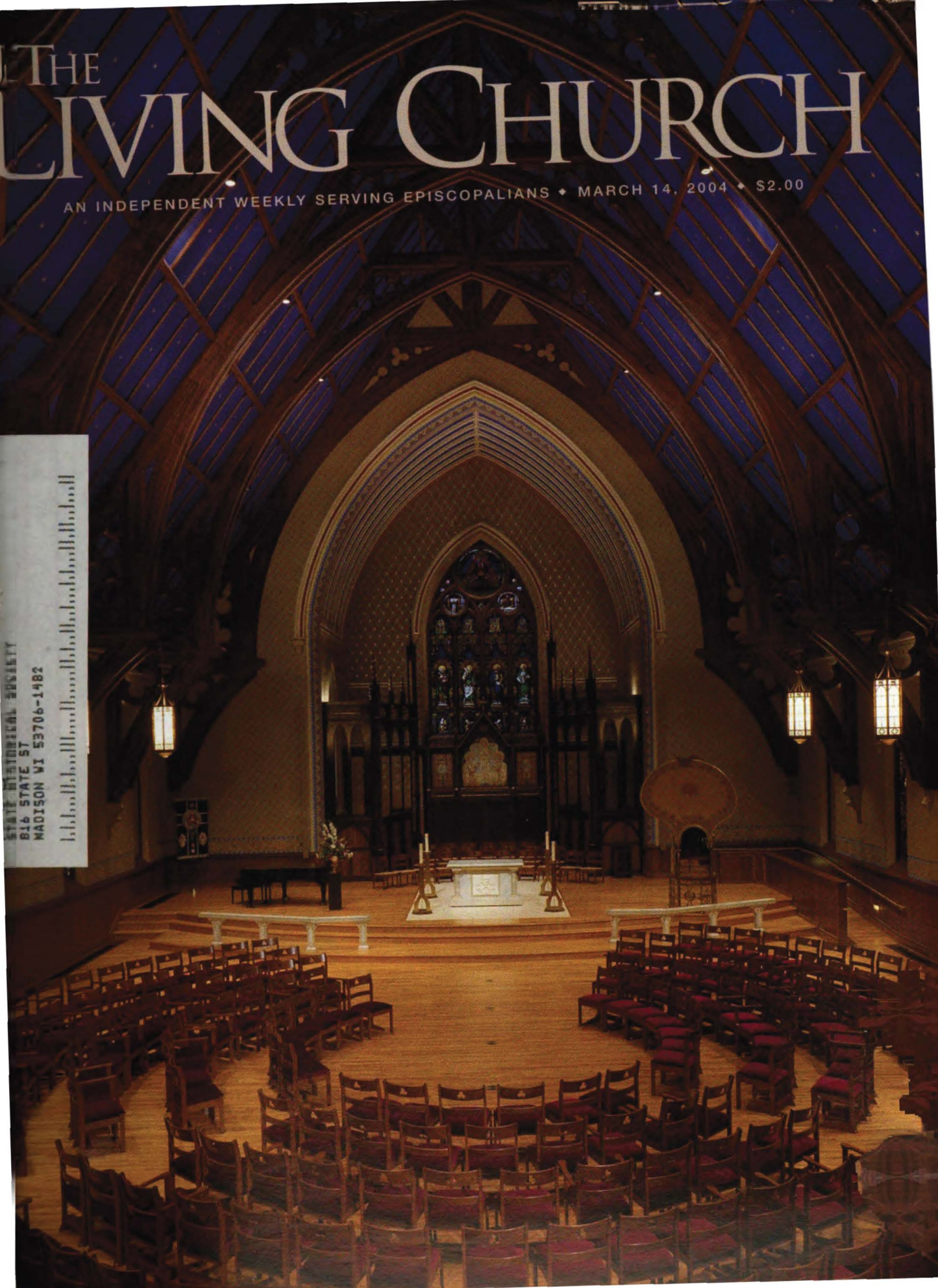
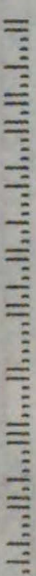


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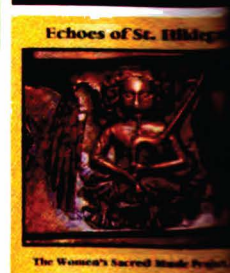
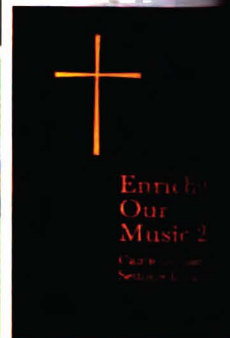
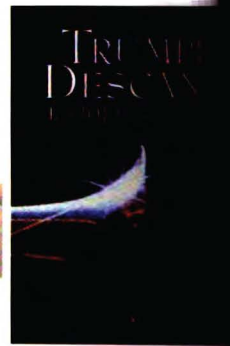
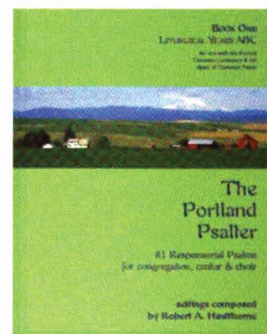
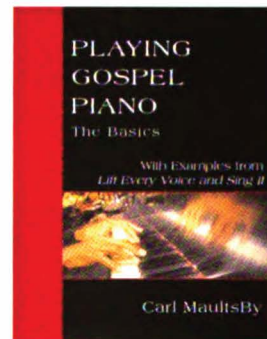
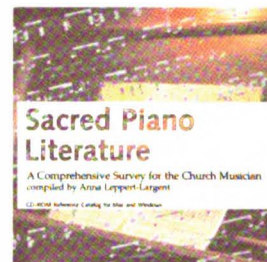
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The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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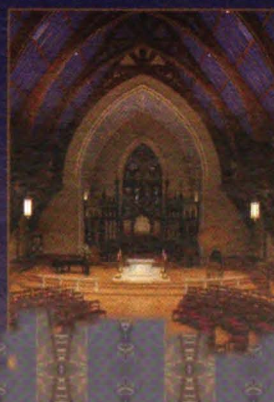
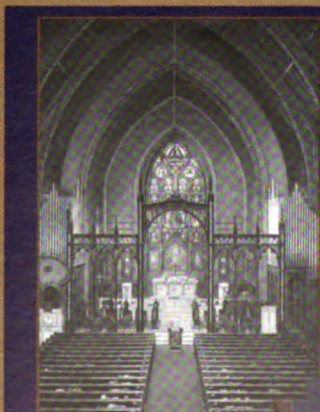
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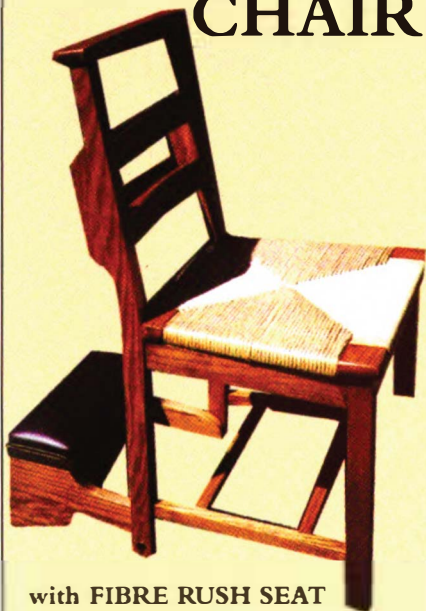
On the Cover

An ambitious remodeling project last year at Trinity Church, Toledo, Ohio, has refocused a traditional downtown worship space for ministry in a new age. Rogers Krajnak Architects sought flexibility to reconfigure the space for a variety of liturgical celebrations and events. The ceiling with its linear arrangement of gold leaf stars and blue sky is a faithful restoration of the original which was completed in 1866.

Church Life/Diocese of Ohio photo

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SUNDAY'S READINGS

The Call to Repentance

'The Lord is full of compassion and mercy' (Psalm 103:8)

The Third Sunday in Lent, March 14, 2004

Exodus 3:1-15; Psalm 103 or 103:1-11; 1 Cor. 10:1-13; Luke 13:1-9

On this third Sunday in our season of penitence, holy scripture gives voice to the call of God to us to turn from temptation and sin and put our trust in him.

In both passages from the New Testament, we are confronted with the destructiveness of sin. St. Paul wrote to the Corinthians that the sinfulness of the people of Israel during the time of Moses resulted in God's displeasure, and "they were overthrown in the wilderness." The apostle reminds us of their destruction because, he wrote, "these things are warnings for us, not to desire evil as they did," and "they were written down for our instruction."

Likewise, in the gospel, Jesus is told of Galileans who suffered and were destroyed at the hands of Pilate. He adds to this the story of some who were victims of a fatal accident, and uses these tragedies as warnings about the ultimate destructiveness of sin. "Unless you repent you will all likewise perish," he asserts twice. Our Lord then continues with the call to repentance by telling the parable of the unfruitful fig tree in which the

vinedresser forestalls the immediate destruction of the tree and works for its restoration.

The forbearance of the vinedresser calls to mind that disposition of God which we used to speak of with a term not often heard nowadays, "longsuffering." "The Lord is full of compassion and mercy, slow to anger and of great kindness," we pray in the psalm. God's merciful compassion, his tendency to be longsuffering toward us, is underscored in the teaching of the apostle that "God is faithful," and in the assurance he gives us that the Lord himself will provide the means necessary for us to escape falling into the destructiveness of sin.

The passage from Exodus is the famous story of the burning bush in which "the God of your fathers" called and sent Moses to save his people from Egypt. This compassionate God, the "I am who I am," calls us continually to repent of our sins and sends us the necessary means to turn away from every temptation. "He forgives all your sins and heals all your infirmities," and so we "Bless the Lord."

Look It Up

Read Exodus 34:1-8, and reflect on how it expresses God's compassion and mercy. In the King James Version, the word "longsuffering" is used in verse 6.

Think About It

Examples of destruction are connected to the call to repentance in today's lessons. How does this relate to the notion of "the wages of sin is death"?

Next Sunday

The Fourth Sunday in Lent, March 21, 2004

Josh. (4:19:24) 5:9-12; Psalm 34 or 34:1-8; 2 Cor. 5:17-21; Luke 15:11-32

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BOOKS

Decoding Mark

By John Dart. Trinity. Pp. 213. \$20.
ISBN 1-56338-374-8.

John Dart's book, *Decoding Mark*, aims to unlock chiasms. According to Dart, these ancient literary devices (chiasms) reveal the existence of a secret gospel of Mark. The author claims he has uncovered six miracles added to Mark as a result of editing. In addition, Dart claims that 150 of these puzzles exist within Mark's gospel. In this vein, Dart has stated at the outset of Chapter 10: "Some people might be uneasy with the story of the young man if it were restored to the Gospel of Mark ... The whiff of sexual intimacy between Jesus and the young man twitches demure noses. Original Mark does not seem to imply that it was an erotic rendezvous, but perhaps some readers would draw that conclusion."

This Anglican understanding of Mark's gospel would interest TLC readers in the presentation of Messiah as fulfilling the Hebrew scriptures in the sacrificial and infinite graciousness of the life, death, and resurrection of Christ. Moreover, the immediacy of Mark's style tends to quicken that understanding. Therefore, Dart's 150 chiasms would not suit this Anglican perspective, and this reviewer does not recommend this book to TLC readers. However, persons who view the Bible as literature will disagree with this critique.

Edward F. Ambrose, Jr.
Chula Vista, Calif.

How to be a Perfect Stranger

The Essential Religious Etiquette Handbook (Third edition)

Edited by Stuart M. Matlins and Arthur J. Magida. Skylight Paths. Pp. 432. \$19.95 paper. ISBN 1-893361-67-5.

Many people enjoy reference books. They allow for reading in fits and jerks whereas other genres call for sustained orderly reading. *How to be a*

(Continued on next page)

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Paul Avis, ed.

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BOOKS

(Continued from previous page)

Perfect Stranger is a reference book designed to make us "fit in" to the mores of almost any religious movement you can imagine. From numerous Christian denominations to Jewish, Islamic, Buddhist, Hindu, and Sikh gatherings, the reader is directed in such areas as how should I dress; what will happen during the service; what will happen after the service; should I bring a gift; and will I be expected to participate in any way? The questions are pertinent and certainly the initial queries of anyone



It is noble for the believing

Christian to honor the

human creature whatever

his or her faith commitment.

planning to visit the worship gatherings of those unlike themselves.

Certainly in our day of developing pluralism and the contiguous acceptance and respect it demands, Christians particularly, and all persons generally are required to learn the basics of the worship of others. For the sake of true ecumenism within the Church, it is essential that Christians of any stripe learn that all Christian believers do not worship as they themselves do. And when we venture into the worship experiences of others whose faith is not our own, it is all the more important that we respect the etiquette they expect. It is noble for the believing Christian to honor the human creature whatever his or her faith commitment. Matlins and Magida do an admirable job of outlining the "requirements." The book is fascinating in the range of ritual and meaning.

The only caveat is that there are minor deficiencies in those areas of

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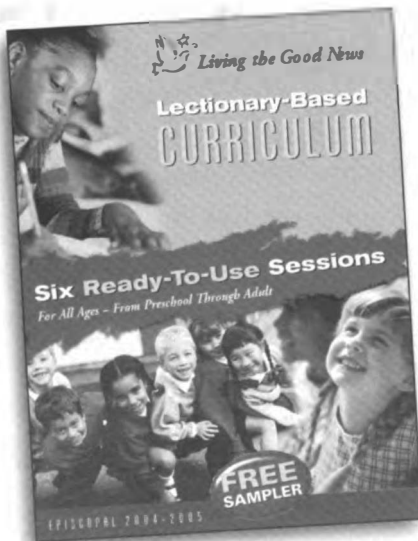
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familiarity to this reviewer. For example, in the titles of address to Episcopalian or Anglican clergy there is no mention of "Father" or "Mother," and under the heading of "Home Celebrations," the editors state "Not applicable to Episcopalians/Anglicans," when in reality there is a very well-stated and documented service of "Celebration for a Home" (*The Book of Occasional Services*). These minor omissions indicate that there may be minor omissions in those chapters of other faith communities as well, but I am convinced they, too, are minor, and that this thorough reference work is a necessity for all who either visit other faith communities or harbor a desire to know what other believing people do when they gather before their God.

(The Rev.) Jeffrey A. Mackey
Lake Katrine, N.Y.

Through the Hitler Line

Memoirs of an Infantry Chaplain

By Laurence F. Wilmot.
Wilfrid Laurier University Press. Pp. 148.
\$24.95, paper. ISBN 0-88920-426-8.

In this short book, Laurence Wilmot tells the story of his heroic Christian witness in a situation of extraordinary danger as chaplain to the West Nova

Scotia Brigade of the Canadian Infantry during World War II. Fr. Wilmot began his priestly life with nine years in rural Manitoba, but felt a strong call to offer his services for the soldiers of the Commonwealth.

In April, 1940, he joined the Canadian Chaplain Service; he was 35, married, with three small children.

As a "padre," Wilmot looked after the spiritual needs of the "West Novas," as his brigade is called throughout the book. This meant holding services in military billets, tents and bombed-out churches, sometimes with the only illumination coming from two candles on an improvised altar. He attempted as much as possible to maintain a daily regimen of at least an hour in personal prayer and

Bible study, even amid shelling and front-line action.

The book's single drawback is that it ends immediately with the end of the war in the European theater. It would have been interesting to know about the transition from padre to parish priest again, and to have a better sense of the effect of the war and his absence on his wife and children. Padre Wilmot died in December, 2003, just a month after the publication of this book. He was 96, and readers can be grateful that he committed his memoirs to paper before his death.

Richard J. Mammana, Jr.
Rego Park, N.Y.

Divine Love Song

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In *The Song of Solomon*

By Elizabeth Mulloy. Chosen/Baker Pp. 174.
\$12.99. ISBN 0-8007-9331-5.

There are few books available on *The Song of Solomon* which are readily accessible to the general reader. This text is one such book. Specifically targeted for women (although Mulloy often teaches it to mixed groups where she asks, "Are you man enough to be the Bride of Christ?"), *Divine Love* brings the reader into a deeper understanding of God's love.

(Continued on next page)

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BOOKS

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Mulloy speaks the word of God into the world the reader knows, bringing solace and comfort but, more importantly, a door into a book of scripture that has spiritual depth that isn't easy for most readers to reach.



