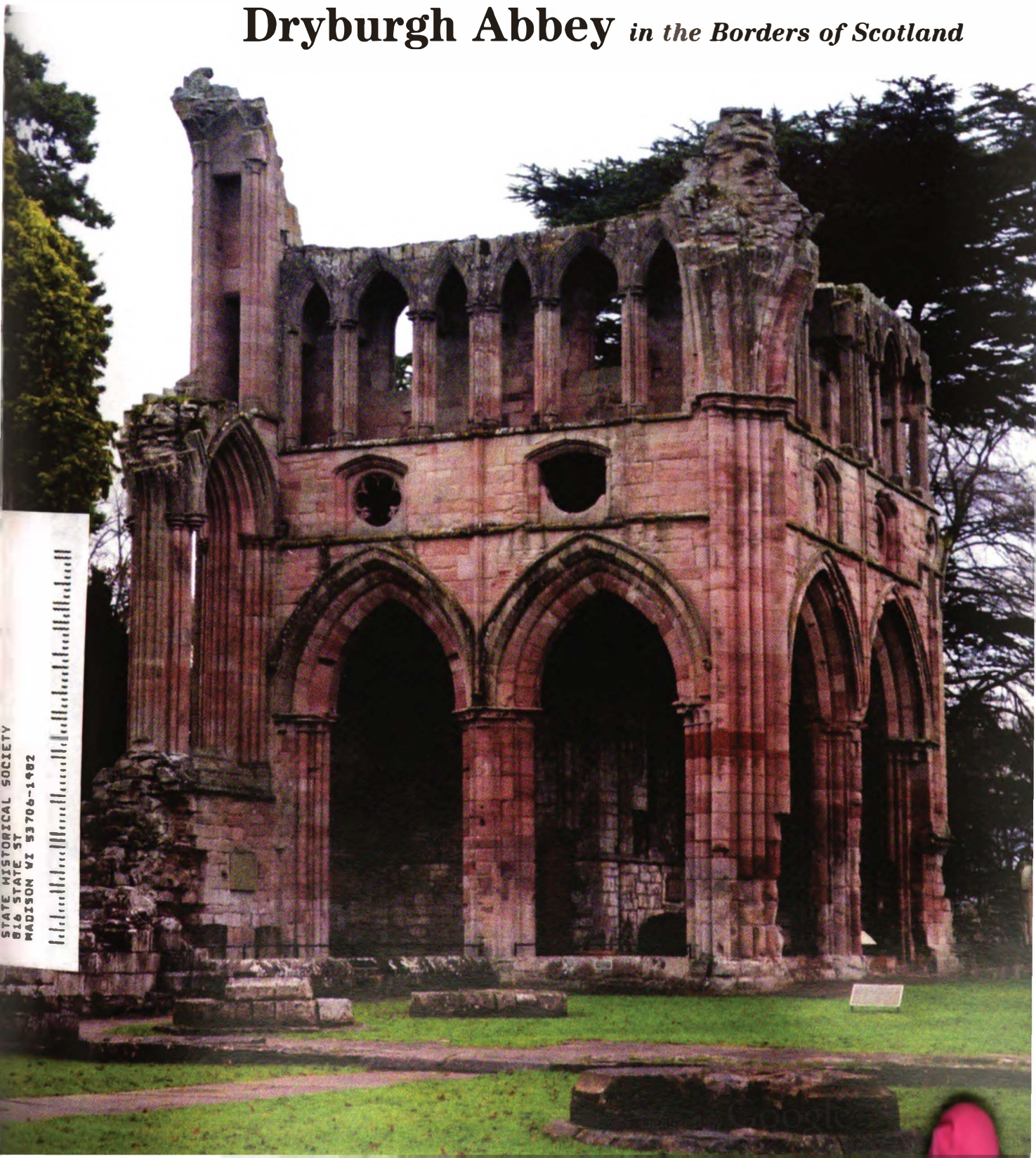


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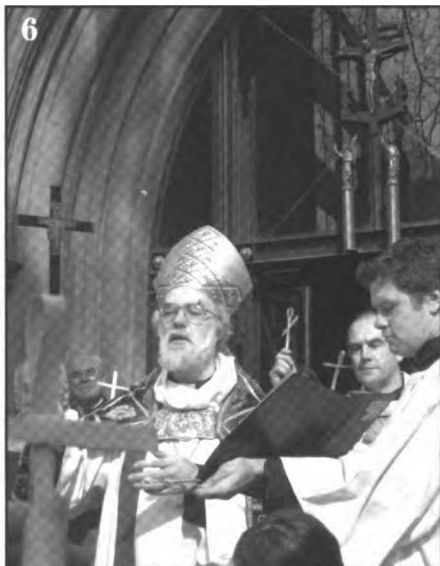
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The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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The north transept,
burial place of Sir Walter Scott.

Photo by Robert C. Clawson

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SUNDAY'S READINGS

Changing the World

'Let all the earth fear the Lord' (Psalm 33:8).

The Third Sunday of Easter, April 25, 2004

Acts 9:1-19a or Jer. 32:36-41; Psalm 33 or 33:1-11; Rev. 5:6-14 or Acts 9:1-19a; John 21:1-14

As we progress into the Easter season, we come to lessons that feature more and more the implications of the resurrection of Jesus. On Easter Day, the resurrection is proclaimed. On "Thomas Sunday," the faithful are exhorted to belief in the resurrection. Now, on the Third Sunday of Easter, we begin to catch a glimpse of the universal and eternal implications of the resurrection.

In the lesson from Jeremiah, anticipating the renewal of the people that will be fulfilled in Jesus, the Lord says, "I am going to gather them from all the lands to which I drove them in my anger and my wrath and in great indignation; I will bring them back to this place" (Jer. 32:37). Literally fulfilled as this prophecy was when the exiles were brought back to their own land roughly six centuries before Christ, it is also a prefiguration of the forgiveness of sins made possible by Jesus.

In the lesson from Acts, the grim, dedicated persecutor of the church is powerfully converted. The Lord announces to Ananias, who is to become Saul of Tarsus' first Christian brother, "He is an instrument whom I have chosen to bring my name before

Gentiles and kings and before the people of Israel" (Acts 9:15).

In the gospel, Jesus, as yet unrecognized by the disciples who are fishing, says, "Cast the net to the right side of the boat, and you will find some [fish]" John (21:6), after the disciples have told him that they have not caught any fish yet. Since it is dawn, they have fished all night without result, but now following Jesus' suggestion, they bring in a huge number of fish at one cast. The scene is reminiscent of the call of Peter in Luke 5, when the fishermen also had toiled all night without a catch, but brought in a huge draft of fish after following Jesus' command. In both occasions, the great catch is almost certainly an indicator of the effective and transforming power of God that was to go through the world to change lives, with the disciples as God's ambassadors.

Today's gospel lesson is the prelude to Jesus' charge to Peter to "feed my sheep"; the charge to Paul is explicit. These two apostles are the leading ambassadors of the gospel to all the people of the world in their generation (see Gal. 2:7). Jesus' resurrection was not for him alone, but rather to change the world forever.

Look It Up

How does the psalm appointed for today match the theme of the other lessons?

Think About It

Whether you were converted dramatically and suddenly like Paul or gradually, grew into firm belief, how has your own life been changed by the resurrection of Jesus? If the answer is not clear, do you realize that you are missing something? What will you do about it?

Next Sunday

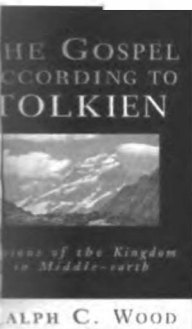
The Fourth Sunday of Easter, May 2, 2004

Acts 13:15-16,26-33(34-39) or Num. 27:12-23; Psalm 100; Rev. 7:9-17 or Acts 13:15-16,26-33(34-39); John 10:22-30

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The Gospel According to Tolkien

Visions of the Kingdom in Middle Earth
By Ralph C. Wood. Westminster John Knox Press. Pp. 169. \$14.95. ISBN 0-664-22610-8.



