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Volume 228 Number 21

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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Dancers at a Hispanic Heritage Day event in Hollywood, Fla., which celebrates Latino cultures in the Diocese of Southeast Florida.

Mary Cox photo

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SUNDAY'S READINGS

Sin and Divine Victory

'The Lord will not cast away his people' (1 Sam. 12:22)

The Seventh Sunday of Easter, May 23, 2004

Acts 16:16-34 or 1 Sam. 12:19-24; Psalm 68:1-20 or 47; Rev. 22:12-14,16-17,20 or Acts 16:16-34; John 17:20-26

In all these lessons, the reliability and the promise of the kingdom of God are set forth in the context of human sinfulness. In the lesson from 2 Kings, the institution of the Jewish monarchy is followed not by rejoicing but by apprehension. When the people had asked for a king so that they might be like the other nations, Samuel, their prophet and judge, had warned them that by asking for a king they were rejecting the kingship of God. Nevertheless, God instructed Samuel to proceed with the selection of a king, and Saul was chosen.

Once the kingship became a reality, however, the truth of Samuel's warning was realized: "We have added to all our sins the evil of demanding a king for ourselves" (1 Sam. 12:19b). Yet this assertion is prefaced by the plea, "Pray to the Lord your God for your servants, so that we may not die." Samuel affirms the truth of their confession: "You have done all this evil," yet exhorts them not to "turn aside from following the Lord" (12:20). He then adds, "the Lord will not cast away his people, for his great name's sake, because it has pleased the

Lord to make you a people for himself" (12:22). The promise that the Lord will not cast away his people does not in the least imply that their sin is of no consequence or will not be judged.

The lesson from Revelation begins with a note of judgment as the Lord promises to "repay according to everyone's work" (Rev. 22:12), yet continues with an invitation to those who have washed their robes and are thirsty for the water of life to "enter the city by the gates" with the "right to the tree of life" (22:14). It is the washing of the robes that sets judgment aside and leads to salvation.

In Acts, as Paul and Silas are "praying and singing hymns to God" (Acts 16:25), they are set free by divine intervention from the shackles in which they had been imprisoned for their Christian testimony. As a result of that the jailer is moved to receive their message and finds salvation.

Finally, in the gospel, Jesus is praying for his disciples that, in spite of the fact that they are all about to abandon him, they may make a powerful and effective testimony to the world.

Look It Up

In different ways, both psalm choices today match and extend the theme of the lessons. How do they do so?

Think About It

No one is ever given permission to sin, and God will not make any compromise with sin. Yet he can work even sin into the overall work of redemption. Can you think of a time when this has proven true in your own life?

Next Sunday

The Day of Pentecost, May 30, 2004

Acts 2:1-11 or Joel 2:28-32; Psalm 104:25-37 or 104:25-32 or 33:12-15,18-22
 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17

Reading the Bible from the Margins

By Miguel A. De La Torre. Orbis. Pp. 193. \$20.00. ISBN 1-57075-410-1.



Miguel A. De La Torre's book, *Reading the Bible from the Margins*, stresses that no biblical interpretation is ever developed outside of social and cultural contexts. Thus, according to De La Torre, there is no "standard" reading of biblical texts. The importance of this book lies in De La Torre's assertion of the need for the whole church to learn to "read" the Bible from the perspective of the margins; to hear the insights of the poor, and those who have suffered discrimination based on

oppression. Lastly, he examines biblical interpretation from a liberationist perspective as a source of power against oppressive structures. Throughout *Reading the Bible from the Margins*, the author repudiates what he sees as the two extremes of biblical interpretation: The position of some "liberal" scholars who would say that the scriptures should be rejected because as ancient texts they have little to say to the contemporary world, and the "conservative" position which ascribes a fundamental literalism to the Bible. Further, he rejects arguments which would suggest that reading the Bible from the margins, based in personal experiences, is unscholarly because, indeed, it is the only way these voices will be heard.

Reading the Bible from the Margins is important reading for those interested in biblical interpretation.

De La Torre challenges how the dominant culture has continued to use biblical interpretations which maintain structural oppression, rather than exploring how the Bible can be used as a source of liberation.

their race, gender, or other forms of oppression. At no point in his book does De La Torre challenge the authority of scripture. Rather, he challenges how the dominant culture has continued to use biblical interpretations which maintain structural oppression, rather than exploring how the Bible can be used as a source of liberation.

Miguel De La Torre, a Cuban-American, is a professor in the religion department at Hope College in Michigan. His other works include *The Quest for the Cultural Cuban Christ* (University Press of Florida, 2002) and *Introduction to Hispanic Theology: Latino/a Perspectives*, co-authored with Edwin Aponte (Orbis, 2001).

De La Torre looks at how to read the Bible from the perspective of those who suffer from race, class and/or gender oppression. He investigates various biblical protest narratives as a source of resistance against

Accessible to students and scholars alike, this eminently readable book would be suitable for adult education. (The Rev.) Sheryl A. Kujawa-Holbrook Cambridge, Mass.

Mother of the Americas

A Novena In Honor of Our Lady of Guadalupe

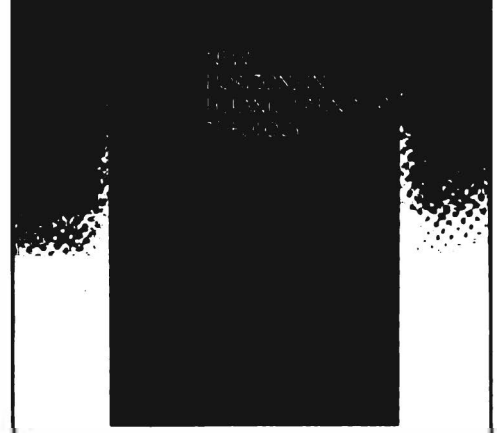
By William G. Storey. Liturgy Training Publications. Pp. 90. \$12. ISBN 1-56854-501-0.

In a time when people are thirsty for deep spirituality and look for meditative resources beyond our Christian heritage, we welcome this *Novena in Honor of Our Lady of Guadalupe*. The title may disorient anyone who might decide not to open this neatly edited book, for while the author presents this traditional devotion framed under the name Guadalupe, and with one introduction explaining the apparitions, the truth is that it can be used any time during the year and under different circumstances. Patris-

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Benjamin Valentin, ed.



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BOOKS

tic and biblical readings as well as famous contemporary writers offer sound material for deep nourishment. It also includes hymns. We congratulate William G. Storey, professor emeritus of liturgy of the University of Notre Dame. The book is printed also in Spanish.

Damos la bienvenida a esta *Novena en honor de nuestra Señora de Guadalupe* como un recurso devocional con bellas reflexiones de los santos Padres, de famosos autores modernos y de referencias a la Sagrada Escritura. *La novena*, aunque enmarcada bajo la advocación de Guadalupe y con una introducción sobre las apariciones en México,

ofrece un contenido válido para cualquier época del año y circunstancia. También incluye cánticos conocidos del pueblo cristiano. Felicitamos a la editorial Liturgical Training Publications por la excelente publicación y al autor William G. Storey, Profesor Emérito de Liturgia en la Universidad de Notre Dame. El libro aparece también en inglés.

(The Rev.) Isaias A. Rodriguez
Atlanta, Ga.

Sor Juana

Beauty and Justice in the Americas

By Michelle A. Gonzalez. Orbis. Pp. 218. \$20, paper. ISBN 1-57075-4942.

Michelle A. Gonzalez's book, *Sor*

Juana: Beauty and Justice in the Americas is a reinterpretation of the life and work of Sor Juana Inés de la Cruz (1648-1695) from the perspective of contemporary liberation theologies, including North American feminist, black, womanist, Latino/a, and Latin American theology. Gonzalez's thesis is that Sor Juana was the first woman theologian of the Americas, and a defender of the dignity and rights of women within a patriarchal culture. Part of the author's overall aim is to challenge the marginalization of Latin American history, culture and scholarship within the theological and philosophical canon.



One of the major contributions of *Sor Juana*, besides its treatment of one of the few women's voices from late 17th-century Latin America, is Gonzalez's challenge to longstanding interpretations on the significance of Sor Juana de la Cruz by Octavio Paz and others. The author calls into question Paz's interpretation of both Sor Juana's life events and the theological and philosophical significance of her work, and thereby recovers the significance of her voice to present-day Latin American liberation theologies.

Sor Juana is organized around a series of chapters through which the author uncovers the many layers of complexity which characterize the subject and her writing.

Throughout the book, Michelle Gonzalez argues for an expansion of the theological and philosophical canon, and establishes *Sor Juana* as an intellectual foremother to Christian theologians.

Sor Juana: Beauty and Justice in the Americas is a very clear, concise, and accessible scholarly book. It is an excellent resource for those interested in liberation theologies, Latin American studies, and feminist/womanist theology. Overall, the book is an excellent example of the continuing need for more scholarship designed to retrieve the lost voices of foremothers of Christian theologians.

The Rev. Sheryl A. Kujawa-Holbrook
Cambridge, Mass.



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Resources for Hispanic Ministry

Current materials available (2000 to date) from the Hispanic Ministry Office of the Episcopal Church. (See page 16 to learn about the Hispanic Ministry Office).

Oración para la reunion — Bible bookmark for small group study 2000

Caminos — Hispanic quarterly newsletter (mailed and online)

Manual del Altar (re-printed) 2000

Dios nos habla (re-edited) 2000

Sobre el Consejo Parroquial y Dinámica de grupos — 2000

The Hispanic Mission (Things to consider in starting a Hispanic Mission) 2000

Via Crucis — The Way of the Cross (only on line) 2000

Leccionario de días Santos (Santoral) (re-printed) 2000

Leccionario Dominical C — 2000

Hispanic Ministry: Opportunity for Mission (revised edition) 2001

La Quinceañera (Español) 2001

Leccionario Dominical A — 2001

Diálogo matrimonial sexual — 2001

El Manifiesto de Atlanta/The Atlanta Manifesto 2002

El Manifiesto de Atlanta (y addendum)/The Atlanta Manifesto (with addendum) 2002

Leccionario Dominical B — 2002

Homilias — para el Leccionario Dominical B — 2002 (Sermon Project)

Additional Paths to the Priesthood — 2002

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The Quinceañera (English) 2003

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'Going Home Again'

Native son next Bishop of Western North Carolina

The Diocese of Western North Carolina chose the Rev. Porter Taylor, a 53-year-old native son and cradle Episcopalian as next bishop during a special election May 1 at Trinity Church in Asheville. Fr. Taylor, who has been rector of St. Gregory the Great, Athens, Ga., since 1996, was elected on the third ballot. Assuming the concurrence of a majority of diocesan bishops and standing committees, he will be consecrated Sept. 18.




