

THE LIVING CHURCH

Pentecost

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Volume 228 Number 22

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

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The choir procession on Pentecost in 2003, at St. Peter's Church, Cazenovia, N.Y.

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SUNDAY'S READINGS

The Transformation of Believers

*'The Spirit of truth, whom the world cannot receive ...
 You know him' (John 14:17).*

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

The coming of the Holy Spirit is the event for which Jesus commanded the apostles to wait just before he ascended. By the Holy Spirit, a group of hesitant followers of Jesus, who fled when he was arrested and who hid during the days immediately after Good Friday, were changed into a bold company whose leaders taught openly in the temple and performed miracles.

When they were arrested and brought before the Sanhedrin, they confronted, refuted, and rebuked the members of the council on their own territory. The Sanhedrin included the same people who had shamefully condemned Jesus to death secretly at night a few weeks earlier — from whom these same believers had cowered in the upper room for fear of being arrested themselves and put to death. The change in these believers went beyond the dramatic to the miraculous. Pentecost proclaims that God really does enter into our natural lives and transforms believers into new people. The Feast of Pentecost ("50th day") is the fitting and inevitable consummation of the Easter season — though resurrection and Pentecost are the characteristics of the people of God at all times and in all places.

In the lesson from Acts, it is easy to focus on the fact that the believers spoke in tongues that they had not known before. This is impressive and exciting enough, but the focus should be placed on what they said: "We hear them speaking about God's deeds of power" (Acts 2:11).

In the two selections from John — one on the night Jesus was betrayed and another one of the resurrection appearances — the power of the Holy Spirit is proclaimed as the vital "next step" for believers. In John 14, Philip's question shows that he still does not understand very much about Jesus. Jesus responds that the works he has done will be done by believers — indeed, believers will do greater works. This will be so because of the Ascension, because of a new relationship with Jesus ("asking in his name"), and because of the gift of the Holy Spirit, who will "be with [them] forever" (John 14:16). By this gift, believers will be radically set apart from the world. In John 20, the gift of the Holy Spirit brings peace and authority to proclaim and pronounce forgiveness. Only those who are "outside" the world can truly exercise the authority of proclaiming what the world needs most.

Look It Up

In the lesson from Joel, the context is markedly different from that given in the lesson from Acts. Acts is celebratory and even miraculous, but the setting of Joel is judgment that brings destruction. There is obvious contrast between these two lessons, but what do they have in common?

Think About It

If it seems that the Holy Spirit is leading us into behaviors or beliefs that are in conflict with what the Church has uniformly practiced and proclaimed, what are our choices?

Next Sunday

The First Sunday After Pentecost: Trinity Sunday, June 6, 2004

Isaiah 6:1-8; Psalm 29 or Canticle 2 or 13; Rev. 4:1-11; John 16:(5-11)12-15

SHARPS, FLATS & NATURALS

By Patricia Nakamura



Paul Jacobs will become chair of the organ department at Juilliard.

A Messiaen Marathon

From 1:30 p.m. until 10:30 p.m., with a short break for Evening Prayer, the Church of St. Mary the Virgin in New York City was full of the music of Olivier Messiaen. On April 24, organist Paul Jacobs played the composer's complete works for organ on the church's 1932 Æolian-Skinner.

Mr. Jacobs, 27, a native of Washington, Pa., began teaching at the Juilliard School last year and this fall will become chair of the organ department. He began keyboard studies when he was 6. He is a graduate of the Curtis Institute and received his master's from Yale. In addition to his position at Juilliard, he is organist/choirmaster at Christ and St. Stephen's, on West 69th Street, where, he said, "We are exploring options for a new organ."

In previous performances of Messiaen's work, in Chicago, Seattle, Atlanta, San Francisco, and Minneapolis, he didn't have more than brief breaks. He doesn't eat. "I had one banana," he said. "The music provided sustenance." The program began with *Lascension*, written in 1934, and concluded with the 1984 composition *Livre du Saint Sacrement*.

"The church was quite full all day," Mr. Jacobs said. "Many people stayed for the whole thing."

Why this particular, difficult, French composer? "He had an intense passion for music, and an overwhelm-

ing joy in our age," Mr. Jacobs said. "His faith was uncompromising, even in prison — and that is rare in this cynical age. He placed faith above reasoning and intelligence." It was in Stalag

8a, a Silesian concentration camp, that one of his best-known works, *Quartet for the End of Time*, was written in 1940, for instruments available in that grim setting.

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MAY 30 2004 · THE LIVING CHURCH

P.B. Expresses Sorrow, but Defends Decisions

The Most Rev. Frank Griswold, Presiding Bishop, commended the Delegated Episcopal Pastoral Oversight (DEPO) proposal to the other primates of the Anglican Communion, along with an introductory May 5 letter in which he expressed profound sorrow for the wounds caused by the sexuality votes at General Convention last summer. At the same time, Bishop Griswold restated his conviction that the decision to normalize homosexuality within the Episcopal Church was within the church's constitutional and canonical prerogative as a member of

the Anglican Communion.

Responding to the Presiding Bishop in a public letter dated May 7, the Most Rev. Gregory Venables, primate of the Southern Cone of the Americas, denounced the DEPO plan and told Bishop Griswold that he and the General Convention should either "conform to Anglican norms or admit that you have left us and closed the door behind you."

