregation has moved forward in vitality and growth. Examples help us all. The strategy adopted by the General Convention is designed to be a road map to the future and a challenging guide to those who want to go there.

The Rev. Ben Helmer is one of four members of the congregational development staff at the Episcopal Church Center in New York City. He can be contacted at this address: bhelmer@episcopalchurch.org

A Dishonest Practice

Many Spanish-speaking people who have emigrated to this country are finding the Episcopal Church to be a viable alternative to the Roman Catholic Church they may have left behind.

As the Spanish-speaking population grows in the major cities of the United States, many immigrants find themselves unchurched and in communities without a nearby Roman Catholic church. When they find an Episcopal church, it appeals to them not only because of the familiarity of the liturgy, the catholic faith they experience, the church buildings, and the sacraments, but also the fellowship. They discover Christ in a vibrant, true faith and the transition begins to take place, helped by other church activities.

But sometimes the transition is plagued by deception.

A person who begins identifying himself or herself with the church this way needs to be confronted with the fact that the Episcopal Church is not an extension of the Roman Catholic Church. They need to know that in the Episcopal Church there is no worship to saints and virgins, and above all that we do not worship the Virgin of Guadalupe. This is the crux of an existing and growing concern with a number of Episcopal Hispanic clergy.

Some of these clergy think that to attract, retain or convince Roman Catholics that the Episcopal Church is also a catholic church, we have to bring into the practice of our faith and worship the image and/or the statue of the Virgin of Guadalupe. Worse than this, there are those who say that holy scripture, and in particular chapter 12 of the book of Revelation, supports the validity for the existence of the *Guadalupana*. Nothing could be more wrong than this. To make this practice valid is to attract unchurched Spanish-speaking people into the Episcopal Church through deception.

There are those who say that the Virgin of Guadalupe is the Virgin Mary. This is also a confusing statement, and one that is created in the minds of Spanish-speaking people (especially in those who have not read the

Bible). This misplaces the right interpretation from the biblical point of view. The expression that the Virgin of Guadalupe is the "mother of God," hence the Virgin Mary is the mother of God, instead of the "Mother of the Son of God," is to take this fact out of the true biblical context.

Some newcomers into the Episcopal Church become frustrated when they find out later the Roman Catholic feast (Dec. 12) is not celebrated. Our Episcopal clergy, instead of teaching the theology, worship and practices of the Episcopal Church, and for fear of losing the newcomers, introduce the celebration. To do this is to witness to the gospel of our Lord Jesus Christ with deceiving practices, both to the people and to themselves.

I am not speaking out of context. I have 46 years preaching and teaching the gospel of Christ among Roman Catholics. Since I began my ministry I have established, and/or organized six congregations and have never celebrated to them the day of the *Guadalupana*. These congregations still exist today in both Ciudad Juarez, Mexico, and Texas.

I believe, and by experience know, that our job as Spanish-speaking priests is to be honest with the people, to bring a new light into their lives — that is the light of Christ — and to help them become our brothers and sisters in Christ.

I am still actively conducting a new ministry in Spanish with the excellent participation, partnership and witness of the Anglo congregation of the Church of the Holy Nativity, Plano, Texas, in the Diocese of Dallas. I believe that our church has a serious and exciting call to minister to Spanish-speaking people not only in our diocese, but in all the United States, and I hope we are sincere in faith and straightforward to welcome them into this branch of the catholic faith without deceptions.

Our guest columnist is the Rev. Esteban Saucedo, vicar of the ministry to Spanish-speaking people at Church of the Holy Nativity, Plano, Texas.

Quote of the Week

The Very Rev. David Collins, retired dean of the Cathedral of St. Phillip, Atlanta, in the *Atlanta Journal-Constitution* on the death of Bishop Judson Child: "Once a verger from Coventry Cathedral in England visited us at St. Phillip's and after watching Judson in full regalia leading a procession, he remarked that Judson carried himself 'rather like a galleon under full sail'."

Did You Know...

Three of the five representatives of First Canterbury Securities, Inc., of Dallas are Episcopal priests.

The Episcopal Church is not an extension of the Roman Catholic Church.

Further Isolation

We note with discouragement that the Anglican Church of the South American Cone has become the 10th Anglican province to declare impaired communion with the Episcopal Church as a result of the consecration of the Bishop Coadjutor of New Hampshire. Like the other provinces that have taken a similar step, the Southern Cone said it would not recognize the consecration of Bishop V. Gene Robinson as valid, and that it would not be able to participate in fellowship, ministry, or the Eucharist with those bishops who participated in the New Hampshire consecration. In a letter to Presiding Bishop Frank T. Griswold, the Primate of the Southern Cone charged, "You have represented as God's blessing your promotion of an unbiblical agenda," and said that the "deception you foster ... spiritually ... is a terrible place to be."