Not a few eyes were rolling some years ago when a list of the 20th century's 100 best books of fiction managed not to include J.R.R. Tolkien's *The Lord of the Rings*. With Hollywood's version of the story recently wrapped up,

Tolkien's *oeuvre* has been on many minds. In such an environment, the current volume is likely to meet with a receptive audience.

It certainly deserves one. Drawing on the work of such scholars as Alasdair MacIntyre, Gilbert Meilaender, and, especially, Josef Pieper, the author sets out to illustrate the deep Christianity that infuses Tolkien's work, and how the seven (four cardinal and three theological) virtues of the Christian tradition are therein expressed.

The Lord of the Rings has been described as essentially a pagan Nordic saga. Wood demonstrates in no uncertain terms the shallowness of this analysis as Tolkien, the devout Roman Catholic, over and over subverts pagan fatalism, replacing it with Christian faith, hope and charity. The classical pre-Christian virtues of prudence, justice, temperance, and fortitude shine forth in abundance in Tolkien's characters, always taking on distinctively Christian characteristics.

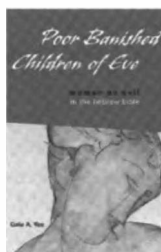
Wood takes note of an obscure piece, "The Debate of Finrod and Andreth," which contains a striking prophecy of Illuvatar's (the one god of Tolkien's world) eventual incarnation in Middle Earth. Wood speculates that he would likely come in the form of a Hobbit.

Given the accessibility of Tolkien's work, and the engaging use of it made by Wood, this book would serve as an excellent introduction to the virtues for general readers, especially the young. Warmly recommended.

Dan Muth
Prince Frederick, Md.

Poor Banished Children of Eve

Woman as Evil in the Hebrew Bible
By Gale A. Yee. Augsburg Fortress. Pp. 312. \$24, paper. ISBN 0800634578.



Most people will find this book hard to read. The truth is that it is an academic work, and it will interest primarily academics, theologians, and other folks with long strings of letters after their names. I must admit that there are aspects of this work which all of us should know much more about than we do. However, Yee's writing style does not lend itself to popular consumption, and though I do have a small handful of letters after my name, I nonetheless felt as though I'd wandered into the wrong classroom halfway through the semester.

The scope of this work is narrow indeed. You will not hear much about Deborah or Ruth or Mary, because Yee's interest is in examining some of the women in the Hebrew scriptures whom

previous generations have called "evil": Eve, Gomer, and the little-known sisters in Ezekiel, Oholah and Oholibah. These choices are nonetheless odd. After all, there are numerous other examples of "evil" women whom Yee omits, Delilah and Jezebel being two examples.

I patiently waded through the rhetoric, frequently rewarded by Yee's exhaustive research and her profound command of biblical Hebrew. Over the course of 150-some-odd pages, however, the gender dynamic grew tiresome.

Undeniably, though, it is a solid contribution to the ongoing gender-theology discussion, and Yee has indeed added to a neglected body of knowledge — a deeper and more comprehensive understanding of how women in the Bible have witnessed to and participated in our status as God's people.

Douglas R. Briggs
Brentwood, Mo.

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San Diego Charity Faces Criminal Investigation

San Diego prosecutors have opened a criminal probe into Episcopal Community Services (ECS), one of southern California's most respected outreach charities, according to a report in the *San Diego Union-Tribune*. Central to the investigation are documents turned in to San Diego County last month by several former ECS officials who said they were concerned about the way ECS was spending and accounting for its government contracts.

In recent weeks prosecutors interviewed several former ECS officials and examined records to determine if reports, checks or other paperwork were forged or manipulated to make it appear ECS was meeting its contractual obligations. The district attorney's office would neither confirm nor deny the probe. However, several former ECS officials interviewed by the *Union-Tribune* confirmed that the investigation was ongoing.

County officials "are investigating a number of questionable business practices at ECS, some of which are disturbing to me," said Joel Craddock to

the *Union-Tribune*. "Whether or not these constitute criminal wrongdoing will be up to the district attorney."

Disputes with Director

Mr. Craddock, a former ECS vice president, is one of six vice presidents who quit ECS in the past year and a half, mostly over disputes with the agency's executive director, the Rev. Amanda Rutherford May. Ms. May, 53, an Episcopal priest and certified public accountant, took the helm at ECS in 1994. She oversees more than \$20 million a year in government contracts and private donations which are used for a variety of charitable causes. Since her ordination in 1993, she has also served as pastoral associate at St. Andrew the Apostle Church, Encinitas, as the chair of the Center for Urban Ministry, and as a board member at The Bishop's School in La Jolla, and the Church Divinity School of the Pacific. She was unavailable for comment.

Several former employees described her as foul-mouthed, said she publicly berated people who did not agree with

her, and that she gave jobs to unqualified friends and relatives.

"It is not my intent to see the Rev. May in jail, but she should be stopped from using county and donor funds to cover the salaries of her brother, son, daughter and friends," said Guinevere Kerstetter, a former chief financial officer who left in 2002 over an accounting dispute with Ms. May.

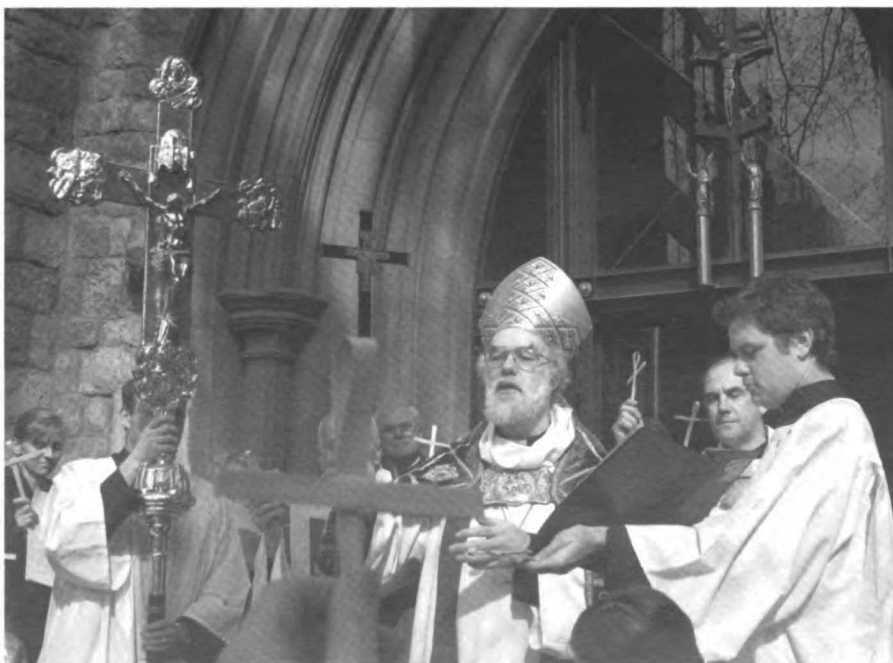
The Rt. Rev. Gethin B. Hughes, Bishop of San Diego, who is chairman of the 13-member ECS board, was not immediately available for comment. Rebecca Williamson, communications manager for the diocese, said that although Bishop Hughes, who plans to retire in September, had heard of ECS's problems and previously had expressed concerns about them, he was stunned that it had gotten to the level of a criminal probe.

"He is obviously concerned about what is going on at the ECS. He has raised his concerns in the past to the board. However he's only one member of the board," she said, adding: "The bishop and his staff stand fully behind the ministry of ECS and always have and always will."

Founded in 1927 as the charitable arm of the diocese, ECS now employs 500 people. The *Union-Tribune* reported in 2002 that San Diego County auditors uncovered serious lapses in management, record keeping and other ECS activities over several years. The auditors subsequently ordered changes in protocols and demanded thousands of dollars be repaid to government agencies. Two months later the paper released an investigation that indicated a wider series of missteps and deficiencies within ECS programs funded by city, state and federal government agencies.