Taking *The Song of Solomon* verse by verse, the author explains the meaning, tying it with our experiences so that it is accessible. The chapters are short, clearly stated, and insightful. Each ends with a series of questions for thought and meditation which could be used for small-group discussion if a group of women desired to work together with this book.

The author's gentleness and compassion are expressed in the examples and personal incidents she uses, examples that clearly show this book was born from a class she taught to a Mothers of Pre-Schoolers (MOPS) class. Mulloy reaches out to women, bringing them into a vibrant relationship with Jesus and showing them God's grace in the midst of our often confused and busy times. As we yearn for a deeper relationship with God and a clearer understanding of his great love for us, this book offers a solid map.

It would be a great gift to a small Bible study or a woman who wishes to become involved in Bible study.

Elizabeth Hudgins
 Fairfax, Va.

In the Name of God
Exploring God's Love in Prayer and Pulpit
 By Jean Parker Vail. Chapel Hill Press.
 Pp. 253. \$15, paper. ISBN 1-880849-72-0.

This collection of sermons by the Rev. Canon Jean Parker Vail was published after her second retirement. She has had a distinguished ministry, largely as an interim priest, serving in this capacity as provost of the cathedrals of the dioceses of Chicago and

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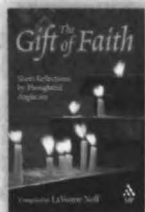
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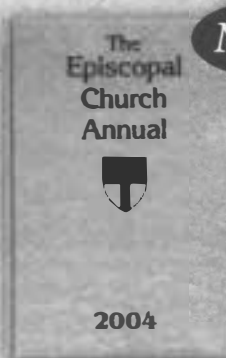
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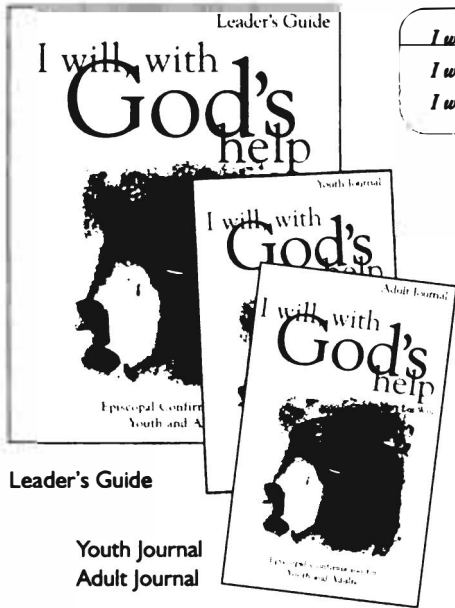
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BOOKS

(Continued from page 8)

Minnesota and as dean and president of Seabury-Western Theological Seminary. The Presiding Bishop was still Bishop of Chicago when she was at St. James' Cathedral there, and he wrote the foreword to this volume.

I particularly like the sermons on Mary and Martha and the Holy Trinity, but they are all good. As her homiletics professor and the advisor for her Doctor of Ministry project, I am pleased to see how the talent she showed from the beginning has developed.

Anyone wishing a copy can order it from St. Matthew's Church, Box 628, St. Mary's Road, Hillsborough, NC 27278. Shipping for the first copy is \$4 and \$1 for each additional copy.

(The Rev.) O.C. Edwards, Jr.
Weaverville, N.C.

Manning the Light

By Terry Webb. Pleasant Word/Winepress (www.pleasantword.com). Pp. 148. \$12.99, paper. ISBN 1-57921-669-2.

Intended for ages 9-12, adults too will enjoy the tale of how 13-year-old Louie becomes a man after the drowning death of his father. His mother, Molly Hollander, wins the job of tending the Two Tree Island lighthouse, partly because she can claim Louie as her righthand man. In 1903, this was a difficult, sometimes dangerous, job, and the book spells out conditions today's children will find unbelievable. Many chapters end with definitions and explanations of such terms as fresnel, dory, and Lighthouse Service Board. Karla Cochran's drawings enliven the text.

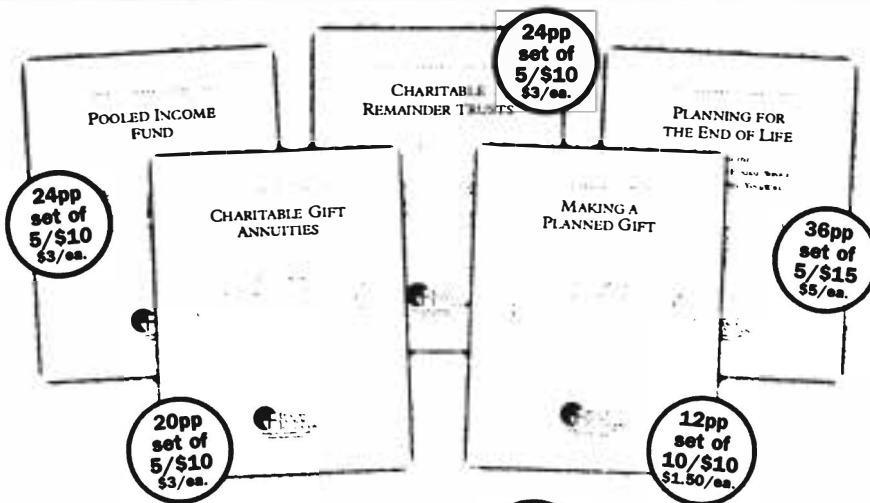
Episcopal author Webb is a marriage and family counselor, and spiritual strength undergirds Molly and Louie's tireless efforts to keep the lighthouse operating.

This book would be fun to read aloud. Young actors could attempt the distinctive dialect of the Maine coast, and someone would need to create sound effects for the sea and the storm, the shriek of seagulls, and of course the fog horn!

Patricia Nakamura

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Graceful Passages

A Book and CD set

By Michael Stillwater and Gary Malkin. New World Library. \$19.95. ISBN 1-57731428-X.

Older People and the Church

By Ian S. Knox. T & T Clark. Pp. 296. No price given, paper. ISBN S567-08882-0.

Living Forward

By John F. Smith. Sorin Books. Pp. 128. \$11.95, paper. ISBN 1 893732-584.

To grow old and to die is something we are all amateurs at; we get to go through the process only once. Those who work with older people, are related to older people, love older people, live with older people, or who are older themselves need all of the inspiration and help available.

Graceful Passages is a compilation of inspirational music, poetry, and brief meditations which come from various points of view. They are sure to bring even a few tears of joy and pleasure to the eyes.

Older People and the Church is replete with statistics, definitions and studies. Many will think that the greatest value of the book lies in the suggestions which are given for the caring church community. These suggestions may be summarized in the words "visit, visit, visit."

Retirees who are looking for a little wit and wisdom will treasure *Living Forward*. It is a book for the young-old — those who have reached that certain age. Such people wish to solidify their hopes and sprinkle them with a bit of theology.

On the other hand, if someone really wants theology, let him or her refer to Jeremy Taylor's *Holy Living* and *Holy Dying*. Yet the starkness and grimness of these classics is nicely balanced by the above more modern reflections.

(The Rev. Canon.) M. Fred Himmerich
Watertown, Wis.

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- The Rev. Canon **Daniel Caballero**, the Episcopal Church's national Staff Missioner for Hispanic Ministry.



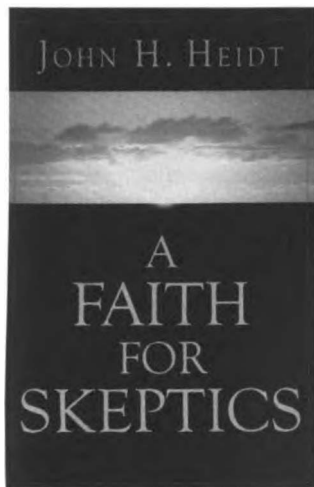
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- The Rt. Rev. **William Folwell**, who began working in Hispanic ministry as Fifth Bishop of Central Florida 1970-1989.
- The Rev. **Tim Hoyt**, Hispanic Missioner, Diocese of Western North Carolina, active at the national level. Conference coordinator: The Rev. **Eugenia Dowdeswell**, active in developing La Capilla de Santa Maria, Hendersonville.
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BOOKS

Holidays and Holy Nights Celebrating Twelve Seasonal Festivals of the Christian Year

By Christopher Hill. Quest Books.
Pp. 201. \$23.95, paper. ISBN 0-8356-0810-7
www.questbooks.net

Christopher Hill's *Holidays and Holy Nights* offers the reader a poetic engagement with 12 seasonal festivals of the Christian year. In his book, Hill bids the reader to dance with time in a way that calls forth a "right relationship with God" and



then prompts us to "invite others to join in." By imaginatively blending our experience of seasonal time, cultural and family traditions, and the ritual observances of the Christian Church (liturgical time), he prompts us to step outside of linear time and open to the joy of godly time.

The book is structured around the four seasons (fall, winter, summer, spring) with three liturgical festivals assigned to each. For example, spring embraces a lesser-known feast, the Annunciation of our Lord (Lady Day), along with Easter and Pentecost. Each festival is portrayed in three ways: "the experience" is a meditation based on the author's resourceful understanding of the event; "the story" summarizes the history, theology and customs of the feast; and "entering the season" offers ways for the reader to personally engage the occasion.

Striking is Hill's poetic presentation. He offers less a cerebral description of the Christian feasts than a more expressive account. We, the readers, are invited to experiment and play with the information in order to personalize it and make it a living part of our religious experience.

Holidays and Holy Nights is a book to savor throughout the year, and year after year. It is a book that gives sustenance to the soul because it elicits an imaginative response to the holy.

*Barbara Baumgarten
Kalispell, Mont.*

Christopher Hill's Quest

"The natural world and the church reflect back on each other," Christopher Hill said, discussing the arrangement of his unique book of seasonal festivals. And he says many ancient, "indigenous traditions have been absorbed into Christian festivities," and speaks of Pope Gregory's advice to "baptize and reconsecrate sacred places."

Summer celebrations are June 24, the Nativity of St. John the Baptist and Midsummer; July 22, the Feast of St. Mary Magdalene; and August 6, the Feast of the Transfiguration. This last includes readings from William Blake, Thomas Traherne, and the prayer book.

He sees concentric circles: The daily hours, the "mini-liturgies" for each of these services, and the large liturgy of the entire year. The artwork in the book is both sacred and secular, familiar and new. The music suggested

ranges from Anonymous 4's *Lady Mass* to the Beatles' "Here Comes the Sun," Bach's *Saint Matthew Passion* to African American gospel music.

"The book is for individual use, private practice, family retreats," Mr. Hill said. He wants to "turn people on to richness — no one has to master theology. These are expressions of what's already known."

In part the book grew out of his work as a diocesan editor. "I gave myself a column," he said. "It fell out around the church year and the seasons. Then I tried a chapter — Michaelmas, because I didn't know about it." Research was challenging at times, he said. Authorized sources were not always available.



Mr. Hill

More chapters and an outline emerged. "It flowed; it seemed solid." Quest Books and the Theosophical Society expressed interest. "Quest had a vision — it needed color, excitement. We ransacked the art of the world, through on-line libraries and museums."

Quest Books, and its parent organization, the Theosophical Society in America, seems a natural outlet for a book that pulls together art, music, literature, and worldwide traditions into celebrations of Michaelmas, Halloween/All Saints'/All Souls', and Advent: The Close and Holy Darkness. Here, from its website, is the organization's mission statement:

To promote fellowship among all peoples of the world and to encourage the study of religion, philosophy, and science, so that we may better understand ourselves and our place in the Universe. The Society stands for complete freedom of individual search and belief.

Patricia Nakamura

Church Music Services

Frustrated by Psalms?

Have you ever wondered why psalm singing is so difficult? Even trained musicians can be frustrated by having to memorize the chant and then look somewhere else on the page for the text with all of those mysterious symbols used to indicate the assignment of words to notes. This system was designed for English cathedral choirs which sing the psalms daily. For choirs rehearsing once a week it's a disaster. Many, in fact, simply avoid this rich part of our Anglican heritage due to the challenges posed by the notational system.

Keith Shafer has just published a new edition of the Psalter (using the texts from the 1979 Book of Common Prayer) which is formatted with the words placed directly beneath the music. There are separate volumes for years A, B, and C, and two volumes of plainchant psalms: one for Advent and Lent of Years A,B,C and another which contains the psalms for the Great Vigil of Easter. The volumes are beautifully engraved using Sibelius software. The psalms have been set to carefully chosen Anglican chants and plainsongs and all of the volumes feature words printed directly beneath the music.

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Yielding to God

By Sally Campbell

The problem of why bad things keep happening to good people is a subject that is of consuming interest to us. Sometimes we allow our own sense of what is moral substitute for God's infinite morality, and we can't accept that God, who is infinitely good, wills these things to happen to us. In rejecting such an uncomfortable idea, many of us take another direction and decide that instead of willing them he must have nothing to do with them — those bad things are just random accidents, in a rather random universe. This understanding provides a good — and welcome — basis for pastoral care, but it presents a rather

serious problem when we contemplate the death of Jesus on the cross.

The crucifixion stands as the consummate example of how bad things happen to good people; there could be nothing worse. And the cross is the most powerful symbol of Christianity. Can we possibly say that it was not the will of God that this tragedy occurred? And if it wasn't his will, then what are we all doing in church every Sunday celebrating Jesus' death and resurrection?

It is well to remember that the resurrection is the central fact about Jesus, not the crucifixion. But, of course, you can't have the former

A Penitential Order

Lord, I'm sorry for my sins (crunch),
 which are many and grievous (chew, chew).
 Deliver me from my wretched state (swallow).
 I have been guilty of avoiding work (crunch)
 and of avoiding people (chew) who might make me work
 too hard on my relationship with them (swallow).
 I have been indulging my appetites:
 I have eaten 6 slices of pizza when 4 would do (crunch).
 I have scarfed down a secret chocolate bar
 without sharing it with my wife and son (crunch).
 I ate the last ice cream bar (crunch).
 I stared at the beautiful woman (crunch).
 I asked her lots of questions,
 so I could keep looking at her (chew, chew, chew).
 (with mouth full): I am a miserable offender,
 and there is no health in me (long, painful swallow).
 Therefore, I take unto myself this bitter, fibrous plant, wondering,
 at times, if I'm actually swallowing a ball of twine or a Brillo
 pad. I know that I will use up more calories trying to digest it
 than there are in the plant.
 May it remind me that life is serious stuff and strengthen my resolve
 to stop sinning and ...
 And if I screw up again, I'll be eating celery for penance.

Dave Palmer

without the latter. No omelettes without breaking some eggs. As Paul, the earliest, and still one of the best of Christian theologians, was quick to state, the Christ stories — Jesus' life, his preaching, his crucifixion — mean nothing without the resurrection, his coming back from death. Paul writes in 1 Cor. 15:14: "If Christ has not been raised, empty is our proclamation, and also empty is your faith . . . if only for this life we have hoped in Christ we are more pitiful than all men. But now Christ has been raised from the dead, and become the first fruits of those that have fallen asleep."

Obviously, if there had been no crucifixion, or a similar event, there would have been no resurrection. Knowing that the resurrection was Jesus' main work, and without any doubt willed by God, we cannot relegate the crucifixion, which occa-

*The crucifixion is
the ultimate yielding
of man to God.*

sioned it, to the "random accident" box. We must somehow face squarely the fact that it, too, was God's will. As Jesus says in Gethsemane, "Yet not my will but thine be done."

Keeping in mind that yielding — giving up our lives in heart, mind, and soul to God — is what any Christian is asked to do, we are able to see that the crucifixion is the ultimate, the paradigmatic yielding of man to God. In it mankind, in the person of Jesus, submits perfectly — all the way through

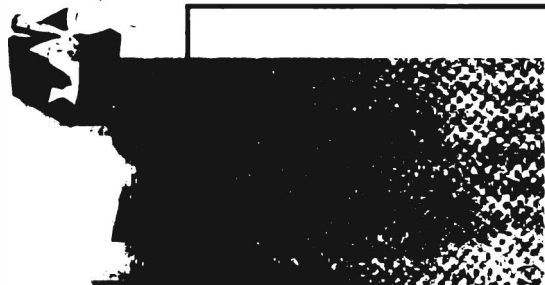
death — to God's will.

At the same time, God, in the person of Jesus, submits perfectly — all the way through death — to the will of mankind.

Through both of those willing sacrifices, our connection to God was ascertained as unbreakable; we are at one with him.

Bad things are going to continue to happen to good people. We are free to think that they are random events. But it is more likely that they are the will of God, events which somehow provide a forward step on our spiritual journey. Accepting this and yielding in trust and faith may be the best way we have of finding peace in the midst of chaos. □

Sally Campbell is an occasional contributor to TLC who lives in Cold Spring Harbor, N.Y.