Fr. Taylor

Fr. Taylor grew up attending Trinity, Asheville. He earned a Bachelor of Arts degree in English from the University of North Carolina and Masters degree in English from the University of South Carolina. Thereafter he

taught high school and later college English for a number of years before enrolling in the doctoral program in Theology and Literature at Emory University. He received his master of divinity degree from The School of Theology at Sewanee: The University of the South in 1993 and became the assistant rector of St. Paul's, Franklin, Tenn.

During his tenure at St. Gregory's, the congregation has grown significantly, successfully completed a capital fund drive and built a new church. He has also served in a variety of senior diocesan and national church leadership positions, including deputy to General Convention. He and his wife, Jo, have two children, Arthur, a sophomore at Eckerd College, and Marie, a high school freshman.

When informed moments after his



WESTERN NORTH CAROLINA

Ballot	1		2		3		
C = Clergy; L = Laity	C	L	C	L	C	L	
Needed to Elect						65	71
McDowell	51	44	54	46	54	50	
Stockard	19	20	9	2	0	0	
Taylor	41	46	55	72	67	86	
Thompson	15	33	8	22	4	5	

election during a conference call broadcast throughout the church, Fr. Taylor said he hoped Asheville author Thomas Wolfe would be proven wrong when he said: 'You can't go home again.' "I'm looking forward to what God has in mind for Western North Carolina," he concluded.

The bishop-elect will succeed the Rt. Rev. Robert Johnson when he retires as diocesan in October.

Archbishop Eames Cautions Against Schism

Those in North America who feel obliged to object to developments in the General Convention of the Episcopal Church or the Diocese of New Westminster are still to be regarded as faithful, and should be afforded sufficient support to feel their place within [the] Anglican family is secure, as long as these dissenting groups do not initiate schism in their own churches, according to the Most Rev. Robin Eames, Primate of Ireland and chairman of the Lambeth Commission.

Archbishop Eames released a public letter to the primates in which he expressed gratitude for their continued forbearance and pleaded for space to allow the commission to complete its work.

The Lambeth Commission was established in October by the Archbishop of Canterbury in part to address the state of impaired communion which occurred among more

than half of the 38 provinces last summer after the General Convention of the Episcopal Church permitted same-sex liturgical blessings and the consecration of a non-celibate homosexual person as Bishop Coadjutor of New Hampshire.

Until the commission has published proposals for the way in which the Anglican Communion can come to terms with division, Archbishop Eames cautioned against dissenting groups initiating a definitive break with their denomination and urged the primates not to support or encourage the development of other provinces or dioceses which he said would further damage trust and mutual life.

"While I cannot at this stage predict the form of the commission's report, I recognize that the primates and the Anglican Consultative Council together with the provinces will have to reach decisions which will have

defining and widespread consequences," he wrote. "It would be my hope that once the report is published we can take such decisions as necessary in a manner which is unrushed, in Christian charity and by means of due process."

In the week following release of the letter, two respected London daily newspapers, *The Times* and *The Telegraph*, published reports in which they cited anonymous sources and revealed what were purported to be specific Lambeth Commission recommendations.

The *Times* article also suggested that the report would be published earlier than the announced October date. The Rev. Brian Parker, press officer for Archbishop Eames and the Lambeth Commission, said both items were speculation and denied that either originated from "any official source within the Commission."

After the 'Wedding'

Bishop Charles' License to Officiate Revoked



Bishop Charles

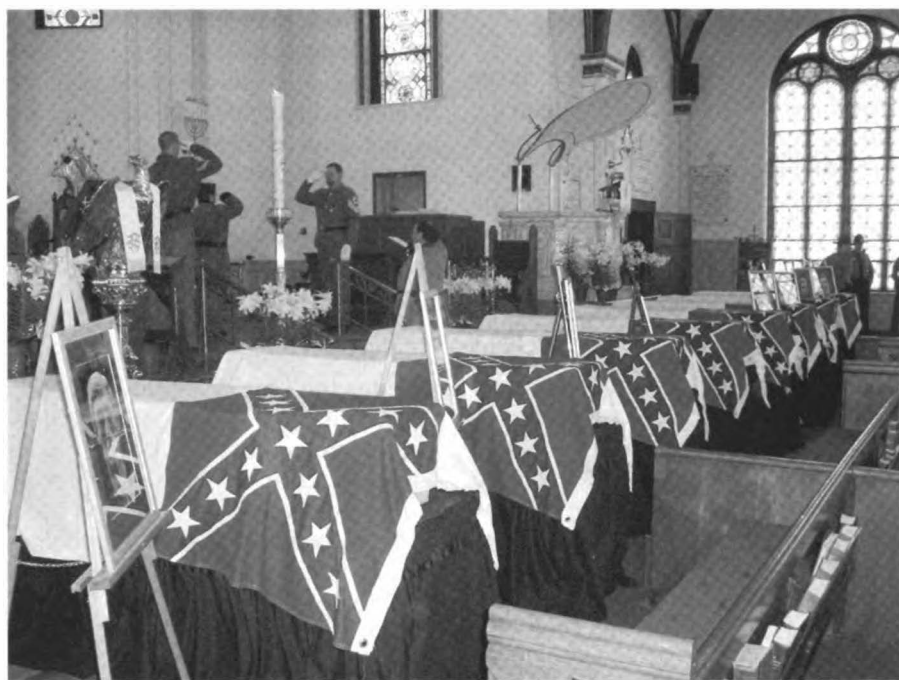
The Rt. Rev. Otis Charles, retired Bishop of Utah, has been removed from his position as an assisting bishop of California and his license to officiate has been revoked by the Rt. Rev. William Swing after *The San Fran-*

cisco Chronicle revealed that Bishop Charles had been "married" to a four-times divorced man at St. Gregory of Nyssa Church in San Francisco, April 24. The matter is under investigation, said the Rev. Canon Michael Hansen, the diocese's executive officer.

According to the *Chronicle*, several hundred people, including Bishop Charles' 8-year-old grandson, witnessed the wedding which lasted two hours and 45 minutes. Four clergy helped officiate at the service which began with drumming and ended when Bishop Charles and Felipe Sanchez Paris, 67, were lifted in chairs and carried outside.

Bishop Charles, 78, served as Bishop of Utah for 15 years before resigning in 1986 to become dean and president of the Episcopal Divinity School in Cambridge, Mass. He was married for 42 years and fathered five children before he told his wife about his sexual orientation in 1976, but did not go public until after his retirement from EDS in 1993. The couple divorced soon thereafter.

Canon Hansen said same-sex blessing ceremonies in the Diocese of California must be approved in advance and should in no way resemble a marriage. Bishop Charles, who had served as bishop-in-residence at St. John the Evangelist Church in San Francisco since 1993, did not contact Bishop Swing before the ceremony, according to Canon Hansen, who added that the diocese was still investigating the situation to determine if any of its clergy violated diocesan guidelines.



An honor guard maintains vigil over eight coffins lying in state at Church of the Holy Communion in Charleston, S.C., April 17. An estimated 5,000 paid respects to the crew of the Confederate submarine H.L. Hunley, an experimental craft which vanished in 1864 after sinking a Union ship blockading Charleston Harbor. Following a two-hour Solemn Requiem Mass at the parish, nearly 10,000 uniformed Civil War re-enactors marched in a 4.5-mile procession from the harbor to Magnolia Cemetery. The Hunley was recovered in 2000 from the harbor floor and is currently undergoing scientific preservation. Glenn McConnel, president pro tem of the South Carolina State Senate and president of the Hunley Commission, is a member of Holy Communion.

Affordable Housing a Priority in LA

The Diocese of Los Angeles is re-examining its land ownership following a March decision to enter into a partnership with the Southern California-based Institute for Urban Research and Development.

The new not-for-profit corporation is named Episcopal Housing Alliance and will support a range of housing, including emergency shelters, transitional housing, permanent supportive housing and affordable housing. The alliance has also created a \$6 million capitalization housing trust fund which will be used to build or support more housing. The amount includes a \$1 million gift from the bishop's fund that will be used in part to survey the diocese's land and property.

"People have been very wonderful to the church in giving it land and helping them building churches, and

the church needs to give back to the community," the Rt. Rev. J. Jon Bruno told *The Los Angeles Times*. "It's really important that housing become a primary issue for the church because, without a cooperative effort by the church, private sector and government sector, housing will dwindle to the point where we don't have room for people who are poor or middle income."

Housing prices in the geographical area encompassing the Los Angeles diocese are among the highest in the nation. Over the years the diocese has acquired a significant number of large empty lots, and other land which is currently parks and garden areas. The diocese has previously built two affordable housing units for seniors, one in Costa Mesa and another in Redondo Beach.

Expression of Sorrow

The Diocese of **West Tennessee** turned aside resolutions to rebuke the 74th General Convention in favor of a compromise resolution commending unity while noting with sorrow "the pain, suffering, disunity and profound differences" produced by the decision to normalize homosexual behavior within the Episcopal Church last summer.

Meeting at St. George's Church, Germantown, Feb. 20-21, delegates to the diocese's convention passed a reduced \$1.19 million budget and cut the diocese's pledge to the national church by almost 40 percent, from \$210,000 to \$127,000.

In his convention address to the 300 clergy and lay delegates and alternates from the diocese's 33 congregations, the Rt. Rev. Don E. Johnson, Bishop of West Tennessee, stated that "reduced investment income" and parochial withholding "in response to actions resulting from General Convention" had led to cuts of \$200,000 from the proposed 2004 budget as parochial

giving was expected to decline by approximately \$80,000.

Bishop Johnson asked the diocese to suspend judgment over the actions of the 74th General Convention in affirming the consecration of Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire and acknowledging the place of same-sex blessings within the life of the Church.

The "Church is so deeply divided over these issues that this is not the time for the Church to move in these directions unless and until a time comes when our study and prayer leads us to discern more clearly what our church will look like where these different perspectives are held before God as faithful expressions of Christian faith" he explained.

Bishop Johnson noted he would not "ordain persons unmarried and living in un-celibate heterosexual or homosexual relationships" nor allow the blessing of same-sex unions within the diocese, but would "continue to work with and respect the ministry of gay and lesbian persons in the diocese."

Though Bishop Johnson asked the

convention to seek unity, tensions quickly arose when a number of delegates withdrew from the evening Eucharist in protest at the presence of one of Bishop Robinson's consecrating bishops, the Rt. Rev. Chilton Knudsen, Bishop of Maine, arguing that she had been complicit in the "schism" that had torn the fabric of the Church.

Tensions were high and language was strong when convention debated a series of resolutions rebuking General Convention and seeking clarity on issues of sexual morality, marriage, faith and order. In an effort to avoid division, a compromise resolution was adopted that "acknowledges and regrets the pain, suffering, disunity and profound differences that so agonizingly cripple the Body of Christ in these times as a result of the actions of our 74th General Convention," and lauded Bishop Johnson's "leadership and commitment to unity."