Bishop Griswold attempted an irenic tone in his letter expressing sympathy with those primates who "have spoken so harshly about what

has occurred here and stating it was the prayer of his heart "that we can discover anew our unity in service to God's mission through these difficulties. He also quoted to them a portion from the statement they produced jointly at their last meeting in October when they said "what we hold in common is much greater than that which divides us in proclaiming the Good News to the world."

Bishop Venables said repentance was the only way to alleviate the pain and suffering caused by the actions of General Convention.

"It is simple to turn around and join the spiritual and doctrinal direction of the Anglican Communion and the overwhelming majority of Christians of history and the world today," he wrote. "When one considers that you were advised by the Lambeth Bishops' Conference, the ACC, the primates, and the Archbishop of Canterbury that to proceed would bring a harvest of pain, it is hard to see why you find the consequences you now experience surprising."

A Bishop's Daughter Elected Suffragan in Diocese of Olympia

The Rev. Bavi Edna (Nedi) Rivera was elected Bishop Suffragan of Olympia on the third ballot at a special convention May 8 at St. Mark's Cathedral, Seattle.

Bishop-elect Rivera has been rector of St. Aidan's Church, San Francisco, since 1994. She has served in a number of influential leadership positions since her graduation from Church Divinity School of the Pacific and ordination to the priesthood in 1979. These include membership on the diocesan standing committee and on the Youth and Young Adults Advisory Committee. She also has served three times from the Diocese of California and twice from El Camino Real as a clergy deputy to General Convention. In El Camino Real, she was rector of St. George's, Salinas, from 1984 to 1993, serving a term as president of the standing committee and chair of both the Budget Committee and the Min-



Ms. Rivera

istry, Education and Development Committees.

		OLYMPIA					
Ballot		1		2		3	
C = Clergy; L = Laity		C	L	C	L	C	L
Needed to Elect		83 170					
Braden		18	67	9	39	2	10
Moore		33	69	33	80	37	80
Rivera		63	101	85	152	106	213
Sells		34	61	31	61	18	35
Silides		12	38	5	6	1	1

istry, Education and Development Committees.

She is the daughter of an Anglo mother and the Rt. Rev. Victor Manuel Rivera, a Puerto Rican by birth and Bishop of San Joaquin from 1968 to 1988. Despite her multicultural roots, Ms. Rivera had to work hard to become conversant in Spanish because it was not spoken at home. She now celebrates and preaches in Spanish as needed.

Four other candidates participated in the election. The bishop suffragan-elect will share ministry with the diocesan bishop, the Rt. Rev. Vincent Warner.

Matter of Justice

A theology professor at Episcopal Divinity School has informed the Bishop of Massachusetts that she can no longer in good conscience refuse to solemnize holy matrimony for homosexual couples.

"How can I not, at this critical juncture, dear Tom, express gratitude to God for Her faithfulness to us and for Her revolutionary patience with us. we who come around so slowly?" wrote the Rev. I. Carter Heyward, professor of theology at EDS, to the Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts. Prof. Heyward cautioned against making unity a goal at the expense of justice.

In 1974, Prof. Heyward was one of the first women to be ordained priest. She is also the author of numerous books, most recently *Saving Jesus From Those Who Are Right*.

Two Seminaries Name Deans

Two of the Episcopal Church's 11 seminaries announced the appointment of new deans during the first part of May.



Fr. Stafford

The Rev. William S. Stafford will become dean at the School of Theology at Sewanee: The University of the South, Sewanee, Tenn., Jan. 1, while in August the Very Rev. Paul F. M. Zahl will become president and dean at Trinity Episcopal School for Ministry, Ambridge, Pa.



Dean Zahl

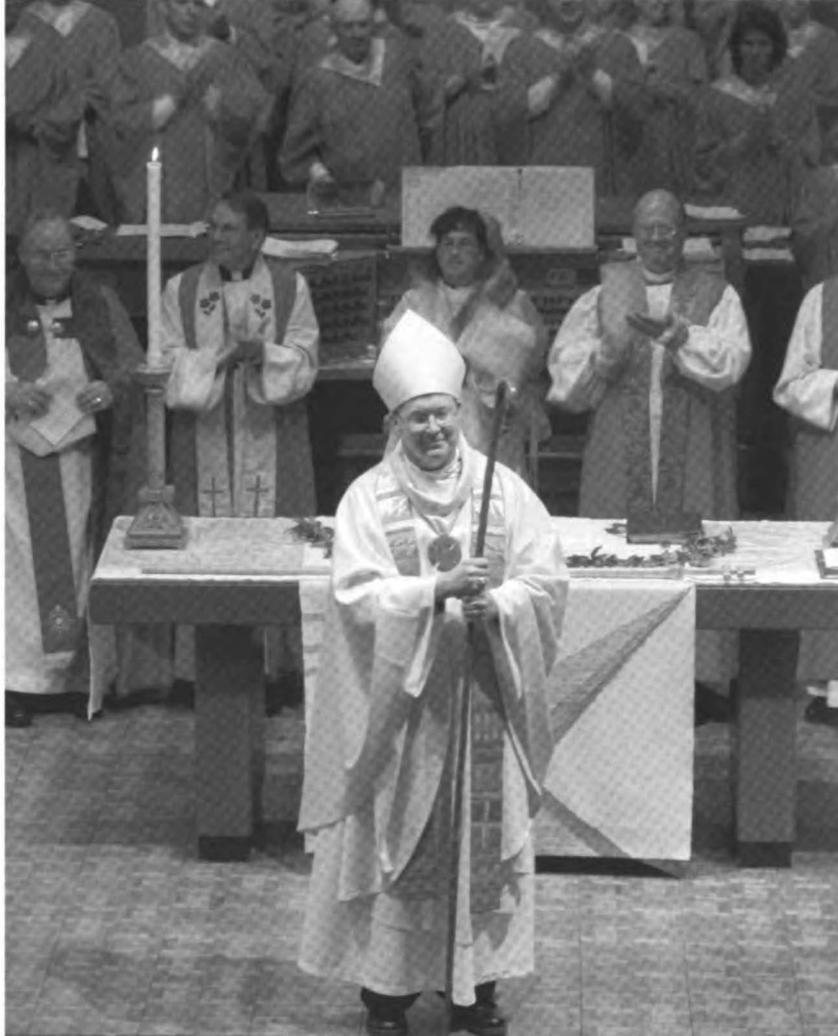
Since General Convention last summer, Dean Zahl has been a prominent critic of the