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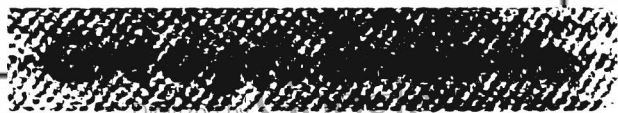
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Border Crossing

Springfield priest given one-year license to provide pastoral care to former members of Indianapolis congregations.

When the inevitable telephone call from the Bishop of Indianapolis finally came, the Rev. Robert Todd Giffin feared the worst. He suspected that the Rt. Rev. Catherine M. Waynick had learned that with the full authority and approval of the Bishop of Springfield, Giffin was going to be offering pastoral care to Episcopalian members within Bishop Waynick's diocese who no longer recognized her as their spiritual leader.

The call itself was anticlimactic. After a cordial 30-minute conversation in which a number of nuances were explained, Bishop Waynick granted Fr. Giffin a license to officiate in her diocese for the next 12 months.

"I think they are in a hard place," Bishop Waynick said. "They clearly want to remain within the Anglican tradition and yet they are completely unwilling to affirm the New Hampshire consecration."

The "they" to which Bishop Waynick referred is otherwise known as Faithful Anglicans in the Heartland (FALTH). Comprised primarily of former members of three parishes within the Diocese of Indianapolis and one from the Diocese of Kentucky, the group has been averaging 60 members a week while meeting in a motel conference room in Evansville, Ind. Fr. Giffin, who was recently ordained and installed by Bishop Peter Beckwith of Springfield as priest-in-charge of two small congregations — St. Alban's, Oley, and St. Mary's, Robinson, Ill. — said he is an Indianapolis native and continues to live in Indiana. He commutes two hours by car because his wife's employment requires the couple to reside there. He learned of FALTH by reading a newspaper article in *The Evansville Courier & Press* which reported that the group had recently bid \$150,000 to buy a former Presbyterian church in Evansville.

After meeting with the leadership team of FALTH, Fr. Giffin agreed to allow them to transfer their baptismal membership records to his congregation in Robinson. Bishop Beckwith told THE LIVING CHURCH the dioceses of Indianapolis, Kentucky and Springfield

An expanded role for the vice president and closer cooperation with Executive Council were among the topics on the agenda for the first meeting since General Convention of the House of Deputies President's Council of Advice. The group met in Tampa, Fla., at the conclusion of Executive Council on Feb. 14.

Executive Council members Car-men Brooks (Honduras), the Rev. Canon Stephen Lane (Rochester), the Rev. Brian Prior (Spokane) and the Rev. Kwasi Thorneil (Southern Ohio) were appointed by the Very Rev. George L. Werner, president of the House of Deputies.

Dean Werner said he was pleased that the Rev. James B. Simons, rector of St. Michael's in the Valley, Ligonier,

Dean Werner Meets with Council of Advice

Pa., and an American Anglican Council vice president, would be returning to council.

"The conventional wisdom when you are in a struggle is to play things safe," Dean Werner said, "but I've never believed in that. Inviting lots of voices to the table makes us more vulnerable, but that's what the cross is all about."

Dean Werner also said his council of advice is exploring a number of additional responsibilities for the vice president of the House of Deputies. Among the immediate changes, Dean Werner said, would be one which enables vice president Bonnie Anderson (Michigan) to represent the president at meetings and gatherings of church agencies and organizations.

All parties are still careful not to call the members of FALTH a congregation, nor the building they hope to buy a church. Everyone also agrees that the present arrangement is probably temporary.

"The intent was to remain who they were and what they believe and worship the way they did last year," Fr. Giffin said. "As a priest I didn't see how I could turn these people away."

Bishop Waynick admits that the members of FALTH perceive an insurmountable difference, but she said she still wants to be helpful to them.

"If we are going to make any assumptions at all about people," she said, "we should assume that people are trying to be as faithful as we are. My hope is that we can all get through this together. Just about everyone is standing in a place of faith on this."

Indianapolis clerical directory.

Waynick for including Fr. Giffin in the added that he was grateful to Bishop FALTH required one. However, he said call, nor does he believe that it is necessary in order to make a hospital does not believe a license to officiate at the time of the call may be in another diocese. Bishop Beckwith parishioners whose physical location his clergy frequently make visits to field adjoin near Evansville, and that for several months.



Ken Krnzet photo
Fr. Giffin leads worship for an unofficial Anglican "fellowship" at the West Side Fairview Inn, Evansville, Ind., where services have been held for several months.

'Win-Win' in Alaska

The Rev. James A. Basinger did not hold out a lot of hope prior to meeting with the Rt. Rev. Mark L. MacDonald, Bishop of Alaska, about alternative episcopal oversight (AEO) for his congregation. Shortly

before the rector of All Saints', Anchorage, was scheduled to meet with Bishop MacDonald, the now infamous "Chapman Memo," and its alleged plan



Jin Basinger photo

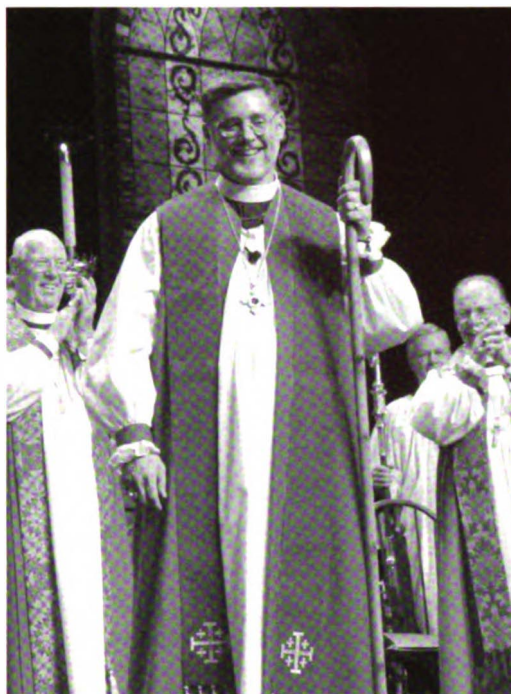
... Saints', Anchorage, Alaska.

to use AEO in order to destabilize the organizational Episcopal Church, was revealed by *The Washington Post* [TLC, Feb. 8]. Despite that threatening background, AEO never really became an issue during the January meeting. The rector found the bishop was agreeable to nearly everything Fr. Basinger hoped to obtain.

"When the temperature outside is 50 degrees below zero, you don't have many enemies," Bishop MacDonald said by telephone from Church Divinity School of the Pacific, where he is on a four-month sabbatical. "I'm not really sure how to describe this arrangement. It doesn't really fit any of the existing categories, but it's a win-win situation for all of us."

Under the terms worked out between Bishop MacDonald and Fr. Basinger, the Rt. Rev. Terry Buckle, Bishop of the Canadian Diocese of the Yukon, will (under Bishop MacDonald's direction) provide episcopal oversight to All Saints' for at least the next year. The members and rector of All Saints' will otherwise continue to participate fully in the life of the diocese. The portion of All Saints' diocesan assessment payments that would normally be included in the diocesan pledge to the program portion of the General Convention budget will instead be used to fund ministerial outreach projects in Alaska, Bishop MacDonald said.

"In some sense we are waiting to see what happens elsewhere," Bishop MacDonald said. "We shouldn't pretend to be surprised at the situation we find ourselves in. This allows us to remain hopeful that we still have a future together."



West Texas Consecration

The Rt. Rev. Gary Richard Lillibridge, Bishop Coadjutor of West Texas, greets a congregation estimated at 2,000 moments after his consecration by Presiding Bishop Frank T. Griswold in San Antonio on Feb. 21. Bishop Lillibridge, a 1982 graduate of Virginia Theological Seminary, was elected on the fourth ballot in a special convention on Oct. 11 [TLC, Nov. 2]. He will succeed the Rt. Rev. James Folts, 62, upon his retirement. However, no retirement date has been announced by Bishop Folts. (See story, next page.)

Marjorie George photo

Gift to Canada Not Yet Determined

Even though the Anglican Church of Canada no longer has a legal obligation to honor the \$25 million settlement it negotiated with the government, it still has a moral obligation, according to Archbishop Michael Peers, who retired Feb. 1. The Provincial Supreme Court decision in December and the subsequent one by Archbishop Peers could determine whether the Episcopal Church decides to honor its intention to contribute to the settlement.

In 2003, the Canadian General Synod agreed to pay 30 percent of proven damages arising from litigation over its management of 26 Indian boarding schools up to a cap of \$25 million. This followed court decisions in 1996 and 1999 which found churches from several denominations liable for a percentage of the financial damages. As of year's end, the Anglican Church of Canada had raised \$7 million and paid \$1.5 million in compensation to some 60 claimants.

At the May 2003 meeting of the Episcopal Church's national Execu-

tive Council, the Very Rev. Cynthia Black of Western Michigan proposed a resolution pledging \$1 million toward the Canadian settlement fund. However, the president of the House of Deputies, the Very Rev. George Werner, told *THE LIVING CHURCH* that resolution had been tabled and that contrary to Anglican Church of Canada newspaper accounts "no amount was ever approved" by Executive Council.

"All else being equal, to make a gift at this time to one of the most financially healthy of the Communion's 38 provinces needs to be looked at carefully." In tabling the \$1 million resolution, Dean Werner said council had decided to "wait until they could find the most effective and helpful way to use whatever amount is eventually given. It's got to be something that actually helps them not just to pay off the settlement, but help them get back on track," he said. "Perhaps it will go toward their new church-wide mission initiative."

(The Rev.) George Conger
and Steve Waring

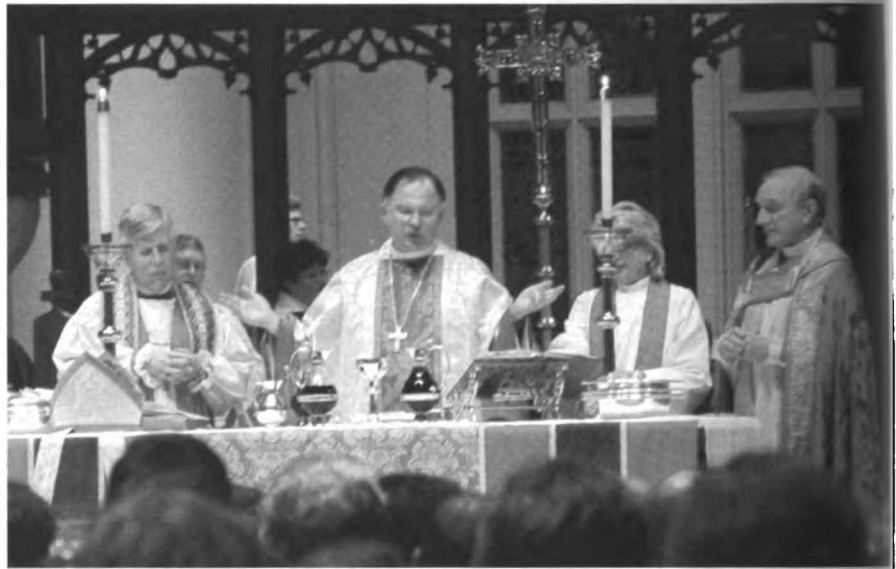
Trust is 'Impaired'

At the 100th annual council of the Diocese of **West Texas**, held Feb. 19-21 in San Antonio, clergy and lay delegates witnessed the consecration of a native son as bishop coadjutor and adopted a series of measures which may require the diocese "to go it alone for a while."

On the opening day council approved by voice vote a resolution allowing members and congregations the option to give no money to the program portion of the General Convention budget. Prior to General Convention the diocese had planned to send \$727,000 to the national church this year. Following the Feb. 19 vote, those contributions can now be redirected for this year only toward any of 20 non-diocesan outreach ministries approved by the executive board last year.

In his council address, the Rt. Rev. James Folts said the unified budget process was largely based upon a perception of trust in the leadership at the national church level. "That trust is now seriously impaired if not destroyed," he said. Bishop Folts also cautioned council against aligning itself "with any consortium of dioceses" who seek separation from the Episcopal Church. Paradoxically, he said, this means in order for the Diocese of West Texas to "maintain missionary friendships," it may have to "go it alone for a while."

Council adopted two resolutions putting itself on record in opposition to General Convention decisions last summer to allow same-sex blessings and to approve the consecration of a sexually active homosexual person as Bishop Coadjutor of New Hampshire. Debate was spirited, but not rancorous, according to *The San Antonio Express-News*, which reported that "delegates acknowledged the tension, but said they were committed to staying in the Episcopal Church and continuing dialogue." Following passage of those two resolutions, a number of others expressing opposition and/or rejection of the New Hampshire con-



Virginia Barrett Barber photo

The Rt. Rev. Samuel Johnson Howard, Bishop of Florida (center), presides at the Eucharist during the service of his installation Jan. 29 at St. John's Cathedral, Jacksonville. With Bishop Johnson are (left) the Rt. Rev. Stephen Jecko, retired Bishop of Florida, the Rev. Canon Anne Bridgers, canon of St. John's Cathedral, and the Rt. Rev. Frank S. Cerveny, sixth Bishop of Florida. Immediately after his installation, Bishop Johnson presided over his first diocesan convention (story below).

secration, opposition to the ordination of non-celibate homosexual persons to the priesthood, as well as others dealing with matrimony and same-sex blessings were withdrawn.

Bishop Lillibridge

The consecration of the Rev. Gary Richard Lillibridge as bishop coadjutor was scheduled before General Convention to have included both Presiding Bishop Frank T. Griswold as the chief consecrator and the newly consecrated Primate of Uganda, the Most Rev. Henry Orombi, as the consecration preacher, but the latter declined when it became clear that his being in a state of "impaired communion" with Bishop Griswold would make participation in Holy Eucharist impossible [TLC, Feb. 29].

Episcopalians are "at war with each other" over the meaning of scripture and the nature of authority, said the Rt. Rev. John MacNaughton, retired Bishop of West Texas, who preached instead of Archbishop Orombi. Speaking directly to Bishop Coadjutor-elect Lillibridge, Bishop MacNaughton urged him to distinguish himself by setting an example of moral leadership while ministering to all in need "whether they agree with you or not."

Members of St. David's Church, San

Antonio, told the *Express-News* that their former rector was the right person to help the diocese through an orderly transition in leadership. Recently, the Rt. Rev. Robert B. Hibbs, bishop suffragan, retired. Bishop Folts is 63 and has announced no retirement date. He is canonically required to step down at age 72.

Deeper Budget Cuts

The Diocese of **Florida**, already facing a budget reduced from \$2.8 million to \$2.1 million, had to confront the possible loss of another \$400,000, announced during its convention Jan. 29-31 in Jacksonville. Nearly a dozen rectors said they might direct as much as \$400,000 away from the diocese because the convention rejected a plan for the diocese itself to direct funds away from the Episcopal Church Center. Representatives of other parishes said they would increase their giving to help the diocese make up the \$400,000 difference.

Delegates did approve allowing parishes to redirect funds away from the national budget, and to give instead to the Diocesan Council for mission work outside the diocese. In

(Continued on page 33)

Calling Young People to Ordained Ministry



By Stephen L. White

The Episcopal Church has committed itself to doubling church attendance by 2020, a laudable goal and one that may even be achievable. But it will only be achievable if the Church has dynamic lay and ordained leadership between now and then, and beyond. Many of our current leaders will no longer be living in 2020 and the future leaders of the church are in middle school, high school, and college right now.

If our Church is going to have any kind of a dynamic future, we must follow the lead of other organizations that seek to draw in the best and the brightest to leadership positions. Some of the most successful corporations recruit heavily among college students, and we all have seen the ways that the various branches of the military recruit young men and women to their ranks. Even very young children are being formed by the media and others to at least consider certain careers at a very early age.

I do not wish to push the corporate or military analogy too far because the mission of the Church and the life of the Church are, and should be, different from the "world's way." Nonetheless, as far as I know there is no current broad-based effort underway in the Episcopal Church to stimulate young people to consider a vocation to the priesthood, and this is a serious lapse.

I believe what is necessary is a change in attitude on the part of every-

one in the Church who has any regular contact with young people. We need to seek opportunities to encourage young persons to see the priesthood as a life that should be considered in one's future. I want to suggest a few practical and simple things that can be done.