A 'Slippery Slope,' Says Archbishop Carey

At the opening of the three-day Anglican Communion Institute Conference in Colorado Springs last month, the former Archbishop of Canterbury said the Episcopal Church had lost its way, adopting a theology of experience in lieu of a theology of the cross.

Speaking about the future of the Church in North America before approximately 250 Episcopalians gathered at Grace and St. Stephen's Church, the Most Rev. George Carey returned to themes he has articulated in recent visits to the United States, that the Episcopal Church has gone astray.

While not directly addressing the actions of the 74th General Convention, Archbishop Carey stated recent decisions made by the Episcopal Church had placed itself outside the pale. Experience was not a fourth way of "doing theology," he noted. By privileging a theology of sentiment and experience over the atoning sacrifice

of Christ, he said the Episcopal Church was on the "slippery slope" that would lead to its death.

At a press conference, Archbishop Carey said that if the Episcopal Church did not realize what harm it had done to itself and to the wider Anglican Communion, "I feel very sorry for it.

"We are in danger of becoming a Christian sect," he noted.

The president of the Anglican Communion Institute, the Rev. Christopher Seitz, of St Andrew's University in Scotland, seconded Archbishop Carey's words. Before the "ink was dry" on the October primates' agreement, Prof. Seitz noted, the Episcopal Church had ignored the pleas of the Anglican Communion "in the name of protecting the human rights and decision processes of a small diocese in a small American church, in a state whose motto is 'live free or die.' Live free they did indeed."



James Rosenthal photo

Clergy from St. Silas, Kentish Town, London, process through the streets during the annual May Day devotion of the Society of St. Mary. St. Silas is the headquarters for the international Anglican-affiliated devotional society which was founded in 1931. The Rt. Rev. Robert Ladds, Bishop of Whitby, is the superior general. Home to many shrines, the church was not part of the Anglo-Catholic movement when the church building was consecrated in 1867, but it soon grew to be an influential member of the Oxford Movement, which re-introduced catholic liturgical practice within the Anglican Communion.

The Diocese of Connecticut, which has a growing Latino population, is starting to change that. An established Puerto Rican community has been joined by immigrants from Mexico and many parts of Latin America. Connecticut's Hispanic population now accounts for 9 percent of the state total.

Bishop Suttigan Wilfrido Ramos, himself a native of Puerto Rico, is leading Hispanic ministry there. The diocese has two Hispanic parishes, in Bridgeport and South Norwalk, which share a missionary. Congregations have been established in Hartford, Meriden, New Britain, Ansonia and Waterbury. These follow the model of starting a new congregation within an existing parish, while St. James' Church, New Haven, celebrates a monthly bilingual Eucharist. The diocese holds an annual Hispanic liturgy festival and produces Acontecer Episcopal, a program created by teams of local Hispanic Episcopal clergy and lay leaders.

Diocese of Washington

Down the coast, the concept of Hispanic ministry is finding new life and a new model. After years of shifting from small church to small church and priest to priest, Mission San Juan was absorbed into its host parish when the Diocese of Washington eliminated missions altogether. For a while the diocese gave no direct support to Hispanic ministry, and the handful of parishes that offered a Spanish-language Eucharist were left to manage whatever programs they could establish on their own.

In a city as multi-cultural as Washington, D.C., this state of affairs did manage to serve many people. The Rev. Mark Pendleton, rector of Church of Our Savior and chair of the diocese's Hispanic Ministry Committee, saw his Spanish-language Eucharist grow from a handful of people in the fall of 2002 to more than 70 today. "We're trying to stop calling it the Spanish Service and start calling it the 1 o'clock," he said.

The laissez-faire attitude is a thing of the past as the diocese has approved its first Latino missionary, who will be based out of the already multi-cultural Church of the Ascension in Gaithersburg, Md. Rather than joining a Hispanic congregation to a small and struggling parish in the hopes that they will support one another, Washington is "nesting" the new community within a strong and healthy home. From there the new missionary (as yet to be named) will work not only toward the growth of that congregation, but also become involved closely with other parishes as they continue to offer Spanish-language services.

Finally having a missionary entirely dedicated to serving the Hispanic community has been a huge step for the diocese. "The need hasn't been the know-how. We knew what needed to be done. We just needed the people," Fr. Pendleton said. "It's not that hard. It's hard but not complicated."

Diocese of Colorado

The Diocese of Colorado has wrestled with the problems inherent in asking a small or falling parish to use His-

Connections

Hispanic ministry is booming in both large and small places.

By Aaron Orear

The United States has experienced a decade of booming immigration from Mexico, Central and South America and the Caribbean. Midwestern cities suddenly have large and thriving Spanish-speaking populations. Spanish language radio stations and cable TV channels have sprung up to serve these new Americans, and more and more products are appearing in bilingual packaging.

In this atmosphere Hispanic ministry has become the "growth industry" of the Episcopal Church. Once confined to the Southwest and Florida, the need for ministry with Latinos is now apparent throughout the nation. But what is being done? How do Anglicans, whose very name denotes English language and culture, connect to Hispanic populations? Here's a sampling:

Diocese of Connecticut

When one thinks of New England, it's fair to say that Hispanic ministry is not the first image that comes to mind.

David Skidmore photo
 Father carries his daughter in the Palm Sunday procession at the Diocese of Chicago's newest and fastest-growing Hispanic mission, Nuestra Señora de Guadalupe in Waukegan, Ill. More than 400 people filled the nave, narthex and atrium of the former Lutheran church. The mission has plans to double the size of the church and parish hall.





Anthony Guillén photo

Sunday School teacher Joan Erickson leads children in singing *Este es el Día* (This is the Day) on Easter Day at All Saints' Church, Oxnard, Calif. Now primarily Latino, All Saints' was founded as a mission in 1909.

(Continued from previous page)

panic ministry as a sort of "crutch." Colorado had established Mission Latina in the mid-1990s to serve within an existing parish. Neither the host parish nor the guest congregation had been given the tools to handle such an arrangement, and after a few years the Hispanic community had moved through three churches. Clearly something new needed to be tried.

Enter Our Merciful Savior Ministries. Created as a non-profit corporation, it is an agency of the diocese charged with the running of a new breed of cultural ministry — a place in which English and Spanish meet as equals. Our Merciful Savior Ministries is the umbrella under which it operates, out of a 114-year-old church building in Denver, Our Merciful Savior Church and the 32nd Avenue Jubilee Center. The parish is focusing on the basics of creating Christian community, offering both Spanish and English as well as bilingual worship. The liturgy is said in one language or the other and the congregation has printed versions of both to follow. The readings, or *lecturas*, are provided the by Rev. Anna B. Lange-Soto, missionary to El Buen Pastor, in Redwood City, Calif.

Diocese of Chicago

Of the top five fastest-growing congregations in the Diocese of Chicago, three of them are Hispanic. Much of that growth can be attributed to the emphasis on two things that Episcopalians have traditionally been rather poor at — studying the Bible and inviting friends to share their faith.

For some time Hispanic Episcopalians in Chicagoland have been holding Bible study in their homes on a rotating basis. Parishioners take turns as hosts, and when their turn comes they do more than just welcome and feed the regulars. They also invite friends and neighbors. The practice has resulted in steady and organic parish growth, as newcomers join congregations not out of fleeting curiosity but a sense that

they've found a group in which they are comfortable.

The resulting boom — Waukegan's *Nuestra Señora de Guadalupe* has leapt from a membership of around 35 in 2000 to more than 300 today — is allowing the diocese to dream large. That same parish will soon open a day care and job station to serve as a resource for those seeking employment. On the horizon is the dream of someday opening a Hispanic school for deacons to serve the increasing needs of the diocese.

Diocese of Southeast Florida

Miami, as the gateway for many Latino immigrants, has developed such a rich mix of cultures that such ministry is often a moot point. There's not so much Hispanic ministry as there is simply the common work of the church. Half of the time it's in Spanish.

The congregation of Holy Comforter, in the heart of Miami's Little Havana, is a prime example. As the neighborhood around the parish changed, so did the congregation. An average Sunday will have 150 worshippers, perhaps eight of whom speak English as their first language. Holy Comforter's day care serves Hispanic children not because they're Hispanic but because they're children, and the same goes for the seniors living in the church's HUD-funded senior housing. The parish's food program often serves recent immigrants. A computer room has served to train adults in basic job skills, and it is now used as an after-school resource for local children.

Diocese of Lexington

Perhaps a small town in rural Kentucky would be the last place anyone would look for Hispanic ministry. Thirty miles from Lexington, Cynthiana may be an unlikely venue for a Spanish-language Eucharist, but there's a very good reason for it. Area farms employ a small army of migrant



Carol Barnwell photo

Acolytes, the Rev. Alejandro Montes, vicar of San Mateo, Houston, and the Rt. Rev. Theodore Daniels, assistant bishop of Texas, dedicate the new youth building at San Mateo, part of a \$1.5 million addition and renovation. San Mateo, with members from more than a dozen countries, averages more than 1,000 worshippers on Sundays.



Timothy Roberts photo

gathering outside Trinity Cathedral, San Jose, Calif., for the service of *la Señora de Guadalupe*, the Latino ministry founded by the cathedral in 1991 which now involves approximately 3,000 worshippers.

workers, and when they're in town over the summer, they represent 5-10 percent of the county's population. Those workers are predominantly Hispanic, in their early 20s, with little or no knowledge of English.

Started by members of the parish who saw a need, the tiny Church of the Advent has been celebrating the Eucharist in Spanish once a month for more than a year. It's not an alternate service. It's the only Eucharist offered on those Sundays. The Rev. Anisa Cottrell Willis conducts the liturgy in that language, while her sermon is delivered in English and then repeated in translation. The Prayers of the People, the psalms and the readings are also in Spanish on those Sundays.

On Sundays featuring the Spanish Eucharist, there might be as many as a dozen new faces. As senior warden Dan Clifford said, "If you did this in German, would everybody in town who speaks some German show up? No." Still, even on a Sunday with just two visitors, the ministry is filling a very real need. Some of the young men become regulars while they're in the area, and some have plans to return during the coming work cycle. One older man has become something of a father to his co-workers, and brings the younger men to church. After the service there's coffee hour, basketball, movies on the large-screen television — aspects of church fellowship that one might miss when away from home.

A \$90,000 migrant worker daycare center, built with money donated by members, has been added onto Advent's parish hall to accommodate the program. Administered and staffed by the Community Action Council out of Lexington, the day care will serve the needs of families who travel with the crop cycles. It will also give Church of the Advent greater visibility among the workers, hopefully drawing even more to visit on Sundays.

What impresses most about this little parish's activity is not just the scope, it's the attitude with which it is done. This is the work of a parish looking at the world around it and deciding to make some positive change. That the change should be announced in Spanish seems incidental. As Dan Clifford says, "Hispanic outreach isn't really Hispanic, it's just outreach." □

Theological Education

for Spanish-speaking students and others who minister in Latino communities.