According to their latest report, government regulators did not undertake additional scrutiny of the agency's records — an issue that might eventually become part of the current criminal probe.

Sarah Tippit



James M. Rosenthal/ACNS photo

Archbishop of Canterbury Rowan Williams blesses palms in Westminster Abbey.

Bishop Robinson and Parish Work on Oversight Plan

In the first public test of the newly developed Delegated Pastoral Episcopal Oversight (DEPO) plan, members of Church of the Redeemer in Rochester and the Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, began negotiations on April 5.

"Nobody knows how this is going to work, or what everyone is willing to accept," parishioner Lisa Ball told *The Portsmouth Herald*. "He [Bishop Robinson] asked a lot of questions last night. He said he's willing to do what it takes to make this work. We're trying to respect his office of bishop. On the other hand, we don't want anything to do with him."

The Church of the Redeemer opposed the election of Bishop Robinson, a divorced man now living in an exclusive sexual relationship with another man. Since General Convention approved his consecration last summer, the parish has gone through five priests and despite vigorous opposition from the diocese [TLC, Nov. 30, 2003], it and another New Hampshire parish (St. Mark's, Ashland) have voted to affiliate with the American Anglican Council (AAC).

Bishop Robinson has worked to diffuse tensions between the diocese and parish since his consecration. Previously, he approved the appointment of a priest whose theological views on sexuality more closely reflect those of the majority at Redeemer. After the April 5 meeting, he said he will quickly compile a list of five bishops from which the parish could choose someone to provide pastoral care, but he remains adamant that the parish must accept his episcopal authority. At the meeting some parishioners said they could only accept him as their spiritual leader if he repented of what they say scripture calls adultery.

"The repentance issue is huge with us. Our leaders are called to a higher standard" senior warden Jerry DeLemus told *The Boston Globe*. "We want to remain Episcopalians and within the Episcopal Church but before that, we want to remain faithful to Christ."

South African Primate Joins Opposition

In a surprising move, the primate of the Church of the Province of Southern Africa has signed an entente with a critic, the primate of the Church of Nigeria. The Most Rev. Njongkulu Ndungane, Archbishop of Cape Town, South Africa, and the Most Rev. Peter Akinola, Archbishop of Nigeria, have pledged to uphold the Church's traditional teachings on human sexuality and "categorically" reject any move to legitimate "same-sex marriages or unions" in the Anglican Communion.

Disagreements over homosexuality had marred relations between the two chief leaders of the Anglican Church in Africa. In the face of an African-led offensive to chastise the



Archbishop Ndungane

Episcopal Church during the meeting of the primates last October, Archbishop Ndungane championed the rights of individual provinces to conduct their own affairs.

The March 29 agreement returns the South African Church to a position of solidarity with the 11 other Anglican provinces in Africa. Meeting in Pretoria, South Africa, the archbishops resolved to overcome their "communication gap" and vowed to "fight against any forces that seek to divide us."

"The most important decision of that meeting was the resolve to stay true to the resolutions of Lambeth '98 and subsequent primates' meetings," said the Church of Nigeria's Inter-Anglican Affairs officer, the Rt. Rev. Emmanuel Egbunu. He described the Pretoria gathering as "a meeting of minds which necessitated a review of [the primates' prior] positions."

(*The Rev.*) George Conger

Puerto Rican Priests Deposed

The conflict in the Diocese of Puerto Rico over homosexuality has ended with the deposition of two priests, and the threatened deposition of two more. On March 15, the standing committee deposed the Rev. Dennis París and the Rev. Pedro Ballesté. Proceedings against two other priests, the Rev. Edward Poullet and the Rev. Manuel Rivera, "will be seen later," according to the Rev. José F. Ríos, director of communications for the diocese.

On Oct. 24 the Rt. Rev. David Álvarez, Bishop of Puerto Rico, revoked the license of Fr. París for "having his writing put on public sale and then holding a public conference on the topic at the University of Puerto Rico, even though the bishop had advised him not to do it in writing and personally," Fr. Ríos said.

Fr. Paris has transferred to the Anglican Province of Rwanda and is under the supervision of the Anglican Mission in America (AMiA).

Olympia Announces Five Nominees

The Suffragan Bishop Search Committee of the Diocese of Olympia has released a slate of three candidates for election at the May 8 special convention at St. Mark's Cathedral in Seattle. An additional two names have been added by petition.

The nominees are: the Rev. Anita Braden, urban missionary for the Diocese of Milwaukee; the Rev. Bavi Edna

(Nedi) Rivera, rector of St. Aidan's Church, San Francisco; and the Rev. George C. Silides, Jr., stewardship and development officer for the Diocese of Alaska. The two nominees by petition are: the Rev. Stephen E. Moore, vicar of All Saints', Bellevue, Wash.; and the Rev. Jeff Sells, rector of St. David of Wales, Shelton, Wash.

Endowment Tapped

Delegates to annual council in the Diocese of **Mississippi** were unable to resolve sharp theological disagreements and turned aside dueling resolutions concerning the votes on sexuality by General Convention last summer. Gathered at the Lake Terrace Convention Center in Hattiesburg Feb. 6-8, council eventually adopted a compromise resolution celebrating "unity."

Faced with a 15 percent decline in parochial giving, council cut spending by \$640,000 before approving a \$2 million budget, which included a \$152,000 reduction in its contribution to the national church and for the first time, authorized a 5.5 percent drawdown on the net asset value of the diocese's endowment.

Marking his first full year as diocesan bishop, the Rt. Rev. Duncan M. Gray III asked the diocese to stay together on a common ground of worship while the conflict in the Church rages. He reminded council that he had voted against the confirmation of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire and would not authorize same-sex blessings nor ordain "unmarried non-celibate heterosexual or homosexual persons."

The shortfall of \$640,000, Bishop Gray explained, had led to a severe reduction in ministry and outreach. He asked council to "find that money somewhere, somehow" as the work of those ministries was "too valuable for our common life" to lose.

After a spirited debate, council passed five resolutions: one thanking Bishop Gray for his leadership, legislation reaffirming the foundational role of scripture, tradition and reason within Anglicanism, two resolutions acknowledging the discord over homosexuality but asking the Church to remain united as it resolves the crisis, and a resolution directing the diocesan board to examine questions of trusteeship of parish property.

Resolutions rejecting the New Hampshire election and rebuking the 74th General Convention were defeated as was a move to restore full funding to the national church.



Mulaika Kamunanwire, Episcopal Relief and Development photo

The Rt. Rev. Sylvestre Romero, Bishop of Belize, and Cecile Reyes, diocesan administrator (back to camera), take a tour of the new homes with Prime Minister Said Musa, and ERD staff, Abigail Nelson, director of Latin American Programs (left), and Sandra Swan, president (right).

Fresh Start for Families in Belize

Four years ago the tiny country of Belize was devastated when Hurricane Keith made landfall on the Mexican Peninsula. Caye Caulker, an island along the country's northern coastline, was practically demolished. More than 65 percent of the structures were damaged or destroyed, leaving many families homeless and destitute.

On March 13, families in Belize displaced by the hurricane received keys to new houses as participants in a four-year program on Caye Caulker.

Clarification: A news article about the convention in the Diocese of New Jersey [TLC, April 11] implied that the cessation of *Via Media*, the diocesan newspaper, was due entirely to increased costs associated with the consecration and installation of the Rt. Rev. George E. Councell as the 11th Bishop of New Jersey. There were several other significant increases in the 2004 budget including a decision to increase by \$100,000 the diocesan tithes to the national church. That decision means the diocese is paying its full apportionment for the first time in more than 10 years.

The joint partnership included Episcopal Relief and Development (ERD), the Diocese of Belize (in the Church of the Province of the West Indies), the Caye Caulker Village Council, and the Belizean government.