First, our bishops must make it a regular habit to speak about the priesthood in front of young people every chance they get, and encourage clergy and lay people to do so as well. There are 110 dioceses in the Episcopal Church. Let's say conservatively there is an average of 40 Episcopal visitations in each of these dioceses per year and that, on average, each bishop encounters five

Parish clergy can play a similar role in encouraging vocations, first by describing the joy of the life of a priest. Parish clergy can tell young people stories of how they discerned a vocation and of how being a priest has been fulfilling for them. They can make it a regular habit in their ministry to encourage young people from the pulpit and in youth group meetings. They can also find ways to involve young people whom they think might have a vocation to participate more fully in the life of the parish and in worship (e.g. through lay reading, acolyting, service projects, working around the church). Finally, they can seek out promising young peo-

If our Church is going to have any kind of a dynamic future, we must follow the lead of other organizations that seek to draw in the best and the brightest to leadership positions.

young people between the ages of 12 and 17 during each visit. That adds up to 20,000 young people per year who could be encouraged to think about becoming priests. If just 2 percent of them discerned a vocation, that would be 400 young priests in the Church's near future. In addition, by speaking often about young people becoming priests, bishops would model such actions for lay and ordained leaders throughout the Church.

ple and invite them to talk in confidence to explore God's calling and become mentors to young people who seem to have a call. By doing so parish clergy can change lives, enrich the Church, and leave it with a lasting legacy.

Youth workers and Sunday school teachers can play a role too. Many kids who are drawn to youth activities at church may have a desire to explore becoming a priest. But most never will

(Continued on page 32)



Fr. Jerome strolls to the mailbox at his home in Pendleton, Ore., with Brogan, his Labrador retriever leader dog.

A Safe Place

Blind priest helps prisoners to understand that they are not forgotten by God.

By Val Hynes

My daughter, Angela, said, "You've had 30 days of pity party. It's time to move on with your life."

Douglas Jerome was a hard-charging workaholic living in Oregon. As program manager for a community action agency, he was responsible for 2,800 square miles in four counties. Then, in November, 1993, when he was 53 years old, he suffered a heart attack and was rushed to the hospital for a routine procedure. Somehow, an artery in his leg ruptured and he bled internally all night. The optic nerves were destroyed. He was blind.

"I was depressed," he said. "I sat all day long and felt sorry for myself. After about 30 days, my daughter, Angela, said, 'You've had 30 days of pity party. It's time to move on with your life.'"

After an accelerated progression through the first four stages of grieving — denial, anger, sorrow, and realization — he

found determination along with acceptance. So the U.S. Navy veteran, an aviation jet mechanic who had served two tours of duty on a nuclear-powered aircraft carrier, began to take charge of his life.

Four months after he lost his eyesight, in March 1994 he was invited to give a motiva-

tional talk to a group of inmates at the local state prison. About the same time he began studying in an Education for Ministry (EFM) class sponsored by his local parish. After he graduated from the four-year, theological education-from-a-distance program, he was ordained a deacon in 1999 and then a priest in 2002. Fr. Jerome was the first Canon 9 priest (ordained to serve local or remote congregations) to be assigned specifically to minister to prison congregations.

When he started going into prisons by himself, "It was kind of scary," he recalled. "I had never talked in public before. Those steel doors would slam behind me. I would go down two flights of stairs, go inside and stand in front of a bunch of guys, having no idea what they looked like or what they were in there for."

After getting over his initial fear, Fr. Jerome soon began to realize he often felt safer inside the prison than he did in the real world. "I know that if ever I had a problem inside the prison with an inmate, there would be so many of them there to take care of me. I believe they care about me as much as I care about them. That's why I keep going back."

He has since given 116 motivational talks, and has set a goal for himself of 150. He also ministers and mentors an EFM class at each of the two prisons in Umatilla County — the only two prisons in Oregon where this class is offered. He also goes to Washington State Penitentiary in Walla Walla three times a year to work on a four-day "Walk to Emmaus."

Although he dismisses the many obstacles with which he is confronted, his vocation is neither easy nor profitable. Canon 9 priests are not paid, and taxicabs cost money. Once he was able to overcome his apprehension as a blind man entering prison, "really, the only obstacle I have is not being able to drive," he said, but quickly qualified himself by explaining "I have to depend on others to get me to where I need to be, but I have lots of offers of rides."

As a priest, Fr. Jerome counsels individual inmates and celebrates a monthly Eucharist as well as leading EFM and talking to Pathfinder classes. To encourage the inmates to participate in the Eucharist, he said he invites them to help set up the altar and read the scripture lessons.

"I want them to know there are people on the outside that still care about them and I want them to know that God has not forgotten them — that he loves them and he is giving them another chance," Fr. Jerome said. "I also feel a connection to them, because I



The Rev. Douglas Jerome with the 2003 Education for Ministry graduating class of the Eastern Oregon Correctional Institute in Pendleton, Ore.

am in a prison of my own.

"Inside the prison, the inmates have to be very careful what they say about themselves and who they say it to. But from year two on, they have developed a strong bond with the other inmates in the class and with me. They feel very safe in sharing what they want to share. Many of them request to have one-on-one meetings with me, and whenever they ask, I am there to meet with them."

Last May, several of his students wrote to him about their spiritual experiences from the EFM course.

Jeff from Eastern Oregon Correctional Institution wrote: "I still challenge what people say, but now I'm not vicious about it, and I don't attack the person. I've seen the same changes in the entire group." Eric, from the same prison, wrote: "in a world where inmates are looked upon as 'throwaways,' it is a heavenly blessing to have a few people in the body of Christ that truly care."

"Many of the staff at Eastern Oregon Correctional Institution have asked me what I was teaching," said Fr. Jerome, "because they have seen such a change in EFM students and graduates. They now get along with one another and have learned to respect other people's opinions.

"I truly believe it's because they have come to realize that God is living and working with them inside the walls." □

Val Hymes is editor of Prison Ministry Network News.

Once he was able to overcome his apprehension as a blind man entering prison, "really, the only obstacle I have is not being able to drive."



The Many Waters of



BAPTISM

Part 4: The Water of Cleansing

*Purge me with hyssop, and I shall be clean;
wash me and I shall be whiter than snow.*

(Psalm 51:7)

By Daniel Muth

God hears his children lamenting their bondage in Egypt, and he remembers his covenant with their fathers, and he sends his servant Moses to lead them out. For his hardness of heart, Pharaoh and his people are smitten and their firstborn are slain, but God passes over those faithful who accept the sacrifice of the lamb and are shielded by its blood on their doorposts.

They leave their servitude and cross the sea and come into the Wilderness of Sin. And they are brought to the undrinkable waters of Marah. And God causes the water to be cleansed and makes a statute and an ordinance that, if his people will hearken to him, he will not afflict them as he did the Egyptians, "for I am the Lord thy healer." And he brings them to Elim of the 12 springs and 70 palm trees and there they rest.

On his mountain he makes a covenant with his people, charging them to make sacrifices and reminding them over and again of the importance of the water of cleansing. They are to wash their sacrifices as they are to be washed by them. And they are to wash themselves, for the water over which the Spirit moved in the beginning signifies more than one type of cleansing. Those healed of certain illnesses are referred to as cleansed, and a house which cannot be purged of disease must be destroyed. With water God purified the world in the flood; with water his people are to wash themselves that they might serve him. They will wash themselves many

times over but the day will come when God will wash his people but once.

For their sins, that generation dies in the wilderness. Their children cross into the land and, at the Lord's command, they are to purge it of the stain of idolatry. They are not successful, as their faithlessness and eventual exile to Babylon evidence. Yet a blow is struck. Many

**They are to wash their sacrifices
as they are to be washed by them**

centuries later, Rome will be forced to exempt Israel from worship of the emperor to save themselves the bother and mess of slaughtering an entire people.

Many of the regulations given at Sinai are chiefly for the purpose of setting God's people apart from the other nations. They avoid certain foods, certain practices and certain people. They wash and worship in particular ways. And they have no king. God provides military and political leadership when needed. Yet his people tire of being different, special, and would have a king that they might be "like all the other nations." Samuel demurs, but God grants the request, despite its sinfulness.

He gives them a king and when that one proves not to be up to the task, he chooses David, a man after his own heart. David defeats the people's enemies and unites the

Discussion Questions

Recommended Hymns: 76, 690, 676, 174

kingdom. He would build God a temple, but that task is allotted to the Son of David, and when the temple is torn down on Golgotha, he rebuilds it in three days.

With David is made the last of the four Old Testament covenants: David's line will never end. And so the gospel writers are at pains to remind us continually of Who is the fulfillment of that promise.

With peace and prosperity assured, David luxuriates in his new city and casts his eyes abroad and desires a woman not his wife and she doesn't say no. And being with David's child, she is in mortal danger for the law would have her stoned. To save her, the king has her husband put to the sword, and so sins greatly against both God and man. Through the prophet Nathan, God speaks his doom: The son of David will die for the sins of others (there's a familiar sound to that). David mourns until the child's death, then accepts God's justice and mercy. The child is spared the life of dissension and upheaval that is the other part of God's punishment on David's house. Scripture maintains that Psalm 51, with its elegant acceptance of fault and prayer for forgiveness and cleansing, is the product of David's guilt and shame at his fault in this matter.

In the days of David's descendents, the Kings of Israel, the leader of the army of Syria, one Naaman, is stricken with leprosy. At the bidding of a Jewish servant girl, he gathers much wealth and men of arms, thus greatly discomfiting the King of Israel, and seeks out the prophet Elisha. When the word from the prophet is that he is to wash in the comparatively unimposing waters of the Jordan, the general is put out. There are, to the eyes of man, mightier waters in Syria, and, truth be told, just about anywhere. As usual, servants understand God's ways better than their masters, and Naaman's servants point out that the general would have done something mighty and difficult, had the prophet asked of him something mighty and difficult. Why balk at a task, they inquire, merely because it is easy and its burden light? And so Naaman accepts God's grace and is washed clean of his disease.

Time flows on and in the fullness of time, God himself comes to pitch his tent among us, the Truth incarnate. And he comes to a beggar at the pool of Bethesda and asks the man if he wishes to be healed. The man responds not with a yes or no, but rather with a complaint and excuse and so never really answers the Lord's question. Or perhaps he does. After the encounter, the man informs the leaders of the Jews of who it was who healed him on the Sabbath, in supposed contravention of their law, this despite a clear warning against such a sin.

On the night before his death, our Lord rises from supper, lays aside his garments, girds himself with a towel, and begins to wash his disciples' feet. "Do you know what I have done to you?" he asks. Well ... do we? □

In the Passover, God spares those who place the blood of a lamb on their doorposts. Jesus Christ is referred to by John the Baptist as "the Lamb of God." In Revelation, the martyrs are referred to as those who have "washed their robes and made them white in the blood of the Lamb." How do these concepts tie together? How would you explain the term, "washed in the blood of the Lamb," to someone who had never heard the gospel?

In the Covenant of Moses given at Sinai, God commands over and over that his servants are to wash themselves. How might he mean cleanliness and service of him to go together? If you and I have been cleansed by the sacrifice of Christ, what response should we make? What form does this response take in your life? In the life of your congregation?

Many commands of the law appear to exist solely for the purpose of setting God's people apart as different. What sets us apart as Christians? What characteristics mark your congregation as different? The children of Israel want to reject at least some of their distinctives; they want a king so that they can "be like all the nations." How are you or those close to you like that? What can you do to keep in perspective those things that mark you and yours as different from the godless? How can your congregation help?

Naaman is very human in his desire to do something difficult, something, perhaps, which might in some way merit his delivery from his disease. How are you like that? What sorts of things do you do in some way to try to earn the good things in life that God has given you? Naaman isn't impressed when asked to bathe in the Jordan (which, frankly, ain't exactly the Amazon). How about you? Do you look for big and showy when God is giving the small and quiet? How can you and your congregation keep a better eye out for the small miracles God sends your way?

The beggar at Bethesda's pool seems to be one of those people "who enjoys ill health." He lives with that odd comfort of knowing with a certainty just what he has to complain about each and every day. In what areas of your life are you like that? What hurts or sins are you, like the beggar, not prepared to be healed of? How can you use this Lent to get ready for the cleansing God has in store? □

Daniel Muth is a nuclear engineer who is a member of Christ Church, Port Republic, Md.

Next week: The Water of Mystery.

Don't Call Me Reverend

Did You Know...

Christ Church, Quincy, Mass., is observing its 300th anniversary this year.

Quote of the Week

The Very Rev. C.B. Baker, dean of St. Mary's Cathedral, Memphis, Tenn., on the legislation at diocesan convention concerning the aftermath of the New Hampshire consecration: "Democracy may be a great way to run a country, but it's a terrible way to run a church. To try to discern the Holy Spirit through a vote seems to be ludicrous."

"Dear Reverend Kalvelage," the letter began. I was bristling immediately. It came from someone who should know better — a person who identified himself as the senior warden of his parish. It was bad enough that after nearly 13 years in this ministry people still think I'm ordained. But "Reverend," even though it's an appellation used on me frequently, hit a nerve on this day. One of my pet peeves has been discovered.

Apparently, it needs to be pointed out again that "Reverend Kalvelage," or Reverend anyone else for that matter, is grammatically incorrect. "Reverend" is an adjective. It is not a noun title, but rather a descriptive adjective title. It is like "honorable" or "venerable." We don't refer to "Honorable Joe Smith" or "Venerable Smith." These words are not used alone as a title or a description of an office. They are preceded by "the," but only when both names are used. "The Reverend Joe Smith" or "the Rev. Joe Smith" is correct, but "the Rev. Smith" is not. "The Rev." modifies both names.

My rant will strike a chord with others — mostly members of the clergy, for many of them feel even stronger than I do about this. Some persons have gone so far as to write poems about this practice. The poems have even appeared in this magazine. For example, there is the one attributed to Bishop Douglas H. Atwill, which appeared in *St. Clement's Chimes*, of St. Clement's Church, St. Paul, Minn., July 25, 1925. It was cited by H.L. Mencken in his *The American Language* (Fourth Edition and Supplements):

Call me *Brother* if you will;
Call me *Parson* — better still.
Or if, perchance, the Catholic frill
Doth your heart with longing fill —
Though plain *Mister* fills the bill,
Then even *Father* brings no chill
Of hurt or rancor or ill will.

To no D.D. do I pretend,
Though *Doctor* doth some honor lend,
Preacher, Pastor, Rector, Friend,
Titles almost without end
Never grate and ne'er offend;

A loving ear to all I bend.
But how the man my heart doth rend,
Who blithely calls me *Reverend!*

And how about this one composed by the Rev. Fred Adams, of Northampton, England?:

The "Reverend" 's a courtesy
Before each person's name,
But do not call me "Reverend"
For that is not the same.

Pray use it in my absence
But never to my face.
For though it's right on envelopes
When said it's out of place.

And never write "Dear Reverend:"
"Dear Rector:" write instead,
Though I'd be just as happy
To read "Dear Father Fred:"

Though "Reverend" 's my title
I'm rector here to you,
And if you will not use that term —
Plain "Mr. A." will do!

And in a letter to the editor in 1993, the Rev. John Whitney sent the following verse contributed by a friend:

O what a complex without end
When utilizing Reverend
And list' to this, dear brother, sister,
You seldom err with Ms. or Mr.

I'm not clever enough to write poems about titles, although I confess to trying to produce a limerick on the subject a decade or so ago. It wasn't good enough to publish.

I realize that what I've written will have absolutely no effect on how Episcopal clergy are addressed. I'll still receive mail from "Rev. Martin," and we'll get letters to the editor pointing out what "Rev. Meatball" wrote. I also realize that this is not a kingdom-determining issue, and that only a few Episcopal clergy and I are concerned about it. I know I need to get a life and to spend my time on weightier matters. So I apologize for the tirade and thank you for reading this far. I feel better already.

David Kalvelage, executive editor

Watch for Visitors

Many of us have had experiences similar to the Rev. John C.N. Hall, the author of this week's Reader's Viewpoint article [p. 26]. While our occurrences may not have been as detailed as those described by Fr. Hall, there are few Episcopalians who haven't experienced being ignored by others while visiting a congregation. Readers often share stories about encounters they have had while worshiping in another congregation, indicating that the practice continues to be all too common.

Parishes in resort communities or metropolitan areas, cathedrals, and congregations known for good liturgy, music or preaching are likely to receive visitors frequently. Such churches have an obligation to be prepared to provide hospitality to strangers. Being greeted at the door upon entering or leaving, or extending a handshake or a smile to those brave enough to proceed toward coffee can go a long way toward determining whether a newcomer might return or whether a visitor comes back on the next trip to town.