By Patricia Nakamura

With the Hispanic/Latino population becoming the largest minority in the United States, several Episcopal seminaries have inaugurated programs both for Spanish-speaking students and to train future deacons and priests to minister to those from Spanish-speaking backgrounds.

The Rev. Canon Ed Rodman came to **Episcopal Divinity School** from the Diocese of Massachusetts, where he was canon missionary. He is professor of pastoral theology and urban ministry. The dilemma in eastern Massachusetts, he said, is that the Hispanic population is very diverse. The oldest group is probably Puerto Rican, and they are largely bilingual.

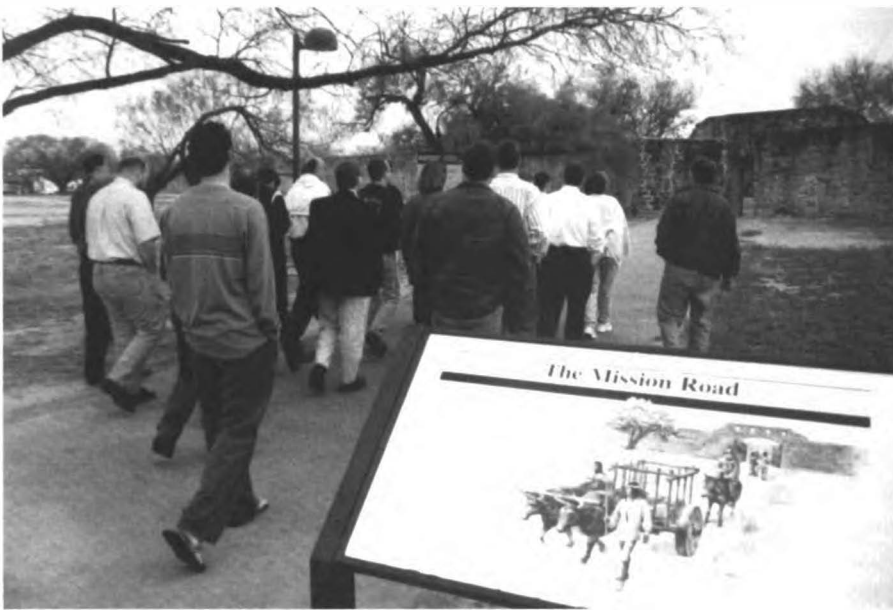


Next would be those from Cuba, followed by the newcomers from Central America and the Dominican Republic. Many of these people, he said, "may not want 'Hispanic' ministry; they prefer to be mainstream." The area has always had a Portuguese-speaking community, he said, "from Africa, Cape Verde, and now from Brazil." The Vietnamese and Cambodian groups are the largest in number and under the most pressure, as are the Haitians. "It's a wonderfully diverse area, and fairly balanced, with the older groups — Yankees, Italians, Irish, Greeks. There is a large group of Cantonese. And a few Native Americans."

"So 'urban' is really multicultural competence. Everyone should become fluent in a second language, not necessarily Spanish." The only required course in this area is anti-racism multiculturalism, a sort of freshman hazing, "getting in touch with one's whiteness." A course this spring will focus on combating racism and other oppression, in housing, health care and environmental issues. Next year's offering will be on Beyond Ecumenism: Public policy in the church today.

The Rev. Canon Juan Oliver serves at both the **General Theological Seminary** and **Mercer School** in Garden City, N.Y. He coordinates the Hispanic/Latino Program in Theology and Pastoral Ministry at the latter school for "seminarians who must work to support their families." It is of necessity part-time, meeting





ETSS photo

Seminarians from ETSS retrace the history of the Spanish missions in San Antonio.

(Continued from previous page)

all day Saturdays and Tuesday evenings for four years, and leading to the M.Div. "Classes begin in Spanish, but by the end students must be able to communicate in English," he said. Begun in fall 2001, it now has 17 students, from Puerto Rico, Cuba, Guatemala, Ecuador and Colombia. "Only 12 percent of Hispanics in the United States have bachelor's degrees, so the course includes the completion of the B.A. The dioceses of Connecticut, Newark, New York, and Long Island all have commitments of support."

The curriculum nearly matches the Anglo M.Div. program, with the addition of Latin American theology, the Spanish mystics, and Latin American spiritual writers. "Anglo students have taken classes, too," Canon Oliver said. "They are welcome to cross-register, if they are fluent in Spanish." Sometimes the school offers forums in Hispanic ministry for all students.

"Ministry to Hispanics," he said, "is really social justice — ministry in the world."

The School of the Theology at the University of the South: The school has been offering Spanish and Latino ministry courses as electives since 1991. "We're proud to be a bit ahead of the game," said Maria Rasco Lytle, who is urban. She teaches pastoral Spanish, the language of the Church, specific

to ministry." There are no required Hispanic or foreign-language courses, she said, "not even Hebrew or Greek," so all these are "add-on," elective courses. Teaching Hispanic ministry, she said, is teaching the culture, and how to be sensitive and welcoming. "The encounter with the stranger is very uncomfortable. And sometimes Hispanic people are treated as 'the help,' or are suspect." The common model is that of "the host — the Anglo congregation is the host; the Hispanic congregation is never equal." Most dual congregations will celebrate certain feast days together, and have a Hispanic vestry member. "Many see it as outreach, not as just another service, like the 8:00, the 10:00. It needs to be *inreach*."

Various services are celebrated in Spanish at Sewanee. There has been Evening Prayer once a week "even before my time," twice monthly noon Eucharists, and a once yearly main Eucharist on Wednesday. Sometimes Hispanic bishops or priests are present; sometimes a mariachi band. This year the seminary has two Hispanic students, and one Anglo student is working to start a Hispanic mission in Chattanooga.

"Hispanic is the largest minority group in the United States. Why don't we have a million in the Episcopal Church?" Ms. Lytle asked. "Liturgically, sacramentally, there's a closeness; many are culturally Roman Catholic."

A different model of mission is

needed, she said. "Recent immigrants probably can't support a church in five years, as is [expected] with new Anglo churches. Different vision, goals, and methods are needed to embrace the challenge."

Seabury-Western Theological Seminary, in Evanston, Ill., has the luxury of a growing relationship with the Episcopal Church's only Latino college, St. Augustine's, Chicago. Through the Association of Chicago Theological Schools students can cross-register. The Very Rev. James Lemler, dean of Seabury-Western, said those who expect to work in Hispanic parishes may be placed in bilingual parishes for field ministry or, during their senior year, a 40-hour weekly work experience for more cultural immersion and learning. The seminary was host to Encuentro for Hispanic seminarians across the country. "Chicago is the second largest Hispanic city, after Los Angeles," he said.

Church Divinity School of the Pacific's Center for Anglican Learning and Leadership (CALL) is headed by professor of ministry John Kater. Designed with the dioceses of California and Utah, the center "has forged an educational partnership ... offering programs such as online courses and weekend seminars that address the issues which are most critical to the ministries of both ordained and lay persons."

For Latin students, Fr. Kater said. CALL sponsors a three-year non-degree program covering "all areas of theological education required by the Episcopal Church for ordination, in Spanish with Spanish texts. It is designed for Latin students," he stressed. "It is not English translated into Spanish." The pilot program is in its second year, with 10 students. It meets for 10 months every Saturday for four hours. Other activities are offered during the summer break. The center also has seven-week, non-credit courses throughout the year for



both lay and clergy, as well as online classes which "consist of a syllabus with weekly readings, commentary by the instructor, and online discussion among the participants and the instructor." The CALL catalog can be found at www.cdsp.edu/call.html.

The seminary also offers bi-yearly electives such as Ministry in a Latin context, to teach students how to officiate in Spanish at Eucharists, wed-

Several Episcopal seminaries have inaugurated programs both for Spanish-speaking students and to minister to those from Spanish-speaking backgrounds.

dings, baptisms, and funerals. And CDSP "is part of a consortium of nine seminaries, six of them within a block. Two Roman Catholic seminaries, Jesuit and Franciscan, offer theology, missiology, Christian education, preaching. Students have access to dozens of courses."

The Episcopal Theological Seminary of the Southwest (ETSS) has perhaps the strongest program of Hispanic studies. During the 2000-2001 academic year, seminary professors and Hispanic scholars worked together to "enhance seminary courses by including Hispanic issues, perspectives and content..." Students may receive instruction in conversational and liturgical Spanish, or, conversely, in English at the University of Texas' intensive program. Electives include the intriguing Sharing the Faith without Killing the Culture.

The Rev. Paul Barton, director of Hispanic studies, said that after the Province 9 seminary closed, many Latin American students arrived at ETSS. The school had two tracks for a time, then decided to integrate multiculturalism into all its courses. All first-year students take a January course of immersion in a Santa Fe or San Antonio setting. They visit sites along the Texas-Mexican border, "to

understand the global nature of our world," he said. They visit *maquiladoras*, the factories in Mexico that assemble goods and send them back to the U.S.; they meet the *colonias*, who live, literally, on trash dumps; a doctor's clinic, a women's center, a refugee/migrant center. "It is shocking for the students to be confronted with hard realities."

The new dean, the Very Rev. Titus Pressler, brings global experience. He has lived and worked in Africa, India, and Pakistan; his Ph.D. is in missiology.

The seminary is host to the Province 7 Center for Hispanic Ministry, "the only such provincial resource center in the Episcopal Church," directed by the Rev. Jaime Case. Fr. Case grew up in the Philippines, the child of Methodist missionaries, and didn't begin his study of Spanish until junior high school. He was previously vicar of San Francisco de Asis in Austin, and director of its outreach center, El Buen Samaritano.

Founded in 1980, the center promotes and supports Hispanic ministry in Province 7, with Spanish and bilingual continuing education courses. This summer's course, taught in English for both lay and clergy "preparing for mission to Latinos living in the United States ... will cover the Latino/Hispanic in the U.S., popular religious traditions, the Church year celebrations, pastoral care, and Christian education ... Hispanic Episcopal mission, traditions of funding ... authority and culture." The center also publishes bilingual portions of the prayer book for baptism, confirmation, and the Eucharist. "I tote around a lot of freebies for little start-up congregations," Fr. Case said. He has material on celebrating the *quinceaños*, the 15th birthday. "It's a little like the old coming-out parties," he said. "The girl is dressed to the nines, and she sits up in front in the place of honor. We have the Eucharist, and then a big party."

He teaches different ways of celebrating the church calendar. "Sometimes, I'd like to take time off to write it all in book form."

North Carolina Parish Experiences Mission in Panama



Team members in front of a completed rancho.

What happens when you take an Episcopal priest, an Episcopal conference center director, and eight other lay persons and mix them together with an equal number of Episcopalians from the Diocese of Panama? The result is a cross-cultural experience full of worship, work, love, songs, games, stories, food and laughter.