The action by 10 of the other 37 Anglican provinces is regrettable but predictable. Representatives of these and other Anglican churches all but begged the Episcopal Church for months not to go through with the consecration in New Hampshire, but when Episcopalians took that unilateral action, it left the others with no choice. Chances are, other provinces will take the same step. Each one isolates the Episcopal Church even further. Most of the provinces that declared a state of impaired communion have urged the Episcopal Church to repent, and to renounce its action. That, of course, is not likely to happen. The Episcopal Church will have to live with the consequences.

Worship for All People

This week, the church calendar includes the feast day of two brothers whose voices resonate because of their commitment to spreading the gospel in the language of the people. Born into a Greek family in Thessalonica, Cyril and Methodius became known as the "apostles of the Slavs." In 863 they began to evangelize Moravia (now the eastern part of the Czech Republic). German missionaries already in the region insisted on the use of the Latin liturgy, but Cyril and Methodius believed the people should be able to worship in a familiar tongue. They invented Cyrillic, the alphabet which continues to be used today in much of Eastern Europe and Russia, and produced the first written materials in the Slavic languages. Methodius, who was imprisoned for a time for his commitment to a Slavic liturgy, is credited with having translated most of the Bible into Slavic.

While conformity to a Latin liturgy may not be an issue for many today, Cyril and Methodius remind us to think about how the gospel and our worship can be communicated in a way that is accessible to all people, especially in a world where diverse cultures are coming closer than ever before. We might begin by praying for those who are responsible for the planning and execution of our worship.



Cyril and Methodius

Born into a Greek family in Thessalonica, Cyril and Methodius became known as the "apostles of the Slavs."



By Peter L. Fritsch

Brenda and I were in shock. Our son in the Marine Corps called to tell us his job managing the base rifle range was ending. He was being deployed to Iraq. Congress had asked the Marine Corps general why Marines could not be policing the streets of Iraq as the Army is doing. He told the politicians that Marines go in to establish an area. They specialize in aggressive engagement. They are not trained for maintenance work. Congress didn't buy it. My son will be driving a Humvee, a sitting target for snipers and bombers in Iraq.

We drove 1,000 miles from Oregon to the Mojave Desert to see Karl before he was deployed. It was our first trip to his base at Twenty-Nine Palms. Covered tarmac swelled with the equipment of the invasion troops who had returned from Iraq. All was neatly organized: tanks, water trucks, artillery canons, transport trucks, and Humvees. The soldiers worked quietly on their vehicles.

Karl proudly showed us around base. He explained to us the miles-long firing range that he helped supervise. We met his work companions. They were young, reserved, and teased Karl with a respectful banter. Karl drove us to an isolated configuration of fiberglass quanta huts called Camp Wilson, a base within a base. Karl spent his first summer here learning desert warfare in 120-degree sunlight. The camp was spartan with bare dirt floors, the huts inadequate barriers against the desert glare and winds. Brenda got out of his truck to take pictures of the well-ordered sparseness.

We visited the PX. It was a mini Wal-Mart, everything from jewelry to camping equipment and table settings to furniture. The busiest part of the store

was the video games and computers; young men and women hunkered over them in brooding captivity. A disquieting hush filled the place. There was no loud talk, no boisterous behavior. Their Marine bravado veneered an earthy humility and discipline.

Standing near the entrance I waited for my wife and son to finish shopping. I watched the calm young men and women get in and out of their vehicles. Many of them had already been to fight in the Iraq invasion. Others, like my son, would soon be deployed. I felt like crying as I watched their quiet movements. They were all sons and daughters of terrified parents like me.

Karl asked if we wanted to see his room. We did. Two bunk beds in a 10 x 11 room, crowded with standing closets and chests for personal items. He had one roommate. He will be getting three more. They will be more crowded than prisoners at California state penitentiaries. The stress of such a lack of privacy seems uncalled for. I felt anger that these soldiers on base have such inadequate housing.

After our visit Karl would be leaving the rifle range to rejoin his platoon and continue training in desert warfare. Only this time, he will be responsible for training others. There will be 30 new men fresh from "boot" he must get ready in eight weeks' time to work as a team. The Humvees drive without lights using night-vision goggles at speeds of two to three miles per hour. Karl's responsibility will be to get behind enemy lines and rescue surrounded and wounded Marines.