ERD committed \$500,000 to construct 21 houses over four years, coordinated volunteer work teams, and hired workers and participating families. In the first year, five houses were built for Belizeans who owned land on the island. The village council was responsible for site development on 16 lots located on the back of the island. Families were able to become landowners by purchasing individual lots and the houses in the joint subsidized program.

The Belizean government provided land, electricity, roads and space for a new Anglican church building. In addition to reconstruction, ERD supported the local economy through job training and micro-credit opportunities for families.

ERD is also working with the church in the southern part of Belize to restore schools and churches after damage by the high winds and torrential rains of Hurricane Iris in 2001.



The abbey viewed across the water-channel with the rose window of the monks' refectory on the right, the north transept on the left and the great vertical window of the south transept in the center. Photos by Robert C. Clawson

Dryburgh Abbey

Mystic presence at a landmark in the Borders of Scotland.

By Robert C. Clawson

The Scottish Trust agent, alone in the souvenir shop but for the companionship of Brodie, his gentle, sleepy Labrador retriever, attests to the tranquil solitude of what remains of Dryburgh Abbey. However, as we wander into the abbey grounds, the British war planes taking advantage of the remote Scottish borders for flight practice pierce the ear as they scream across the skyscape, hardly higher than the trees, so low that the ordinance can be seen hanging on their wings. These warbirds evoke a sense of danger that, much more accurately than the abbey's current gentle keepers, convey the violent history that this holy place and the Borders of which it is a part have experienced since the abbey's founding in 1150. That history, like much of the history of Christianity, is one of the holy men who sought to build abbeys up, and the ambitious men who sought to tear them down.

The abbey was founded by Hugh de Moreville, under the sponsorship of King David I of Scotland. David, who wished to bring Anglo-Norman civil order and religious piety to Scotland, sponsored several abbeys in the Scottish Borders — most notably, Melrose, Jedburgh, Kelso and Dryburgh. De Moreville was an indirect beneficiary of David's strategy, as David granted him extensive estates in the area with the understanding that de Moreville would

establish monastic houses on portions of the estates that would bring ecclesiastic stability to this untamed area of Britain. As further reward for his efforts, the monastic houses enhanced de Moreville's spiritual life with perpetual prayers for his soul, and the king enhanced his temporal life by elevating him to Constable of Scotland.

In those early years, the abbey pursued parallel goals of acquiring more estates and erecting more permanent buildings. The estates were primarily acquired by gift from de Moreville, other powerful land owners in the area, and even the king. Dryburgh increased its holdings substantially, engaging tenants to cultivate the land and resolving legal disputes over ownership of lands. During this same period, artisans began to build the church and the surrounding structures.

Although little is known about the exact progress of construction, it is likely that the east end of the church, comprising the sanctuary, was completed first so that the canons would have immediate use of the high altar. The artisans are likely to have then begun work on the walls of the transepts, the nave, and the choir. The approximate period of construction of some of the structures can be determined by their style of architecture. The entrance to the chapter house is a fine example of Romanesque architecture, which indicates that it was one of the first parts completed, probably in the late 12th century.

But peace, tranquility, the pursuit of commercial success, and spiritual fulfillment were often luxuries unaffordable in the Scottish Borders, where the government and social structure probably more closely resembled present-day Afghanistan than present-day Scotland. The area was inhabited by persons whose principal avenue of enterprise was raiding their neighbors to steal cattle, sheep, and household goods, and sometimes kidnapping neighbors to hold them for ransom.

And, of course, when the Scots were not warring among themselves, there were always their neighbors to the south, the English. Dryburgh Abbey's first sacking came in 1322 when the English king, Edward II, retreating from an unsuccessful raid into Scotland, heard the bells of the abbey ringing, and apparently decided he had enough distance between his army and that of the pursuing Scots to stop by the abbey and burn it to the ground. Evidence of the fire can still be seen on the remains of the south transept. Repair and reconstruction began almost immediately with financial assistance from Scotland's king, Robert the Bruce.

By the 15th century, the canons of the abbey, like their counterparts in much of the Church throughout Western Europe, became increasingly intent on enhancing their worldly possessions, while attention to their spiritual life diminished. Successive abbots were appointed, not as a result of their piety, but because of their business and government connections.

Dryburgh Abbey's final sacking came in 1544 at the hands of the Earl of Hertford, King Henry VIII's general in his war against the Scots. Henry had three incentives for looting Dryburgh: First, his extravagances had exhausted his treasury, and the wealthy monasteries provided a source of replenishment; second, the monasteries were the last vestiges of papal loyalty opposed to Henry's attempt to establish himself as head of the church in Britain; and finally, that universal justification, the abbey was Scottish.

From the time of the Reformation the abbey passed into ruin. Perhaps the greatest damage done in its history was by local inhabitants who, ignorant of that history, pulled materials from the walls for use as building materials on their farms. However, Dryburgh Abbey was raised once again in the esteem of the British people by Sir Walter Scott, whose romantic imagination was fueled by this and other once forgotten treasures of the Scottish Borders. As a young man, Scott was intimately familiar with many of the landmarks of the Borders, and he spent many quiet, solitary hours in these places, allowing his imagination to run wild. The result was novels such as *Ivanhoe*, *Waverley*, and *Rob Roy*. Scott chose Dryburgh Abbey as his final rest-



Looking across the novices' day room and warming house to the great vertical window in the south transept gable.

ing place, and is buried in a grave located in what was the north transept of the abbey church.

The British fighter pilots eventually finish their mock dog fights and a serenity envelops the abbey ruins. As dusk descends early on the winter Scottish afternoon, we have the grounds completely to ourselves except for Brodie and his master. We explore the holy space of the abbey and grounds, and we feel the mystic presence of those who sought to serve Christ here. We process through the west door up a nave that is now only foundations of walls and remains of once-inposing columns. We stop where the choir was, and gaze at the ruined walls that partially surround the chancel, and envision what the high altar must have been like.

Outside the church ruins, we walk on grass where once there was the cloister. Through the ornate Romanesque door we peer into, and then enter, the chapter house. Outlines of two graves under the stone floor indicate the final resting place of two abbots. On the walls, traces of ancient ornate painting can still be seen. I listen to the icy flow of the silver-ribbed waters of the River Tweed as she glides patiently to the North Sea, and my thoughts linger on the holy among us who seek to build up the Church, and the ambitious among us who seek to tear it down. □

Robert C. Clawson is an attorney who is a member of the Church of the Good Shepherd, Columbia, S.C.

The Temperature's Rising

The unauthorized confirmation service in the Diocese of Ohio [TLC, April 4] was "a cry for help from the local people," according to one of those who organized the event.

In a recent interview, the Rev. Canon David Anderson, president and chief executive officer of the American Anglican Council (AAC), stressed the need for secrecy in planning the March 14 service, threatened similar acts of canonical disobedience in the future, and predicted a public relations disaster if the House of Bishops attempts to discipline those who participate.

"The role of the AAC is to match people with problems," Canon Anderson said. "The national church leadership overwhelmingly is trying to take everyone down a road they have no right to go. We want to raise the heat to such a temperature that revisionist bishops will stop harassing orthodox parishes and clergy."

The formation of the Network of Anglican Communion Dioceses and Parishes (NACDP) in January put the spotlight on the 12 diocesan bishops who signed that charter. Since then, their actions have seemed uncoordinated while many have struggled to achieve sufficient internal support to affiliate their dioceses. The lack of coordination seemed particularly evident at the House of Bishops' meeting March 19-24 [TLC, April 11]. Some of the network bishops did not attend and others participated only partially.

Regardless of whether the network bishops are stuck between the "rock" of disassociation from General Convention votes on sexuality and the "hard place" of canonical discipline, the senior leadership of the other half of the realignment movement is confident that the AAC has the national church in a similar "no-win" predicament.