After traveling to Panama on a successful mission trip [TLC, May 11, 2003] with a group of seminarians from Virginia Theological Seminary, the Rev. Jeanne Finan, associate rec-

What happens when you take an Episcopal priest ...

tor of St. Mary of the Hills Church in Blowing Rock, N.C., was pleased to find the mission committee at her parish eager to organize its first international mission trip. The 10 available spots filled quickly when the trip to Panama (March 9-18, 2004) was announced.

Working with the Rev. Glenda McQueen in Bocas Del Toro, Bishop Julio Murray of Panama and his

(Continued from previous page)

diocesan staff, the trip was planned to be a joint effort between American and Panamanian Episcopalians. The group (ranging in ages 10-80) spent 10 days working at the Bishop Shirley Center in Santa Clara. While there they painted all of the cabins and the bathhouse on the camp grounds and some of the interior space in the cabins as well. They also joined with a group of *campesinos* (rural farm workers) from the village of Machuca in the construction of two ranchos on the conference center grounds. A rancho is an open-aired pavilion with a roof made from palm leaves. These ranchos will provide needed meeting space for groups using the center, especially during the rainy season.

The group brought with them more than 300 pounds of books, crayons, paper, pencils and other school supplies which they gave to schools and churches in Bocas del Toro, Rio Hato and Machuca. They also toured San Cristobal School and the cathedral in Panama City.

The highlight of the trip was an early morning Eucharist celebrated by Bishop Murray in the restored chapel, followed by a trip to the mountain village of Machuca. While



The Hispanic Ministry Office

The Episcopal Church's Hispanic Ministry Office, directed by the Rev. Canon Daniel Caballero, is responsible for producing resources in several areas: documents and materials, website access, and leadership training. It provides materials in both English and in Spanish. In past years, the office produced translated liturgical and educational materials. New materials are now being created in Spanish. Most hard copies are available online and provide for downloading on the website: <http://www.episcopalchurch.org/Hispanic.htm>

The office supports leadership training for women, seminarians, clergy, lay and youth. It collaborates with ecumenical entities, colleagues at the Episcopal Church Center and partners with provinces, dioceses, and Hispanic ministry commissions to provide congregational development presentations, seminars, and workshops. It also provides its existing and new resources for Latin America and Europe.

Here, from the above website, is a further explanation of the responsibilities of the Hispanic Ministry Office.

- Developing new models for Hispanic congregational development in partnership with dioceses and provinces to find alternatives to the traditional church structures which have become a burden for many new Hispanic congregations.

- *Desarrollar nuevos modelos para el crecimiento congregacional hispano en conjunto con las diócesis y provincias, para hallar alternativas a las estructuras eclesiásticas tradicionales, las cuales se han convertido en una carga para muchas congregaciones hispanas nuevas.*

- Developing new models for leadership training in partnership with dioceses willing to develop Hispanic recruitment and training programs, especially alternative forms of theological education.

- *Desarrollar nuevos modelos de entrenamiento de líderes, conjuntamente con las diócesis que estén dispuestas a desarrollar reclutamiento hispano y programas de entrenamiento, especialmente formas distintas de educación teológica.*

- Providing scholarship funds from the Hispanic Scholarship Trust Fund to Hispanic American students pursuing theological education.

- *Proveer becas del Fideicomiso Hispano de Becas a estudiantes hispano americanos que estén en busca de una educación teológica.*

- Providing liturgical resources for Hispanic congregations, such as the Spanish Book of Common Prayer, the Spanish Book of Occasional Services and the Spanish Hymnal.

- *Proveer recursos litúrgicos para las congregaciones hispanas, tales como el Libro de Oración Común, el Libro de Servicios Ocasionales, y el Himnario en Español.*

- Providing program resources for Hispanic congregations, such as a series of seven videotape segments on stewardship in Spanish.

- *Proveer recursos de programas para las congregaciones hispanas, tales como una serie de siete segmentos de videos en español sobre la mayordomía.*



A rancho is an open-aired pavilion with a roof made from palm leaves.

there, they were the guests of a women's group in the village. This group was started with help from Promesa, an Episcopal organization which organizes women in remote villages around Panama and gives them resources to help start industries for themselves such as making Panama hats, dolls and baskets which are sold in markets. Through Promesa they have been taught how to negotiate for better prices for their goods.

Tom Eshelman

Vivendo la Identidad Anglicana

VIA helps answer the question, 'What does it mean to be an Anglican?'

The title of the VIA program is translated roughly as "living the Christian life as Anglicans." It grew out of the question of whether Episcopal congregations in Latin America really had an understanding of the Episcopal/Anglican tradition. The Rev. Canon William E. Tudor, founder and executive director, said his "long history in Latin America" led him to form a committee to work on a pilot program when he was serving at Christ Church Cathedral, Indianapolis.

"When I retired in 1996, I gave full time to the project," he said. "Our first work was with Cuban congregations in Miami." The map available on the website (www.viafoundation.org) shows locations in Uruguay, Mexico, and the Dominican Republic. "Now we do more work in this country. After all, in Los Angeles there are almost 30 Latino congregations. In Uruguay, by contrast, there are 12."

VIA teams go wherever they are needed to train trainers to work with Spanish-speaking Episcopalians and to evangelize Latino people. "The role of the clergy is to help the trainers to establish the program in their congregations and to be a resource for the trainers," Canon Tudor said.

Teams charge no fees for their work, asking only for bed and board in the host community. The trainers touch on the themes of church history, the Book of Common Prayer and the Bible, the sacraments, and the structure and polity of the Episcopal Church. Using small groups to inspire others, the program "has in mind a verse from Ephesians which counsels pastors and teachers to 'enable the saints to do the work of ministry.'"

Canon Tudor travels around the country as a sort of Juan Semilla de la Manzana. He said after he has visited a congregation initially "it may be a long time before things happen." He was on his way back to Chicago, to a church he had visited a year ago. "A week ago I learned [this congregation is] committed. They are ready now."

The VIA board, which in addition to Canon Tudor, Bishop Onell Soto and his wife, Nina, consists of lay persons, exists in three clusters, in Indianapolis, Miami and Tacoma. "The Indianapolis group does the website," Canon Tudor said. "Those in Tacoma do fund raising, grant applications — we've had some little teeny nibbles in response. It is still funded largely by



Zola Mendoza (left) and Oswald Pérez participate in a role-playing exercise at a VIA training session in Los Angeles.

Christ Church Cathedral, but we are a non-profit. Miami works on education, developing additional courses. Each course is a springboard to others." Eventually he hopes to include on the website's publications page a list of available resources and how to get them, and links to related organizations.

Gail Jones, a member of VIA's advisory committee, states the foundation's aspirations in her essay:

It is virtually impossible to enter into mature dialogue with a Lutheran, Roman Catholic, or a Jew or Muslim, for example, if one does not know and is unable to articulate one's own specific belief and stance. VIA has the potential to help individuals in the 21st century come into Christian maturity in ways that our forebears were never expected to be. VIA deals with the basic life questions of: "Who am I?" "What does that mean for me/us?" "How am I to live out my own identity and meaning?"

Patricia Nakamura

The Hispanic Ministry Office of the Episcopal Church

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Hispanic Ministry Annual Partnerships & Special Events 2000-2004 to date

Hispanic Summer Program — Scholarships — Annually 2000 to present

Hispanic Scholarship Trust Fund — scholarship awards — annually (2000 to present)

Stewardship Leadership Conferences — Annually

Nuevo Amanecer/New Dawn Conference — National Hispanic Ministry Leadership

The Hispanic Ministry Advisory Council — Chicago, Ill. — Consultation 2003

Stewardship, Evangelism, & Discipleship — Fort Lauderdale, Fla., Chicago, Ill. Newberg, Ore.

Hispanic Ministry Youth Event — *Rompiendo Barreras* — summer 2003.

Task Force evaluation/exploring of Latino style Start Up Start Over — 2004

MUEL (Women United in Leadership Conferences) — Annually 2000-2004

Hispanic Seminarian Encuentros — Theological Education Gatherings — Episcopal Seminaries — 2000-2004

Bishop in 'South Texas'

Ask the Rt. Rev. James E. Folts, Bishop of West Texas, about Hispanic ministry and you're likely to get an earful. As bishop of a diocese which adjoins Mexico and as a former rector in West Texas he has strong opinions about the subject.

"You cannot live in South Texas [where the strangely named Diocese of West Texas is located] and not be involved with Hispanic people," Bishop Folts said in a recent telephone conversation. "In this diocese we do not use the term 'Hispanic ministry.' We reject the notion. To think in those terms smacks of colonialism." Instead Bishop Folts refers to those who live south of a line from Austin to San Antonio as *tejanos* – not Texans and not Mexicans. He is strongly committed to ministry with those persons who are part of the South Texas culture.

"We are very determined and intentional to equip our clergy to function effectively within the cultural and linguistic reality of South Texas," Bishop Folts said. In other words, you'd better know Spanish if you're going to be involved in ministry in that diocese.

As a result, West Texas requires all its seminarians to return to San Antonio for nine weeks during their second year of seminary to participate in a program at the Mexican American Cultural Center. For three weeks they are involved in a mini-pastoral course in *tejano* – a South Texas acculturation. During the second six weeks, they participate in an intensive Spanish language program. "Our goal is for them to be able to function liturgically and to be able to carry on a basic conversation," Bishop Folts said. "Some of them can even preach a sermon. It's a tremendous language resource for us."

Bishop Folts can rattle off all sorts of statistics about Hispanic ministry. For example, of the Hispanic population in this country, 60 percent is Mexican-American. "As a Church, we have paid less than half the attention to these people as we have given to other immigrants," he noted.

He knows his subject well. The bishop is a native of San Antonio, and has spent most of his ordained ministry in the diocese in which he grew up, including seven years as rector of the

Church of the Advent, Brownsville, a city where Anglos are a minority. He told the story of the two Episcopal churches in Brownsville — one with a majority of *tejanos* and the other with a majority of Anglos. He pointed out that an Anglo priest serves the largely Hispanic church, and a Hispanic priest serves the mainly Anglo church. Since those days in Brownsville (1975-82), he has seen changes in this kind of ministry.

"There has been an increasing degree of melding and blending," he said. "The culture of South Texas has become clearer and clearer."

"In this diocese we do not use the term 'Hispanic ministry.' We reject the notion. To think in those terms smacks of colonialism."

— *The Rt. Rev. James E. Folts, Bishop of West Texas*



That's not to say that the people in West Texas might have the answers on how your diocese ought to proceed with Hispanic ministry.

"Each area has to look at its own realities," he said. "I would not be presumptuous enough to say that the way we do it in South Texas is the way everyone should do it. One of the mistakes the Church has made in the past was to create a very unhealthy dependency. That does not serve the Church well."

Next month Bishop Folts will observe the 10th anniversary of his ordination to the episcopate. His successor has been consecrated. There is a bright future for cultural ministry in the Diocese of West Texas.

