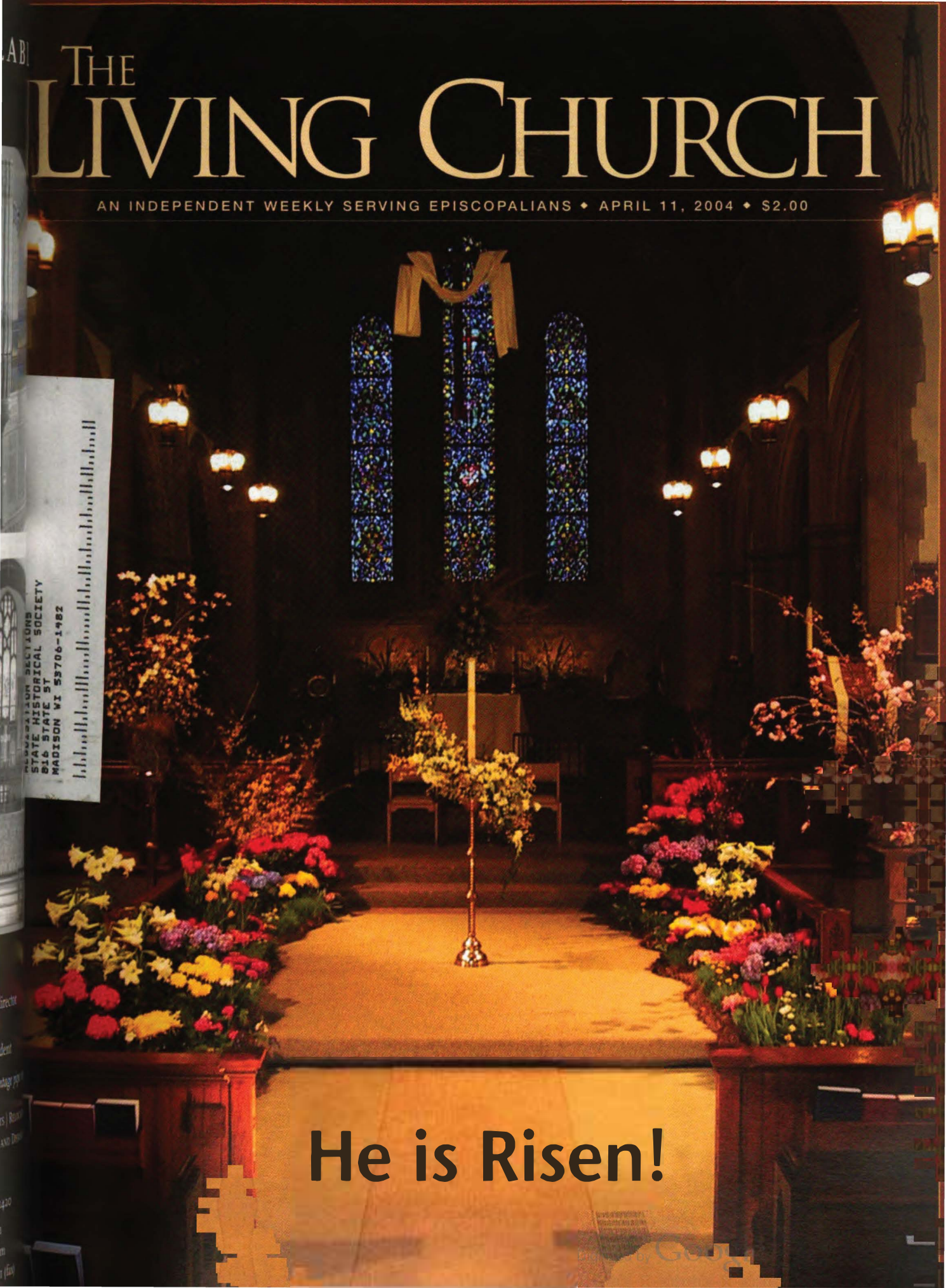


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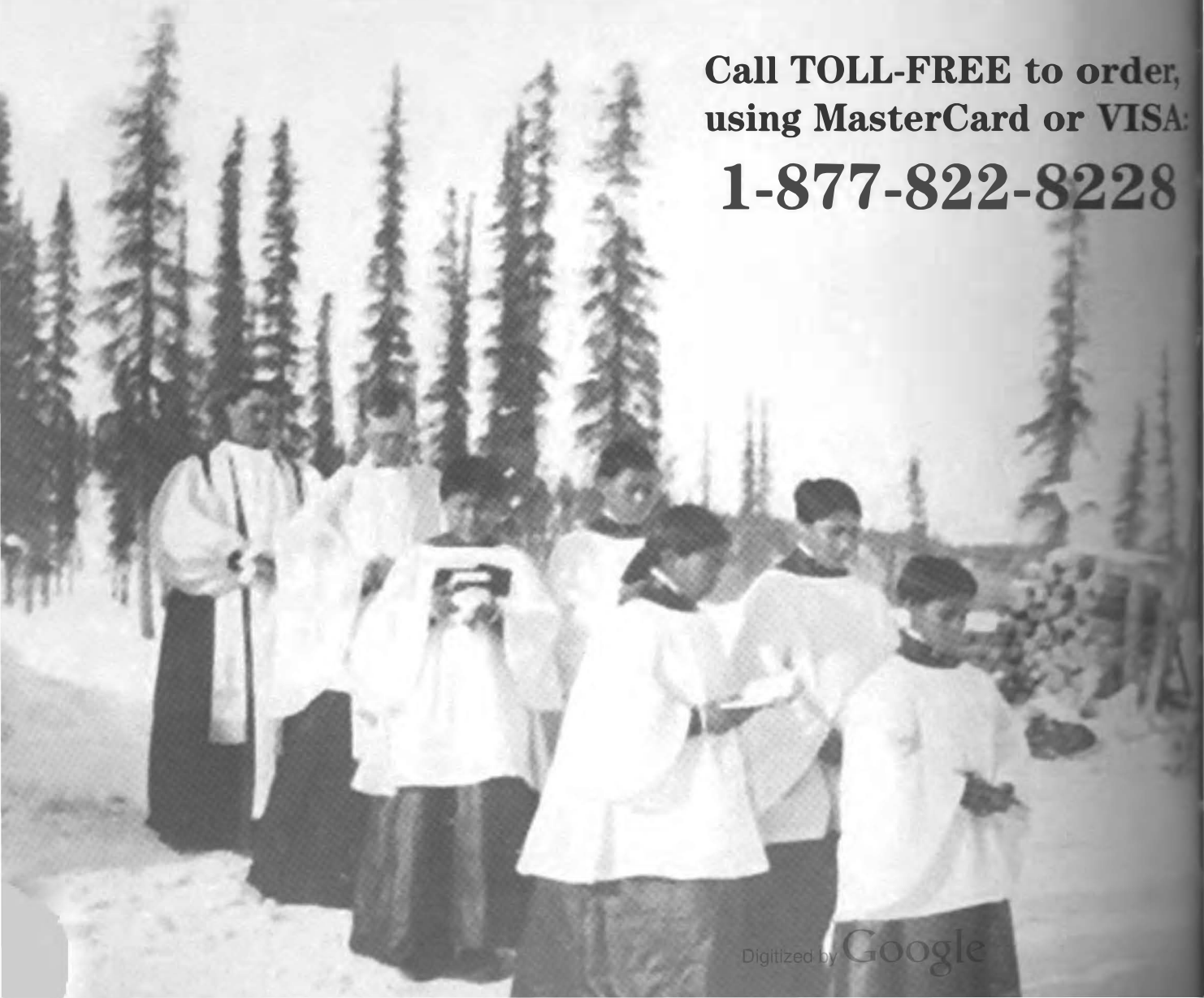
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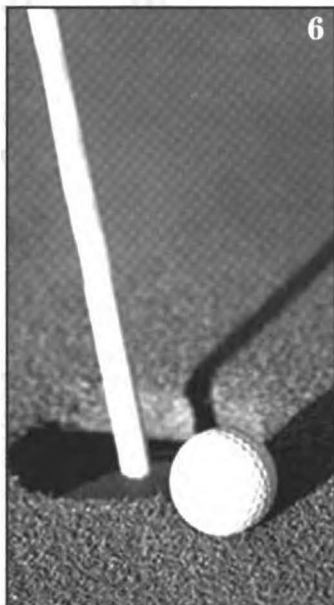
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Volume 228 Number 15

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.