The AAC, according to Canon Anderson, became convinced soon after General Convention that it would need to conduct even routine planning in secrecy when the group was accused of being "schismatic," and he claims shortly thereafter the harassment began. Since then pre-event details are released on a "need-to-know" basis and "we



Canon Anderson

now advise clergy not to open any mail or take phone calls from anyone other than family members during the countdown phase," he explained.

Even the network bishops were "recused" from specific details of the confirmation service to avoid the probability of a presentment charge. It was the Archbishop of Canterbury who suggested using retired bishops, he said.

"Not much that we do happens without the 'big guy' knowing," Canon Anderson said. "He was asked ahead of time about using retired bishops or international primates and we were told conceptually that retired bishops was better. He may not have known the 'who, the what and the where,' but he knew ahead of time that there would be confirmations. If the Archbishop of Canterbury is going to go ballistic, we don't want to do it."

Those who participate in unauthorized sacramental functions are made aware in advance that there may be severe consequences, but Canon Anderson considers this unlikely for several reasons. First, he said, the group studies the canons carefully to avoid needlessly exposing ordained leadership who are involved in organizing an event. In Ohio, for example, the local priests did not even vest for the service. Lay members from the six churches served as sponsors for the confirmations. Second, Canon Anderson believes the national church is unwilling to risk further damage to its international standing within the Anglican Communion and its carefully cultivated image as an "inclusive and tolerant" church by conducting a "McCarthyesque ecclesiastical inquisition."

If Canon Anderson and the AAC sound a lot like political bosses rattling sabers at what they perceive to be a genuine crisis, consider this: In his official response to the Lambeth Commission, Presiding Bishop Frank T. Griswold perhaps more eloquently summarized how more than 30 years worth of the same sort of prophetic action and democratic polity by General Convention resulted in approval for both same-sex liturgical blessings and the consecration of a sexually active homosexual person as Bishop of New Hampshire. How else, Canon Anderson might argue, does one go about reforming the majority-rule tyranny General Convention has become?

Steve Waring, news editor

Did You Know...

Liverpool's Anglican cathedral claims to have the largest working church organ in the world with more than 9,700 pipes.

Quote of the Week

The Most Rev. Peter Akinola, Archbishop of Nigeria, on the future of the Episcopal Church: "It's either repent and come back to the fold, or give up on the Anglican family."

Critical Needs

Reports from Haiti continue to be frightful. Communications received in recent weeks and video footage on television news reports have portrayed bits of the horror being experienced amid the civil strife in that nation. Stories of murder, robberies, lootings, destruction and other forms of violence are being told by those in that country fortunate enough still to have methods of communication.

**The people
of Haiti
need relief
quickly.**

Many Episcopalians are familiar with Haiti. The Diocese of Haiti has been involved in companion relationships with several American dioceses. Some parishes in this country have had partnerships with congregations in Haiti. Others have sent groups on medical or dental missions or to help with various construction projects. Only two dioceses list more baptized members than Haiti.

Now Haiti needs help more than ever. There are shortages of food, fuels, medical care and medicines. The people of Haiti need relief quickly. Episcopal Relief and Development, 815 Second Ave., New York, NY 10017, is a dependable relief agency, and some of those dioceses that have had relationships with Haiti in the past may be helpful in offering relief. The Diocese of Haiti also needs prayers. May the unrest and violence come to an end and peace and justice be achieved.



Howard didn't see how "Hawaiian Shirt Sunday" brought anyone closer to God.

Unwelcome Tone

It is one thing to hold differing opinions on various church matters, but it is quite another when we have to resort to name calling and labeling of others in order to make our views known. The mood in the Church seems combative — a far cry from the toleration and diversity so characteristic of being an Anglican. We have observed a quasi-militaristic attitude on the part of some Episcopalians in the aftermath of New Hampshire, an unfortunate classifying of persons who don't agree with us.

This increasingly belligerent stance by persons on both sides of the ongoing debate over sexuality is making coexistence much more difficult. Reports from parish discussion groups, clergy gatherings, vestry meetings, and other church get-togethers indicate that emotions continue to be high. A strident tone is frequently present in various forms of communication around the Church, even in telephone calls, letters, and e-mails to our office.

It is clear that the present controversy is not about to disappear. The Church needs to deal with it honestly and openly in the months ahead. Talks, negotiations, yes, even dialogue, need to take place civilly and cordially, if for no other reason than scripture calls for it. Even if we are to agree that the two sides are too far apart to be reconciled, we can deal with one another in an affable manner, remembering that we have far more in common than what divides us.

We're All Accountable

To be sure, the idea of accountability for the acts of others goes against the grain of our individualist culture.

By David R. Bickel
and Theodore L. Lewis

The Episcopal Church's consecration of a non-celibate single person as bishop and approval of blessing relationships outside of marriage have produced an intense reaction. The Anglican Communion has established a commission to study the matter, which could result in realignment within the Episcopal Church. As our Church deliberates these issues, we believe it essential to consider the key to people's anxiety: corporate accountability. Although it has been little articulated even by those whose stand is predicated on it, the current crisis is not fully intelligible or solvable without a comprehension of it.

Corporate accountability means that the members of a body are accountable not only for their own actions, but also for those of other members. This accountability applies whether the body is a family, nation, or other entity. It applies particularly to actions taken on behalf of the whole body. Even those members who disagree with them are accountable, short of registering their disagreement clearly. To be sure, the idea of accountability for the acts of others goes against the grain of our individualist culture. Today we strive to respect everyone's "truth," which we see in relative terms. Yet we intuit corporate accountability, as when we are embarrassed by the misdeeds of a younger sibling or feel guilt over some misstep of our government.

The concept applies also to our faith. At the Diocese of Washington's convention in 2003, a resolution was offered to allow those opposed to prospective actions of the General Convention publicly to register a disavowal. The resolution envisaged that

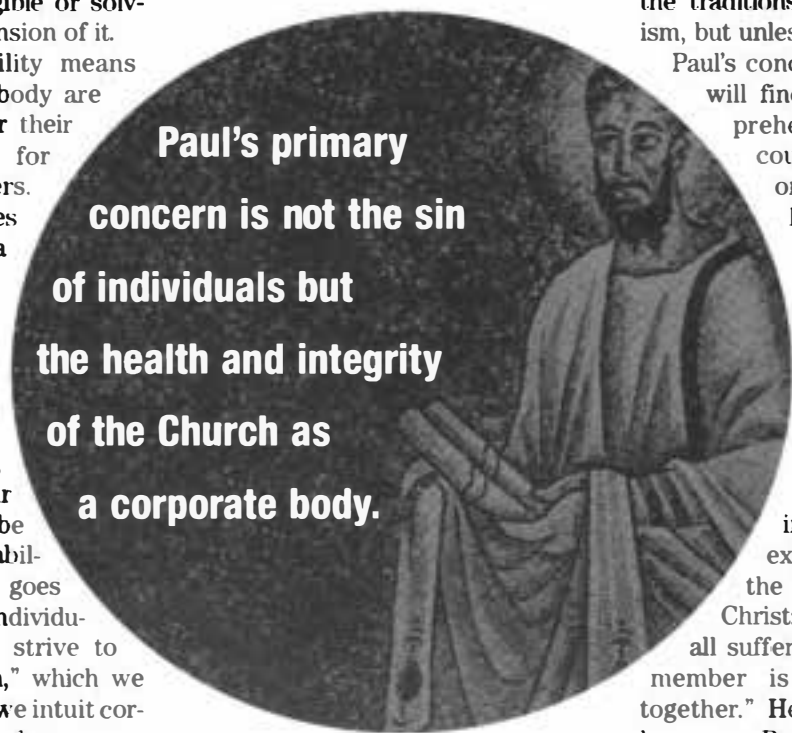
some would avail themselves of this means to avoid estrangement from God, should the General Convention act contrary to God's will. References were made to the flood, the Tower of Babel, the Babylonian captivity, and other events. Two respected clergy argued that corporate accountability was not attested outside the Old Testament. A task force was created to study the matter. It did not report on the theological issue, but at the 2004 diocesan convention an abbreviated version of the original resolution was adopted. While not in the text of the resolution, corporate accountability was articulated in the arguments made for it [TLC, Feb. 22].

demned the cities of Chorazin and Bethsaida (Luke 10:13-16). The concept of the body of Christ imbues the New Testament. Several scholars concurred with our view. In particular, Prof. Richard Hays of the Duke Divinity School pointed us to his commentary on 1 Corinthians, especially chapters 5 and 6 (*Interpretation Commentaries*, pp. 80-83, *passim*).