We spent four days in Twenty-Nine Palms. Too soon the time came for us to say goodbye to Karl. We talked with him about his older brother just out of the Army. Jamon served three years as a Ranger

in the Special Forces. Jamon fought missions trying to capture Taliban leaders in eastern Afghanistan for more than a year. He drove an ambulance in western Iraq picking up wounded and dead Rangers and Iraqis. According to a commendation I found in his papers, he gave them first aid, saving their lives, and brought them back to the tent hospital. He loaded planes with body bags bound for the United States. He served his time with distinction. He told me he felt that the death and debilitation of Americans and Iraqis seemed such an unnecessary waste of human vitality. We are thankful he is out of harm's way.

How do mothers and fathers say goodbye to their sons and daughters who are heading into immediate danger on the order of others agenda

tags say Episcopal, you know." I nodded my head in response to him and replied to myself, "I didn't know." His mother asked him for permission for us to pray with him. He chuckled and allowed us to join hands with him and pray for his protection.

We slowly worked ourselves outside to stand beside his truck parked next to our motel room. The stars were brilliant. The air was cold. I was shaking hard inside. Karl looked at my distraught face and caught me off guard by quietly saying to me, "Stand tall."

I felt my spine straighten even as my heart ached. "Stand tall," he said to us again, and to himself. He hugged his mother, holding her with strong arms for a long time. In a steady voice he told us he loved us and will see us in six months "when I get back."

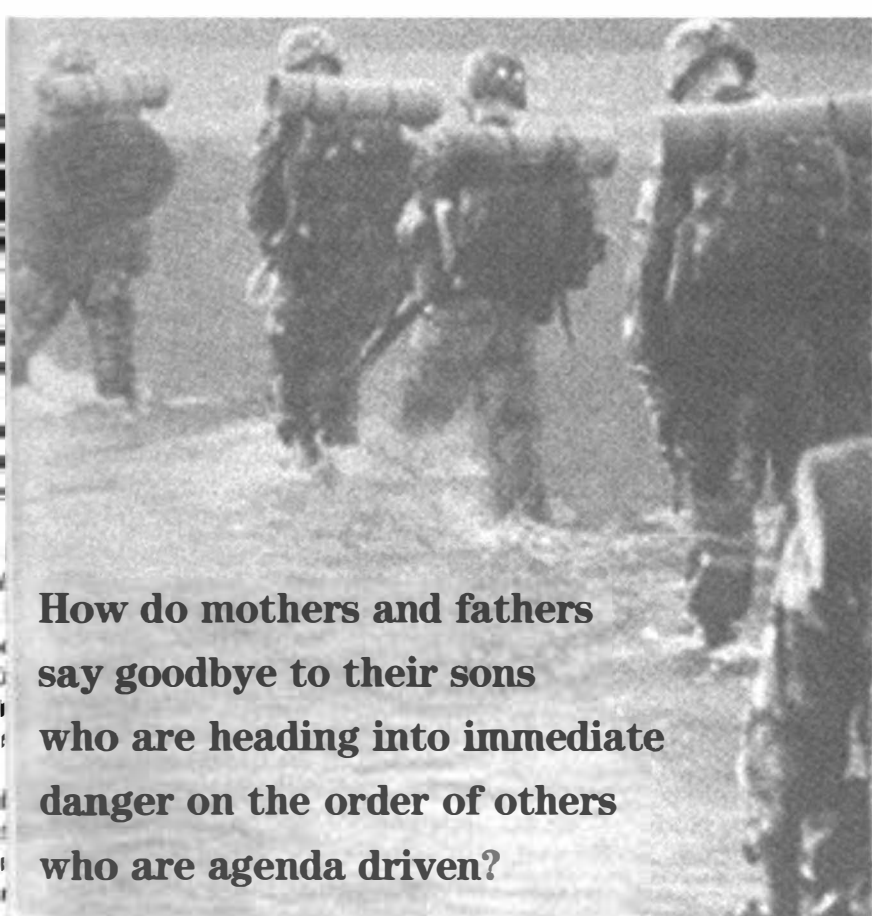
I wept watching him go and seethed with anger at the government that sends him. It was a terrible paradox of feelings. "Stand tall," I repeated silently after him to myself. Karl climbed into his truck and drove back to base. We stood in the cold parking lot waving goodbye until we knew he could no longer see us. We continued to stand together in the dark. The feelings were more manageable there.