"Do not neglect to show hospitality to strangers," the Letter to the Hebrews tells us, "for by doing that some have entertained angels without knowing it."

Joseph's Example

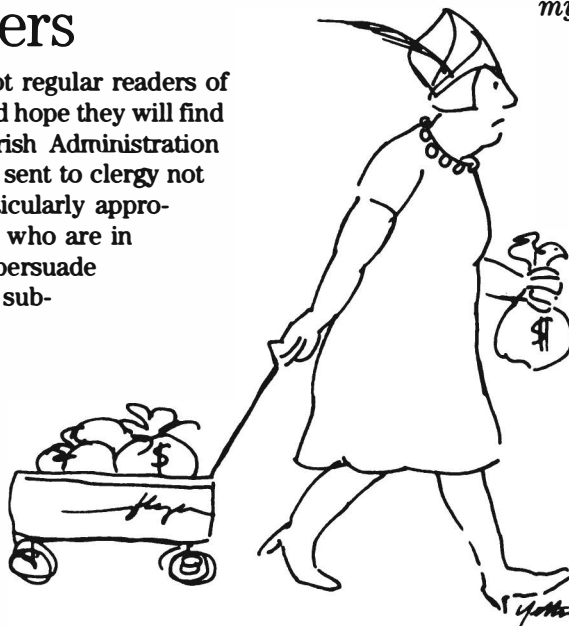
Almost overlooked because of the observance of Lent, the Feast of St. Joseph occurs on March 19. It is easy to overlook Joseph, not because of Lent, but as a result of his role in the background in the birth of Jesus. Joseph, a simple carpenter, is asked to take on the vital task of providing protection for Mary and parental guidance for Jesus. Like Mary, he was obedient in hearing a message from God brought by an angel.

Nearly anonymous, he graciously assumed the role of fatherhood and provided love and affection for the Virgin and Child. It seems right to interrupt our Lenten fast to celebrate the life of one who provides a shining example for all.

Welcome, New Readers

Many of those reading this magazine are not regular readers of TLC. We extend a cordial welcome to them, and hope they will find this special issue to be of interest. This Parish Administration Issue is one of four we publish each year. It is sent to clergy not only because we believe its contents are particularly appropriate for ordained persons, especially those who are in charge of churches, but also as an attempt to persuade them to become subscribers. We believe subscribers to THE LIVING CHURCH become responsible, informed, active church members. Those qualities should lead to stronger, healthier parishes, a key ingredient in restoring the vitality of the Episcopal Church.

Leavened bread at the Eucharist, indeed! I'm leaving and I'm taking my money with me.





Simply Invisible

By John C.N. Hall

I know you did not intentionally try to ignore me. It was just that I was invisible.

Being a life-long Episcopalian and new in town, of course I wanted to join in the fellowship of the Church with you on Sunday morning. I had heard about your congregation, and that you had a lovely service outdoors on the lakeshore. Someone I spoke with said the worship would begin at 9.

Just to make sure of my directions, as no one knew exactly where you would meet for worship, I attempted to look you up on the Internet. After several tries, I found your website. Mention of your service at the lake was nowhere to be found. Your "Sunday Schedule" noted the Eucharist at 8 and 10:30 a.m., but did not list a lakeside service or one beginning at 9.

I trusted my Episcopalian gut. I walked the eight or 10 blocks to the general location of your service and, bless my soul, I saw a table in the middle of the damp grass under the trees. Three or four people were busy setting it for your service. This must be the place.

I stood 10 to 15 feet from the small group and tried to engage someone's eye. I smiled every time I caught a fleet-

ing glance. I had arrived 25 minutes before the start of the service and hoped you would welcome me into your fellowship. It was just that I was invisible.

Soon I saw one arrive who carried a eucharistic stole. Ah, a member of your clergy. I smiled at him as his eye caught mine. He walked past me, obviously eager to be in fellowship with you.

I remained invisible as I smiled at 70 or 80 of you as you trickled into the gathering. Several times the two of your clergy now present came within a foot

Fifteen minutes into your time of fellowship, still unnoticed, I gave up.

of me to greet you. I looked at each of them pleasantly with no response.

It soon became painfully apparent to me that worshipers at your service are supposed to provide their own lawn chairs, or at least a blanket upon which to sit. I had brought none and you offered none. It was just that I was invisible.

A moment or two before 9, one of you pushed a worship booklet into my hand without a word.

Fortunately, the service began with all standing, so I did not feel out of place without a chair. Nevertheless, at seven minutes after the hour, we were instructed to sit to hear the word of God. At that instant, one of your young mothers next to me thrust a baby blanket in my direction and asked if I would like to sit on it. Oh, how grand, your evangelist!

The service proceeded in Episcopal style. The sermon had its moments. There was no creed. You did not instruct me, so I watched and followed you as a quick study learning your custom for reception of the elements.

After the post-eucharistic prayer, I folded up the baby blanket and handed it back to your evangelist while gushing thanks. Then the preacher instructed us to sit down for the announcements. Sans the blanket, I chose to step outside your circle and continue to stand rather than sit in the wet grass.

Following your local housekeeping talk, your preacher declared, "Let us go forth into the world rejoicing in the power of the Spirit!" No mention was made of the coffee and donuts that awaited those who share in the fellowship of your church. As an Episcopalian, I knew they were provided. Yet, by this point, I stood politely in your midst and wondered if you would notice and offer to refresh me. You did not. It was just that I was invisible.

Fifteen minutes into your time of fellowship, still unnoticed, I gave up.

As I left your grassy grove of trees I smiled at a young couple who were just approaching with lawn chairs. "Is it over?" the woman asked me. "Yes, it's over," I said.

I stood with this husband and wife for several minutes and discovered that they were looking for fellowship in your congregation.

This was their second attempt at joining you, but they were misinformed of the starting time for worship, relying on your website. As we talked they told me that I was the only person who had greeted them on your behalf. We parted, and they carried their lawn chairs away. Maybe it was just that they were invisible, too. □

The Rev. John C.N. Hall is the rector of St. Matthew's Church, Chandler, Ariz.

A Complex Diocese

The article on the Diocese of El Camino Real [TLC, Feb. 1] presents an incomplete picture. Another way to look at El Camino Real is to see strong, growing parishes and missions that witness for the gospel along El Camino Real from Palo Alto to the Santa Barbara County border.

A vibrant multi-cultural mission takes the gospel into Asian and Hispanic ethnic communities. There is a nascent seminary for Latino clergy.

There is a missionary to Silicon Valley, who ministers among the high tech workforce. The Business Leadership and Spirituality Network (BLSN) is a tool for reaching the entrepreneurial business leadership of Silicon Valley and beyond.

There is prison ministry, hospital ministry, and ministries among the poor. El Camino Real is one of the Episcopal Church's most complex dioceses.

The paper "Discussing Culture" (available at <http://www.ecrweb.org>), lists the strong cultural influences that shape the diocese. Just as there is no ethnic majority in the diocese, there is no dominant culture. The reality of this cultural complexity can be especially difficult for those who plunge into it from a monoculture or for those who have grown up in a no-longer-dominant culture.

El Camino Real may be a bellwether for the Episcopal Church. The cultural complexity found in the diocese is spreading rapidly across the country. Dominant cultures will become less dominant. The El Camino Real experience may prove to be a precursor of things to come in all dioceses. If the diocese successfully works its way through the impending transition, it may become the model for other dioceses stressed by the multi-cultural kingdom of God.

*Jim Jordan
Cupertino, Calif.*

I think the Diocese of El Camino Real is a miracle, for there are many reasons why it should not have survived.

My family and I have lived and served either in the area of the present diocese or close to it for 48 years.

The diocese was started by clergy who were not what one would call "diocesan players." Once the diocese was formed, they didn't know how to help it grow and blossom. There has never been a meaningful base for a bishop to work from, which has been a big part of the difficulties.

Geographically the diocese is a mess. Considering how God created its area readily explains many of the difficulties which have become associated with it. There are three distinct areas which are difficult to deal with rather than being fertile grounds for growth.

There are varied demographics. One goes from high tech, major universities, large cities associated with the San Francisco Bay Area, to increasingly suburban areas, to one of the world's richest farm regions in the Salinas Valley.

I don't think El Camino Real has to be symptomatic of anything in the Episcopal Church other than hope. This hope would lie in a reconfiguration of the diocese. It is what should have happened before it was allowed to be formed. It should be reconfigured to be a true Diocese of California Central Coast.

There are many reasons for the people of El Camino and those of Los Angeles and California (dioceses) to get together and talk about possibilities. This would, I believe, be very hopeful and exciting rather than fretting about what has not worked and probably never will.

*(The Rev.) Charles H. Stacy
St. Mark's Church
Los Olivos, Calif.*



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Hardly a Monster

The Rev. Peter Fritsch wrote with heartbreaking eloquence about the deployment of his son to Iraq [TLC, Feb. 8].

I am sure TLC's readers join me in praying for Karl and all our other valiant young soldiers in harm's way all over the world. Christians have been debating for centuries the concept of a "just war," and we will not solve that issue in these pages. I am disturbed, however, when I hear anyone accuse the president of the United States of having an "agenda" in sending troops to Iraq and Afghanistan other than the safety of the country that entrusted him with that particular responsibility. Disagree with the wisdom of the president's decision, by all means, but to assume that he was motivated by politics



The Episcopal Church, and indeed the Anglican Communion, has lost one of its finest shepherds with the death of the Rt. Rev. Charles Judson Child, seventh

'Truly Humble Pastor'

*Wilson Huley
Cherry Chase, Md.*

reader by the Rt. Rev. Ben Dagwell Bishop of Oregon in the late 1950s. During part of my Air Force tour, I was assigned to a couple of outposts from Thule, Greenland, and Goose Bay, Labrador. There were fewer than 10 of us who were Episcopalians. We had a service each Sunday and at meals, when we were together, we held hands in prayer. We found solidarity in an uncommon time when we were just numbers, in a "numbers game" within the world of war. This was the Episcopal Church to me, and those short years remain a solid force in my faith today.

that for an example of a monster, one need look no further than the former dictator of Iraq.

As for the lack of support from the United Nations, it has been clearly demonstrated that many of the countries that opposed America's entrance into Iraq were themselves doing business with that country and stood to lose a great deal of money by our actions. Perhaps no one's hands are clean in this war. Meanwhile, as Christians we join with all people of good heart and peace to an area of the world that Our Lord graced by his presence while he walked on this earth.

*(The Rev.) Jeanne Lutz
Las Cruces, N.M.*

**Disagree with the wisdom
of the president's decision,
but to assume that he
was motivated by politics
or some other reason
in sending so many to their
deaths is to assume
that the president
is some kind of monster.**

Those of us who were fortunate enough to know him well now find ourselves with a void in our hearts that will take some time to heal. It has been rare in my life that I have had the privilege of knowing a priest and bishop of such faith, dignity and



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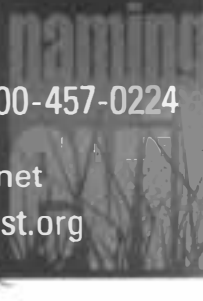
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humor. He fully delighted in being a bishop in all its pomp and splendor, yet had the ability to be a truly humble pastor of great wisdom and deep compassion.

Most of all, Bishop Child was fun to know. His sense of humor was boundless, his wit sharp and keen, and few people loved to laugh more than he did. I so enjoyed calling him to hear him answer the phone by saying, "This is himself." When he visited a former parish of mine in Georgia, the rector informed him, "Now Bishop, we've placed your chair on a raised platform behind the altar, high and lifted up." To this he immediately responded, "It is meet and right so to do."

The delight in knowing him is every bit as equal to the sadness I feel at his passing, but I can smile a little knowing that God surely has his hands full with Judson in heaven.

*Charles Snider
Glen Ellyn, Ill.*

By the Numbers

I have been intrigued by the poll taken in the Diocese of Northwest Texas regarding its lay members' opinion regarding Gene Robinson and same-sex unions [TLC, Jan. 4]. A canon in that diocese has taken issue with the poll, thinking it to be divisive [TLC, Feb. 1].

According to the 1993 edition of Patrick Johnstone's prayer almanac, *Operation World*, there are 1,734 million professing Christians in the world. The Anglican Communion represents 4 percent of this number, or 70 million. The Episcopal Church's 2,317,515 members (in 2001) are .001 percent. The 12,000 Episcopalians in New Hampshire represent one in every million Christians. Assuming that there were 200 persons eligible to vote for Bishop Theuner's coadjutor, and at least one-half of these had to affirm the election, then six out of every 100 million Christians in the world discerned a new move of the Holy Spirit and expect the rest of the faith to go along.

These figures do not, of course, take

into account the generations of Christians who have gone on before.

How do you spell arrogant?

*(The Rev.) Mark Sholander
St. Alban's Church
Auburndale, Fla.*

She's an Icon

I would challenge some of Fr. Saucedo's assumptions about ministry to Spanish-speaking people who have a background in Roman Catholicism [TLC, Feb. 8]. He writes, "We do not worship the Virgin of Guadalupe." Neither do faithful and informed Roman Catholics. Veneration is a long step from worship. The Virgin of Guadalupe is an icon to some Latin Christians, as is, say, St. Thomas Becket to Anglican Christians.

What Fr. Saucedo calls deception may more truthfully be respect for background and tradition. Helping people to grow into a right under-

standing of their cultural practices, rather than outright rejection of them, has been responsible missionary strategy. To move people from superstition to a reasonable faith is a special gift of what we offer. We begin with respect, not rejection, of cultural distinctives.

*(The Rev.) Steve Norcross
Portland, Ore.*

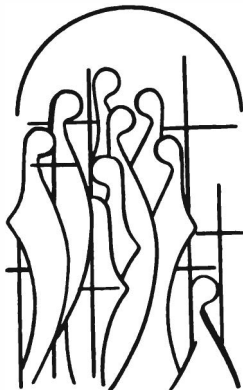
The Rev. Esteban Saucedo makes some assertions about the Roman Catholic Church and the Virgin Mary that I believe are false. This is being written by a former Roman Catholic priest, now Episcopal, who has also recently ministered to an Episcopal Hispanic community.

If Fr. Saucedo will research the Roman Catholic missals, lives of the saints, declarations and documents, he will not find any assertions like those made in his column that there is any sanctioned "worship to saints and

virgins and worship [of] the Virgin of Guadalupe." Rather they, like we, only worship God and venerate, honor, and respect the Blessed Virgin Mary, the saints, and all holy people of God.

It was my experience that most of the Hispanics who became members of the Episcopal Church were baptized as Roman Catholics, had little religious education, were highly influenced by the cultural religious influences from their country of origin - including veneration of Our Lady of Guadalupe. I saw no problem in celebrating her feast with them in that it was an extension of the scriptural teaching that Jesus was the Son of God and in his lifetime here he venerated, honored, and respected his mother. I never knew one Hispanic Christian who did not believe the Virgin of Guadalupe was not Mary, the mother of Jesus, helping them in their belief in God, and deepening their faith in Jesus.

*(The Rev.) Gene Van Beveren
Winner, S.D.*



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I am in agreement with the Rev. Esteban Saucedo that we should be open and honest with immigrant peoples who enter the U.S.A. and especially with our Spanish-speaking friends.

It would certainly be deceptive to let them think that the Episcopal Church is "an extension of the Roman Catholic Church." On the other hand, Episcopalians recite the Nicene Creed every Sunday and affirm that "we believe in one holy catholic and apostolic church." As such we desire to walk in the footsteps of the ancient and undivided Church.

The earliest prayer to the Blessed Virgin probably derives from the great Church of Alexandria in the late second century and is a remarkable testimony to such belief and practice:

"We take refuge under your protection, holy Mother of God, Listen to our prayers, help us in our needs, and save us from all dangers, O glorious and blessed Virgin."

In the midst of the bitterly contested Christological controversies of the fourth and fifth centuries, Mary's

essential title was vindicated by the Council of Ephesus in 431 against the heresy of Nestorius. Her title *Theotokos* was considered a bulwark against heresy, a case of Mariology protecting Christology.

In the New World the pre-eminent shrine of the Virgin Mary since 1531 has been that under the title Our Lady of Guadalupe. To recognize and venerate her is to embrace the catholic faith in its fullness and to respect the huge Spanish-speaking population whom she mothers.

For Episcopal priests and people to respect the authenticity and value of Mary of Guadalupe is to grasp the exact meaning of acculturation. To reject her motherhood is to deprive Mexicans and other Latinos of her profound and sympathetic ministry and to proclaim that we are strangers to those who love and venerate her the most.