move to normalize homosexual behavior within the Episcopal Church. When General Convention approved the consecration of a sexually active homosexual person as Bishop Coadjutor of New Hampshire, Dean Zahl flew a black flag in front of the 3,800-member Cathedral Church of the Advent in Birmingham, Ala., and in October led a delegation of cathedral clergy to an American Anglican Council convention in Dallas.

Dean Zahl is an internationally respected theologian, holding a doctorate in theology from the University of Tübingen, Germany. He has served on the Inter-Anglican Theological and Doctrinal Commission appointed by the Archbishop of Canterbury.

Fr. Stafford is currently vice president and associate dean for academic affairs at Virginia Theological Seminary in Alexandria. He joined the faculty of VTS as assistant professor of church history in 1976, six years before his ordination to the priesthood. A native of San Francisco, Fr. Stafford earned a B.A. in history from Stanford University and Master of Arts and Master of Philosophy degrees in the history of Christianity from Yale University.

Both are married with three children.



Ted Quarud photo

Bishop Smith is welcomed after his consecration as North Dakota's 11th bishop.

North Dakota Bishop Consecrated

The new Bishop of North Dakota brings to his new job a reputation for bridging differences and bringing people together.

The Rt. Rev. Michael G. Smith, 48, became the 11th Bishop of North Dakota in a two-hour ceremony May 8 at Trinity Lutheran Church in Bismarck. The Most Rev. Frank Griswold, Presiding Bishop, was the chief consecrator.

The Rt. Rev. Andrew H. Fairfield, who retired as Bishop of North Dakota earlier this year, the Rt. Rev. Harold A. Hopkins, Jr., who retired as Bishop of North Dakota in 1988, the Rt. Rev. James L. Jelinek, Bishop of Minnesota, and the Rt. Rev. Robert M. Moody, Bishop of Oklahoma, were co-consecrators.

The bridge building will begin with the new bishop's family. For the time being, Bishop Smith will live in an efficiency apartment near

Gethsemane Cathedral in Fargo while his wife, the Rev. Lisa Smith, will remain in charge of the four congregations she oversees at White Earth Reservation 87 miles away in Minnesota. Their daughter is still in high school in Minnesota. They have three children.

In a recent interview with *The Bismarck Tribune*, Bishop Smith acknowledged that the Episcopal Church was currently in "a very difficult place" and declared that while all of God's people are to be loved, valued and cherished, he personally believes that the only sexual activity authorized by scripture is a life-long commitment between a man and a woman.

"We're living with a difference of opinion," he said while pleading for people to be patient with one another as the church works through the issue.



Debi Hodson photo

Acolyte Festival

Acolytes receive instruction on the proper handling of liturgical incense from Gill Haas during a thurifer's workshop, part of a day-long annual festival held April 24 at St. Paul's Cathedral in Oklahoma City. More than 200 acolytes and 100 parents and church advisors participated this year.

Bishop Thompson Dies

He was the Bishop of Northern California from 1978-1991

The Rt. Rev. John L. Thompson, sixth Bishop of Northern California, died suddenly May 2 at his home in Medford, Ore. Bishop Thompson, 77, took a nap that day and never woke up.

He served as diocesan bishop from 1978 to 1991, and was known for his pastoral warmth and his ability to help people get along.

"He was a kind, caring man with a strong sense of justice," said the Rev. Kent McNair, who was Bishop Thompson's assistant for more than five years, in an interview with the *Sacramento Bee*.

Bishop Thompson was a native of Youngstown, Ohio. He was educated at Youngstown University and the Episcopal Theological School. He was

Delegates Walk Out

Dissension over doctrine and discipline marred the convention of the **Diocese of Lexington**. Delegates from one congregation walked out over the defeat of a resolution and those from another refused to receive communion from the Rt. Rev. Stacy F. Sauls, Bishop of Lexington.

Gathered at a resort near Prestonburg, Ky., Feb. 26-28, convention also approved a reduced budget of \$981,935 for fiscal 2004, down 12 percent from 2003.

In his convention address delivered at St. James' Church, Prestonburg, Bishop Sauls expounded unity, as encapsulated in the convention theme, "We are Family," and noted that Anglicanism "was not nearly so concerned for logical consistency" or theological rigor. For the English reformers, "the priority of the gospel was on love" which necessitated finding a "a way to gather around a common table to share in God's grace together."

Speaking to the issue of homosexuality, Bishop Sauls said there was no one truth to be found on the issue.

curate at St. Mark's Church, Toledo, Ohio, 1951-53; rector of Trinity, Ashland, Ore., 1953-60; and rector of Christ Church, Eureka, Calif., 1960-78. In 1978 he was elected Bishop Coadjutor of Northern California on the 22nd ballot.