THIS WEEK



6

Features

6 Spread the Word
BY STEPH BRITT

Opinion

11 Guest Column
A Resurrection Journey
12 Editorials
Divisive Strategy
13 Reader's Viewpoint
We Can Do Better
BY EDWARD S. LITTLE II
15 Letters
Not About Numbers



13

News

8 House of Bishops responds
to an expressed need of the Church.

Other Departments

4 Sunday's Readings
5 Books
17 People & Places



The Cover

Just before Easter, the flower guild of St. Luke's, Montclair, N.J., replaces the stark bare branches of Lent with a glorious profusion of flowers. Huge branches of forsythia, dogwood, plum, and magnolia from parishioners' yards, pots of tulips, lilies, azaleas, marigolds, pansies, primroses, hydrangea, even chrysanthemums, circle the paschal candle and line the aisle to the altar. Plots of grass and heaps of Spanish moss hide some of the bases from view.

On Easter Monday, the bedecked building is open, inviting visitors in to a quiet space to meditate or pray amid soft music and natural beauty. Later in the week, plants are taken to hospital patients and shut-ins, or to be planted in the gardens of parishioners. Many find their way into the gardens of St. Luke's.

In addition to the Easter flowering, now in its fifth year, and the weekly decorating of the altar, the flower guild has presented hands-on workshops for other parishes, teaching others "to unlock the FTD mindset" with creative arrays of blooms.

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SUNDAY'S READINGS

Many Who Sleep Shall Awaken

'Why do you look for the living among the dead?'

(Luke 24:5)

Easter Day, April 11, 2004

Acts 10:34-43 or Isaiah 51:9-11; Psalm 118:14-29 or 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43; Luke 24:1-10.

When the women who came to the tomb at early dawn with spices they had prepared, and found the stone rolled back and Jesus' body missing, they were "perplexed" (24:4). When they saw "two men in dazzling clothes" standing beside them, they were "terrified" and "bowed their faces to the ground" (24:5). Under the circumstances, these responses are certainly understandable and to be expected. The hope that they and all of Jesus' disciples had had, that Jesus "was the one to redeem Israel" (24:21), by his death had been dashed beyond any human hope. The resurrection, however, sent all merely human hope reeling.

By the resurrection of Jesus, God changed everything in the world. Therefore, all the other lessons for this magnificent day proclaim boundless delight: "Everlasting joy shall be upon" the heads of "the ransomed of the Lord"; "they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 51:11). "Everyone who believes in him shall receive forgiveness of sins through his name" (Acts 10:43). "When Christ who is your life appears, then you also will be revealed

with him in glory" (Col. 3:4). Two days earlier, the earth had become dark at midday during the crucifixion; now the world burst with life and exulted in its new cleanliness. The meaning of the resurrection is not just "The tomb is empty!" or even, "Christ is risen!" It is "The old order of things has passed away" (Rev. 21:4b), and "What is mortal must put on immortality" (1 Cor. 15:53).

The resurrection is not only a statement about Jesus; it is a statement about humanity and the world. Jesus did not come to us for his own sake but for ours. What began with perplexity and terror quickly became cosmic joy, once it was known and believed that Jesus was raised. Now and to the end of the ages there is no time, place, or event in which God cannot be found by those who look; those who look far enough find that all paths of healing lead to Jesus, by whom all are saved who shall be saved. And the means of all healing is always, ultimately, love, and all loves are radiances and extensions of the one great act of love for all time — the resurrection of Jesus Christ from the dead.

Look It Up

Read Daniel 12:1-3 and 1 Corinthians 5:6b-8, lessons appointed for Easter Day in the evening, and see what each teaches about the need to change one's life in the light of the resurrection.

Think About It

Luke 24:27 reports that Jesus, while walking with two disciples, interpreted the scriptures (meaning the Old Testament) wherever they referred to himself. Where do we find Christ in the Old Testament? Why did Jesus expect the two disciples to be familiar with and understand how these passages referred to him?

Next Sunday

The Second Sunday of Easter, April 18, 2004

Acts 5:12a,17-22,25-29 or Job 42:1-6; Psalm 111 or 118:19-24; Rev. 1:(1-8)9-19 or Acts 5:12a,17-22,25-29; John 20:19-31

Hidden Presence

Twelve Blessings That Transformed Sorrow or Loss

Edited by Gregory F. Augustine Pierce. ACTA. Pp. 175. \$ 17.95. ISBN 0-87946-252-3.

Gregory F. Augustine Pierce has presented 12 Christians who offer testimonies of God's blessings during their periods of grief and disaster. One man's uncle deteriorated from the ravages of disease and a widow lived a nightmare of shock following her husband's death. Another felt conflict between unwanted pregnancy and church teachings. A priest endured depression until he learned the meaning of redemptive suffering. A Trappist oblate suffered chronically the loss of his twin brother in a car accident; a nun sought God's presence following the shocking death of her younger brother.

Although each of these contributors suffered from bad things, they found the common denominator of hope in their lives. The editor states: "For Christians of all denominations, sorrow and

loss are mitigated by our belief in resurrection ... Jesus was raised from the dead." As a result, we have the promise of our own resurrection along with "blessings that transform our sorrow and loss." Persons seeking such transformation ought to read this book.

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

The Gospel of Mary Magdala

Jesus and the First Woman Apostle

By Karen L. King. Polebridge Press. Pp. 230. \$29. ISBN 0-944344-58-5.

With all the excitement about Mary Magdalene caused by *The Da Vinci Code*, and the recent *Newsweek* article "Women of the Bible," readers should find this book interesting. Presenting a complete translation of the available fragments, King goes on to discuss the text and explain the dialogue between Mary and the disciples, a dialogue that grows out of Platonic concepts of the Ideal and moves into a

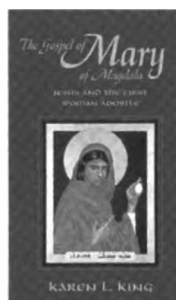
Gnostic understanding of the soul. In addition to the Gnostic attitudes, Mary Magdalene is clearly presented as the leader who is to follow Jesus in authority. The disciples are presented as jealous, especially Peter, and a band in need of a leader who is strong and knowledgeable. King discusses the feminist stand that labeling Gnosticism as heretical came partly from a masculine power stand and that the Western Church sees Mary Magdalene

as a prostitute, while she is not described as such anywhere in the canon of scripture or the pseudepigraphal writings.

The book is amazingly readable, given the scholarly nature of the writing. For those interested in finding out more about Mary Magdalene, and who are

willing to go to apocryphal gospels, this is a welcome work.

*Elizabeth Hudgins
Fairfax, Va.*



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Spread the Word

By Steph Britt

My grandfather is 81 years old, but still plays golf three days a week. During a recent round, his playing partner, Archie, had an amazing experience.

It was a reasonably short par 3 with a water hazard on the right side, but it is clear on a straight path down the fairly narrow fairway all the way to the green. Archie tees it up, waggles his Big Bertha driver a couple of times and belts the ball with all his strength. Only thing is, he doesn't make clean contact. He tops it, so instead of a high-flying, picture perfect drive, Archie's ball never leaves the ground. It's a wormburner, but he hit it hard, straight as an arrow.