*William G. Storey
University of Notre Dame
Notre Dame, Ind.*

It's Not Clear

I notice that the recent letter from the Presiding Bishop [TLC, Feb. 22] to everyone (more or less) made reference to our unity in baptism. This is a common theme in his writings. However, it is not very clear what he means by it.

On the one hand there is the unity of all Christians in baptism (including, I believe, the Mormons). And on the other hand, with the increasing practice of (wide) open communion, it is possible to be an Episcopalian in good standing without being baptized.

*(The Rev.) Joseph P. Frary
Portland, Maine*

A Great Starter

Thank you so much for the Lenten series, "The Many Waters of Baptism." After reading the first of the seven parts [TLC, Feb. 22], I'm eager for more. I especially appreciate the discussion questions and hymn recommendations. What a great starter for an adult forum! Keep including more pieces like this.

*Helen Svoboda-Barber
Overland Park, Kan.*

Grow Into Maturity

The main thesis of Elaine Pagels' book, *Beyond Belief*, could be summarized in the oft-quoted "to thine own self be true and hence it follows as the night the day thou canst not be false to any man." Unfortunately, she may not have remembered that Shakespeare put those lines in the mouth of an old dotard and fool named Polonius.

No one I know of with the possible

exception of Plato, Socrates, Elaine Pagels and Jesus Christ is born with the necessary wisdom for life and self-knowledge installed. Not to worry. The rest of us by dint of our having been created in the image of God can by the grace of our Lord Jesus Christ grow into maturity. But we need a great deal of help dealing with what Jeremiah called our "deceitful hearts."

*(The Rev.) W. Kilmer Sites
Emmaus, Pa.*

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(Continued from page 19)

unless someone encourages them to think about it.

Parents can initiate conversations with their sons and daughters about the priesthood. They can communicate to their children that it's a great life if that is God's will, and they are in a unique position to raise the subject and encourage children to consider such a vocation. Many young people dismiss thoughts of the priesthood if they feel their parents might disapprove, and an approving signal early on might be the go-ahead a child needs to pursue thoughts of priestly vocation further. If there is some flicker of interest, they might encourage the child to speak with the rector or with a priest who is a friend of the family to explore the vocation further. It might be the best gift a parent has ever given a child.

If you're not a bishop or a priest or a youth worker or a parent, you can still play an important role in stimulating priestly vocations among young people

you know. One of the ways that God calls young people to the priesthood is with a deep inner yearning that, in the beginning, is faint and inarticulate. Another way is when friends and relatives say things out of the blue like "Gee, I could see you as a really great priest someday! You ought to give that some thought." A comment like that, made sincerely and in a caring way — even to a young person you don't know very well — might be just the spark needed to encourage her or him.

In the Bible God calls people to serve in different ways. "Who will go for me and who shall I send?" asks God of Isaiah. He responds by saying, "Here I am, send me." God calls Jeremiah to be a prophet but he replies that he is just a boy and not qualified. But God tells him not to worry because God will place his words in Jeremiah's mouth.

In the gospels, Jesus calls Andrew

Is God calling
someone you know
to serve the church
in a special way?



and Peter and they drop everything to follow him. Is God calling someone you know or someone with whom you might come in contact to serve the church in a special way? Is God calling you to light a spark by talking about becoming a priest whenever the opportunity presents itself? □

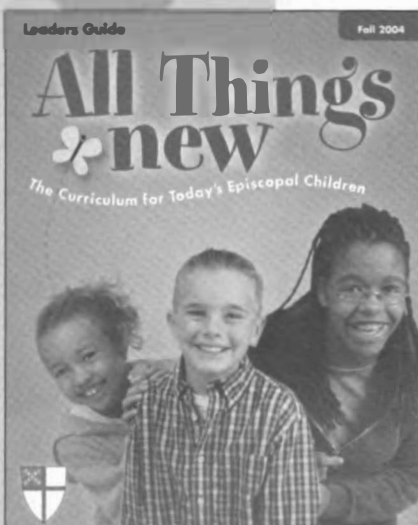
The Rev. Stephen L. White is the chaplain at the Episcopal Church at Princeton University.

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his inaugural address as the diocese's eighth bishop, the Rt. Rev. Samuel Johnson Howard said that for as long as he is the ordinary, he will not authorize same-sex blessings to be performed, nor will he ordain or recommend for the discernment process non-celibate homosexual persons, but he was cooler than his predecessor, the Rt. Rev. Stephen L. Jecko, toward the newly formed Network of Anglican Communion Dioceses and Parishes.

"I believe that this particular time in the history of our Church presents us with an opportunity to exercise our Christianity: to choose yet again to give up human pride and willfulness, and to tread the path laid out for us by our Savior," Bishop Howard said. "I do not believe it is time for us to set conditions upon our full participation in [the Episcopal Church's] ministries. As members of this diocese, we will behave toward our brothers and sisters in Christ — all of them — with love and compassion. God demands it, Jesus asks it, and as your bishop, I expect it."

Early Adjournment

Following a series of obscure and at times bewildering parliamentary challenges at Christ Church Cathedral, Nashville, Jan. 30-31, delegates to the Diocese of Tennessee's annual convention adjourned two and a half hours early. No general or canonical resolutions were discussed or acted upon, including a number which sought in some way to disassociate the diocese from the controversial sexuality votes by General Convention last summer.

Delegates approved a budget of \$1.4 million, which includes a \$71,332 reduction in the diocesan contribution to the program portion of the General Convention budget of the national church.

The convention tabled most other legislative action — including one resolution to allow congregations to redirect money away from the Episcopal

Church Center — when it adjourned early.

The convention experienced turmoil when some deputies presented eight signed proxy statements from clergy canonically resident but not present and then cited Tennessee state law which requires not-for-profit organizations to accept voting by proxy. Supporters of the parliamentary procedure further informed convention that bylaws required convention to count the eight blank absentee ballots as negative on all resolutions. (The controversial resolutions seeking to redirect funding or disassociate the diocese from the sexuality votes by General Convention last summer would have required affirmative votes in order to pass.)

Despite the controversy and early adjournment, a centerpiece of the two-day gathering was a report on the continuing growth of six new congregations established within the past seven years. During the past decade the Rt. Rev. Bertram N. Herlong, Bishop of Tennessee, noted the diocese has grown 20 percent in membership, 26 percent in average attendance, and 79 percent in pledged giving. Although he believes the Church erred when it voted to change its teaching on sexuality last summer, he challenged the diocese to make this present time "our finest hour."

"I really believe in my heart that we have a common goal and we are all working toward that goal," he said in his closing remarks. "God can fix things up better than we can mess them up. God can forgive better than we can sin. And our faith is in God, isn't it?"

'Deep Differences'

Only five resolutions were considered in **East Tennessee** when the diocese held its convention Feb. 6-7 at St. John's Church and a hotel in Johnson City. The convention adopted two of those resolutions, rejected two and tabled one.

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results of the New Hampshire consecration proposed by lay delegate Thomas Hale of the Church of the Ascension, Knoxville, were defeated. One committed the diocese to join the Network of Anglican Communion

Dioceses and Parishes, and the other would have affirmed agreement with the statement issued by Anglican primates at Lambeth in October 2003.

Adopted was a resolution calling for support of the United Nations' Millennium Development Goals, and another that recognizes that "deep,

honestly held differences" exist in the diocese on matters of human sexuality.

A resolution to redirect diocesan financial support from the Episcopal Church was tabled.

In his address, the Rt. Rev. Charles G. vonRosenberg, Bishop of East Tennessee, emphasized three areas of ministry. He said, "we will pay attention to the development of lay ministries among us." He added that he intends to focus a good deal of time and effort on Grace Point camp and conference center, and that he hoped "we will engage ourselves ever more seriously in ministries of outreach" over the next year.

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Called to Prayer

Arranged at 39 assigned table groups, the 239 clergy and lay delegates to convention in the Diocese of Georgia narrowly approved a canonical change requiring those seeking holy orders to be either celibate or faithful in heterosexual marriage while narrowly defeating a similar change which would have prohibited diocesan authorization of same-sex liturgies in the future. After much debate, a heavy workout in parliamentary procedure, and some fraying tempers on a variety of issues, most resolutions were tabled for further study and prayerful consideration. Convention met Feb. 5-7 in Valdosta.

As delegates debated the various resolutions and began increasingly to use polarizing words, youth delegate Sierra Wilkinson (of All Saints' Church, Tybee Island, and recently named to the nominating committee for the next Presiding Bishop) asked the Rt. Rev. Henry I. Louttit, Jr., Bishop of Georgia, to call the people to prayer. The bishop did, and the assembly prayed silently for several minutes after which the Rev. Liam Collins, rector of St. Mark's, Brunswick, moved to table all remaining resolutions to give time for healing and to let international conversations continue and be heard before the diocese votes on items related to human sexuality.

Among the tabled resolutions were

those seeking to do the following:

- reaffirm diocesan membership within the Anglican Communion;
- endorse the October 2003 primates' statement;
- express sadness at the recent sexuality votes by General Convention;
- repudiate the General Convention sexuality votes;
- redirect diocesan giving away from the program portion of the General Convention budget; and,
- use media contacts to express the love and respect that members of the Anglican Communion have for each other.

In an otherwise upbeat convention address, Bishop Louttit said some parishes were unwilling to share in diocesan family ministry even before General Convention last summer and then went on to note that parish pledges to the diocese were down \$256,452 this year.

Convention approved without question or discussion the proposed \$1.8 million budget for 2004 and celebrated with long applause news of a \$100,000 gift for the camp and conference center made by the Episcopal Church Women of Christ Church, St. Simons Island.


Bishop's Final Convention

The Rt. Rev. Robert H. Johnson presided over his final convention as Bishop of **Western North Carolina** when the annual gathering took place Nov. 13-15 at Kanuga Conference Center. Bishop Johnson, diocesan since 1990, has announced he will retire, and the process to find his successor has begun.

The Most Rev. George L. Carey, retired Archbishop of Canterbury, was guest chaplain for the convention and delivered three homilies on the convention's theme, "With Gladness and Singleness of Heart."

"Truly this is a gifted diocese, with gifted clergy and laity," Bishop Johnson said in his convention address. "We've grown statistically and spiri-

(Continued on next page)



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(Continued from previous page)

tually. And we're ready to move into the future knowing that that is where God calls us and that God goes before us and is with us on our journey."

Five new faith communities were recognized and given seat, voice and

vote in convention: St. Giles' Chapel, Deerfield; Mision Asheville, a Hispanic mission in Asheville; Church of the Advocate, a mission for the homeless in downtown Asheville; Resurrection, Little Switzerland; and Christ the King Chapel, a new mission in a correctional center.

Convention delegates spent time

in deanery caucuses in which they voiced their thoughts on the New Hampshire consecration. They also approved a budget of more than \$1.5 million, about 1 percent larger than 2003, and several resolutions. One acknowledged disagreement in the diocese on the decisions of General Convention, and another encouraged each parish to embrace the goal of tithing from its net disposable budget income in support of diocesan ministries.

Voice for Youth

The Diocese of **Iowa** adopted five of the six resolutions it faced when its convention met Oct. 31-Nov. 1 at a Des Moines hotel.

Among the resolutions adopted are one that commends prayer and study to members of the diocese while the Archbishop of Canterbury's theological commission regarding the unity of the Anglican Communion is in session. Another resolution recognized Christ Church, Clinton, as a merged parish between the former congregations Grace and St. John's, both in that city.

Convention also gave eight youth delegates seat, voice and vote at convention, and appointed members of the diocese to a joint commission with members of the Evangelical Lutheran Church in America. A resolution allowing deacons to serve on the standing committee was tabled for discussion.

The Rt. Rev. Alan Scarfe presided at his first convention since being elected Bishop of Iowa.

Call for an Election

Bishop Herbert Thompson, Jr. urged the Diocese of **Southern Ohio** to move forward with the mission of the Church, and he called for an election of his successor when he addressed his diocesan convention Nov. 14-15 in Cincinnati.

"We will not be distracted by the issues that so abound in the Church," Bishop Thompson said in his convention address. "We will not allow the divisive politics of some within the



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Church to claim our attention or distract us. But rather we will get on with the mission of Christ before us. And not only get on with the mission, but give ourselves to it more fully than ever. Proclaim the good news. Bring people to Christ, one by one."

Bishop Thompson, diocesan since 1992, called for the election of his successor and said the standing committee had approved June 11, 2005, for that election to take place.

Focusing on the convention theme, "One Lord, One Faith, One Baptism," delegates adopted a resolution that committed the diocese to remaining in communion with each other and with the bishops, the Episcopal Church, and the Anglican Communion. Two other resolutions were adopted, one affirming campus ministry and the other encouraging financial support for the Episcopal Community Services Foundation.

The convention welcomed the newest congregation in the diocese, St. Mary Magdalene, Maineville.

Support for Democracy

Strong words about the Episcopal Church were delivered by the Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, during his diocese's convention at the Cathedral Church of the Nativity in Bethlehem, Pa.

"I am proud to be an Episcopalian," Bishop Marshall said. "I am grateful to be a part of a fallible church which is one of the few in the Anglican Communion to be organized from Day 1 as a democratic body..."

Bishop Marshall told convention delegates he was making a series of 10 evening presentations around his diocese to address the question of how Episcopalians use the Bible in general and how it applies to the sexuality issue, in reference to the actions of the past two General Conventions.

"I call on rectors, wardens, and vestries to ensure that each parish in the diocese is a community where people can explore their views, a community where everyone is taken seriously."

In business sessions, the conven-

tion adopted unanimously a resolution encouraging every congregation to engage in annual (regular) study and review of its common life and another that encourages members of the diocese to be able to articulate their faith stories. Also adopted was a measure to endorse the achievement of the United Nations' Millennium Develop-

ment Goals, and to enforce diocesan canons that require every congregation to have an audit. A resolution to repudiate the actions of General Convention concerning the consecration of the Bishop Coadjutor of New Hampshire was defeated.

A budget of \$1.46 million was adopted.

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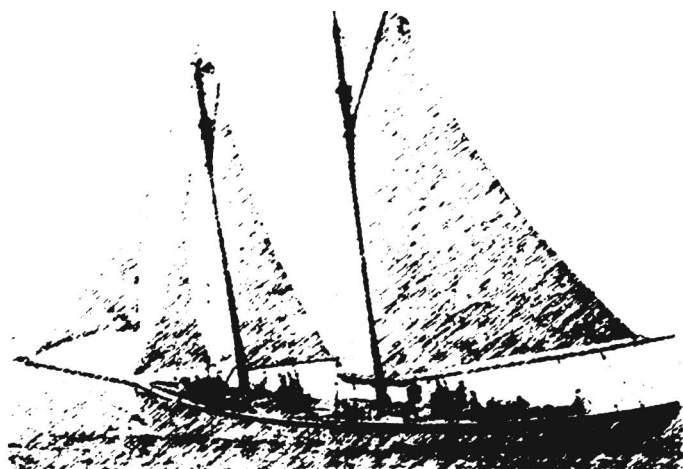
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No Prosecution for Headmaster

A private K-12 school owned by the Diocese of Louisiana has decided not to press criminal charges against its former headmaster who resigned last September when a routine audit revealed that over the course of several years, the Rev. Paul Hancock had in a manner designed to escape detection paid himself nearly \$102,000 in what he said were "salary advances" [TLC, Sept. 28].

In his resignation statement, Fr. Hancock said the payments to himself were morally wrong although within his legal authority and made in order to deal with personal financial problems. Richard Chauvin, the current chair of the board of trustees, announced the settlement Feb. 19 at an evening meeting with parents. While not uniformly happy that Fr. Hancock would avoid prosecution, all of those with whom *The Advertiser*, a Lafayette daily newspaper, spoke expressed confidence with Peter Briggs, the interim headmaster, who began working part-time last month.

At an informational meeting in November, some parents said not pressing charges against the former headmaster would leave an impression that there are two standards of justice employed at the school: one for students and another for staff. While careful not to choose sides at the Feb. 19 meeting, Mr. Briggs did point out that Fr. Hancock has paid a price to his long-term reputation and job prospects.

Los Angeles Priest Arrested While on Way to See Bishop

A priest was arrested by Los Angeles police detectives on Feb. 11 and charged with molesting a 13-year-old boy. Jaime Yong Patino, 53, was taken into custody as he walked to the Echo Park offices of the Rt. Rev. Jon Bruno, Bishop of Los Angeles. Mr. Yong Patino had been summoned to the diocesan offices on Feb. 10 after police reported the criminal investigation. Bishop Bruno completed deposition proceedings the day Mr. Yong Patino was arrested.