"The Lord, in his wisdom, and I suspect his humor, uses imperfect instruments to carry out his will and all of us fall into this category," he wrote not long after his election to the episcopate.

He retired in 1992 and moved to Medford.

Bishop Thompson is survived by his wife, Shirley, a daughter, Amanda, of Medford; a son, Ian, of Vacaville, Calif., a grandson, and a brother, Richard.

"What is an appropriate pastoral solution in the context of the United States, Canada, South Africa, New Zealand, and England may not be an appropriate pastoral solution in Nigeria, Uganda, or Singapore." Bishop Sauls acknowledged that some were "mad, some hurt, some grieving" by the actions of General Convention but urged differences of belief be laid to one side. "Family," he argued, "matters more than opinion."

A series of resolutions criticizing the election of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire and asking that future diocesan deputations to General Convention be representative of diocesan opinion was defeated in committee.

A resolution defining marriage as being "between one man and one woman" was tabled, but a motion to re-argue the resolution was brought back to the floor and subsequently defeated in a vote by orders. Following the vote, delegates from Church of the Nativity, Maysville, walked out.

At the closing Eucharist, delegates from the Church of the Apostles, Lexington, led by their rector, the Rev. Martin Gornik, refused to receive communion. Fr. Gornik later told the Associated Press, "It is serious and grievous that our diocese cannot affirm what we understand to be basic and central teachings of the faith."

New Zealand Elects Primate

The New Zealand General Synod on May 10 elected the Rt. Rev. Te Whakahuihui Vercoe as Primate and Presiding Bishop of the Church in Aotearoa, New Zealand and Polynesia. At age 75, Bishop Vercoe will be the oldest primate in the Anglican Communion, the first Maori to lead his Church.

Meeting in Rotorua May 9-16, the House of Bishops elected Bishop Vercoe to a six-year term of office to succeed the Rt. Rev. John Paterson of Auckland. Following the bishops' vote, the clergy and lay members of General Synod ratified the election.

God-Willed People

The peace of God, the coming of the Holy Spirit, is no peace at all, at least in human terms.

By Betty Streett

Receiving the Holy Spirit is a dangerous thing. In the Gospel according to John, beginning with chapter 20, verse 19, Christ appears to the disciples and breathes on them saying, "receive the Holy Spirit." His first words of greeting to them are "Peace be with you." But, as Percy's words in our hymnal show, the peace of God, the coming of the Holy Spirit, is no peace at all, at least in human terms.

Witness what happened to the prophets and the apostles, to those we know for sure received the Holy Spirit. Most of them were brutally murdered. For instance, tradition tells us that both Peter and Philip were crucified upside down, Peter in Rome, Philip in Greece. Bartholomew was flayed; his skin cut away from his body while he was still alive. John was sentenced to exile on the island of Patmos, where his detractors thought he could do no more harm (some believe he wrote the Book of Revelation there – the Spirit indeed cannot be quenched). So receiving the Holy Spirit can really cause you a lot of trouble.

In church at Pentecost, we often discuss the transformation of cowering, fearful disciples into powerful, brave apostles. And that's true. Before the coming of the Holy Spirit, they hid behind locked doors, afraid of those who killed Jesus, who would kill them, too, if they got the chance. Jesus found them there, trembling, wondering what to do.

Once they received the Holy Spirit, they scrambled all over the known world proclaiming Jesus' death



Pentecost and Cosmos with Gospel Scroll. Novgorod. 16th century.

and resurrection, and what that means for us and to us. They undauntedly suffered imprisonments, beatings, stonings, and humiliations with thanksgiving, with prayer, with song, and with forgiveness for their persecutors, their own murderers. And, yes, with peace, the peace that passes understanding, the

Continued on next page

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peace this world can't give. All this because Christ wasn't only with them, he was in them.

There are Christian denominations today that believe proof of baptism by the Holy Spirit is speaking in tongues. The account of the coming of the Holy Spirit in Acts indeed portrays the apostles speaking in the dialects of the Jews who were visiting in Jerusalem. But this isn't the only evidence that they were baptized with the Holy Spirit. Indeed, speaking in tongues may be a very weak evidence.

But there's more. I suggest that going out into the world with power and conviction isn't the primary evidence that the apostles have been baptized with the Holy Spirit. People who are misguided can go out with great power and conviction to do terrible things. In fact, this is just what Saul, whom the Holy Spirit later transformed into Paul, did in persecuting the Christians.

Becoming willing to conform one's will to God's will is the primary evidence that the apostles and all Christians, including us, are baptized with, have received the Holy Spirit. Because when we truly receive the Holy Spirit, the result is always that we conform ourselves to God's will.



... when we truly receive the Holy Spirit, the result is always that we conform ourselves to God's will.

This is real conversion. We give up our own will for God's. And this is the hardest job God ever undertakes. Transforming someone from being self-willed into someone God-willed is a mighty work, and it requires the power of the Holy Spirit to accomplish it.

The experience of the apostle Philip is an excellent demonstration. In the 8th chapter of Acts, the apostles are together going up to Jerusalem, preaching the gospel to Samaritan villages as they go. But God tells Philip to go alone instead to the south – a desert road. Philip doesn't ask why. We aren't told he worries for his safety. When he gets God's word, as soon as he knows God's will for him, off he goes.