Archie's Topflight rolls and rolls, and pretty soon it is mid-fairway. Everyone in Granddad's foursome is thinking the fringe of the green will stop it, but it doesn't. The ball rolls onto the green, over a ridge, down a valley, ticks the flag, and falls into the hole.

Amazing. Granddad, Jess, and Ed saw it all. They were the witnesses. Like a true witness, my grandfather called me to tell me about it. That is what witnesses are supposed to do. They spread the word, they let people know, they tell the story, they back each other up.

Who would believe that Archie Dempsie, 68, hit a wormburning hole-

in-one? Nobody. Not without the witnesses.

I'm happy to tell you my grandfather knew the role of the witness. He spread the word. He told me, he told my golfing brother, he called the guys he used to play with in Ohio. He called old friends. He even convinced Archie's wife, Myrtle that it really was true. My grandfather did his job. He was a faithful witness.

We are called to be faithful witnesses too, not to the hole-in-one, for we didn't see that. But we are called, with grave moral obligation, mind you. We are called to be witnesses to what we have seen, the good news of our Lord, Jesus Christ.

We are witnesses to the fact that God, the only one true God, loved the world so much that he sent his Son, Jesus. He allowed his Son to be crucified for our sins, and then he raised Jesus from the dead, promising the same resurrection for us when we die. We are the witnesses and our obligations are clear. We may argue that we didn't see Jesus do all that — that was the disciples, not me.

We are disciples. And herein lies the mystery and majesty and wonder of the Church. We all believe that we are witnesses, even to the events that happened 2,000 years before we were born. We witnessed Jesus' birth, death, and resurrection. The Church teaches that we witnessed it two ways.

First, we believe the Bible to be the

account of the physical witnesses to the life and work of Christ, and we trust their story. We also believe that Christ's work continues and that we continue to be witnesses of Christ's work in the world.

Every time we see the love of Jesus, for instance, we witness the story. Every time we see someone reach out in love to someone else, for no good reason other than it is the right thing to do, we see Jesus still at work and still among us. We see the good news.

Every time we see the compassion of Jesus, we witness the story. Every time we see someone reach out to the person who does not fit in, or comfort someone who has lost a friend or loved one, we see the good news.

We all have several calls to make, as well as a lifetime to keep telling the story.



Every time we see the generosity of Jesus, we witness the story. Every time we see people share what they have with those who need it or give because they know that everything they have has been given them by God, we see that Jesus is still at work and still among us.

That is what we have witnessed. We

have seen and will keep seeing the Church, God's people, continuing to do the work of Christ, aided by the Holy Spirit, until his coming again. We have seen the Church doing Christ's work in nursing homes, hospitals, funeral homes, schools, communion services, and the list goes on.

That work, Christ's work, is happening at the Church of the Good Shepherd in Augusta, where I work, and at wherever you work and worship. You have seen it. Your friends have seen it. We are all witnesses. And now we are stuck. Because we learned from my grandfather exactly what a witness does. A witness spreads the word.

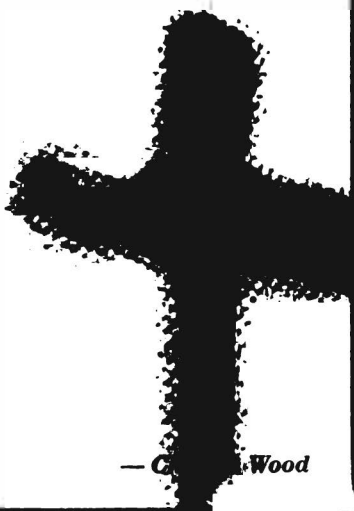
A witness is under grave moral obligation to let people know. In this case, to let people know that Christ is risen.

So as I see it, we all have several calls to make, as well as a lifetime to keep telling the story. Otherwise who is going to believe that Archie Dempse hit a hole-in-one that never left the ground or that Jesus Christ was crucified, died, was raised from the dead by God, and ascended to his right hand sending his Holy Spirit to the Church. Who is going to believe it? Nobody. Not without the witnesses. □

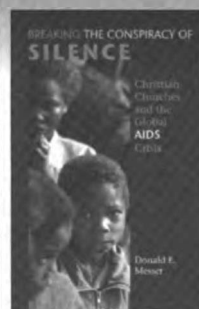
The Rev. Steph Britt is associate at Church of the Good Shepherd, Augusta, Ga.

**The Lord, who died upon the tree,
To bless his own, from death set free,
Has preached to souls in prison dark,
And there, as on earth, left his mark.
Upon the third day, as he said,
He sleeps no longer with the dead
The Savior, born of Mary's womb
Has now come forth from Joseph's tomb.
He showed himself, by night and day,
To those called from their world away
To witness for a risen King
Whom demons fear and angels sing.
He cleansed his own from all their sin,
That they might know his peace within.
Now, praise to him whose cross and strife
Have bought for us eternal life !**

— Charles Wood



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Bishops Respond to an Expressed Need of the Church

The Rt. Rev. Peter Beckwith turned off the tree-lined, two-lane county road near Navasota, Texas, to enter Camp Allen for the House of Bishops' spring retreat, only to be met by an armed sheriff's deputy who demanded photo identification before he would let the Bishop of Springfield enter.

Bishop Beckwith was one of only a handful of bishops from the Network of Anglican Communion Dioceses and Parishes (NACDP) to attend at

least part of the March 19-24 gathering which turned its attention on the third day to the pastoral needs of congregations and clergy who, for theological reasons of conscience, are unable to accept General Convention decisions to permit same-sex blessings and to consent to the consecration of a sexually active homosexual person as Bishop Coadjutor of New Hampshire. The house eventually produced two documents: a plan for delegated episcopal oversight titled "Caring for All the Churches," and a statement concerning the March 14 confirmation service conducted in Fairlawn, Ohio, by five retired



Suzanne Gull photo

The bishops met at Camp Allen in Texas.

ops ranged from an endorsement by Bishop Howe, who described it as "workable," to derision by Bishop Schofield, who said he wasn't sorry that he had stayed home to make visitations in his diocese. After reading the DEPO plan, he called it "a sham" and said the meeting had been "four wasted days."

Bishop Duncan's reaction was cautiously optimistic. In a written statement released March 24, he said: "The Network Bishops will do what they can to enable the plan's success. It will require tremendous generosity and charity on the part of the people and clergy — a trust that I am not sure is there. Our commitment is to Alternative Episcopal Oversight as the Primates understood it in their Oct. 16, 2003, statement. The question is whether there is the will in the Episcopal Church to make this into that."

Only bishops Howe and Adams remained to represent the network as a statement of censure against the Episcopal clergy and bishops who participated the Ohio cluster confirmation service [TLC, April 4] was drafted. Speaking by telephone, Bishop Howe called it "a kind statement" that took no action against the priests, while the bishops were invited "to meet with the Presiding Bishop's Council of Advice to discuss what happened."

The final language of that letter was still being drafted as THE LIVING CHURCH went to press. The Rt. Rev. Catherine M. Waynick, Bishop of Indianapolis, said the bishops decided to take no punitive action for the March 14 transgression, but noted that similar action "will not be tolerated in the future." She said the House of Bishops sought to characterize for the record the unauthorized episcopal visitation as "secretive, discourteous, disruptive, and a willful violation of the constitution and canons. We expect all bishops to be models of reconciling behavior and accountable for the good order of the Church," she said. The five Ohio priests, she added, "will be dealt with on the diocesan level."