As we interpret this section of the letter, we must remind ourselves again and again that Paul's primary concern is not the sin of individuals but the health and integrity of the Church as a corporate body. This emphasis on the Church as covenant community may appear strange to readers formed in the traditions of Western individualism, but unless we keep this aspect of

Paul's concern clearly in focus, we will find it impossible to comprehend either his specific counsel to the Corinthians or the urgency with which he presses this counsel upon them. Paul insists that the community has moral responsibility for the conduct of its members and that the conduct of the individual members affects the life of the whole community. Later in the letter Paul will explain this truth by using the image of the body of Christ: "If one member suffers, all suffer together with it; if one member is honored, all rejoice together." Here in 1 Corinthians 5, however, Paul simply assumes the reality of corporate accountability.

In the light of Paul's teaching, we need to look at what corporate accountability means for the actions of the 2003 General Convention. Besides consenting to the consecration of a non-celibate homosexual person as bishop and approving the blessing of relationships outside marriage, (it rejected Resolution B-001



Despite our esteem for these clergy, we saw their contention as smacking of Marcion's similar disconnect of Old Testament from New in the second century, which the Church rebuked. Corporate accountability is indeed attested in the New Testament. Jesus reaffirmed the teaching of the Old Testament in the sermon on the mount (Matt. 5:17-19). He collectively con-

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

It's For Publicity

affirming the two most biblically relevant documents of the Episcopal Church: the Thirty-nine Articles and the Chicago-Lambeth Quadrilateral. Some believe the rejection was to enable the convention to take action on homosexual conduct without offering any written statement reconciling the new teaching and practice to scripture. And these actions have prompted Anglican provinces representing a majority of the Communion's members to declare a state of broken or impaired communion with the Episcopal Church.

Corporate accountability means that as members of the Episcopal Church we are complicit in the actions of the General Convention. We are complicit in the implications of these actions—rejection of biblical authority, rending of the Anglican Communion, and disregard of previous General Convention actions. We can be released from this complicity only by clearly dissociating ourselves from what it did. Some overt sign is necessary. Dioceses and parishes that join the emerging Network of Anglican Communion Dioceses and Parishes (NACPD), a kind of church within the church, will be making it. The registration of concerns now accepted by the Washington diocesan convention is a lesser step. But in a diocese without parishes affiliated with the network, it could be the only one available, short of leaving the Episcopal Church.

There are also those who have misgivings about the General Convention's actions but feel no need to make a public declaration. They believe they can carry on much as before. But the theology of corporate accountability leaves no room for such self-sufficiency; in accordance with it even the silent are complicit. □

David R. Bickel is a member of All Saints' Church, Chevy Chase, Md. The Rev. Theodore L. Lewis is a priest of the Diocese of Washington.

The article, "Bishops Respond to an Expressed Need of the Church" [TLC, April 11], is misnamed.

After reading carefully the document the House of Bishops approved ("Caring for the Churches"), I can only conclude that the document is for publicity purposes only.

The bottom line is, if a parish asks for alternative episcopal oversight, the diocesan bishop may reject that request. The parish may appeal, and a committee will make "non-binding recommendations." The diocesan bishop may reject the request.

Given a recalcitrant diocesan bishop, the only thing the process might do is put a bit of moral pressure on the diocesan. But it solves nothing, does not meet the Lambeth requests, and leaves everything in the hands of the diocesan bishop. In other words, no change, except it enables the House of Bishops to say it has done something.

*(The Rev.) Gary D. Gooch
San Marcos, Texas*

Lay People Active

One of the letters under the general heading of "A Complex Diocese" [TLC, March 14] was written by the Rev. Charles H. Stacy. It contained this interesting statement: "The diocese was started by clergy who were not what one would call diocesan players."

Of course, the diocese was created by General Convention action, following many years of discussion, and one "false start" within the "parent" Diocese of California, but that is not the point I choose to make — nor that the establishment of congregations within the present ECR diocesan boundaries took place during the preceding six episcopacies. Nor would I quarrel with Fr. Stacy's characterization of the independent attitudes of the clergy with cures at the time of establishment of the new diocese.

It just seems a very clericalist view that only clergy "started" the diocese. There was strong lay leadership there in

1980, as there is today. As I recall it, two lay persons had been serving as deputies to General Convention from the Diocese of California at the time of the division. (Having been an alternate and then a deputy from that diocese since 1982, I am grateful to those who "moved on" to ECR that year, creating space on our deputation for a newcomer.)

*Nigel A. Renton
Berkeley, Calif.*

Gather for Dialogue

The Editor's Column suggests, "Let them (Via Media groups and other networks) figure out a way to get us out of this mess in which we find ourselves" [TLC, April 4].

My observation of Via Media groups tells me this is what they are about: gathering with all who will come to the table for prayerful and respectful dialogue. Let's get on with it.

*(The Rev.) Donald Fishburne
Sanibel Island, Fla.*

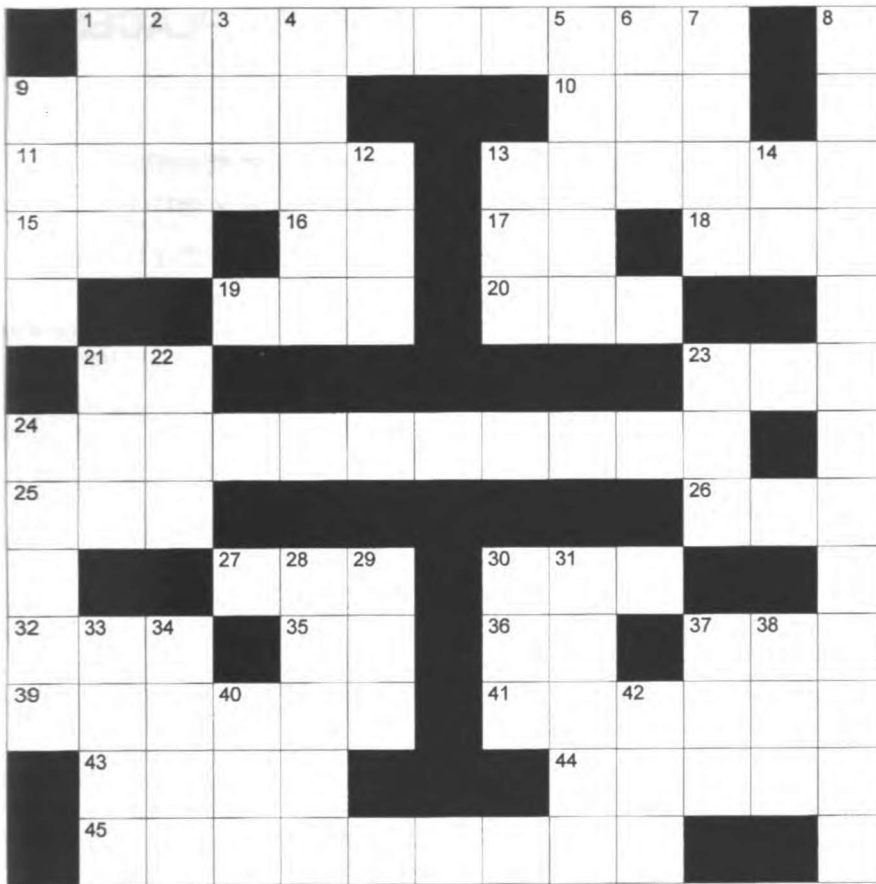
Not Accepted

In his article, "Change is Inevitable" [TLC, March 28], the Rev. John Ruef writes relative to the ordination of women that, "Eventually, all will accept this..." Sorry, Fr. Ruef, but you are wrong.