On the desert road he sees an Ethiopian in a char-

iot, and God's Spirit tells him to catch up to the chariot. Philip doesn't argue that Ethiopians aren't God's chosen people. He doesn't seem worried that the Ethiopian is obviously rich and powerful, while, he, Philip, is poor and uneducated. No, we're told that when God spoke, Philip responded by running alongside the chariot to engage the Ethiopian in discourse. Then, after the Ethiopian is converted, we're told the Spirit brings Philip to Azotus, and he preaches the gospel to all the towns till he comes to Caesarea. In all these situations there is apparently never a question — is this good for me, how will I fare, what will the outcome be, why can't I just go on to Jerusalem with Peter and the others? Aren't there enough people to convert in Jerusalem? No. The Spirit speaks and Philip goes. This is the real miracle. This is the mighty work. Receiving the Holy Spirit enables Philip to trust God and to do his will.

When we receive the Holy Spirit, the Spirit of truth, we understand. We see that God's will is much better for us than our own, even if it leads to our being crucified upside down alone in a strange country. When we receive the Holy Spirit, we see eternity rather than temporality. When we enter into eternity we become dead to the world. When we receive the Holy Spirit, we consider only our eternal happiness, not the immediate or even long-term gratification we thought was so important when we lived in self-will for ourselves.

Our eternal happiness isn't something we wait on till we get to heaven. Our eternal happiness is right now. That's why it's eternal. Nothing eternal has to be waited for — it's now. When we enter eternal happiness, we know we were chosen as God's own before the foundation of the world. When we enter into communion with God through the indwelling of the Holy Spirit, we know our eternal happiness has been there all along. We had just refused to see it. And this is why the apostles prayed and sang and rejoiced and forgave when they were tortured and killed.

Filled with the Holy Spirit, they were living in eternity with Christ, and they were at peace.

The gift of the Holy Spirit, the gift of love, makes us rise up on eagles' wings, makes us run without tiring. But receiving the Holy Spirit is dangerous. God's will, love, has enemies — powers totally committed to self-will.

Sometimes these powers seem too much for us, but even when the body is tortured and killed, love prevails. Love never fails, love endures, love never dies, and our eternal happiness is secure because God is in us, and we in him.

Betty Streett is a psychotherapist who is a member of St. George's Church, Clarksdale, Miss.

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Six Months Later . . .

It has been six months since the consecration in the Diocese of New Hampshire. How are things in your parish? I would venture that in most of the 7,800 Episcopal churches, things are no different than they were in May 2003. The Eucharist is being celebrated Sunday after Sunday, or even day by day, the sick and shut-ins are being visited, committees and commissions continue their work, and baptisms, marriages and funerals take place, just as they always have. Just as Bishop V. Gene Robinson said they would.

But I would also guess that scarcely a congregation has been unscathed by the consecration of the Bishop Coadjutor of New Hampshire, despite his claims. Some people have reduced their pledges. Others have stopped giving. Some have stopped going to church. Others are going to different congregations — inside or outside the Episcopal Church. Multiply those realities and the result is a number of dioceses feeling the fiscal pinch.

"I can't go 10 minutes in a day without someone raising the issue with me," the rector of a prominent parish in Province 7 told me. "People are hurting."

A couple of states away, in Province 6, another rector gave me an opposing view.

"I can honestly say I could count the number of people who have even mentioned it on one hand," he said. "It simply is not a factor in this parish."

This is what we know:

- There have not been droves of people leaving the Episcopal Church. Doomsayers predicted an exodus the likes of which this Church has never experienced. A few congregations have left along with some groups and individuals here and there.

- Many Episcopalians seem to have taken the advice of their leaders and are waiting to see what the Archbishop of Canterbury's theological commission is going to do before making up their minds. A recommendation is expected late in 2004.

- There is considerable support for the Net-

work of Anglican Communion Dioceses and Parishes. The network, like most Episcopalians, seems to be taking a wait-and-see position, but in the meantime it provides sort of a security blanket for conservative congregations.

- While Sunday morning may not seem any different in your congregation, check with your treasurer. Some sizable pledgers are among the early departures.

- The matter is not going to go away. Many who supported the Robinson consecration compared the novelty to ordination of women and assured us that over time it will no longer be a divisive subject. Leaders of the opposition have shown they are capable of being worthy challengers. That is, if they stay.



George Conger photo
Bishop Robinson at his service of consecration.

- There is no shortage of rumors about what the theological commission is going to do. The *Times* of London reported that there is a plan to form a confederation similar to the Lutheran World Federation (LWF) with both sides remaining in communion with Canterbury. The *Telegraph*, another London newspaper, said there will be additional powers given to the Archbishop of Canterbury, enabling him to hold the Communion together. A spokesperson for the Primate of Ireland, convener of the commission, denied both rumors.

- There continues to be a determined remnant who claim the Episcopal Church can still work out its problems if only the two sides would agree to engage in dialogue. I once counted myself among these folks, but I have come to the realization that the sides are too far apart.

I must admit I sort of envy those Episcopalians who are able to go about their spiritual journeys as if nothing has happened. While I'm not allowing the subject to consume me as some have done, by the very nature of my job I am unable to get very far away from the issue. It is easier to move on knowing that in another six months we ought to have a clearer idea of where we're headed.

David Kalvelage, executive editor

Did You Know...

The Church of the Holy Family, Omaha, Neb., worships in a converted movie theater.

Quote of the Week

The Rt. Rev. N.T. Wright, Bishop of Durham (England), on worship: "Many movements in the modern church try to make the worship of God more accessible; often all they succeed in doing is to trivialize it."