Suzanne Gull

What They Decided

- 1) The canonically designated leadership of a congregation shall meet with the bishop.
- 2) If no reconciliation, the rector and two-thirds of the vestry may request Delegated Episcopal Pastoral Oversight.
- 3) The diocesan bishop may delegate oversight to another bishop.
- 4) The congregation may then appeal to the bishop who is president or vice-president of the appropriate Episcopal Church province.
- 5) The provincial bishop may invite two other bishops to join in making non-binding recommendations.
- 6) The plan shall be for a stated period of time with regular reviews and shall include expectations of mutual accountability from all.

Episcopal bishops and one diocesan bishop from the Anglican Province of Brazil.

Four network bishops — the Rt. Rev. Keith Ackerman, Bishop of Quincy; the Rt. Rev. Jack Iker, Bishop of Fort Worth; the Rt. Rev. Terrance Kelshaw, Bishop of the Rio Grande, and the Rt. Rev. John D. Schofield, Bishop of San Joaquin — chose not to attend the spring retreat, while Bishop Beckwith and the Rt. Rev. James M. Stanton, Bishop of Dallas, left before debate on the oversight plan began. Among diocesan network bishops, only the Bishops of Western Kansas, the Rt. Rev. James M. Adams, and the Bishop of Central Florida, the Rt. Rev. John W. Howe, remained for the entire meeting. According to reports from Bishop Howe and other bishops who were present, a strong, but not unanimous consensus emerged among moderate and liberal bishops when they concluded that "oversight" can be delegated according to existing Episcopal

Reduced Pledge

Convention delegates in the Diocese of the **Central Gulf Coast** reaffirmed their opposition to same-sex blessings and non-celibate homosexual clergy while seeking to stem the diocese's financial losses. The pledge to the national church was reduced from \$400,000 last year to \$170,000 for 2004. Convention met at St. Jude's Church, Niceville, Fla., Feb. 6-8.

Participants characterized the proceedings as tense, but credited the Rt. Rev. Philip M. Duncan II, diocesan bishop, and clergy leaders for fostering an atmosphere of reconciliation as delegates discussed the doctrinal and financial implications of the



Sudie Blanchard photo

The Rev. Michelle Walker, one of the first women to be ordained priest in the Church of the Province of Southern Africa, speaks to members of St. George's, York Harbor, Maine, on March 14. Ms. Walker is also the director of Transformation Through Training, a not-for-profit organization dedicated to healing battered, abused and abandoned women.

New Hampshire consecration.

In his address, Bishop Duncan acknowledged that the election of the Rev. Canon V. Gene Robinson had thrown the Church "into turmoil, struggle, and confusion." He stated the election was a "mistake" and that he had withheld consent in solidarity with the Archbishop of Canterbury and the wider Anglican Communion, as he believed "that a bishop is a sign of unity for the diocese, the Episcopal Church, and the Anglican Communion."

He also noted that the American Anglican Council and the Network of Anglican Communion Dioceses and Parishes "do not have my support" as they seemed to be "fostering [their] own brand of turmoil and schism."

The diocese is projecting a reduction in income this year of almost \$480,000. Even though economic reality dictated reducing the diocesan pledge to the program portion of the General Convention budget by more than \$225,000 from the previous year, Bishop Duncan told convention that the decision "flies in the face of all my beliefs and understanding of stewardship."

Six resolutions offered in response to the actions of the 74th General Convention were consolidated into a single resolution which opposed "the ordination of any non-celibate unmarried persons" and "the development or use of any rites of blessing for same-sex relationships"; expressed "profound regret" with the 74th General Convention's stance on these issues; and sought to stay in dialogue within the Episcopal Church and Anglican Communion while these issues are resolved.

The resolution passed on a vote by orders 154 to 64.

The convention also endorsed a proposal enabling the establishment of a cathedral church.

Calm Convention

The Rt. Rev. George E. Councill presided over his first diocesan convention as Bishop of **New Jersey** March 12-13 in Wildwood. With more than 750 clergy and lay delegates in



Aune Hodgins/Via Media

Delegates from St. Mary's, Pleasantville, dispatch business during a legislative session in New Jersey.

attendance, business proceeded in a calm and orderly way. Longtime delegates could not recall a more peaceful and cordial atmosphere.

The \$3.1 million budget for 2004 was approved with no debate and no discussion. "Remarkable," said Bishop Councill. The budget is essentially unchanged from last year, but the addition of a full-time bishop on staff this year necessitated cessation of the monthly diocesan newspaper, *Via Media*.

Four resolutions were offered, two of them identical but for two clauses. One has two clauses that asked convention to refrain from the blessing of same-sex unions and to refrain from consecration as bishop persons known to be living in a same-sex relationship. It was defeated. The other expunged those clauses and was adopted overwhelmingly. What was left was essentially support of membership in the Anglican Communion.

In his address Bishop Councill used the image of Jesus' arms outstretched on the cross to urge his new flock to stretch themselves to recognize the urgent needs "in every neighborhood in our diocese." Then he called the diocese to stretch even further to include the impoverished of this country and the world. He included in the Church's stretch a reach to include new populations, the youth, and the ministry to college campuses. Bishop Councill also urged patient waiting for the work of the Lambeth Commission and the House of Bishops.

(The Rev. Canon.) Laurence D. Fish

Broken Down and Rebuilt

The growth at St. Luke's, Bladensburg, Md., is viewed as an inspiration for Anglo-Catholicism today.

Four years ago, when the Rev. Michael Heidt looked out into the congregation on his first Sunday as rector of St. Luke's Church in Bladensburg, Md., exactly 16 West Africans looked back at him from the pews with "sphinx-like suspicion." Today every aspect of the parish has been transformed and renewed including average Sunday attendance, which has grown to 500 and makes St. Luke's one of the largest in the Diocese of Washington.

In an address to the meeting of the Ascension and St. Agnes chapter of Forward in Faith, North America (FIFNA), in Washington, D.C., March 7, Fr. Heidt urged participants to consider the transformation at St. Luke's as a metaphor for the Anglo-Catholic movement at large. Fr. Heidt then proceeded with a brief description of the creative adaptations to traditional Anglo-Catholic parish life which he introduced at St. Luke's.

"What's happened is that God has



St. Luke's file photo

Fr. Heidt visits with children at St. Luke's Church, which is thriving after many years of decline.



St. Luke's file photo

The procurement of a statue of Our Lady of Guadalupe soon after his arrival as rector of St. Luke's, has proven popular with new Latino members, according to Fr. Heidt.

worked through the abilities and prayerful energy of a small group of catholic Christians to turn around a parish that had experienced over 30 years of continuous decline in an area that saw 13 murders in 72 hours the other month," he said. "Four years ago, St. Luke's was a broken-down parish. The catholic movement in North America is in the same predicament. Like the failing parish it has no movement; it isn't doing very much and it's not growing."

According to Fr. Heidt, the population around St. Luke's is now largely comprised of Latino immigrants, and St. Luke's has been very successful in reaching out to them in a variety of ways. Prior to his arrival, for example, there was no formal devotion to the Virgin Mary at St. Luke's. Fr. Heidt said he prayed for an opportunity and within weeks the parish had obtained a four-foot-tall statue of Our

Lady of Guadalupe, which is now taken on a two-mile-long procession through town with police escort on the Feast of the Immaculate Conception.

"Just as I looked out on those 16 heads, while my stomach turned over with trepidation, so too is the honest Anglo-Catholic surveying the state of the movement here in North America," he said. "We are looking at defeat."

Fr. Heidt concluded that the prospect of total defeat was a good thing because that is usually when people are most willing to turn to God.

"God wants to rebuild his Church and he wants to do so through you and me," he said. "We have to let him, and that means turning to him in faith and making use of every opportunity that he sends, and he sends plenty, to work for the growth of his kingdom."