I came to the Episcopal Church having been confirmed years earlier in the Roman Catholic Church. There I learned that only men are priests, due to Christ's calling of his apostles — all men. I carried that belief with me into the Episcopal Church. I still believe that to be correct. Fr. Ruef assumes more than he should about the depth of feeling some may have on this matter.

I have tried to ignore the female priest issue, but I no longer can. That, together with the consecration of a non-celibate gay man as bishop, has me looking fondly at perhaps returning to my Roman Catholic roots.

*Joyce Wright
Sparta, Wis.*



Churchmanship

Across

1. Liturgical sort
9. Hall of Famer Irvin
10. Nat'l. road group
11. Ados
13. Thread
15. Exist
16. Hospital area
17. Princess informally
18. Electric unit
19. Nat'l. clergy job search org.
20. Debt acknowledgment
21. French one
23. Int'l. sports org.
24. Liturgical sort
25. Basic vestment
26. Lush
27. Astern
30. "_____ though I walk ..."
32. Unit of conductance
35. College dorm leader
36. French conjunction
37. Sports slang with Mo
39. Sycophant
41. Biblical coin
43. Alda
44. "Who is it?" answer
45. Liturgical sort

Down

1. "The _____ is at hand"
2. Cross letters
3. Sports car
4. Judean king
5. Proportion
6. Automobile
7. Penitential shirt material
8. Liturgical sort
9. Academic degrees
12. Hit sign
13. '80s military defense program
14. State abbreviation
21. Computer abbreviation
22. San Francisco hill
23. Christian letters
24. Weather in Gilead?
28. Former French coin
29. Author Amy
30. Consent
31. Principles
33. "Physician, _____ thyself"
34. Norway capital
37. Gilde
38. _____ Mis
40. Paw's partner
42. Biblical verb ending

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The Rev. **Peter Browning** is vicar of St. Andrew's, 4400 Baranca Pkwy., Irvine, CA 92604-4739.

The Rev. Canon **Lynn Collins** is rector of St. John's, 514 Adams Blvd., Los Angeles, CA 90007-2616.

The Rev. **James Croom** is rector of Our Saviour, 10 Old Mill St., Mill Valley, CA 94941-1894.

The Rev. **C. Larry Day** is rector of St. Paul's, 2900 Sunnyside Rd., Montrose, CO 81401.

The Rev. **Richard Heller** is missionary of the Ohio Valley Cluster; add: Grace, 317 Riverside Dr., St. Mary's, WV 26170.

The Rev. **Howard J. Hess** is rector of St. Christopher's, PO Box 5276, Kingsport, TN 37663-5276.

The Rev. **Garry Horle** is rector of St. Timothy's, 1401 E Dry Creek Rd., Centennial, CO 80122.

The Rev. **Bryan Jones** is rector of St. Luke's, PO Box 20038, Long Beach, CA 90801-3038.

The Rev. **Kate Lewis** is associate at St. Cross, 1818 Monterey Blvd., Hermosa Beach, CA 90254.

The Rev. **Renee McLamb-Hayward** is rector of Calvary, 814 N 41st St., Philadelphia, PA 19104.

The Rev. **Jerry Miller** is rector of St. John's, 515 E Division St., Springfield, MO 65803-2815.

The Rev. **Vicki Natzke** is rector of St. John's, 320 Oak St., Wisconsin Rapids, WI 54494.

The Rev. **Howard Purvis** is associate at Emmanuel, 5181 Princess Anne Rd., Virginia Beach, VA 23462.

The Rev. **George Rogers** is assistant at Christ Church, 1415 Pelhamdale Ave., Pelham, NY 10803.

The Rev. **Greg Schultz** is deacon at St. Peter's, 104 Elm St., Sheboygan Falls, WI 53085.

The Rev. **Anne Tumilty** is rector of St. James', 1325 Monterey Rd., South Pasadena, CA 91030.

The Rev. **Joshua Varner** is assistant at Holy Trinity, 607 N Greene St., Greensboro, NC 27401.

The Rev. **John William Wauters, Jr.** is vicar of Epiphany, 2808 Altura St., Los Angeles, CA 90031.

Ordinations

Priests

Pennsylvania — **Kenneth Wagner-Pitza**.

Western Louisiana — **Morgan S. Allen**, **Samuel H. Craven**, **Paula Claire Hall**, **Terry Randolph Pannell**, **Elizabeth R. Ratzoff**.

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FULL-TIME RECTOR: St. Andrew's Church, Roswell, New Mexico, seeks an energetic and proactive leader to serve our active membership, strengthen our Christian formation, and assist us in continuing to develop programs that will increase our attraction to a younger populace. St. Andrew's is a fiscally sound congregation with a pre through 6th grade Episcopal school, an established endowment fund, and a well-maintained facility. A move to the southwest means subtle changes of season, wide-open spaces, and God's palette in the sky. For more information visit our web site at www.standrews-roswell.org. Please submit your resume and CDO profile to: **St. Andrew's Search Committee, PO Box 1495, Roswell, NM 88202-1495**. E-Mail: saintandrews@nytnetwork.net.

FULL-TIME RECTOR: St. George's Episcopal Church, Fredericksburg, VA. Active congregation in historic downtown church seeks a rector for a parish of 800 communicants. We seek a leader who can feed us spiritually and intellectually, help us increase the strength of our congregational bonds, reach out to bring new members into our church, and assist us in empowering and expanding our active lay leadership. Community outreach and parish ministry are both priorities.

Having had only two rectors over the past 58 years, we will work with the new rector to explore new ministries, while honoring our history and traditions. For further information contact: **Ann Williams, 3 Pawnee Dr., Fredericksburg, VA 22401**, or via E-mail: williamsa9@cox.net. Applications will be accepted until May 31, 2004.

PART-TIME PRIEST: needed for pastoral ministry at The Falls Church, in Falls Church, Virginia, just inside the D.C. 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 nation's capital! Please contact: **The Rev. Rick Wright, (703) 531-7600** or E-mail: rwright@thefallschurch.org.

Gulbord, Karen MacQueen, Nancy Sinclair.

Retirements

The Rev. **Richard M. Flynn**, as rector of Trinity, Natchitoches, LA.

The Rev. **John Talbot** as rector of St. Augustine's, Washington, DC.

Resignations

The Rev. **Saille Bailey**, as rector of St. Mark's, Berkeley Springs, WV.

The Rev. **John Jeffries**, as director of Sandscrest in the Diocese of West Virginia.

The Rev. **Robert Laws**, as vicar of St. Mary Magdalene, Seven Lakes, NC.

Deaths

The Rev. Canon **John R. Norman, Jr.**, retired priest of the Diocese of Central Pennsylvania, died Feb. 20 following a long illness. He was 76.

Canon Norman was born in Norristown, PA, and graduated from Ursinus College and Philadelphia Divinity School. He was ordained deacon and priest in 1956, then served as curate at the church of Our Savior, Jenkintown, PA, 1956-57; rector of Zion, Philadelphia, 1958-61; rector of St. Paul's, Whiteland, PA, 1962-81; vicar of St. Edward's, Lancaster, PA, 1981-83, and assistant at St. John's, Carlisle, PA, from 1983 until 1989 when he retired. In addition, Canon Norman was planned giving officer for Central Pennsylvania from 1987 to 1994. In recent years he held several interim positions. He is survived by his wife, Betty, and two children.