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No Prosecution for Headmaster

Church to deal proactively and vigilantly with any and all types of sexual misconduct and to work constantly for its prevention," said Bishop Bruno, a former Burbank police officer, in a statement made to the *Los Angeles Times*.

Although the circumstances of the arrest "circumvented an agreed-upon procedure for dealing with this situation," Bob Williams, a spokesperson for the diocese, told the *Times* that the diocese would continue to cooperate fully with police.

According to Mr. Williams, Mr. Yong Patino arrived from Mexico about three years ago and joined the diocese. He served as priest-in-charge of Church of the Ascension in Tujunga, a small Latino congregation. He also ministered frequently to the needy in the Echo Park area, and it was in his car at that location last June where police say two felony counts of lewd and lascivious acts with a child younger than 14 took place. At press time, Mr. Yong Patino remained in custody in lieu of \$200,000 bail.

BRIEFLY ...

The secretary at **Trinity Church, Belleville, Mich.**, was tied up and robbed of less than \$10 at gunpoint Feb. 17 while she was working alone. Police are looking for a man who allegedly pulled out a gun after the secretary told him they were alone, according to WDIV-TV in Detroit. He reportedly took \$1 from a drawer and then searched the woman's purse. Before leaving he tied the woman to her chair with duct tape. She was not injured.

Fresh from a successful \$15 million capital campaign, **Episcopal High School** in Jacksonville, Fla., learned recently that the grade 6-12 private liberal arts school was the beneficiary of the late Jane S. and W. Wilson Munnerlyn. The estate is estimated to be worth \$9 million. Preliminary plans call for investing the funds, said DeAnn Collins, a spokeswoman.

Correction: A photograph [TLC, Feb. 15, p. 6] was misidentified. The person shown in the photo was the outgoing Archbishop of Uganda, the Most Rev. Livingstone Nkoyoyo.

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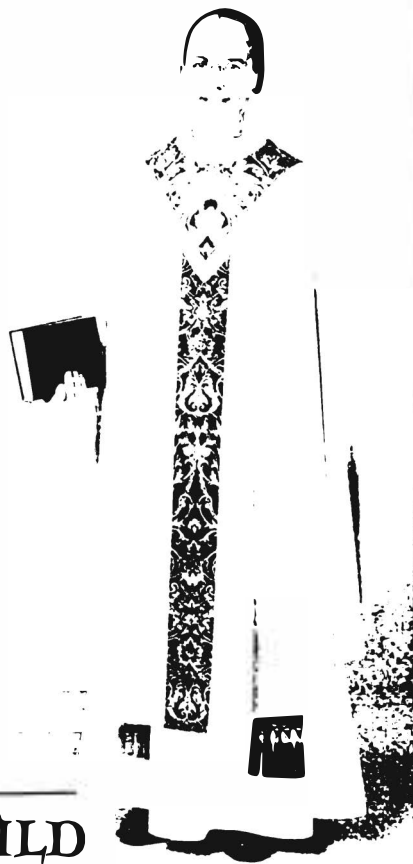
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Appointments

The Rev. Canon **Richard Bardusch** is canon for congregational development in the Diocese of Rhode Island, 275 N Main St., Providence, RI 02903-1298.

The Rev. **Vivian Bennett** is priest-in-charge of Prince of Peace, PO Box 71, Dallas, PA 18612-0071.

The Rev. **Dorothy Lynne Brown** is rector of St. Matthias', 1031 E Tugalo St., Toccoa, GA 30577.

The Rev. Canon **Walter Brownridge** is canon precentor at St. George's Cathedral, 5 Wale St. 8001, Cape Town, South Africa.

The Rev. **John Burley** is rector of St. Andrew's, 440 Whilden St., Mt. Pleasant, SC 29464.

The Rev. **Keith Butler** is missionary of the Greenbrier River Cluster; add: 205 W Main St., White Sulphur Springs, WV 24986.

The Rev. **D. David Clemons** is priest-in-charge of St. Joseph's, 56312 Onaga Trail Yucca Valley, CA 92284.

The Rev. **Kathryn S. Corley** is associate at All Saints', 201 Scarborough Rd., Briarcliff Manor, NY 10510.

The Rev. **Daniel Crockett** is rector of St. Simon's, PO Box 102, Conyers, GA 30012.

The Rev. **Leslie Evans** is rector of St. Andrew's, 1900 Pennsylvania Ave., Allentown, PA 18103.

The Rev. **Katharin K. Foster** is vicar of Epiphany, Nelsonville, and St. Paul's, Logan, OH; add: 193 Jefferson St., Nelsonville, OH 45764.

The Rev. **Mark Galloway** is rector of St. Andrew and St. Philip's, 170 Fairview Ave., Coventry, RI 02816-7514.

The Rev. **Blair M. Hatt** is rector of Grace, 151-17 14th Rd., Whitestone, NY 11357.

The Rev. **Harry Hill** is associate at Christ Church, PO Box 12683, Pensacola, FL 32591-2686.

The Rev. **Alex Howard** is rector of St. Peter's, 3939 W Pueblo Blvd., Pueblo, CO 81005-2721.

The Rev. **Angela S. Hill** is missionary for Black Ministries for the Episcopal Church, Episcopal Church Center, 815 Second Ave., New York, NY 10017.

The Rev. **Isaac I. Iliasota** is rector of St. Dunstan's, 179 S Hillside Ave., Succasunna NJ 07876.

The Rt. Rev. **David Joslin** is assisting bishop in the Diocese of Rhode Island, 275 N Main St., Providence, RI 02903-1298.

The Rev. **Theodore Frank Koellin** is rector of Good Shepherd, 3809 Spring Ave. SW, Decatur, AL 35603-3203.

The Rev. **Donna Lockett** is deacon-in-charge of Advent, 8863 Redfish Point Rd., Lillian, AL 36549.

The Rev. Canon **James B. Magness** is canon to the ordinary in the Diocese of Kentucky, 425 S 2nd St., Louisville, KY 40202.

The Rev. **Wiley Millor** is rector of St. Christopher's, 7900 W Lovers Ln., Dallas, TX 75225.

The Rev. **Peter A. Mitchell** is rector of Holy

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Trinity, 95 Folly Rd., Charleston, SC 29407.
The Rev. Amanda L. Nickles is rector of **Good Shepherd**, PO Box 118, Canajoharie, NY 13317.
The Rev. Marshall Page is assistant at **Holy Spirit**, 601 Philippe Pkwy., Safety Harbor, FL 34695.
The Rev. Lorae Reed is rector of **Advent**, 338 Academy St., Madison, GA 30650-1545.
The Rev. Jose Roberts is Hispanic missionary in the Diocese of Rhode Island, 275 N Main St., Providence, RI 02903-1298.
The Rev. Robert Rodgers is vicar of **St. Alban's**, Spooner, and **St. Luke's**, Springbrook, WI; add: 220 Elm St., Spooner, WI 54801.
The Rev. Gerald Shelton is rector of **St. Andrew's**, 1809 Rutland Ave., Cincinnati, OH 45207-1219.
The Rev. Susan Pullen Sloan is interim rector of **St. Mark's**, 228 Dennison Ave. SW, Birmingham, AL 35211.
The Rev. Jim Smalley is rector of **St. Stephen's**, 4090 Delaware St., Beaumont, TX 77706.
The Rev. Wesley Smith is rector of **Christ Church**, 538 Walnut St., Macon, GA 31201.
The Rev. Dona Smith is rector of **Grace-Calvary**, PO Box 490, Clarkesville, GA 30523.
The Rev. James B. Stuttler is rector of **St. Clement's**, PO Box 4156, Canton, GA 30114.
The Rev. William Thomas is rector of **St. Matthew's**, 36 Norwood Rd., Charleston, WV 25314.
The Ven. Herb Tinning is archdeacon for diaconal formation in the Diocese of Newark, 31 Mulberry St. Newark, NJ 07102.
The Rev. Earl Trygar is rector of **St. Mark's**, PO Box 678, Moscow, PA 18444-0678.
The Rev. Marcus Patrick Vance is rector of **Calvary**, 821 S 4th St., Louisville, KY 40203.
The Rev. Larry G. Wilkes is rector of **Ascension**, 1030 Johnson St., Lafayette, LA 70501.
The Rev. John Williams is rector of **St. Stephen's**, PO Box 254, Clifton Heights, PA 19018.
The Rev. Sandye Wilson is rector of **St. Andrew and Holy Communion**, 160 W S Orange Ave., South Orange, NJ 07079.
The Rev. Kevin Wittmayer is rector of **Trinity**, 906 Padon St., Longview, TX 75601.

Ordinations

Priests

Albany — **Rob Holman**.
Atlanta — **Geoffrey Taylor**, rector, Redeemer, PO Box 93, Greensboro, GA 30642.
Dallas — **Natalie Van Kirk**.
El Camino Real — **Susan Allison-Hatch, Susanna DesMarais, Susan Miller**, priest-in-charge, **St. Matthias'**, 1092 Noche Buena St., Seaside, CA 93955.
Kansas — **Carel Ann Meredith**, 550 Herschel St., Wichita, KS 67209.
Kentucky — **Benjamin W. Maas, Benjamin G. Robertson IV**.
Virginia — **Mpho Tutu**, Christ Church, 118 N

Washington St., Alexandria, VA 22314.

Deacons


Colorado — **Shirley O'Halloran**, St. George's, 3600 S Clarkson St., Cherry Hills Village, CO 80110-7501.
Dallas — **Robert Johnston III**.
East Tennessee — **Carolyn Isley**.
Texas — **Rosemary H. Jackson**.
West Virginia — **Prentice Dean, Brianne Turley**.

Resignations

The Rev. **Janice M. Chalaron**, as St. Andrew's, Rocky Mount, NC.
The Rev. **Ellen J. Hanckel**, as assistant, St. John's, Charlotte, NC.

Retirements

The Rev. **Spurgeon Hays**, as rector, George's, Griffin, GA.
The Rev. **George (Nick) Jaeger**, as rector, (Continued on p. 10)




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Mark 7:34

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(Continued from previous page)

Grace, Paducah, KY.

The Rev. **Michaela M. Johnson**, as priest-in-charge of Epiphany, Silver Spring, MD.

Caroline Westarhoff, as canon for ministry in the Diocese of Atlanta.

Deaths

The Rev. **Will Spong**, a member of the faculty of the Episcopal Theological Seminary of the Southwest since 1972, died Feb. 3 at his home in Austin, TX, of probable heart failure. He was 70. Fr. Spong had retired from full-time teaching in 2001, but continued to teach part time at the seminary, where he was professor emeritus of pastoral theology.

Born in Charlotte, NC, he was a graduate of the University of North Carolina, Virginia Theological Seminary and Duke University. He was ordained deacon in 1959 and priest in 1960, and served as priest-in-charge of Christ Church, Rocky Mount, NC, and chaplain at Duke University Medical Center Hospital before moving to the seminary in 1972 as professor of pastoral theology. He also was the head of the Pastoral Education and Family Counseling Center. At the Seminary of the

Southwest he established the only seminary-based clinical pastoral education program in the Episcopal Church. He crafted the institution's master of arts in pastoral ministry degree program, which enables working lay persons to attend evening and weekend classes. From time to time he served as interim vicar of several congregations in the Austin area, and at various times he was director of chaplain intern programs at several institutions. He is survived by his wife, Nancy; three sons, John, Patrick and Charles; his first wife, Sharlene Pauley Spong; his brother, the Rt. Rev. John Shelby Spong of Morris Plains, N.J.; and his sister, Betty Spong Marshall of Charlotte, NC.

The Rev. **Marion G. Malley**, retired priest of the Diocese of Ohio, died Jan. 17 of kidney failure at the Park Vista Nursing Home in Youngstown, OH. She was 71.

Ms. Malley was born in Bristol, RI, and graduated from Chicago State University and Virginia Theological Seminary. Ordained in the Diocese of Chicago as deacon in 1981 and priest in 1982, she served as associate rector of St. Giles', Northbrook, IL, 1981-83; rector of St. Paul's, McHenry, IL, 1983-91; and rector of St. Luke's, Niles, OH, 1991-99. She retired in 1999. In the Diocese of Chicago she had been dean of the Waukegan Deanery and a member of the commission on ministry. In recent years she was involved in interim ministries in the Diocese of Ohio.

Sister Jane Patricia Freeland, 93, medieval scholar, translator, educator, musician and animal activist, died Jan. 26 in Amherst, MA, of pneumonia.

She was a member of the Community of St. John Baptist since 1941 with a lifelong commitment to the Benedictine rule of prayer, study and work. She continued wearing her black habit even while riding a bicycle until she was 90 "as a witness." She earned the nickname of "the flying nun." She was home-schooled and taught the classics by her father, then graduated from Wellesley College in 1933 with a degree in music. During the depression, she took a job teaching Latin at an Episcopal girls' school, St. John Baptist in Mendham, NJ, and later taught music, history and Latin. She professed to the order of St. John Baptist in 1941 and served as academic headmistress for 25 years, then headmistress for three years until 1974. She was a vigorous participant in activities at the school. She could be seen occasionally shooting baskets, walking for miles with her dog, Ursula, driving the school station wagon like a professional driver, and operating the school snow plow. She obtained a masters degree and doctorate from Rutgers University in Medieval Studies and wrote her thesis on Abelard's Hymns, later publishing a book with her translations of his poetry in the same meters. She published her works with University Press, Catholic University Press



Daily Hampshire Gazette photo

Sister Jane Patricia at age 84 in Amherst.


and Cistercian Publications, and traveled every year to Europe to pursue more research at Oxford, in France and Germany, and to visit the mother convent in Windsor, England. She also traveled every year to St. Gregory's Abbey in Michigan, where her ashes were buried, to medieval conferences, until she broke her hip in 2003 and was moved to a nursing home. Her works include translations of 95 sermons of Pope Leo the Great and the Commendations of Faith by Baldwin of Ford, Archbishop of Canterbury in 1184. She planned for her death, leaving hymn suggestions hidden in the organ for her funeral, and notes to be sent to her friends. She wrote, "At the end of my life, I can now only recall what I have done in response to the calls from God. I have desired to learn, and from childhood the object of learning has been the work of God."

The Rev. **George Heller**, 50, vicar of St. Philip's Church, Topeka, KS, died Dec. 23 at the Midland Hospice House in Topeka of colon cancer.

Fr. Heller was born in Tulsa, OK. He was educated at Southern Methodist University and Nashotah House, then was ordained to the diaconate in 1979 and to the priesthood in 1980. He was an assistant at St. John the Evangelist, Flossmoor, IL, and St. Paul's, Kankakee, IL before becoming rector of St. Lawrence.

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Libertyville, IL, where he served from 1984 through 1991. He did interim ministry in the Diocese of Chicago for a time, then moved to Topeka in 1995. He was dean of the Northwest Convocation in the Diocese of Kansas.

The Rev. Canon **Kenneth E. Clarke**, 81, former rector of St. Thomas' Church, Terrace Park, OH, died Dec. 19.

Canon Clarke was born in Wilmington, DE. He graduated from the University of the

South and from its School of Theology. He was ordained deacon and priest in 1947 and went on to serve as curate of St. John's Cathedral, Wilmington, 1947-48; rector of St. Anne's, Middletown, DE, 1948-52, and in Terrace Park from 1952 to 1968. He was one of the founders of Episcopal Retirement Home, serving there from 1968 to 1987. He is survived by his wife, Marsha; three daughters, Anne Wenk, Elizabeth Clarke, and Martha Carter; a son, James; and 13 grandchildren.

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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 Ave, Topeka, Kansas 66603**. E-Mail: rlipscomb@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 Patreus, P.O. Box 446, Livingston, AL 35470**, E-mail: patreus@bellsouth.net; the Rev. **William King, Diocese of Alabama, 521 North 20th St., Birmingham, AL 35203** E-mail: wkking@diola.org. For more information about St. James, contact: www.riosch.com.

FULL-TIME RECTOR: Trinity St. John's Church is a historic 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**.

DEAN: **St. George's College Jerusalem:** We are currently accepting applications for Dean of St. George's College, Jerusalem, a Continuing Education Center of the Anglican Communion. Since 1962 clergy and laity from 92 countries and 96 faith traditions have attended for either short-term or long-term courses. The Dean needs to have strong administrative skills and experience. The candidate must be an Anglican and it is preferred that she or he has an earned doctorate. If you are interested please contact the **Rev. Jane Butterfield at 815 2nd Avenue, New York, NY 10017**, Phone: (212) 716-6000 or 800 334-7626. E-mail: jbutterfield@dfms.org.