Missed Opportunity

The Presiding Bishop, the Most Rev. Frank T. Griswold, has written a letter to Anglican primates in which he apologizes for holding them up to ridicule by the actions of the Episcopal Church. Bishop Griswold refers to "recent events in the life of the Episcopal Church" and does not mention either the 74th General Convention last year in Minneapolis or the consecration of the Bishop Coadjutor of New Hampshire which have led to a state of impaired communion. The letter would have been a wonderful opportunity for the Presiding Bishop to say he was sorry for participating in the New Hampshire consecration against the wishes of his fellow primates and to spell out what changes are being made in order to maintain the unity of the Anglican Communion and to restore damaged ecumenical relationships. Instead, after saying he was sorry, Bishop Griswold moves on to familiar rhetoric in emphasizing the autonomy of the Episcopal Church and continuing to stress the need for conversation.

In the same letter, the Presiding Bishop mentions the matter of Delegated Episcopal Pastoral Oversight addressed by the American House of Bishops in the document "Caring for All the Churches." He refers to those who believe as the majority of Anglicans believe as "dissenting minorities" and gives readers reason to believe that the matter is on its way to being solved.

Bishop Griswold's communication probably will have little effect on how decisions on sexuality issues are made in the Communion. It's a case of too little, too late.

Welcome, New Readers

In recent weeks many persons not familiar with this magazine have begun subscriptions. They are graduating seniors at many of the Episcopal Church's theological seminaries. Thanks to a generous grant presented by Encourage, Inc., we have been able to offer complimentary one-year subscriptions to those who graduated from Episcopal seminaries in 2003 and 2004.

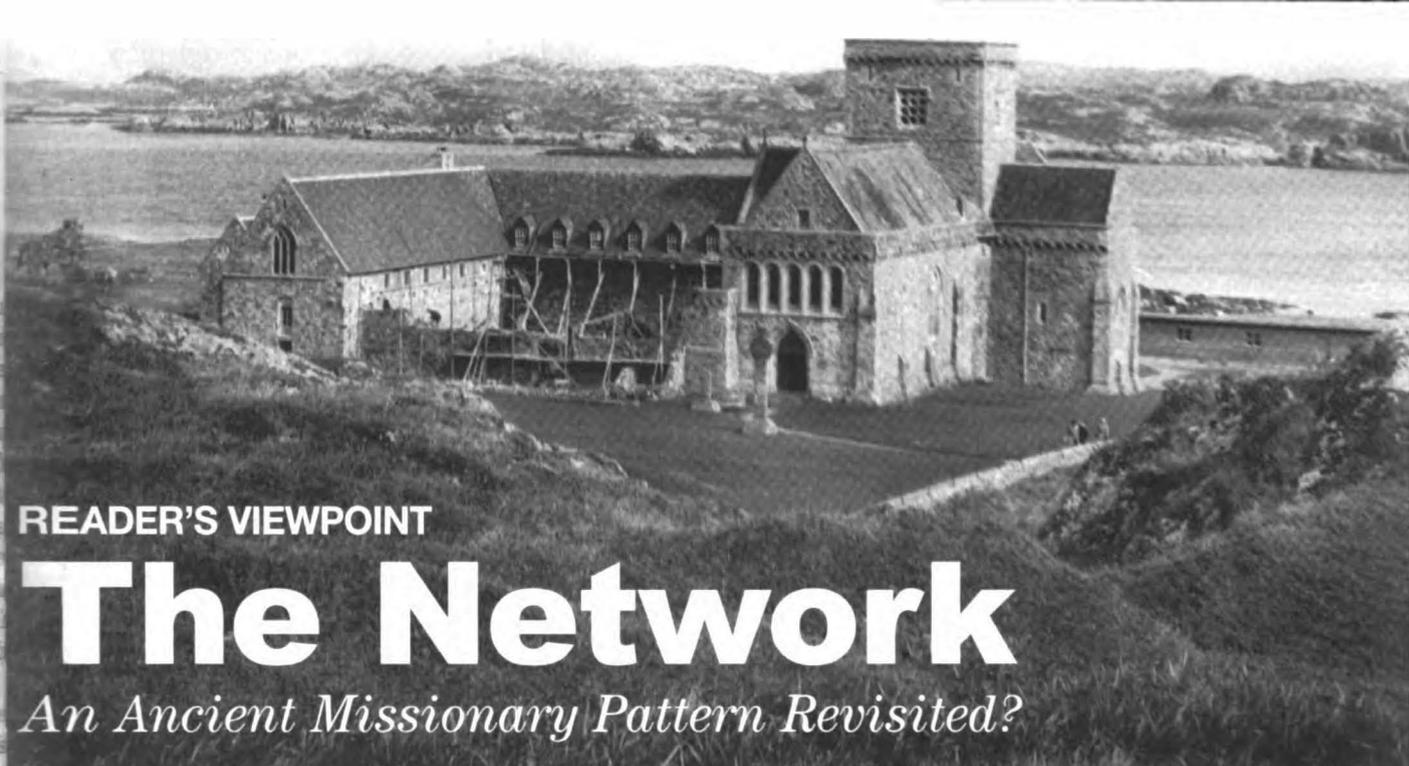
We greet those new readers and welcome them to the Living Church family. They will be able to read the news and views of members of the Episcopal Church presented from an independent perspective by the only weekly magazine serving Episcopalians. We extend heartiest congratulations to all who graduated from seminaries this spring and wish them, along with last year's graduates, all the best for the future.