"We are where we feel we need to be," Bishop Folts said. "We still have a long way to go. I'm satisfied that we're on the right course."

He can be particularly satisfied when he ponders the future of a new church to be built on the south side of San Antonio, not far from an area where many *Latinos* live. Ten acres of land was purchased three years ago on a site that may turn out to be a prime location, in part because Toyota will soon open a giant assembly plant nearby.

"This is a fascinating part of the world in which to live."

Digitized by *David Kaevette, executive editor*

Did You Know...

The Rev. Charles Raymond Barnes, an Episcopal priest who died in 1938, is buried under the floor of the Church of the Epiphany in Santo Domingo, D.R.

Quote of the Week

Six Episcopal bishops, writing in the Atlanta Manifesto, on the need for Hispanic Ministry: "If we renew our commitment to the Hispanic Ministry, our Church will flourish ..."

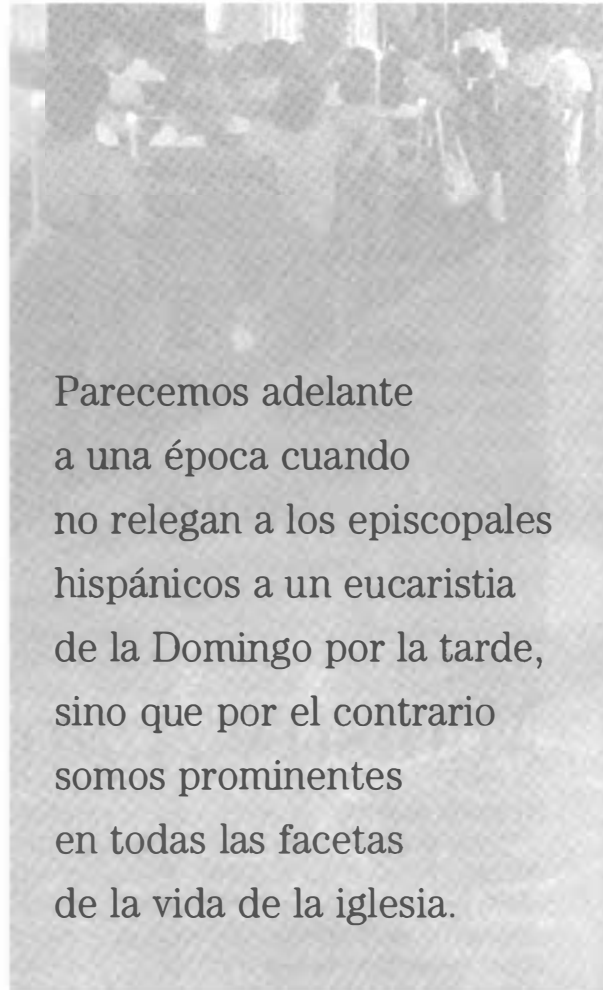
The Latino Population

During the past year some articles in this magazine about Hispanic ministry have attracted considerable attention. Follow-up articles have been written, letters to the editor mailed, and telephone calls received about those presentations on Hispanic ministry. We have learned that a considerable number of Episcopalians believe it is important for the Church to reach the growing Latino population in this country, particularly to share the message of the gospel with those who are not familiar with it.

With this in mind we offer our first Hispanic Ministry Issue, a special recognition of the effective ministries being carried out by the Episcopal Church, by some theological seminaries, and by some congregations that serve their local Hispanic communities. A Reader's Viewpoint article that stresses the importance of Hispanic ministry, reviews of books of interest to those involved with the Hispanic community, a feature article about a mission trip to Panama, and appropriate advertising also may be found in this issue. We look forward to a time when Hispanic Episcopalians are not relegated to a Sunday-afternoon Eucharist, but instead are prominent in all facets of the Church's life.

Durante el último año algunos artículos en esta revista sobre el ministerio hispánico han atraído la atención considerable. Se han escrito los artículos de la carta recordativa, las cartas al editor enviado y las llamadas telefónicas se han recibido sobre esas presentaciones en el ministerio hispánico. Hemos aprendido que un número considerable de episcopales creen que es importante que la iglesia alcance a la población creciente de Latino en este país, para compartir determinado el mensaje del evangelio con los que no sean familiares con él.

Con esto en mente ofrecemos nuestra primera edición hispánica del ministerio, un reconocimiento especial de los ministerios eficaces que son realizados por la iglesia episcopal, por algunos seminarios teológicos, y por algunas congregaciones que sirvan a sus comunidades hispánicas locales. Un artículo del punto de vista de un leyendo que tensiona la importancia del ministerio hispánico, las revisiones de libros del interés para éstos implicados con la comunidad hispánica, un artículo de la característica acerca de un viaje de la misión a Panamá, y la publicidad apropiada también se pueden encontrar en esta edición. Parecemos adelante a una época cuando no relegan a los episcopales hispánicos a un eucaristía de la Domingo por la tarde, sino que por el contrario somos prominentes en todas las facetas de la vida de la iglesia.



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A Mockery of Marriage

The marriage of the retired Bishop of Utah to his same-sex partner [p. 9] is the latest incident in the ongoing tension between revisionists and traditionalists. This recent occurrence in a San Francisco church is not an "ordinary" same-sex blessing involving two parishioners, but a bishop entering into "marriage" with one who has four ex-wives, in the presence of several hundred family members and friends.

The highly publicized event takes the spotlight off the Bishop of New Hampshire for awhile and is likely to divide even further an already fractured Episcopal Church. It makes a mockery of the sacrament of holy matrimony, and moves the Church even further into the popular culture of "anything goes." Trying to bring the two sides together through dialogue after an incident like this is a losing proposition.



The flag of Mexico displayed on a major street in Puerto Vallarta, Jalisco, Mexico.

Amy Grau photo

Ministry Among Hispanics

By María Rasco Lytle

"No dogs or Mexicans allowed." "No children, no pets, no Cubans." These words greeted patrons of Texas restaurants and seekers of rental properties in Miami in the 20th century.

Hispano-phobia is a fairly novel word for an old sin. Hispano-phobia belongs in the same linguistic family of xenophobia, racism, discrimination, segregation, and all of those exclusionary words that separate us from one another and from the love of God. Like many phobias, Hispano-phobia has more to do with loathing than with fear. In the U.S., we have discriminated against people of Hispanic descent for generations. Hispanics of Mexican descent settled in what is now the Southwest of the U.S. long before the Mayflower landed. Puerto Ricans are U.S. citizens and yet we have discrimi-

nated against them in the Northeast for decades. Dominicans, Nicaraguans, Salvadorians, Venezuelans, we all endure some sort of discrimination or encounter prejudice somewhere along the way, and yet we keep coming to this country. We move here to escape tyranny, oppression, dire poverty, or economic injustice. Many of us risk life and limb to get here, because for many of us death is preferable to what we left behind.

Over the years the Episcopal Church has accepted Hispanics with varying degrees of comfort. The models of evangelizing foreigners in a foreign mission field were not quite applicable on our urban streets, along the Rio Grande River, or in migrant workers' camps. In foreign lands, we expected the native converts

to look different from the missionaries and to speak a foreign tongue. But on U.S. soil, we expect people to speak English. For decades we received people into the Church as long as they were, or were willing to become, just like us.

The large influx of Hispanics that began in the latter half of the 20th century presented the Episcopal Church with the paradox of challenge and opportunity. Visionary Anglo-Episcopalians seized the opportunity and invited Hispanics into the Church as equals. Many of them have dedicated the major portion of their ministry to working among Hispanics. Their gift to us and the success of their ministry lie in the fact that they never set up "us" and "them" dichotomies and modeled full inclusion of Hispanics into the life of the congregation.

When Hispanic ministry is considered an "outreach

project," no matter how well intentioned, problems arise. If Hispanics are viewed as a "project," out there, beyond the walls of the church, and not as an integral part of a congregation or diocese, we will never be equal partners in the work of the gospel. One of the clas-

Over the years the Episcopal Church has accepted Hispanics with varying degrees of comfort.

sic models of Hispanic ministry in the U.S. is that the "host" Anglo congregation "allows" a Hispanic group to use "their" facility for a service. Often times, for a variety of reasons, the service is held on Saturday or on Sunday afternoon, or in the parish hall or the base-

ment of the church. These decisions often signal the lack of importance that Hispanic ministry has in a particular congregation. This leaves little opportunity for the congregations to interact, much less to break bread together.

Sometimes the Episcopal Hispanic congregation is asked to pay utilities or rent to the host church, and limitations are imposed on what the Hispanic congregation can do or use. In one parish the Hispanic congregation was not allowed to burn the paschal candle for fear that the candle would burn out before the end of the Great Fifty Days. In another parish built locked cabinets to hide the English prayer books and hymnals so the Hispanics would not steal them. A large parish locked the sacristy, the organ and the piano prior to the arrival of the Hispanic congregation. The celebrant of that Spanish service is that parish's own associate rector. Members of one Hispanic congregation refer to the Anglo senior warden and his wife as the "owners" of the church. When these Hispanics organized a parish fund-raising event held over several evenings, the "owners" only appeared at the end of each night to collect the money. These are not tales from bygone days. These are stories from five years ago, last year, last month, last Sunday.

Is it any wonder that we don't have more Hispanic Episcopalians? Hispanics are the now the largest minority in the U.S. The 2000 General Convention legislated the 20/20 initiative, a strategy to double the size of the Church by 2020. It's a no-brainer. If we want to grow, we ought to evangelize the Hispanic community. That was the thesis of *The Atlanta Manifesto — A Wake-up Call to Hispanic Ministry*. Inspired by the 2020 initiative and the figures of the 2000 census, a group of Hispanic bishops gathered in Atlanta in 2001 and drafted this document. For the first time in

years Hispanic Episcopalians were hopeful. The ministry did not have the resources and attention we had hoped for, and our numbers did not reflect the exponential growth of the Hispanic population. We waited for a response to the Hispanic bishops from the hierarchy of the Church. We are still waiting. There has been no pastoral letter from the Presiding Bishop or other leaders advocating Hispanic ministry. Sometimes silence speaks louder than words. We get it. Hispanic ministry is not a priority for the Episcopal Church in the 21st century.

It is not only Hispanic leaders who have recognized the importance of Hispanic ministry in achieving the goal of

If Hispanics are viewed as a "project," out there, beyond the walls of the church, and not as an integral part of a congregation or diocese, we will never be equal partners in the work of the gospel.

doubling our membership by 2020. Kevin Martin, widely respected as an expert in congregational development, espoused that argument in his article, "Welcome the Stranger" [TLC, Dec. 11, 2002]. Of course, we all recognize the autonomy of each diocese to set its own priorities, but, unlike mainline denominations, we don't have a national strategy or a plan for advancing Hispanic ministry. To be sure, funds are tight these days all over the Church. But opening our eyes and our hearts, and

endorsing Hispanic ministry by word and example doesn't cost a cent. What we cannot afford is to continue to lose members.