Deaths of other clergy as reported to the Church Pension Fund:

George M. Bean	85	Lynchburg, VA
Ray H. Averett	83	Portland, OR
Sheila M. Biggs	68	Irvington, NY
David K. Bryce	81	Greenville, SC
Eugene K. Fenninger, Jr.	73	Colorado Springs, CO
Esmond D. Ferris	78	Palm Desert, CA
Gordon D. Griffith	82	Santa Rosa, CA
David E. Heil	79	Ft. Thomas, KY
Thomas W. Howarth	90	Spokane, WA
Albert E. Jenkins	95	Whittier, CA
Peggy A. Keller	50	Chicago, IL
James A. Mock	77	Plainview, TX
Theophilus J. Powers	77	Brooklyn, NY
Robert C. Snyder	76	Prairie Village, KS
Sumio Takatsu	77	Sao Paulo, Brazil
Paul J. Tennant	66	Irving, TX
Ludwig I. Weinrich	70	Keyport, NJ
James C. Welsh	77	Roanoke, VA

Next week...

God's Strange Choices

CLASSIFIEDS

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 very 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 eager to work with a priest who is a proactive, innovative individual who will provide evangelistic leadership and guidance to the congregation. A priest who can assist us in creating an outreach program for others to come and share in St. Peter's testimony to vision, faith and courage. 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.

FULL-TIME CHAPLAIN: The Episcopal Church Council of the Diocese of Chicago seeks a full-time chaplain to Brent House, the Episcopal ministry to the University of Chicago. Further information is available on our website www.brenthouse.org. Inquiries: **Ronald Thisted, Brent House, 5540 S. Woodlawn, Chicago, IL 60637.** Phone: (773) 834-1242.

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 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.**

MUSIC MINISTRY DIRECTOR: St. Paul's Episcopal Church, founded in 1838, is a growing and vibrant community of faith located near Milwaukee's reemerging downtown. Housed in a wonderful 19th-century building, we have a historic and special commitment to excellent music as part of worship and a tool for evangelization. We seek an accomplished organist and choirmaster experienced in the Anglican liturgical tradition who will oversee an Adult Choir (volunteer and paid) as well as a girls choir, the Choristers of St. Cecilia. The director will also oversee organ maintenance and work with a parish committee on the replacement of our 1884 organ with a world class instrument.

We are willing to consider splitting job into choir and organ positions. Bachelor's degree in music (or church music) required. Competitive compensation. Send resume and list of references by **May 1** to **Search Committee, c/o Richard M. Esenberg, St. Paul's Episcopal Church, 914 E. Knapp Street, Milwaukee, WI 53202** or to stpmke@voyager.net. Phone inquiries to the Rev. Amy Richter, (414) 276-6277.

POSITIONS OFFERED

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 rmyers@stpaulsindy.org.

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.

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.

ASSISTANT PRIEST NEEDED. Sunday and part-time assistant priest needed for growing parish on New York's Upper East Side. Full liturgical privileges, occasional preaching. Liturgical style is Traditional Catholic. Contact Canon Barry Swain, Church of the Resurrection, 119 East 74th Street, New York, NY 10021. E-mail to: resurrection119@earthlink.net.

DIRECTOR OF MUSIC: The Church of the Holy Faith in Santa Fe seeks an organist and director of music to serve approximately half-time beginning January 1, 2005. The oldest Episcopal parish in New Mexico, Holy Faith has about one thousand members. Liturgy and music are traditional. The principal services are two Rite I Eucharists each Sunday. There is an adult choir of twenty members led by eight professional musicians, a children's music program, and a Music Series including Evensongs, sung masses with chamber orchestra, and organ recitals. The organ, a three-manual Moller, is said to be the best in northern New Mexico.

Compensation and benefits would be commensurate with AGO guidelines. Inquiries and applications should be sent to **Dr. Stanford Lehberg, Director of Music, Church of the Holy Faith, 311 East Palace Avenue, Santa Fe, NM 87501.** Information may also be obtained by e-mail to: lehberg@earthlink.net.

ASSOCIATE RECTOR: St. David's Church in Wayne, Pennsylvania, is a growing, 2,700-member parish on the mission to know God in Jesus Christ and to make Christ known. We are seeking a full-time associate with preaching, teaching and pastoral gifts to share in this mission and to work closely with our youth ministry 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@stdavidschurch.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: resurrectionsearch@yahoo.com.

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.

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.

FOR SALE

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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WORLDWIDE PILGRIMAGE MINISTRIES arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: 1-800-260-5104. E-mail: wwwpil@sol.com. Website: www.worldpilgrimages.org.

TOUR HISTORIC ENGLAND: Discover the history of the living Church in England. An educational tour led by Helen Breyfogle, M.A. October 6-18. Registration deadline August 23. Contact Saint Martin Tours (303) 806-0980 or E-mail: hbreyfogle@hotmail.com for brochure. Maximum 20 participants so call soon!

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 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10).
 Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A
 www.christchurchgeorgetown.org

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 Jonathan Coffey, the Rev. Canon Richard Hardman, the
 Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist
 & choir dir
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 Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40
 Mat. 10 Eu

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 539 Kapehulu Ave. (#13 Bus end of line)
 Sun Masses 7, 9 (Sung); MWF 8

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 ascensionchicago.org (312) 664-1271
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 Ed 10, Sol E&B 4 (1S) Daily: MP 8:40 (ex Sun) Masses 7, 8:20
 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
 10:50 Rosary 9:30 Sat

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ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
 www.stpaulsparish.org
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 Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament
 of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
 125 Monument Circle, Downtown www.cccindy.org
 The Very Rev. Robert Giannini, dean and r
 Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1
 (All service times SEPT thru MAY)

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CHRIST CHURCH CATHEDRAL (504) 895-8802
 2919 St. Charles Ave. On the street car line at the corner of 6th St.
 www.ccnola.org
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 Sun H Eu 10

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 Noland, d; the Rev. Diego Garcia, d; Dr. Stanford Lahmberg,
 music director.
 Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-
 day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
 EP daily

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 Eu 5:30. Tues, Wed & Thurs Choral Ev & Eu 5:30, Sat Eu 10:30

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 June)

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 1512 Blanding
 The Rev. James Fraser Lyon IV, r
 Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed
 Confession 11; Wed/Th Mass 12:05

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 The Rev. Ben Nelson, asst
 Sun 8, 9, 11:15 & 6

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 Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

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 Row, asst.
 Sun Eu 7:30, 8:30, 11:00

TEXAS CITY, TX

ST. GEORGE'S 510 13th Ave North (409) 845-2583
 The Rev. Mifflin H. Dove, Jr., r www.stgeorges-tc.org
 Sun H Eu 8 & 10:30 Wed H Eu 6:30

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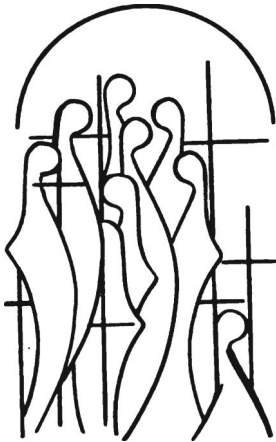
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Light face type denotes AM, bold face
 PM; add, address; anno, announced; A-
 C, Ante-Communion; appt., appoint-
 ment; B, Benediction; C, Confessions;
 Cho, Choral; Ch S, Church School; c,
 curate; d, deacon, d.r.e., director of reli-
 gious education; EP, Evening Prayer; Eu,
 Eucharist; Ev, Evensong; ex, except; 1S,
 1st Sunday; hol, holiday; HC, Holy Com-
 munion; HD, Holy Days; HS, Healing
 Service; HU, Holy Unction; Instr, Instruc-
 tions; Int, Intercessions; LOH, Laying On
 of Hands; Lit, Litany; Mat, Matins; MP,
 Morning Prayer; P, Penance; r, rector; r-
 em, rector emeritus; Ser, Sermon; Sol,
 Solemn; Sta, Stations; V, Vespers; v,
 vicar; YPF, Young People's Fellowship.
 A/C, air-conditioned; H/A, handicapped
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