Power and Strength

Some elements of the Pentecost story are spectacular and exciting — incidents that make this feast day intriguing to many Christians. We hear in the reading from the Acts of the Apostles of the divided tongues of fire that rested on each of the apostles. We hear of the apostles speaking other languages so that those devout Jews from every nation could understand the apostles' message of God's great deeds in their own languages.

It is easy to forget amid such stunning developments that the message of Pentecost is that God gives us the Holy Spirit. We are given strength and power to enable us to share the gifts we have with one another. Those gifts vary, as Paul explains in his First Letter to the Corinthians and his Letter to the Romans, and they are to be used to build up the Church.

Let us pray for a fresh outpouring of the Holy Spirit upon the Church on this Day of Pentecost. May members of the body of Christ experience peace and hope during these difficult days.



READER'S VIEWPOINT

The Network

An Ancient Missionary Pattern Revisited?

Iona Abbey on the western coast of Scotland: a reminder of the Celtic missionary expansion.

By Neal O. Michell

To hear some people talk and write, it is the formation of "The Network"—that is, those 13 dioceses and various parishes that came together in Plano, Texas, in January to establish a non-official structure of dioceses and congregations in response to the actions of General Convention last summer — and not the actions of General Convention 2003 that most threatens the future of Anglicanism.

Those in favor of the network say it is simply a way to remain within the Episcopal Church and to allow for at least a part of the Episcopal Church to remain in communion with the Anglican Communion. They point to the fact that the network was put together at the request of the primates and the Archbishop of Canterbury as a means of providing "adequate episcopal oversight" for those in the Episcopal Church who cannot in good conscience support the actions of General Convention yet want to remain in the Episcopal Church and in communion with the vast majority of the Anglican Communion worldwide.

Those opposed to the network complain that it is schismatic, divisive, and not in keeping with who we are as Anglicans because it denies the best of the spirit of inclusivity and tolerance that is at the heart of Anglicanism. A further difficulty with the network is that it does not honor diocesan jurisdictional boundaries, which is at the heart of being a catholic church that values things done decently and in order.

As recently as Feb. 10, Archbishop of Canterbury Rowan Williams expressed his approval of the network in his remarks to the General Synod of the Church of England: "It is in that light that I've been following sympathetically the discussions around the

setting up of a network within the Episcopal Church of the United States of America engaged in negotiating some of these questions of episcopal oversight," he said.

Recent actions in several of our dioceses indicate that some of our bishops are none too happy about opposition to the actions of General Convention and their clergy's involvement in the network or the American Anglican Council.

The communion of the Anglican Communion is being splintered as representatives from the Episcopal Church have been disinvited to official functions in other provinces, foreign clergy are being forbidden by their bishops to appear in certain dioceses whose bishops voted to consent to the consecration of Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire, and recently one primate has opted out of attending a consecration of a bishop because of the presence of official representatives from the Episcopal Church.

Is the network another example of a very un-Anglican invention that will further split the Anglican Communion? I think not. I believe it is possible for dioceses and individual parishes to be a part of the Anglican Communion and find warrant for such in our own history. Support for such a networking can be found in the Church in England before the Reformation in the Celtic missionary expansion in England in the sixth century.

When St. Columba was exiled from Ireland, he took with him 12 companions to the western coast of Scotland. When that community grew to 150, the community would send out 12 companions to establish a new missionary outpost. By the time of Columba's death

(Continued on next page)

READER'S VIEWPOINT

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

(Continued from previous page)

there were about 60 such communities.

The Roman pattern of missionary expansion was to establish jurisdictional dioceses with a cathedral and a local bishop to oversee the diocese from the cathedral. The duties of the Roman-patterned bishop were primarily administrative and pastoral.

The Celtic pattern of missionary expansion was to send out these 12 companions, under the leadership of an abbot. The local bishop served under the authority of the abbot. John Finney, former Bishop of Pontefract in England, describes this arrangement:

"The bishops performed the sacramental actions peculiar to their order, such as ordination, but above all were leaders of evangelistic missions into the surrounding countryside and to the secular leadership. The strategy for evangelization would probably have been a community decision, though obviously the bishop as evangelistic leader would have had a considerable say" (Finney, *Recovering the Past*, p. 54).

St. Bede describes this rather un-Roman approach to episcopal oversight on the Isle of Iona in this way:

"This island always has an abbot for its ruler who is a priest, to whose authority the whole kingdom, including even bishops, have to be subject. This unusual [that is, non-Roman] arrangement follows the example of their first teacher who was not a bishop but a priest and a monk" (Bede, *Ecclesiastical History of the English People*, p. 114.)

The question for the Episcopal Church is: Which model of oversight best serves the mission of the gospel? Shall we retain intact the Roman jurisdictional administrative pattern, or shall we include the Celtic missionary pattern? The network is such a pattern that bears consideration. □

The Rev. Canon Neal O. Michell is canon for mission in the Diocese of Dallas.

LETTERS TO THE EDITOR

Not Strange at All

The Rev. Douglas Scott [TLC, May 2] presents a list of the strange choices God makes of individuals to be his agents. Fr. Scott begins with Moses and ends with his own tattooed, biker self. He wonders why God's choices haven't been more "logical."

The logic of God's choices rests in the fact that they are all counter-cultural. Moses, for instance, needs Aaron to be his spokesperson to the Hebrew leadership because Moses is an alien to Hebrew culture, having grown up in the household of Pharaoh. The same is true for Matthew the collaborator and Saul the Church's persecutor ... all the way through to tattooed biker presbyters.