Why couldn't our government wait until it had the backing of the United Nations to deal with Iraq? Why the extreme arrogance? Two years ago the world grieved with the United States when the airplane bombs exploded. Today, the same people hate us. I do not believe that the gospel teaches might is right.

Why does what our Church is going through feel like a reflection of the power values of our agenda-driven government? Why would my son

have the Marine Corps put "Episcopal" on his dog tags? I take solace in that but it's not enough. God knows. □

The Rev. Peter L. Fritsch is a priest in the Diocese of Oregon. He conducts healing missions and workshops on dream work, inter-generational healing, and financing youth ministries. He lives in Yachats, Ore.



How do mothers and fathers say goodbye to their sons who are heading into immediate danger on the order of others who are agenda driven?

driven? How do you say goodbye to your son when you know there is a strong chance you will never see him alive again? The night was late and Karl had to rise early for work at the range. Did he know how difficult it was for us to let him go?

We stood and continued the visit past the time he should leave. In the warmth of the motel room he told us he would probably start going to church more often. He glanced at me and said quietly, "My

Bearded Baggage

I truly enjoyed the article written by Timothy Schenck on clerical beards [TLC, Jan. 4]. It was a lighthearted, enjoyable respite from the late unpleasantness. Not only did it make me think back on all the facial fashions during my days at seminary, but his classifications made me pause to consider which best described my own wooly visage.

I would take exception to the writer's remarks regarding the history of the beard in the Anglican tradition. Thomas Cranmer did indeed wear a beard. I need go no further than the cover of Dr. MacCulloch's masterful biography on the archbishop. There, from the cover, gazes a heavily bearded Cranmer. On page 361, the author gives insight into the change. It seems that Cranmer grew a beard as a symbol of his enduring grief at the death of his king. Likewise, the archbishop grew the beard to show his final rejection of the late medieval Church, with

its clean-shaven priests, and to show his affiliation with the continental reformers, most of whom wore beards.

I doubt that a beard carries as much baggage these days as it did then. In fact, I'm more worried whether my beard is carrying too much of the last meal I have eaten.

(The Rev.) Davidson R. Morse
Fort Worth, Texas

It Was Welcome

It was fun, amid all doom and gloom, to find two pleasant things in the Jan. 4 issue. David Kalvelage's list

of good things that are still going on in the church among people who take their great commission seriously was heartwarming. Also, Fr. Schenck's bit of nonsense on clerical beards was, perhaps, fiddling while Rome burns, but enjoyable and a breath of fresh air. May I add a bit to his lore on beards?

There is the wonderful limerick by Edward Lear:

"There was an old man with a beard,
Who said, 'it is just as I feared! —
Two Owls and a Hen,
Four Larks and a Wren,
Have all made their nests in my beard!"

And also the apocryphal story of the professor with a long and bushy beard who often combed it with his fingers while he lectured. He was heard to remark one day, "My God, when did I have fish last?"

Okay, guys, beards may be distinguished, but they can harbor more than pride of ownership.

Suzanne Voorhies
Rockport, Maine

Experience Teaches

Allow me to reply to the letter from Stuart S. Bamforth [TLC, Jan. 4], in which he asks, "What would you do if you learned that one of your children, upon reaching maturity, was homosexual?"

Long before my three sons reached maturity, I perceived that one was different from his brothers. From the time he was 5 or 6, I became aware of certain tendencies and characteristics that seemed different, but I had no knowledge of what I was experiencing. In those years (late '50s and early

'60s), there was no language, no vocabulary, other than the derogatory word (homosexual.) I thought, "I am not going to have a son like that." I did all I could to prevent him from following his proclivities such as getting professional advice, and pushing him into outdoor camping experiences and rugged sports. As a teenager, he dated, so I hoped my perceptions were erroneous.

So what did I do when he finally came out in his early 20s? I supported him in every way possible in a culture that is not very tolerant or understanding. I did not choose to have a gay son, but had no choice, and I love him as much as I love his two brothers.

As we know, the stigma continues. My early, ongoing experience has taught me to be inclusive of all God's children.