Is it Hispano-phobia that is keeping us from embracing Hispanic ministry, or is it our phobia of evangelism that is holding us back? We have to reclaim the great commission for the whole of God's Church. In the last few months many bishops have told us that we need to quit arguing about sexuality, and get on with the mission of the Church. Arguing about such things only distracts us from the work of evangelism. We have been charged with spreading the good news so that all people might someday come to know Christ and be baptized in the name of the triune God. If we don't believe that the good news is worth sharing, in any language, then let us turn the church keys over to other denominations and let them do the work of evangelism.

Hispanic Episcopalians have not and will not sit back waiting for "them" to do something for "us." We have learned that the ministry flourishes in dioceses where the hierarchy openly supports evangelism with, and among, Hispanics. There are many successes in Hispanic ministry, and they should be celebrated. We must especially celebrate the dedicated Hispanic laity and clergy who labor in the local mission fields year after year, day after day, with little or no recognition. Let us celebrate, and let us share the work and the joy of Hispanic ministry, "for an obligation is laid upon me, and woe to me if I do not proclaim the gospel" (1 Cor. 9:16). □

Mario Rasco Lytle, a Cuban exile, teaches pastoral and liturgical Spanish and Hispanic ministry at the School of Theology of the University of the South. She is a member of Trinity Church, Winchester, Tenn.



The Only Option?

An editorial comments eloquently on the need for supporting campus ministries [TLC, April 18]. Also in that issue are two excellent articles about campus ministry by Anne Slakey and Sam Portaro. I appreciate TLC's emphasis on this extremely important

missionary opportunity of our church.

There is also an editorial on the bishops' efforts to provide pastoral oversight to "traditionalist" and "orthodox" congregations, calling it "disappointing, predictable and inadequate." It looks as though TLC prefers

a more congregational approach in which at least "traditionalist" and "orthodox" congregations are free to choose their own bishops somehow. The editorial doesn't explicitly propose that. But if the system proposed by the bishops doesn't go far enough in giving aggrieved minorities the autonomy they wish, moving further toward congregationalism is about the only option.

We can't have a church with a vigorous ministry in higher education if we further the drift toward congregationalism. It is through our connectional structures that these ministries are funded and under which they have oversight and pastoral support.

I think the bishops have gone a long way to accommodate wounded minorities in our church, perhaps further than is reasonable. A consequence of separatist activity is to further congregationalize our Church and weaken ministry in extremely important efforts like campus ministry. This is a case in which the cost for being right is paid at the expense of others.

*(The Rev.) Ronald Osborn
Trinity Church
Waterloo, Iowa*

There is Help

In reference to the editorial comment, "Needed on Campus" [TLC, April 18]:

Given the critical role of campus ministries in fostering leadership for the Church, their health is of the first importance.

In the current climate of shrinking diocesan budgets, campus ministries are faced with the necessity of raising money for themselves. This new reality has led the Episcopal Church Foundation to fund a feasibility study for a national fund raising office for campus ministries. After a two-year pilot project, the study evolved into an initiative to give campus ministries the training and tools to do fund raising. The result was CampuSource, a ministry launched at General Convention last August with the support of a grant from the Episcopal Church Foundation. CampuSource pursues its mission of providing cam-



JULY AT NASHOTAH 2004

SESSION I

5 July - 16 July 2004

The Quest for the True Church in America
Dr. David L. Holmes, The College of William and Mary

**From the Womb to the Tomb:
A Theological View of Issues in Bioethics**
The Rev'd Dr. Daniel A. Westberg, Nashotah House

SESSION II

19 July - 30 July 2004

**The Practice of Divine Love:
Sharing the Experience of Our Spiritual Forebears**
Dr. E. Rozanne Elder, Institute of Cistercian Studies

Christianity and The Old Testament
The Rev'd Dr. G. Thomas Osterfield, Nashotah House

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We would like the wider church community to become aware that CampusSource is helping campus ministries meet the new challenges of new times. We invite you to visit our website, www.campusource.com, for a more complete view of the kinds of resources we offer.

*(The Rev.) Linda McFadden
Communications Director
Episcopal Church Foundation
New York, N.Y.*

An Underused Resource

I think retired bishops are the most underused resource of our Church. By and large these bishops have had 30-40 years experience with all levels of ministry. However, they no longer have a vote in the House of Bishops, and they have to pay their own way to attend meetings of the house, where they are largely ignored and have no influence on the decisions being made.

Many of us would make the effort and expense to attend if we felt that our experience might have some influence – especially on issues of doctrine and discipline. The fear by some that retired bishops would be a conservative influence does not hold water, in that I know as many liberals as conservatives who are retired.

I don't envy active bishops in the present-day Church. They are spending so much time putting out fires and dealing with budget cuts that church growth and evangelism go out the window. Perhaps retired bishops could

ease some of the burdens and take on some of the studies, commissions, and visitations, even in conflicted situations.

I recognize that some of our retired bishops want to fade into the framework, but there are a good number who would help if they were asked. They could be a greater resource for our Church.

*(The Rt. Rev.) John L. Thompson
Bishop of Northern California retired
Medford, Ore.*

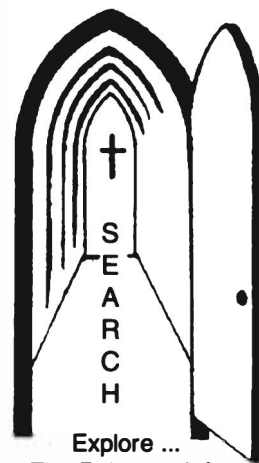
In Control

The Rev. W. Parker Marks is wrong in asserting that "To contend that God willed Jesus to suffer crucifixion in order for him to be resurrected is preposterous at best" [TLC, April 18]. By way of refutation of Fr. Marks' statement, I quote from a pastor who writes:

"The main question was simply this: Whom would Jesus save? Jesus had already wrestled with that question in the garden the night before, where he poured his heart out to his Father and asked whether there was a way to avoid the suffering that awaited him on the cross (Luke 22:39-44). And that night the Father assured his Son there was no other way; Jesus could not save himself if he wanted to save his people ... Jesus could not save himself if he was to save others from sin" (Robert Heerspink, *Today*, April 2004).

God the Holy Trinity is in control of all things that happened to us, and in the person of the Son, died on the cross for us, taking our sin upon him. We can, of course, pray as did the Lord Jesus Christ: "Father if thou be willing, remove this cup from me; nevertheless not my will but thine, be done" (Luke 22:24). I would also point to the verse in John 19:11 where Jesus answered Pilate, "Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." Here Jesus, the second person of the Holy Trinity, is referring to both his Father and ours, God the Father, the first Person of the Trinity.

*(The Rev.) Daniel S. Grubb
New Era, Mich.*



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Donald Carlson is canon for youth and family ministries in the Diocese of Central New York, 310 Montgomery St., Suite 200, Syracuse, NY 13202-2093.

The Rev. **James H. Cirillo** is priest-in-charge of Grace, 5108 Weston Rd., Casanova, VA 20139.

The Rev. **James B. Clark II** is rector of St. Barnabas', 6715 N Mockingbird Ln., Scottsdale, AZ 85253-4344.

The Rev. **Cynthia Hallas** is rector of St. Giles, 3025 Walters Ave., Northbrook, IL 60062.

The Rev. **Jean-Pierre Herman** is associate rector of All Saints', 81 Rue Coleau, 1410 Waterloo, Belgium.

The Rev. **Kelsey Hoge** is interim at St. Patrick's, 225 S Pagosa Blvd., Pagosa Springs, CO 81147.

The Very Rev. **Russell L. Johnson** is dean of St. Peter's Cathedral, PO Box 1581, St. Petersburg, FL 33731-1581.

The Rev. **Kristin Orr** is rector of St. John's, PO Box 25, Flossmoor, IL 60422.

Ordinations

Deacons

New York — **Amy Ethel Marie Cortright; Elizabeth Byrne Fisher**, homecare chaplain for Hospice of Dutchess County, NY; add: 374 Violet Ave., Poughkeepsie, NY 12601-1034; **Jonathan Taylor Huyck**, chaplain at New York University and director of newcomer and young adult ministry at Holy Trinity, 316 E 88th St., New York, NY 10128; **David Charles Killeen**, assistant, St. Mary's, PO Box 637, Tuxedo Park, NY 10987; **Matthew Hoxsie Mead**, curate, St. Mary the Virgin, 145 W 46th St., New York, NY 10036-8591.

Southeast Florida — **Christina Encinosa, Donna Hall, Tyler Jones, Hyvenson Joseph, Kevin Morris, Corinna Olson, Debra Self**.

Honorary Degrees

Seminary of the Southwest — The Most Rev. **Frank Griswold**, the Very Rev. **Durstan McDonald, Lucy Nazro**.

Receptions

Eau Claire — The Rev. **H. Jonathan Mayo**, from the Orthodox Church in America, priest-in-charge, St. Thomas & St. John, 1124 Highview Ct., New Richmond, WI 54017.

Resignations

The Rev. **Markus Duenzkofer**, as assistant at St. Matthew's, Evanston, IL.

The Rev. **Alice Marcum**, as vicar of St. John's, Naperville, IL.

Deaths

The Rev. **Aaron F. Usher, Jr.**, priest of the Diocese of Rhode Island, died March 30 at Evergreen House Health Center in East Providence, RI. He was 73.

Fr. Usher was a native of Fall River, MA, a graduate of Barrington College and Berkeley Divinity School at Yale. He was ordained in 1967 and served as vicar of St. Thomas Church, Providence, until 1968. He was rector of St. Martin's, Providence, 1968-85, and in recent years was involved in interim ministry. He also had a counseling practice. He served for a time as chaplain to the U.S. Embassy in Moscow. Fr. Usher was active in the Order of St. Luke, as an executive board member of the School of Pastoral Care, and he helped establish the Parish Nursing Program in Rhode Island. He is survived by his wife, Elizabeth, two daughters, Rebekha M. Hutton, of Pawtucket, RI, and Ruth Mellor, of North Kingstown, RI; two sons, Aaron and Timothy, both of Providence; 10 grandchildren, and two sisters, Madelyn Sousa and Louise Klein, both of Bristol, RI.

The Rev. **Peggy Keller**, 50, who had been ordained deacon two weeks earlier, died Feb. 18 at Lutheran General Hospital in Chicago from cancer following a long illness.

Deacon Keller was a graduate of Stetson University and the University of North Carolina. She was ordained to the diaconate Feb. 10 following 25 years as a music teacher, and served at St. Richard's, Chicago. She is survived by her parents, Victor and Leona, and her brothers, Thomas and John.