A Resurrection Journey

It has been a really rough year for the people of St. Philip's Church, Topeka, Kan. After nearly a year-long battle, our priest, the Rev. George Heller, died of cancer just two days before Christmas [TLC, March 14].

We had suffered with him during the previous year as he underwent months of radiation and chemotherapy, which kept him away from us during Lent and Holy Week and Easter. We relied on the kindness of area priests to provide services for us. That was followed by extensive surgery in the summer to remove the tumor in his colon that was threatening his life. By the fall, when he returned to regular work in our small parish, he — and we — thought he was home free. We were wrong.

On the first Sunday of Advent, he looked very tired. He sat a lot during the service, due in part to the pain in his bones and internal organs where the cancer had spread. But he preached his usual lively sermon, celebrated the Eucharist and followed his



Even when the worst happens, you don't have to make the journey alone. That's what the resurrection does.

Left: The Rev. George Heller

custom of directing how hymns were to be sung, in this case while we were singing them.

On Advent II, he appeared haggard and worn. He still stood at the altar, but he had to rest himself against it for support from time to time. Still a lively sermon, but this time sitting down.

When we arrived for church on the third Sunday of Advent, Father George was in the first row of seats, with a walker at his side and a prayer desk in front for support. In place of his lively sermon, he sat and told us there were no more treatments for him, and he invited us to walk this final journey with him as a community. The deacon raised the elements from the altar so he could consecrate them from his seat. He sat in front of the altar as a spontaneous communion station was formed, allowing him the chance to give communion to his people.

The following Sunday he was at a local hospice house, and two days later he was dead. He was 50 years old.

Through the sudden surprise of this holiday-time grief, I learned many things, including what it means for people to have a vocation to ordained ministry. George showed me that as he struggled to be present with us on Sunday

mornings, because that is what priests do — they celebrate the sacraments for their people. Our bishop coadjutor at the time, the Rt. Rev. Dean Wolfe, sat with George through his last night and was with him at his death. That's what bishops do — they minister to their clergy. Our diocesan bishop, the Rt. Rev. Bill Smalley, joined the people of St. Philip's on the night of George's death to offer prayers and a time to laugh and cry and remember, because that's also what bishops do — they offer times of healing.

Bishop Wolfe altered his Christmas Eve plans to celebrate the Feast of the Nativity

with us. Sometimes bishops do that, too. And on the first Sunday after George's death, Bishop Smalley was with us. He had appointed himself interim supply for our little band of the faithful, in part because he had promised George he would look out for us, when he was afraid of what would happen to his congregation after he was gone. That's a bishop for you — speaking words of assurance to clergy and congregation alike. And after his retirement became official January 1, Bishop Smalley has continued with us weekly. He has called on the sick and shut-in, has attended vestry meetings, and has preached his own lively sermons to us. He will be with us until the new house he and his wife, Carole, are building in Indiana is finished, but he will see us through Holy Week and Easter.

Then I think St. Philip's will be ready to move to whatever our new future will be, knowing from this really rough year that even when the worst happens, you don't have to make the journey alone. That's what the resurrection does.

Our guest columnist is Melodie Woerman, editor of Plenteous Harvest, newspaper of the Diocese of Kansas.

Did You Know...

The 150 members of Glen Burnie (Md.) Korean Presbyterian Church have been worshipping at St. Alban's Episcopal Church since being evicted from their own building in the middle of the Christmas Eve service by the fire marshal.

Quote of the Week

The Rt. Rev. G. Wayne Smith, Bishop of Missouri, to the St. Louis Post-Dispatch on Archbishop Raymond Burke's sermon at his installation as Roman Catholic Archbishop of St. Louis: [Burke] really tried to persuade people with his moral teaching, but he will find that Missourians don't take kindly to being told what to think and what to do."



The Easter
exclamation
“Christ
is risen”
continues
to ring true
in our lives.

Divisive Strategy

The service of confirmation in the Diocese of Ohio [TLC, April 4] is an unfortunate occurrence. While we are in sympathy with those persons who were confirmed, and with the six bishops who provided episcopal ministry, there is no mistaking the fact that the event was a canonical violation. When those bishops crossed diocesan boundaries to engage in a sacramental act without permission of the Bishop of Ohio, they violated the canons of the Episcopal Church and could be charged.

Being mindful of the well-worn cliché, “two wrongs don’t make a right,” one can understand how the bishops reached the decision to move into the Diocese of Ohio. They recall the ordinations of the Philadelphia 11, observe that in many dioceses same-sex blessings have been taking place for years, and consider the actions of the 74th General Convention last summer. In all those cases persons sought to impose their own views through unilateral action.

It needs to be asked why the congregations in Ohio needed alternate episcopal oversight now. It is understandable that those churches wanted episcopal ministry from someone other than their diocesan, the Rt. Rev. J. Clark Grew. Bishop Grew had voted to consent to the New Hampshire consecration and in favor of same-sex blessings at that General Convention, so leaders of these churches sought alternate episcopal oversight. We have to question why the confirmations needed to take place at this time. Alternate episcopal oversight was scheduled to be discussed by the House of Bishops a few days after the Ohio service. Surely the Ohio Episcopalians could have waited until the bishops met, and preferably until the report of the Archbishop of Canterbury’s theological commission is issued. A statement by the confirming bishops that they were responding to a “pastoral emergency” fails to explain what that emergency was.

The six bishops showed courage and admirable pastoral care in responding to the 110 persons who were confirmed. They could have used better judgment in carrying out their strategy. This divisive action makes the few sincere attempts at reconciliation even more difficult.

Easter Joy

The resurrection of our Lord is the greatest event in the history of humanity. Two thousand years later the resurrection still has the power to change lives and to bring meaning and purpose to humanity. The Easter exclamation “Christ is risen” continues to ring true in our lives — an awesome message to share with our broken world in words and music.

We are pleased to extend Easter greetings to all our readers. May you know the joy of the presence of the risen Christ on Easter Day and in the days to come.



We Can Do Better

Some proposals for changing General Convention

By Edward S. Little II

"We're addicted!"

That was the conclusion of the Rev. Canon David Seger, canon to the ordinary in the Diocese of Northern Indiana, to my heartfelt question: Why do we continue to put ourselves through the torture of General Convention every three years? Ten thousand Episcopalians — deputies, alternates, bishops, lobbyists, exhibitors, visitors, media personnel, disaster-mongers of every stripe — descend upon the convention venue for two weeks. The cost? Tens of millions of dollars of our precious resources, emotional and spiritual exhaustion, unbearable tension, division, and the fear of something even worse three years down the road. We emerged from Minneapolis wounded, polarized, dazed by the intensity of our conflict. The benefit? I'm not sure I can identify one, except perhaps the pleasure of encountering old friends.

In the weeks leading up to General Convention in Minneapolis, I talked with a large number of bishops, liberals and conservatives alike, and all of them asked: "Do I have to go?" All of us dreaded what we would experience. Not one of us looked forward to Minneapolis. Yet there was a grim inevitability about General Convention. None of us wanted to be there, but we would all attend. We couldn't (and can't) stop ourselves. We're addicted. We are powerless over General Convention, and our lives have become unmanageable.

The purpose of this article is not to argue about the substance of last summer's General Convention. Although I have deep convictions on these matters, the issue I'm raising here has to do with the very fact of convention itself. Is this the way we ought to do business? Is Jesus glorified? Is his church encouraged, his kingdom extended? Does the enormous

outlay of spiritual and material resources yield a corresponding benefit? I believe that the answer to those questions is No. Many in the media commented upon the uncommon civility of our debate in Minneapolis. That's true enough, but civility alone cannot justify the cost we pay in the draining and the wounding of our Church. Is there another way?