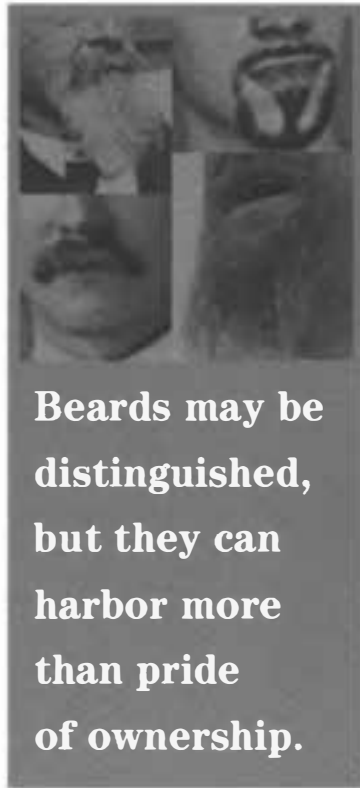
(The Rev.) Rosalie H. Hall
Minneapolis, Minn.

Calling the Shots

I was puzzled to read in Kathryn Lindskoog's obituary [TLC, Jan. 4] that the "identities of the current owners of the C. S. Lewis Literary estate have never been made public." To my knowledge that is untrue. They were his brother, Warnie Lewis, who has died, his secretary, Walter Hooper, an Episcopal clergyman who is now Roman Catholic, and the younger son of Lewis's wife Joy, Douglas Gresham.

Various "deals" have been made for some books, essays, etc., but nowhere have I ever read or heard that they do not still call the shots. Kathryn Lindskoog chiefly disagreed with Walter Hooper's treatment of some works not published in Lewis' lifetime, but other critics like Barbara Reynolds, a younger friend and biographer of Dorothy L. Sayers, has shown in some cases like *The Dark Tower* she may have been mistaken.

Alzina Stone Dale
Chicago, Ill.



Beards may be distinguished,
but they can harbor more than pride
of ownership.

PEOPLE & PLACES

Appointments

The Rev. **Walter J. Baer** is rector of Grace, 3700 Canal St., New Orleans, LA 70119.

The Rev. **Allan Bolton** is priest-in-charge of Christ Church, 21 Aurora St., Hudson, OH 44236.

The Rev. **Margaret A. Peckham Clark** is rector of Trinity, 1579 Northern Blvd., Roslyn, NY 11576.

The Rev. **D. Rebecca Deinsen** is chaplain at Canterbury House, 721 E Huron St., Ann Arbor, MI 48104.

The Rev. **DeDe Duncan-Probe** is assistant at Holy Comforter, 543 Beulah Rd. NE, Vienna, VA 22180-3599.

The Rev. **David L. Humphrey** is rector of St. Matthew's, 11229 NE Prescott Ave., Portland, OR 97220.

The Rev. **Gary W. Kriss** is vicar of St. Paul's, E Broadway, Salem, NY 12865.

The Rev. **Robert Lanback** is associate at Bishop Seabury, 256 North Rd., Groton, CT 06340.

The Rev. **Marian Mazgaj** is priest-in-charge of St. Stephen's, 284 Lovers Ln., Steubenville, OH 43953.

The Rev. **William Shepherd** is interim at St. John's, 768 Fairfield Ave., Bridgeport, CT 06604.

The Rev. **Susan E. Spier** is rector of St. Francis', PO Box 29, Norris, TN 37828.

The Rev. Canon **Samuel Van Culin** is canon ecumenist at Washington National Cathedral, Mount St. Alban, Washington, DC 20016.

Ordinations

Priests

Georgia — Troy Beecham

Massachusetts — Clifford R. Brown, Robyn Franklin-Vaughn, Jay Hutchinson, Jay R. Lawlor, Nicholas M. Morris-Kliment, Kathleen Pakos Rimer, Pamela Wermutz, Elizabeth Wheatley-Dyson, Diane Wong.

Virginia — Lucy Amerman, Natasha Brubaker.

Deacons

Massachusetts — Andrea Bowiby, Julie Carson, R. Arrington Chambliss, Walter J. Connelly, Jr., Joseph M. Constant, Charles Laskin David, Jennifer Hughes, Adrian Stair, Evan L. Thayer.

Central New York — Sarah Lewis.

Connecticut — Joan Fritz, assistant, St. Mark's, Storrs, CT; add: 6 Yale Cir., Bloomfield, CT 06002; **Diane L. Hovey**, assistant, St. Mark's, New Britain, CT; add: 236 Mansion Rd., Cheshire, CT 06510; **Agnes Johnson**, assistant, Good Shepherd, Orange, CT; add: 72 Woodland Dr., Northford, CT 06472; **Carolyn Legg**, assistant, Trinity, Newtown, CT; add: 14 1/2 Topstone Dr., Unit #3-C, Bethel, CT 06801; **Gary Mongillo**, assistant, St. James', Glastonbury, CT; add: 461 Meriden-Waterbury Rd., Southington, CT 06489; **Kyle Pederson**, assistant, St. Paul and St. James', New Haven, CT; add: 54 Anderson St., New Haven, CT 06511; **Cathy Puskarz**, assistant, St.