The Rev. **Louis Dickens Celestin**, 73, a leader in Haitian ministry in the Diocese of Southeast Florida, died unexpectedly Feb. 6 while traveling.

Born in Haiti, Fr. Celestin was educated at the Episcopal seminary in that country. He was ordained deacon in 1958 and priest in 1959, and served Haitian congregations until 1971, when he moved to New York City. He founded the Haitian Congregation of the Good Shepherd there, and worked for the Haitian Community Development Project also in New York. He was dean of St. Paul's Cathedral in the Diocese of Seychelles Province of the Indian Ocean, in 1980-81. He returned to New York City and worked for the Episcopal Mission Society, serving the homeless and needy, until 1994, when he retired and moved to Cooper City, FL. He was active in the Haitian community of South Florida and served on the diocesan Haitian Commission. Fr. Celestin is survived by his wife, Judith, a son, Dickens, and five grandchildren.

Next week...

The Network: A New Idea?

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

The Rev. **Thomas A. Fraser**, Riverside, Ill.

Mrs. John M. Hayden, La Crosse, Wis.

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

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

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

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

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

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

Daniel Muth, Prince Frederick, Md.

Thomas Riley, Vienna, Va.

Miss Augusta D. Roddis, Marshfield, Wis.

Carole J. Ross, Fayetteville, Ga.

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

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

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

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

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

Howard M. Tischler, Albuquerque, N.M.

Shirleen S. Wait,
Atlantic Beach, Fla.

The Rt. Rev. **Keith B. Whitmore**,
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CURATE: At Trinity Cathedral, a traditional parish, to work primarily with younger families and youth and Christian Education. Apply to the Dean, **The Very Rev. John L. Hall**, 121 West 12th Street, Davenport, IA 52803 or E-mail to davtrinitycath@aol.com.

POSITIONS OFFERED

FULL-TIME PRIEST: Energetic leader for community ministry position at large urban church with historical connections and foundations in the local and international community. Current programs range from weekly meal programs for homeless persons and senior citizens, grants programs, both large and small, NYC and abroad, prison ministry and Habitat for Humanity, to major educational initiatives in southern Africa. Experience in urban mission a plus. Proven ability to inspire and motivate parishioners and neighborhood volunteers a must. Participate in weekly liturgies and on-call responsibilities as well. Position also open to qualified lay people. Please contact: **Laurie MacFarlane** at **St. James' Church**, 865 Madison Avenue, New York, NY 10021. PH: (212) 288-4100.

YOUTH AND YOUNG ADULT PASTOR: Large, growing and vibrant parish just north of San Diego seeks a full-time staff member to help us build a strong ministry for teens and young adults. At least three years experience required. For more information about us and this position, visit our website at www.stpetersdelmar.net. To apply, send letter and resume to **Youth Pastor Search Committee**, **St. Peter's Church**, PO Box 336, Del Mar, CA 92014.

RECTOR: St. Mary's Parish in Asheville, NC, is an Anglo-Catholic parish seeking a full-time rector who is a strong traditional Anglo-Catholic liturgist, will promote growth and lead our parish into the future. Send inquiries to **Search Committee**, PO Box 18266, Asheville, NC 28814.

FULL-TIME RECTOR: We're looking for a new shepherd to partner with us to meet our goals of: Increasing our membership across all ages; expanding education and fellowship; increasing outreach; and growing lay ministry to increase the number and their development. For more information about us, please visit our website at www.goodshepherd.org. If you wish to be considered, please contact **Mother Karen Hall**, at canonkaren.dloose@oldcounetwork.com

FULL-TIME RECTOR: **St. George's Episcopal Church, Nashville, TN**. This vibrant corporate parish is the largest church in the Diocese of Tennessee, with 2,200 communicants and has an annual operating budget of \$2 million. Our new rector must be a compelling preacher. In addition, the rector must select and develop an effective clerical staff, which currently consists of 3 associate rectors and 3 priest associates. The rector will oversee all Christian education and religious formation programs, as well as teach some of the educational offerings. The rector will direct all aspects of worship, liturgy and music. S/he will promote outreach programs and provide pastoral care. The rector must, with assistance from staff, manage all components of parish administration, including planning, program design and implementation, stewardship, communications, organization and delegation of responsibilities. For more information on the parish, visit our website at www.stgeorgenash.org. Please send recommendations or resumes to: **Rector Search Committee**, P. O. Box 50616, Nashville, TN 37205. Email: stgeorgerec-torsearch@comcast.net

FULL-TIME RECTOR: Wanted by All Angels by the Sea Episcopal Church on beautiful Longboat Key adjacent to Sarasota, Florida, to challenge and support an active congregation of 190 communicants. The candidate will have strong preaching skills with the ability to relate God's word to today's issues, proven pastoral care abilities and the social skills to enhance his/her effectiveness with the congregation and community. He/she needs to be comfortable within the national church. We have a strong music program, education, outreach, social and welcoming committees, active Altar Guild, ECW, DOK and men's organization working together at our lovely debt-free site. We are located in a premier retirement and recreational area on the west coast of Florida. The community offers diverse cultural opportunities and outstanding beach, water and outdoor sports. Self-confident leaders interested in sharing and supporting our vision of service and growth are invited to apply with your CDO profile and resume by **June 30** to **Ed Wheeler**, All Angels by the Sea, 563 Bay Club Road, Longboat Key, FL 34228.

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

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 **Dean Search, Attn: Deacon Dennis Brown, The Cathedral Church of St. Paul, 3601 N. North, Peoria, IL 61604** Phone: (309) 688-8221.

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: All Saints Church, Jacksonville, Florida, an established (over 100 years old) suburban congregation in the Diocese of Florida, is seeking an energetic person with a warm, inviting personality to serve on the ministry team. With an average Sunday attendance of 367 in 2003 and a 2004 budget of \$625,000. All Saints offers an exciting opportunity for the right person.

Currently the Rev. Dr. Molly Dale Smith serves as Interim Rector to this corporate-sized parish. The congregation is searching for an ordained person to assist Dr. Smith during the interim period and stay through the first several months of the pastorate of the next settled rector — an estimated 2+ years.

All Saints is committed to the support and empowerment of Lay Ministry. The assistant to the rector will work closely with the laity in the areas of Pastoral Care, Parish Life, Christian Formation and Youth Ministry. In addition this person will preach and preside at worship on a regular basis.

Benefits: Minimum Stipend \$30,000 and housing allowance: \$12,000 Additional questions and/or resumes should be E-mailed to msmith@allsaintsjax.org. Phone: (904) 737-8488.

POSITIONS OFFERED

Is God Calling You To Be Our School Chaplain? Seeking an Episcopal priest for full-time ministry as Chaplain at Bethany School, a co-ed day school, grades K-8, located on convent grounds in Cincinnati, Ohio. Bethany School is a ministry of the Community of the Transfiguration, an Episcopal religious order. The primary role of the Chaplain is to continually hold up the love and call of Christ to faculty, staff, students and Sisters. The School Chaplain will celebrate the Eucharist for at least two services each week with the Convent Chaplain. Other duties include but may not be limited to teaching Christian Education courses and counseling children, parents and faculty. Will work with Sisters, school administration and faculty. Organizational, teaching and counseling skills are essential.

We seek a warm, loving, outgoing person who feels called to minister to children. This person also needs to be a team player, willing to make decisions collegially with other members of the Christian Education Department and Administration. An understanding of the religious life and an appreciation of worship in a traditional chapel setting are necessary. Information about the school can be found at www.bethanyschool.org. If interested in this opportunity, please contact: **Sr. Marcia Francis, 495 Albion Ave., Cincinnati, Ohio 45246.** PH: (513) 771-5291 E-Mail: ctsisters@aol.com

FULL-TIME MISSIONER PRIEST: The Pine Ridge Episcopal Mission, located in rural South Dakota, offers a challenge and opportunity for a missionary priest to develop mutual ministry, strategies for growth and redevelopment, and provide pastoral care in 20 family-sized congregations with an experienced ministry team among the deeply spiritual Oglala Sioux people. Contact The Rev. Canon Karen Hall, (605) 338-9751 or canonkaren.diocese@midconetwork.com.

CHILDREN'S MINISTER: Young, dynamic Episcopal church in far West End of Richmond, Virginia, is seeking a special full-time Children's Minister to guide the youngest members of our church community and their families. Congregation numbers approx. 1,800 families, ASA is between 750-950, and children's Sunday School programs have approx. 300 each week. Search team is accepting resumes immediately and will continue until the position is filled. Please check our website at www.christchurchrichmond.com. Send cover letter, resume and references ASAP to: **Cindy Harper, Chair Search Team, Christ Church Episcopal, 5000 Pouncey Tract Rd., Glen Allen, VA 23059.** E-mail: cmkharper@aol.com.

ASSOCIATE RECTOR: Darien, CT. Saint Luke's Parish in Darien, Connecticut, seeks an associate rector to join a new team of three other clergy in a strong congregation happily engaged in discerning a new vision. The position will have primary responsibility for incorporating members into the life of the congregation, by developing small groups for fellowship, learning and spiritual formation, and by coordinating pastoral care. This associate will also be a resource and pastoral presence to our large and vibrant Children's Ministry, working with the program's full-time director. We are looking for someone with an engaging spirituality, a genuine faith she or he can share with others. We need someone with a heart for people, an organized person who can empower and coordinate the ministries of others. Send resumes to The Rev. David R. Anderson, 1864 Post Rd. Darien, CT 06820 or E-mail: david.anderson@saintlukesdarien.org.

YOUTH/CHILDREN'S EDUCATION MINISTER: St. John's Church, Roanoke, VA, seeks full-time worker skilled in youth ministry. Strong children's education program; youth need the bulk of skill and energy. Pastor youth and children, coordinate programs, train teachers and advisors. Seek outgoing individual with college degree. Submit resume to: **Robert Beasley, P.O. Box 257, Roanoke, VA 24002.** Phone: (540) 343-9341 or FAX: (540) 343-6362 or E-mail: wsowers@stjohnsroanoke.org.

POSITIONS OFFERED

FULL-TIME RECTOR: Christ Church, Woodbury, N.J. Historic 147-year-old parish seeks a rector for a family-oriented congregation. Debt free and located in a suburb only a short distance from Philadelphia. Parish emphasizes traditional masses several times a week with fine music and education for all ages. We seek a candidate who strengthens as pastor, preacher and teacher with administrative skills to lead our parish of 500 members and a Sunday School with 85 children.

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

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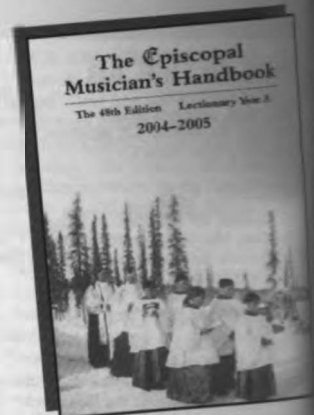
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