I ask the Standing Commission on the Structure of the Church to consider a radical revision of General Convention: how we do it, indeed why we do it. These proposals are not new. A decade ago, many talked about re-structuring General Convention, making it leaner, more efficient, mission-driven. But the time was not right. The proposals never received a serious hearing. Our investment in convention's mammoth structure has a life of its own, drawing us inexorably, triennium by triennium, into a financial and spiritual maelstrom, despite our good intentions. "I do not do what I want, but I do the very thing I hate . . . I can will what is right, but I cannot do it" (Rom. 7:15,18). Perhaps, in the wake of last summer's battle and the overwhelming pain that it has generated, we are ready to re-think our triennial gathering.

What then would a restructured General Convention look like? In general outline, such a body would be:

- Smaller — We have no need to bring all those people to convention. The House of Deputies could easily be cut in half, two clerical and two lay deputies

Civility alone cannot justify the cost we pay in the draining and the wounding of our Church.



General Convention 2003 (above and previous page).

Rick Wood photo

from each diocese, and still preserve the possibility of a vote by orders. We might ask only active bishops to attend the convention meeting of their house. Is it necessary, as well, to combine General Convention with a host of other groups, from missionary societies to seminaries? Family reunions are fun, but this one's very expensive. Must we provide an enormous exhibit hall, drawing hundreds of vendors from Almy to Wippell and thousands of shoppers every day? Surely, in the era of the Internet, much of the informational component of General Convention could be accomplished online. We simply don't need nearly so many people to converge on the convention site. Nor should we encourage lobbyists and pressure groups to descend in their hundreds upon this gathering.

Their presence increases tension, turns up the flame of conflict, and makes thoughtful deliberation almost impossible.

- Shorter — By the time the last Episcopalian has left the convention site, two weeks have passed. This may well be the longest convention in the nation. The Republican and Democratic conventions do their business in less than half the time.

Cost alone should give us

pause concerning the length of convention. If a significant portion of the money we spend on General Convention could be re-directed to mission, we might make a significant impact on our hurting and broken world. One week should certainly be sufficient for the Church to deal with essential matters that come before our national gathering.

- More limited in scope — We spend much time at General Convention debating resolutions on matters of public policy, attending programs which lift up national and international concerns, making pronouncements on issues as diverse as the environment, capital punishment and nuclear proliferation. These are worthy concerns for Christian conscience: **Jesus is Lord of all of life.** No question, large or small,

is beyond the gospel's purview. Is it necessary, however, that we debate these issues in convention? Do our endless resolutions in fact make an impact on the world around us? Our time might be better served — and our Church less polarized — if we limit our attention to matters specified in canon and to financial concerns.

- Less frequent — There is nothing in the Christian faith that requires us to meet every three years. Already, 28 months from the opening gavel of the 75th General Convention, anxiety is rising, people are looking ahead — some with anticipation, more with dread. Must it be so? With a convention of more limited scope, we could gather less frequently, perhaps every five years, and use the intervening time to focus our attention on local and diocesan mission. Again, the Internet gives us ample opportunity to connect with one another across vast distances, to learn from one another, and to take counsel for our mission and ministry.

I encourage the Standing Commission on the Structure of the Church to bring a resolution to the 75th General Convention beginning the process of rethinking our national gathering. Would such a restructuring heal our church of its divisions? Would it help us to resolve the pastoral and theological conflict that tears at the fabric of our common life? No, far from it. The tragic consequences of the 74th convention have yet to unfold in full intensity. Indeed, even with the changes I propose, we would still be precisely where we are: Consent to the New Hampshire consecration, despite its far-reaching theological implications, was presented to us as a canonical matter, unavoidable and inexorable. But we need to find ways of reducing tension, facilitating prayerful theological reflection, and assisting us to live together in the midst of apparently irreconcilable conflict. General Convention is far from being that vehicle. It has, sadly, precisely the opposite effect. Perhaps now, finally, we can turn ourselves, and General Convention, over to Jesus, who alone can restore us to sanity.

The Rt. Rev. Edward S. Little II is the Bishop of Northern Indiana.

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General Convention is far from being the vehicle for reducing tension, facilitating prayerful theological reflection, and assisting us to live together in the midst of conflict.

The Reader's Viewpoint article is not necessarily the official position of The Living Church or its board of directors.

Not About Numbers

If the disciples had followed Mark Sholander's logic [TLC, March 14], we would all still be Jewish! Suggesting that an action by a group of Christians is "arrogant" simply because of their small number flies in the face of our history: One person — Jesus — founded our faith. And further, Christian history is replete with examples of one or a few individuals calling the Church back to the relational, godly, Christian vision of justice, compassion, love, and respect of all that is so easily lost amid the noisy gongs and clanging cymbals. It is not — and never has been — about the numbers. If it were, then we should simply hand over Canterbury's crozier to Archbishop Akinola. It is, rather, always about the meaning of true faithfulness before God, and numbers — as the cross reminds us — have nothing to do with that.

(The Rev.) Nigel J. Taber-Hamilton
St. Augustine's Church
Whidby Island, Wash.

Based on Creation

I write in response to the letter from Mr. Trimmingham [TLC, March 21]. It was indeed heartbreaking to hear from one of Christ's flock who has experienced a long "self-exile from his church." But I am afraid that Mr. Trimmingham's accusation of the Church's ignorance of creation "unfolded before its closed eyes by science" cannot go unanswered.

Mr. Trimmingham seems not to understand that creation is precisely that upon which the Church bases its teaching in regard to sexuality. Science is very inconclusive on this matter. If the Church is ignoring creation, then it must be said that Mr. Trimmingham is ignoring another foundational doctrine of the faith, the fall of humanity. Simply because something is "made that way" does not make it good. One only need to look around the world, the city, and his or her own heart to know the truth of the fall. The gospel of Jesus Christ is about transformation and the forgiveness of sin, not its excuse.

I also found it disconcerting that one who hopes that the Church is now "less

judgmental" would freely use such terms as "blind fixation, ignorance, superstition, ruthless, and Pharisee." I believe that the teaching of Jesus to which Mr. Trimmingham so passionately appeals has something to say about removing the log from our own eye first. I do hope and pray that Mr. Trimmingham finds the grace and love he longs for from the body of Christ.

(The Rev.) Ronald E. Drummond, Jr.
Nashotah, Wis.

Camps at Seminaries

Fr. White's article, "Calling Young People to Ordained Ministry" [TLC, March 14], leads the writer to suggest that our seminaries might experiment with week-long camps for young people. College students, high school students and maybe persons even younger could participate.

Some camps on college campuses

are different — no bugs, no poison ivy, no snakes. Campers live in dormitories, are restricted to campus, fed plenty, and are encouraged to get plenty of exercise. Subjects at some camps have included art, music, auto mechanics, dental assistance, and even flying.

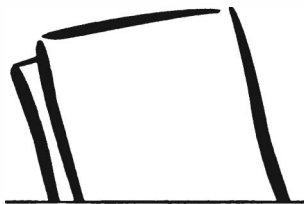
Parishes might provide tuition and transportation for their young people.

William R. Romain
McPherson, Kan.

One Option

I couldn't be in stronger agreement with Mr. Kalvelage on the misuse of "Reverend" as a title rather than an adjective [TLC, March 14]. It is an adjective, it needs the definite article, and it is not used with the surname only. On one point, however, we seem to have a difficulty. And that is the claim of the authoritative *Chicago Manual of Style* that "Rev." does not abbreviate "Reverend";

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LETTERS TO THE EDITOR

rather, it abbreviates "The Reverend." Similarly, "Hon." abbreviates "The Honorable." One could, of course, simply reject the authority of *Chicago*. But if that step is distasteful, it leaves us with our customary "The Rev." as meaning "The the Reverend."