Paul's, Southington, CT; add: 125 Haviland St., Bristol, CT 06010.

Virginia — Michael Bronnels, Torrence Harman, Kelly Jennings.

Receptions

Massachusetts — Mark Bozzuti-Jones.

Louisiana — Reese Williams, as a deacon.

Resignations

The Rev. **Marvin B. Aycock, Jr.**, as vicar-in-charge of St. Paul's and St. Matthew's, Salisbury, NC.

The Rev. **Nancy Baum**, as diocesan missionary for congregational development in the Diocese of Michigan.

The Rev. **Douglas L. Holmes**, as assistant at St. Margaret's, Charlotte, NC.

Retirements

Richard Boulter, as assistant to the bishop for administrative services in the Diocese of Michigan.

The Rev. **Marilynn Brown**, as rector of St. Francis', Wilsonville, OR.

The Rev. **Paula S. Kettlowell**, as associate at St. Paul's, Charlottesville, VA.

The Rev. **R. Scott Krocj**, as rector of Christ Church, Christchurch, VA.

The Rev. **Robert F. Madden**, as rector of St. Matthew's, Ashland, OH.

The Rev. **Edward Peck**, as rector of St. Andrew's, Shippensburg, PA.

The Rev. **Elden Smith**, as rector of Trinity, Findlay, OH.

The Rev. **Joseph T. Webb III**, as rector of St. Dunstan's, McLean, VA.

Deaths

The Rev. **William Barnhart**, 81, of Ripon, WI, deacon of the Diocese of Fond du Lac, died Dec. 24 at his home following an illness.

A native of Belvidere, IL, he was educated at Ripon College, the University of Wisconsin's Whitewater and River Falls campuses, and the University of Chicago. He was a naval aviator and for 33 years a captain with United Airlines. He was ordained to the diaconate in the Diocese of Chicago in 1974, and served for a time at St. Peter's Church, Ripon. Deacon Barnhart is survived by his daughter, Kyle Guyette, of Ripon, and a sister, Bernice LaVine, of Angels Camp, CA.

Send your clergy changes to People and Places:

tlc@livingchurch.org

P.O. Box 514036, Milwaukee, WI 53203-3436 Fax (414) 276-7483

Next week...

The Issue is Marriage

THE LIVING CHURCH FOUNDATION, INC.

The Rev. **Milo G. Coerper**,
Chevy Chase, Md.

The Rev. **Thomas A. Fraser**, Riverside, Ill.
Mrs. John M. Hayden, La Crosse, Wis.

The Rt. Rev. **Dorsey F. Henderson, Jr.**,
Columbia, S.C.

The Rt. Rev. **Bertram N. Herlong**,
Nashville, Tenn.

The Rev. **Jay James**, Raleigh, N.C.
David A. Kalvelage, Pewaukee, Wis.

The Rev. **Gary W. Kriss**,
Cambridge, N.Y.

The Rev. **Kenneth C. Kroohs**,
High Point, N.C.

The Rt. Rev. **Edward Little II**,
South Bend, Ind.

Richard Mammana, Jr.,
East Stroudsburg, Pa.

Daniel Muth, Prince Frederick, Md.

Thomas Riley, Vienna, Va.

Miss Augusta D. Roddis, Marshfield, Wis.

Carole J. Ross, Fayetteville, Ga.

The Rev. **Joanna Seibert**,
Little Rock, Ark.

The Rt. Rev. **William C.R. Sheridan**,
Culver, Ind.

The Rev. **Bonnie Shullenberger**,
Ossining, N.Y.

Ralph Spence, Jr., Billings, Mont.
Miriam K. Stauff,
Wauwatosa, Wis.

The Rev. **Jeffrey N. Steenson**,
Albuquerque, N.M.

Howard M. Tischler, Albuquerque, N.M.

Shirleen S. Wait
Atlantic Beach, Fla.

The Rt. Rev. **Keith B. Whitmore**,
Eau Claire, Wis.

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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.