FULL-TIME RECTOR: Church of St. Sacrament, Bolton Landing, NY, was established 175+ years ago along Lake George. We seek a priest gifted in the leadership of small parishes who can help us increase our active membership in this growing community. We are hard working but need to attract young families. Congregation doubles in the summer. Church, parish hall, rectory and columbarium are well maintained. Endowment fund. Basic Anglican worship with organist. Submit letter of application and resume to: **Canon Kay C. Hotaling, 68 South Swan Street, Albany, NY 12210** or kchotaling@albanydiocese.org. PH: (518) 65-4737. Questions on the parish may be sent to: rcnch@localnet.com.

POSITIONS OFFERED

CHAPLAIN: The Saint Francis Academy is seeking a chaplain for our residential unit in Central Kansas. Candidates should be ordained clergy with some experience working with conduct-disordered youth. The chaplain is responsible for pastoral assessments, pastoral care and counseling, and leading the liturgical life of the unit. The chaplain is also a member of the treatment team whose insight and feedback is considered valuable to the care and outcome of each youth. Candidate must be a spiritually centered person who understands the struggle of spiritual and emotional growth. We are a health care agency affiliated with the Episcopal Church treating troubled youth since 1945. Saint Francis is a spiritually based ministry, fully accredited by the Joint Commission on the Accreditation of Health Care Organizations. (JCAHO) Please apply with resume' and cover letter to: **The Rev. John Zachritz, Area Chaplain, The Saint Francis Academy, 1515 E. Kansas Ave., Garden City, KS 67846-6232**, E-mail: john.zachritz@st-francis.org EOE.

YOUTH MINISTER: Wanted for a large parish in Fairfield County, CT. The parish is bursting at the seams with young people and families interested in growing our youth program with a full-time staff member. Experience is preferred but not necessary to apply. Please contact: **The Rev. Maryetta M. Anschutz, Christ & Holy Trinity Church, Westport, CT (203) 227-0827** or maryetta.anschutz@christandholyltrinity.org.

RECTOR: For **St. John's, Alamogordo, NM**. Spiritually renewed and Biblically grounded small parish is one of the pillars of the Diocese of the Rio Grande. Dynamic lay leadership, day school, and abundant opportunities for ministry to a military community. Contact **Search Committee at P.O. Box 449, Alamogordo, NM 88310** or E-mail: lmey@zianet.com.

FULL-TIME RECTOR: St. Mary's Church, newly expanded and debt-free, rests in historical, charming, small town of Dade City, 30 miles north of Tampa, Florida. We are a warm congregation of approximately 500 members; we have 100 kids in Sunday school. Buildings include a parish hall, Sunday school and meeting facilities. Contact: **St. Mary's Church, Search Committee, P.O. Box 219, Dade City, FL 33526**

FULL-TIME RECTOR : Episcopal Church of the Good Shepherd, Norfolk, Virginia, seeks rector with excellent education, superb preaching skills, and a gift for parish administration. We are an urban parish with a well-educated congregation. A committed laity serves mission and outreach needs, both here and abroad. The parish is in excellent physical shape and includes a twelve-room education building. The congregation is diverse in age, receptive to newcomers, and Christ-centered. We are a challenging parish, located within minutes of a superb college, the largest naval base in the world and the Chesapeake Bay, yet we maintain a wonderful sense of community. If you like people in all the wondrous ways that they come to serve God, you will like us and feel at home. For more information visit our web site at www.goodshepherdnorfolk.org, or E-mail at sue@goodshepherdnorfolk.org. Please submit your resume and CDO Profile to: **Church of the Good Shepherd Search Committee, c/o Sallie Avery, 7400 Hampton Blvd., Norfolk, VA 23505**

SEEKING RECTOR: Historic 231-year-old parish in northeast Philadelphia is seeking a rector after the loss of our pastor with over 40 years of service. We are a stable, mature, and financially sound parish of approximately 400 members. Located near transportation and schools; the church has an excellent music program with a pipe organ, day school building, chapel, and a parish hall. A parish profile is available. For information contact **Robert Honer, All Saints' Episcopal Church, 9601 Frankford Avenue, Philadelphia, PA 19114**. Web Site: www.allsaintstorresdale.homestead.com.

POSITIONS OFFERED

ASSISTANT RECTOR: Oversee & work closely w/ youth leadership team for 5,600-member parish in seaside suburb of Jacksonville. Enable spiritual growth of young adults & young families. 3-5 yrs ministerial & leadership exp or recent/upcoming seminary grad. **Christ Episcopal Church-Ponte Vedra Beach, FL**. Contact: **Charlie Hoskins-crhbach@comcast.net** or (904) 285-0525.

ASSOCIATE RECTOR: Develop/lead comprehensive Pastoral Care & Seniors ministries for 5,600-member parish in seaside suburb of Jacksonville. 8-10 yrs successful ministerial & leadership experience. **Christ Episcopal Church, Ponte Vedra Beach, FL**. Contact **Charlie Hoskins-crhbach@comcast.net** or (904) 285-0525.

DIRECTOR OF DEVELOPMENT: Historic Bruton Parish Church in Williamsburg, Virginia, seeks full-time Director of Development possessing strong fundraising skills in Stewardship, Planned Giving and Capital Campaigns. The initial emphasis of the Director's work will be in the area of Planned Giving. We are searching for a lay person committed to the Episcopal Church with well-honed self-starter skills, possessing excellent interpersonal talents and teaching, training and listening abilities. Person hired will be Bruton's first Director of Development and, therefore, needs at least three years' professional experience in the fundraising field. Please send resume to **Jack Rouzie, Development Director Search Committee Chairman, 121 Pinepoint Road, Williamsburg, VA 23185**. E-mail: jrouzie@erols.com.

LAY CHAPLAIN: **Sewanee: The University of the South** is seeking a lay chaplain to work as a team member with the Chapel staff. This is a term appointment from May 2004 to June 30, 2007. Primary responsibilities would include sharing in the design and implementation of Chapel programming such as the Catechumenate, Bible studies, outreach projects, student-led events, and special events, and assisting in the preparation of the liturgy. Participation in services is a weekly expectation. The ideal candidate would have a bachelors' degree with some experience and/or training in youth ministry. A solid grounding in the life of the Church is vitally important, as well as an ongoing interest in theological education and spiritual development. Consistently ranked among the top tier of national liberal arts colleges, Sewanee was founded by leaders of the Episcopal Church in 1857. The University comprises a College of Arts and Sciences, with 1,364 undergraduate men and women, and a School of Theology, with 102 graduate students pursuing masters and doctoral degrees. Sewanee is located on a striking 10,000-acre campus atop Tennessee's Cumberland Plateau between Chattanooga and Nashville. The interview process will begin March 29, 2004, and continue until a suitable candidate is located. Resumes accompanied by a letter of interest and with names and contact information for at least three references should be sent to **The Reverend Thomas R. Ward, Jr., Chaplain, c/o Carlene Bain, Personnel Services, 735 University Ave., Sewanee, Tenn. 37383-1000**. The University of the South is an Equal Opportunity Employer. Minorities and women are encouraged to apply.

FELLOWS-IN-RESIDENCE PROGRAM, SEWANEE: The School of Theology at **Sewanee: The University of the South** in Sewanee, Tenn., invites applications for this program. Fellows visit for two weeks to accomplish their own programs of academic study and spiritual refreshment, and to share in the seminary community. Successful applicants receive a \$500 fellowship and faculty supervision. Two sessions are offered: Oct. 18-29, 2004 (includes DuBose Lectures and School of Theology alumni gathering) and Feb. 21-Mar. 4, 2005. Applicants are now being accepted. Please include: 1) curriculum vita 2) dates preferred 3) 500-600-word statement about project to: **The School of Theology Programs Center, Attn. Sarah Davis, Fellows-in-Residence, 335 Tennessee Ave., Sewanee, TN 37383-0001**. Fax: (931) 598-3302. E-mail: sdavis@sewanee.edu. For more information call 1-800-722-1974.

CLASSIFIEDS

POSITIONS OFFERED

ASSISTANT TO THE RECTOR: This growing congregation is seeking a priest to assist the rector full-time in Pastoral ministry, Adult Christian education, and with all aspects of worship. Successful candidates will have strong interpersonal and group facilitation skills, a passion for teaching, and excellent preaching ability. Responsibilities include pastoral calling, multifaceted adult Christian education programs, and developing the parental educational component of our youth ministry. An interest in social and economic justice ministry programs is a positive factor. For information: **The Rev. William Ort, Christ Church, 111 South Harrison Street, Easton, MD 21601** E-mail: fatherbill@christchurcheaston.org.

FULL-TIME DIRECTOR: A Christian Healing Center in Gaylordsville, CT. The Oratory of the Little Way. The teaching and ministry of Christian healing is well established and supported by a committed board of directors, staff, and prayer ministers. The new director should be Christ-centered, Spirit-filled and Biblically oriented. The director can be a lay person, deacon, priest, minister, or bishop. If you feel the Lord is calling you to this kind of ministry, send your resume, to **The Oratory, P.O. Box 221, Gaylordsville, CT 06755** or request more information by calling (860) 354-8294, or (203) 775-9003.

ASSOCIATE RECTOR/CURATE: Kenilworth, Illinois: The Church of the Holy Comforter, a historic and vibrant Episcopal parish in Kenilworth, Illinois, on Chicago's suburban north shore, is seeking an energetic and team-oriented priest for an opening on our clergy staff this summer. We are willing to consider candidates for either an associate rector or curate position, depending upon the individual's qualifications and experience. This is a wonderful opportunity for someone who would like a thorough grounding in the full range of clerical responsibilities - preaching, teaching, liturgical leadership, pastoral care, youth ministry and parish administration. Our parish is growing slowly, but steadily, with an influx of young families. We have an open, active and engaged laity and a broad range of ministries focused on both the community and our parish. The parish is strong and stable financially and our compensation package is attractive. Send inquiries to: **John Campbell, Junior Warden, Church of the Holy Comforter, 222 Kenilworth Avenue, Kenilworth, IL 60043** or call (847) 251-0589 E-mail to: jfc1219@aol.com. For more information, please visit our website at www.holycomforter.org/whowecare/pastorleadership.asp.

FULL-TIME RECTOR: Incarnation, Highlands, NC. Our historic parish is looking for a caring, energetic pastor to guide and direct our various ministries. A sense of humor and the ability to preach with clarity and make the Gospel relevant in our lives, provide pastoral care, spiritual guidance and reach out to new families in our community are important. We are located in a growing, small resort/retirement town in the scenic mountains of Western North Carolina. Our newly completed addition has more than doubled our worship space and added office/classroom space and a community room while maintaining our historic church building which now serves as our chapel. For further information contact: **Bill Conway, Search Committee Chairman, PO Box 187, Highlands, NC 28741** Applications will be accepted until May 1, 2004.

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.

POSITIONS OFFERED

FULL-TIME CHILDREN & FAMILIES MINISTER: St. Paul's Episcopal Church in Fayetteville, Arkansas wants to enhance its active Catechesis of the Good Shepherd Sunday School program with a new ministry targeting families as they live out the baptismal vow to "be responsible that the child you present is brought up in the Christian faith and life." We want to create a new series of ministries that support parents through the predictable passages of family life so that faith can be lived by parents and absorbed by their children. Send resume to the **Rev. Lowell Grisham, P.O. Box 1190, Fayetteville, AR 72702**.

FULL-TIME DIRECTOR OF CHRISTIAN EDUCATION: Christ Episcopal Church, Elizabeth City, NC, close to NC Outer Banks and Tidewater, VA. Close-knit, dedicated parish of 180 families seeks energetic, organized individual with shared vision to encourage spiritual growth of our young people through traditional, innovative programs and activities. Candidate must have a special insight for church and community affairs. Recently voted "One of the Best Small Towns in America", this coastal Carolina hamlet has excellent outdoor recreation, refined culture, and is the home to outstanding educational resources. Find out why Elizabeth City is the "Harbor of Hospitality". Resumes to: **Jeri Carson, Search Committee Chair, Christ Episcopal Church, 200 S. McMorrine Street, Elizabeth City, NC 27909**. E-mail: jsc0226@yahoo.com.

CANON FOR LITURGY, FAMILIES AND PARISH LIFE: St. Mark's Episcopal Cathedral in downtown Minneapolis, MN is seeking a Canon with special skill and interest in young families and liturgy. We are a warm, diverse and growing congregation focused on inspiring worship, outreach, pastoral care, Christian formation, diocesan leadership and international leadership for peace and reconciliation. Visit us at www.st-marks-cathedral.org Please submit your resume, references and CDO profile to: **St. Mark's Canon Search Committee, Attn: Jamie, 519 Oak Grove Street, Minneapolis, MN 55403** or E-mail: jamie@st-marks-cathedral.org

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. *The deadline for receipt of all materials is 30 April 2004.* Contact: **Search Committee, The Episcopal Parish of Alton, 10 East Third Street, Alton, Illinois 62002**. E-mail: epialton@episcopalalton.org.

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POSITIONS OFFERED

PART-TIME OR RETIRED PRIEST: Long Beach Island (LBI), NJ: St. Peter's at the Light is not the largest of parishes, but we are one that offers a potential candidate a unique opportunity of employment. Built in 1890, St. Peter's is a historic and artistic edifice that is virtually unchanged from its original concept. There is an adjacent Parish House, Memorial Garden and nearby vicarage. Located at the northern tip of Long Beach Island, in the resort community of Barnegat Light, St. Peter's is 1 1/2 hours from Philadelphia, 2 hours from NYC and 45 minutes from Atlantic City. We are looking for a part time or retired priest that can readily adapt to our seasonal changes where church attendance does fluctuate. Those that worship at St. Peter's have been very fortunate to enjoy an atmosphere that puts one in mind of earlier times when life was not as complex.

To that end, we are anxious to work with a priest who is a proactive, innovative individual who will provide evangelical leadership and guidance to enable the congregation to successfully recruit new members, a priest who will administer to those members on our parish prayer list and will have ecumenical and community involvement. Please send résumés to: **Clergy Search, St. Peter's at the Light, 7th & Central Avenue, PO Box 428, Barnegat Light, NJ 08006**. E-mail: stpetrelight@luno.com

FULL-TIME VICAR: Southwest Iowa Cluster (of 3 churches) seeks **Ministry Developer** to partner with established, strong lay leadership, to revitalize youth ministry, and to execute new and existing programs. Flexible choice of residence. Want enthusiastic individual, traditional Episcopal worship. For further information, contact: **Tom Gehlsen, Deployment Office, Diocese of Iowa, 225 37th Street, Des Moines, Iowa 50312** E-mail: tgehlsen@iowaepiscopal.org.

WORKSHOPS

ICON WRITING WORKSHOP: All Saints Episcopal Church, Omaha, Nebraska. *June 21 - June 26, 2004.* Directed by Vladislav Andrejev, master iconographer. For Information call **Jane Tan Creti @ (402) 397-3059**. E-mail: janetancredi@aol.com.

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Sun Worship 11. Sun School 9:30

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced. A-C, Ante Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; dir, 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, instruction; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; p, pastor; 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.

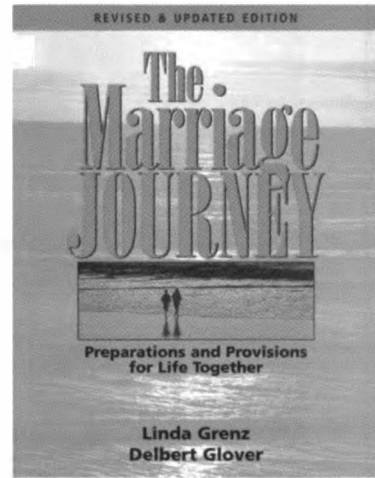
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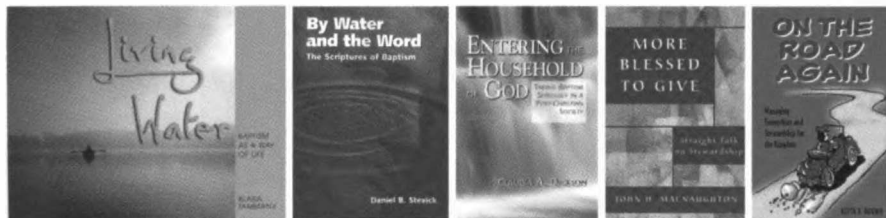


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