I have toyed with dispensing with "Rev." altogether and using instead the contraction, "Rev'd," with which the article remains *de rigueur*.

(The Rev.) Victor Lee Austin
Cresson, Pa.

Rampant Misdirection

We are wrestling with the question of homosexual lifestyles and the meaning of the word "marriage." Homosexual persons are demanding the right to marry and some states are moving to adjust their laws and constitutions to allow this travesty.

I do not question whether gays may live in what I believe to be sin, but I do believe their cry for appropriate rights as persons is misdirected when they insist on redefining marriage. Their problem is not marriage but the ability to have legal access to hospital visitations, inheritance considerations in probate courts, and insurance inclusion as members of a household rather than as "spouses."

That even the courts and legislators seem unable to discern this gross error and misdirection speaks poorly of the incumbents in these august bodies of government that seem to rush to unthinkingly quiet the furor without thought of the consequences to the cultural and religious needs and sensibilities of the people they are entrusted to faithfully serve, whether homosexual or heterosexual. The need here is to change rulings to permit established life partners the basic privileges of legal recourse enjoyed by the rest of the American society. In no manner should this affect the traditional understanding of the "family," but rather introduce a new category of legally recognized relationships based upon cohabitation and partnership.

While I am not supportive of the homosexual lifestyle, I see no valid reason to deny people, whose lifestyle choices differ from the norm, the basic rights of our national citizenship. It also

seems stupid to take the shortcut step of extending the name "marriage" to persons for whom the word does not properly apply.

(The Rev.) James Grant
Larned, Kan.

On Their Feet

A cover photograph shows the interior of Trinity Church in Toledo, Ohio following recent renovation [TLC, March 14]. It appears to be a beautiful setting with chairs replacing pews. I note there are no kneelers.

In June my wife and I attended a service at the Cathedral of St John the Divine in New York City and they too had no kneelers. We stood for 98 percent of the service. When I asked an attendant why no kneelers were in place, she replied it was too much trouble to remove them for the many secular services that were held there.

Many years ago, when I was a teenager, my confirmation instructor told us that in the Episcopal Church you stand for praise, sit for instruction and kneel for prayer and devotion. I am curious — does that no longer apply?

Fred Donovan
Phoenix, Ariz.

A Great Adventure

I was warned by the cover showing Bishop V. Gene Robinson seeking possession of his cathedra as explained on pages 3 and 11 [TLC, March 28]. I see all our Episcopalian fuss about him being forgotten by the world at large while in the Church I see him as God's servant bringing New Hampshire, and all of us, the great adventure he expects.

(The Rev.) Bill Taylor
Lansdale, Pa.

Less Open

In response to the Quote of the Week from the Very Rev. C.B. Baker [TLC, March 14], it seems to me that the problem with condemning democracy in the Church is the underlying assumption that the majority are less open to the guidance from the Holy Spirit than are the minority.

(The Rev.) Raymond C. Hartjen, Jr.
Trinity Church
Atchison, Kan.

Appointments

The Rev. **Sherry Adams** is associate at St. Paul's, 6249 Canal Blvd., New Orleans, LA 70124-3099.

The Rev. **Robert M. Alves** is rector of St. Barnabas', 954 Lake Ave., Greenwich, CT 06830.

The Rev. **Cynthia Banks** is rector of St. Luke's, 170 Council St., Boone, NC 28607.

The Rev. **Chuck Blanck** is priest-in-charge of Christ Church, PO Box 1866, Sparta, NC 28675.

The Rev. **Dale L. Chrisman** is rector of St. Peter's, 3305 Pinnacle Cove, Lago Vista, TX 78645.

The Rev. **Stephen Craft** is rector of St. Philip's, 3643 Aurora Dr., New Orleans, LA 70131.

The Rev. **Craig Dalfares** is rector of St. Matthew's, PO Box 568, Houma, LA 70361-0568.

The Rev. **Deborah Fox** is chaplain-in-charge of the North Carolina State University Campus Ministry, 2208 Hope St., Raleigh, NC 27607.

The Rev. **Malcolm Hughes** is priest-in-charge of St. John's, 1241 S Smolley St., Shawano, WI 54166.

The Rev. **Brian Jemmott** is priest-in-charge of St. Timothy's, 2833 Flat Shoals Rd., Decatur, GA 30034.

The Rev. Canon **John Kilgore** is canon minor at Christ Church Cathedral, 1210 Locust St., St. Louis, MO 63103.

Ordinations

Priests

Connecticut — Donna Downs, Kate Helchler, Sherrill E. Osborn, Audrey Cady Scanlan, David Stayner.

Louisiana — Tommy Dillon, Danny Whitehead.

Olympia — Patricia Baker, David Marshall, Katherine Sedwick, Rachel Taber-Hamilton, Edie Weller.

Texas — Daryl T. Hay, Kit Wallingford.

assistant, Palmer Memorial, 6221 Main St., Houston, TX 77030; **Stephen Whaley**, assistant, Good Shepherd, 2929 Woodland Hills Dr., Kingwood, TX 77339.

Retirements

The Rev. **Jim Bills**, as rector of St. Stephen's, Charleston, SC.

The Rev. Canon **Michael T. Malone**, as canon to the ordinary in the Diocese of South Carolina.

Deaths

The Rev. **Joseph A. Thompson**, a deacon at Grace Cathedral, Topeka, KS, died Dec. 23 at a Topeka nursing home from injuries he suffered in an October automobile accident. He was 97.

Born in Atlantic City, N.J., his family moved to Topeka when he was an infant, where he lived most of his life. He was the county's first African American probation officer before enlisting in the Army during World War II. He earned a degree from Washburn College, studied at the University of Chicago, and spent 26 years as a social worker at the U.S. Disciplinary Barracks in Fort Leavenworth, KS. He was ordained a deacon in 1956 and served as vicar of St. Simon's in Topeka until it was merged with Grace Cathedral in 1958. Deacon Thompson was perhaps the longest actively registered member of the Boy Scouts of America, having started as a "lone scout" after being denied membership in the local white troop. He also served nearly 80 years as a first aid instructor for the Red Cross. After his wife died of cancer in 1958, he began more than 40 years of service to the American Cancer Society.

The Rev. **Bonnie Lucile Vandelinder**, assistant at Prince of Peace, Gettysburg, PA, died Jan. 10 in Gettysburg, at the age of 58.

Born in Rochester, NY, she earned degrees from the University of Rochester, Case Western and Episcopal Divinity School. She was ordained deacon and priest in 1982. She was priest-in-charge of St. John's, Sodus, NY, 1982-86, and priest-in-charge of St. Stephen's, Wolcott, NY, 1982-88, while serving as assistant librarian at Colgate-Rochester Divinity School. Ms. Vandelinder was librarian and associate professor of bibliography at the Lutheran Theological Seminary in Gettysburg from 1991 to her death. In the Diocese of Central Pennsylvania, she served on the Commission for Liturgy and Music, the Commission on Ecumenical Affairs and as an examining chaplain. She is survived by her brother, Roy, of Rochester.

Next week...

EDUCATION ISSUE

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BOOKS

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

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

MUSIC POSITIONS

MUSIC DIRECTOR: St. Andrew's Episcopal Church in Ann Arbor, MI, seeks a Director of Music/Organist. The 3/4 position consists of rehearsing, conducting and accompanying the children's and adult vocal choirs and bell choir, and playing service music and music for special occasions. Send letter of interest, resume and 3 references to **Music Director Search, St. Andrew's Church, 306 N. Division, Ann Arbor, MI 48104** or by email to julie-man@standrewsaa.org by April 30.

MUSIC RESEARCH

OLD BOY CHORISTERS: I would like to speak with any clergy or laymen who were in a men and boys choir in their youth for doctoral thesis & possible book. **Brian Taylor, 307 E. 51st St., Savannah, GA 31405**, E-mail: taylorteam@earthlink.net. I would be grateful for your help.