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CONFERENCES

2004 Leadership Development Conference - Moving From Scarcity to Abundance, June 18-19, San Francisco, CA. Contact: TENS, 3750 E. Douglas, Wichita, KS 67208; 800-699-2669; TENS@tens.org; or visit <http://tens.org>

EDUCATIONAL OPPORTUNITIES

ST. GEORGE'S COLLEGE JERUSALEM, a Continuing Education Center of the Anglican Communion, offers a variety of courses that study the Bible in the context of its own geography. These include visits to places holy to Christianity and Judaism, including Greece, Turkey, Sinai, and Egypt, where seekers can reflect and worship as part of a pilgrim community. Excellent staff and safe, comfortable facilities.

Contact: www.stgeorgescollegejerusalem.org or P.O. Box 1248, Jerusalem 91000 Israel for more information.

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See: www.canterburyhouse.org. Send inquiries & resumes to: **Canterbury House Search Committee, 721 E. Huron St., Ann Arbor, MI 48104** or E-mail: kkrumyon@umich.edu.

FULL-TIME RECTOR: Church of the Redeemer, Springfield, PA, is a pastoral congregation that ministers in a suburb of the economically vibrant and culturally rich Philadelphia area. Our rector of 12 years has moved to a larger parish, leaving a congregation that is clear about where it wants to go and is especially eager to grow. The excellent facilities have been recently refurbished, and the parish is debt-free. Strengths include a vigorous outreach ministry in nearby needy communities, a strong music program and a unique puppet ministry. Visit our website at www.RedeemerSpringfield.net and respond through the "Contact Us" option or e-mail inquiries to Thompcom@aol.com

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POSITIONS OFFERED

SEEKING RECTOR IN CAPITAL CITY: Historic 115 year-old downtown parish seeks rector for family oriented, low to moderate parish. Christ Church in Springfield, Illinois has strong community outreach and is financially sound. Springfield offers many educational opportunities. Centrally located between St. Louis and Chicago. Parish profile available. For more information contact **Frederick Stericker, Chairman, Search Committee, 611 East Jackson, Springfield, IL 62703. Website: www.christepisc.org.**

INTERIM EXECUTIVE DIRECTOR: For Hardtner Camp and Conference Center, located on 160 acres of timberland in central Louisiana. Chosen candidate will work with the Bishop and the Hardtner Board of Trustees to develop, refine and execute a new vision for the Center. HCCC is an integral part of the ministry of the Episcopal Diocese of Western Louisiana. The executive director is part of the diocesan staff and reports to the Bishop with guidance and support from the Board. The time frame for the interim position is 12-24 months. Candidates should have experience in camp and conference center work and summer camping programs for children. Please send a resume to the Search Committee Chair, **The Rev. Hal T. Hutchison, 1700 Maplewood Drive, Sulphur, LA 70663, Phone: (337) 625-4288 or Fax: (337) 625-4282, E-mail: rector-htec@communicomm.com.**

FULL-TIME RECTOR: St. Peter's Episcopal Church is located in Albany, NY, in the Capital District, a region with many cultural, social and educational resources. St. Peter's is an active center of worship dating back nearly 300 years. The present church is a classic example of Gothic architecture and a registered National Historic Landmark set in downtown Albany. We seek a rector who is a superb preacher who possesses skill with communicating the messages of the Bible in relation to daily lives of the congregation. The rector will be a compassionate person and possess a sense of humor and perspective. The rector will promote parish growth while maintaining the attributes of the current congregation. The rector will support use of Rite I, and the role of music in worship. The rector is expected to be primarily a minister and teacher, but also possess the administrative skills to lead management of the parish. The St. Peter's rector position offers an attractive, unique blend of tradition and progress, a diverse parish community, a dedication to mission, and opportunity to lead. For more information about St. Peter's visit our web site at www.stpeterschurchalbany.org. Please submit your resume and CDO Profile to: **St. Peter's Episcopal Church Rector Search Committee, c/o Tom Maggs, 107 State St., Albany, NY 12207.**

FULL-TIME RECTOR: Christ Church, in Bronxville, NY, is a busy, vital and thriving parish in an English-style village just 28 minutes from midtown Manhattan. We are looking for a visionary priest to lead us as we continue to grow, to expand, and to do the work God has given us to do. Over the past seven years we have added an exciting new chapter of growth to our 102-year history. Membership has risen by 29%, attendance at weekly worship has increased 20% and pledge income has more than doubled. We have increased from one to three clergy, established a spirituality center, expanded our dynamic music program adding a Royal School of Church Music choral training program to our five choirs, started an exciting youth group and enlarged our outreach and Christian education initiatives. We have raised and spent over \$3 million repairing and improving our facilities. As a result of this parish-wide effort, Christ Church looks eagerly toward a future of continued growth. We seek a rector with a warm, inviting personality and a deep, abiding spirituality, who can challenge us both morally and intellectually; a high-energy leader, excited by the challenges of a growing congregation, who will help us increase our membership and strengthen our programs. Receive resumes and profiles through mid-February. Send information to **Christ Church, Attn: Deborah Cook, 17 Sagamore Rd, Bronxville, NY 10708.** Our parish profile is available at www.christchurchbronxville.com. Contact us at christchurch@christchurchbronxville.com

POSITIONS OFFERED

ASSISTANT RECTOR: Christ Church in Detroit, Michigan is looking for an Assistant Rector. The position will have primary responsibility for the running of our growing children's Christian Education program, in addition to pastoral and liturgical duties. Christ Church is a vibrant downtown parish whose diverse membership comes from the entire Detroit metropolitan region and Canada. You can check us out on our website at www.christcd.org. Please send resumes to: **Clergy Search, Christ Church 960 E. Jefferson Ave., Detroit, MI 48207.**

ASSISTANT RECTOR: Christ Church Christiana Hundred, Wilmington, Delaware. Full ministry, with special focus on established outreach and pastoral ministries. Desire priest with at least 2-3 years experience. Ideal location, large supportive staff, broad liturgically, vital growing parish. See web site: www.christchurchde.org. Please send resume, CDO, etc. to the **Rev. John Martiner, P. O. Box 3510, Greenville, Delaware 19807 by February 29.** E-Mail: jmartiner@christchurchde.org Phone inquiries welcome.

FULL-TIME RECTOR: Historic 160-year-old parish located on the Mississippi River in Alton, Illinois (St. Louis metropolitan area), seeks a rector for a parish of 375. The parish of Alton in the Diocese of Springfield includes two worship sites — St. Paul's Church and Trinity Chapel. Our parish emphasizes traditional worship, fine music, vigorous Christian education, established outreach and vibrant parish fellowship. We seek a candidate with strengths as pastor, preacher, teacher, crisis minister and counselor. Contact: **Search Committee, The Episcopal Parish of Alton, 10 East Third Street, Alton, Illinois 62002.** E-mail: epialton@episcopalalton.org.

CANON: Cathedral staff seeking priest, age appropriate to develop and lead 20-30s membership. A special interest in women's studies also helpful. Good preaching skills a must. Self starter. Hard worker. Contact **The Very Rev'd Steve Lipscomb, Grace Cathedral, 701 SW 8th Av, Topeka, Kansas 66603.** E-Mail: rslipscomb@GraceCathedralTopeka.org

FULL-TIME RECTOR: Priest to serve in small traditional town in western Alabama. Should be interested in community and university ministry. Large rectory included. Contact: **Mr. Hiram Patrenoi, P.O. Box 446, Livingston, AL 35470.** E-mail: patrenoi@bellsouth.net. The Rev. William King, Diocese of Alabama, 521 North 20th St., Birmingham, AL 35203 E-mail: bkking@dioala.org. For more information about St. James, contact www.diosch.com.

FULL-TIME RECTOR: Trinity St. John's Church is a historical church founded in the late 1800s. The Church is located on the South shore of Long Island, New York, less than an hour from New York City. Our congregation is a close community, diverse in age, cultural background, and economic position. We would welcome an experienced, compassionate rector, with particular strengths in preaching, pastoral care, youth work, spiritual guidance, and administrative skills. Trinity St. John's is a warm, vibrant, traditional parish that will present a great opportunity to nurture and teach the youth, and to guide and inspire the Christians of all ages to spread the word throughout the community. For more information about our church visit our web site at www.trinitystjohns.org. Please submit your resume and CDO profile to: **Trinity St. John's Church Search Committee, 1142 Broadway, Hewlett, New York 11557.** Please also send a copy of resume & CDO profile to: **Canon Diane M. Porter, Deployment Officer, Diocese of Long Island, 36 Cathedral Ave., Garden City, NY 11530.**

WANTED

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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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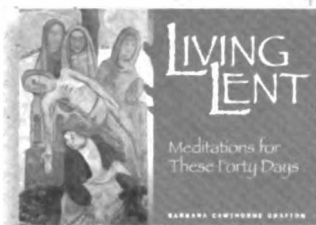
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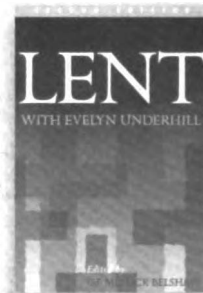
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