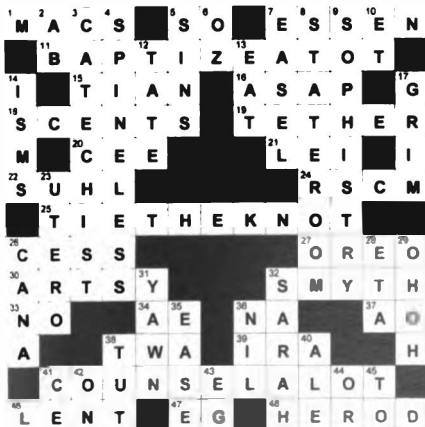
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ASSISTANT TO THE RECTOR: St. Michael's of the Valley (Ligonier, PA) is seeking a lay or ordained person to have oversight of Christian Education, small groups, and outreach. Individual must be outgoing and have excellent management and influencing skills. Must understand the importance of relational ministry. Community is located in the foothills of the Allegheny Mountains and is often compared to Mitford. Healthy orthodox parish of 185 average attendance. Apply to The Rev. **James Simons, PO Box 336 Ligonier PA, 15658** E-mail: smichael@winbeam.com.

FULL-TIME DIRECTOR OF YOUTH/YOUTH MINISTER: Lay or ordained. Vibrant and growing parish in the Diocese of Atlanta seeks staff member to focus on youth ministry, programs, and education. Core group of fifty-plus teens in place with dedicated lay volunteers and a history of having someone full-time to focus on this area of parish life. Write **Rector, Christ Episcopal Church, 582 Walnut Street, Macon, GA 31201** or contact wesley@christchurchmacon.com and visit our website.

LAY YOUTH LEADER: Experienced, full-time lay youth leader for St. Paul's Episcopal Church, Indianapolis. We have a dynamic parish with a growing middle and high school youth ministry. We are seeking a 4-year commitment for this position. See our web site at www.stpaulsindy.org. Send resume to the Rev. **Robin Myers, St. Paul's Episcopal Church, 10 W. 61st St., Indianapolis IN 46208**, or rmeyers@stpaulsindy.org.

Answers to March 28 puzzle



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DEAN: The Cathedral Church of St. Paul, Peoria, IL: The cathedral is searching for a dean and rector to fill a June 1st vacancy resulting from retirement. The chosen candidate will be called to supply spiritual leadership, serve as the cathedral's chief pastor and administrative officer, and give direction to laity, community and staff. This individual will also provide pastoral counseling, develop new lay ministries, nurture an active youth program, manage administrative operations, and oversee long-range planning. Founded in 1848, St. Paul's has been the cathedral for the Diocese of Quincy for forty years and offers traditional and contemporary worship for its 400 parishioners. The cathedral campus is home to several organizations serving the community in the fields of outreach, performing arts, social services, and early childhood development. Peoria is located midway between Chicago and St. Louis and has a strong economic base fueled by robust engineering, manufacturing, technology, higher education and medical industries. Those interested in submitting a resume should send it to **Search Committee, the Cathedral Church of St. Paul, 3601 N. North, Peoria, IL 61604.**

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.

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 PRIEST: St. John's Episcopal Church, Sturgis, Michigan, is seeking a full-time priest with pastoral skills to nurture and grow a family-sized parish in a town of more than 10,000. Our traditional parish values Anglo-Catholic liturgy, music and the Eucharist. We seek a caring, compassionate leader with counseling skills and a sense of humor. Our church family appreciates a commitment to pastoral care, outreach and Christian education for all age groups. Visit us at www.stjohnssturgis.org. Send Resume and CDO profile to: **Anne Reed, Deployment Officer, Diocese of Western Michigan, 2600 Vincent Avenue, Portage, MI 49024.** Please also send a copy to: **M. Caywood, Search Committee, St. John's Episcopal Church, 110 S. Clay St., Sturgis, MI 49091.**

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.

POSITIONS OFFERED

FULL-TIME RECTOR: Pastoral-sized Anglo-Catholic parish in Diocese of NY. Church of the Resurrection, Hopewell Junction, in the scenic, historic Hudson Valley, seeking full-time priest to replace our previous rector of 14 years. Rectory is provided. Excellent school district. Financially sound congregation wants to increase membership and Evangelism, Christian Education, Stewardship and Pastoral Care. Parish Profile available upon request, or at: www.nyresurrection.homestead.com. Send resume and CDO profile by **May 17.** For inquiries or to apply: **Anne Kasin, 138 Town View Drive, Wappingers Falls, NY 12590.** E-mail: resurrection-search@yahoo.com.

FULL-TIME RECTOR: Church of the Good Shepherd, a historic, downtown church located in Rocky Mount, NC, is seeking a new rector. We are a program church with a pastoral feel. Our strong, inclusive, and diverse congregation has kept us financially stable and is committed to service in the diocese. Our church staff consists of five full-time and one part-time employees, as well as a strong and enthusiastic lay support. Church of the Good Shepherd's ideal candidate will be an experienced rector who can deliver inspiring and meaningful sermons, help revitalize our Christian Education program, and foster year-round stewardship and augment church growth. One hour east of Raleigh, and conveniently located to the Atlantic coast and the Blue Ridge Mountains, Rocky Mount is home to North Carolina Wesleyan College. Within a 75-mile radius of the city are such notable universities as Duke, North Carolina State and the University of North Carolina at Chapel Hill. Interested parties should send an updated CDO profile and resume to: **Search Committee, c/o Church of the Good Shepherd, PO Box 7791, Rocky Mount, NC 27801.** Website: <http://www.goodshepherdnc.org>.

ASSOCIATE PRIESTS: Newly appointed rector of Grace Church, New York City, seeks to have experienced clergy associates in place by September, 2004. Successful candidates will be well-grounded, solid individuals with strong personal boundaries and fluency in Anglican Evangelical tradition. Emphasis will be on building healthy community and growing the parish. Package includes competitive salary, spacious apartment, and challenging ministry in the world's greatest city. E-mail resumes to the Rev. **J. Donald Waring at rector@one.net.**

PART-TIME VICAR for Holy Trinity, Raton, NM. Small but dedicated congregation on Colorado border offers a lovely vicarage with utilities paid along with a small stipend to a "retired" priest. Please contact Fr. **Art or Nilah Tripp** at (505) 445-3990 or nilah@zianet.com.

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 who can readily adapt to our seasonal changes where church attendance does fluctuate. Those who 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 resumes to: **Clergy Search, St. Peter's at the Light, 7th & Central Avenue, PO Box 428, Barnegat Light, NJ 08006.** E-mail: stpeterlight@juno.com

POSITIONS OFFERED

ASSOCIATE RECTOR: St. David's Church in Warren, Pennsylvania, is a growing, 2,700-member parish on a mission to know God in Jesus Christ and to make Christ known. We are seeking a full-time associate rector to preach, teach and pastoral gifts to share in the mission and to work closely with our youth minister team and outreach ministries. Please send your resume and two sermons to **The Very Reverend W. Frank Allen, Rector, St. David's Episcopal Church, 763 Valley Forge Road, Wayne, PA 19087** or email your packet to fallen@stdauidschurch.org.

PART-TIME PREIST: needed for pastoral ministry at The Falls Church, in Falls Church, Virginia, just inside the DC beltway. Ideal for someone who has "retired" from full-time paid ministry, but who loves pastoral ministry and wants to serve for several more years while enjoying our abundant capital! Please contact: **The Rev. Rick Wright, (703) 532-7600** or E-mail: rwright@thefallschurch.org.

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EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303.** (850) 562-1595.

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