Fr. Scott completes his essay, however, by suggesting that V. Gene Robinson may be another of God's strange choices. I don't think so. There is nothing counterculture about V. Gene Robinson. He is a very icon of American culture. Unable to keep the vow he made in the Name of the Trinity to love and to cherish the woman he married until parted by death, V. Gene Robinson secured a divorce. And unwilling to keep those archaic baptismal vows which renounce the tyranny of the world, one's own flesh, and the devil, he has taken up with another man in order to fulfill his needs. And he commends this kind of behavior to all of Christendom. He commends his sexual liaison with another man because it is a "committed" sexual liaison.

V. Gene Robinson's election, confirmation and consecration are not strange at all. He is the very person who has the right stuff to embrace and empower under the banner of the Episcopal Church all the needs of the present age — you know, the age Jesus called "adulterous and sinful" and invites to repent — to live counter to its needs.

(The Rev.) Robert E. Witt, Jr.
Zion Church
Morris, N.Y.

Save Sewanee

It is with dismay, but not surprise, that I read of my alma mater (The University of the South) seeking the help of a market study to define its place in modern academia [TLC, May 16].

It is all too common for colleges to attempt to be all things to all people. My fear is that unique places like Sewanee will lose that which makes them special to the people who attend them if they try to look like every other college in America. The type of student that thrives at Sewanee is a strange one. They are the kind of people who would sport respectful dress in morning classes, role around in the mud in a cave or play a barefoot game of Frisbee golf in the afternoon, and pack themselves into Convocation Hall in the early evening to hear a lecture. They are proud of who they are, and of what Sewanee is. Why else would "Save Sewanee" stickers be omnipresent on the cars on the mountain?

Before we let market research dismantle



Which model of oversight best serves the mission of the gospel?



what we have, perhaps the University of the South should consider that it already has a "brand," developed in the hundred or so years it existed before such things became fashionable.

*Benjamin R. Skeen
Georgetown, Colo.*

I am more disappointed than surprised to see that Sewanee is willing to ignore history to appease current popular trends. It sure doesn't make sense to me to be selective about what truths we embrace. Should we start with a new slate, and make believe there was no Civil War, and no American history which produced such courageous people as Leonidas Polk, and others of his caliber? Should we say that the university just "happened" to be established?

The problem with this is that if we will lie about one thing, we will lie about anything. If truth is relative, why bother with classes, grades, the honor code, or academic effort at all? There is a lot of painful truth in history, but without it we certainly wouldn't be where we are today. I think we would all be better off being honest.

*(The Rev.) Lewis Gwyn
Vero Beach, Fla.*

Sin No More

Has anyone noticed the significant canonical changes? We have legislated away sin. No longer can anyone discriminate in leadership (lay or clergy) because of sexual orientation.

New: In the *Constitutions and Canons* index under the title "sexual orientation" are listed four new canons that specifically state that one may no longer use "sexual orientation" as a factor determining the qualifications of individuals in lay leadership, ordination and clergy elections.

Anyone know where these came from? They had to be approved by the House of Bishops and the House of Deputies. Was there any discussion? I didn't see any reporting about these changes.

*(The Rev.) Ronald S. Gauss
Bishop Seabury Church
Groton, Conn.*



"You are called to guard the faith, unity and discipline of the Church."

Bishop Coadjutor Consecrated in Arizona

Painful Irony

It was too painful an irony to contrast the words printed on the bottom of the cover with the photos of the people pictured on the same cover [TLC, May 16]. I'd laugh, but it hurts too much.

*(The Very Rev.) Robert L. Graham III
St. John's Church
Massena, N.Y.*

A Preacher at 14

Nancy Westerfield's article, "Circuit-Riding Women" [TLC, May 2], raised some nostalgic moments in my life. May I add a bit of history to it?

I was confirmed by Bishop George Beecher, Bishop of Western Nebraska, on Dec. 25, 1941, just days after World War II started, in Grace Church, Chadron, at 13 years of age. About a year later when our rector left for the war, I was licensed as a lay-reader and, at age 14, the youngest lay-reader in the diocese. Along with that, I was licensed by the bishop to preach my own sermons. These were unusual times, and I still have the first sermon I ever preached.

One of the immediate problems I faced was how to cover the several churches in the Chadron rural deanery, which included the area just south of the Pine Ridge Indian Reservation, east through Nebraska's sandhills to the church in Merriman as well as churches in Rushville and Gordon.

Actually, there were two major problems: one was gas rationing; the other was that, at 14, I was too young

to drive. The problems were solved, however, as the senior warden owned a gas station and always managed to have a little extra gas. The other was that one of the men in the parish volunteered to drive me once a month on our "circuit ride" to the outlying churches so they could have Evening Prayer (Communion was out of the question for months at a time).

Even though I separated from the Episcopal Church many years later to become a priest in the ACC, I still treasure those experiences I had as a "circuit rider" in those war years, and feel they have made me a better priest.

*(The Rev. Canon) Dale E. Mekeel
Tallahassee, Fla.*

The Wrong Approach

Cheers for the editorial "Unwelcome Tone" [TLC, April 25]. Many people seem to feel that God will be mad at them if they don't resort to name-calling and labeling. That isn't my God of unconditional love to all people — sinners all.

*(The Rev.) Richard Guy Belliss
Santa Clarita, Calif.*

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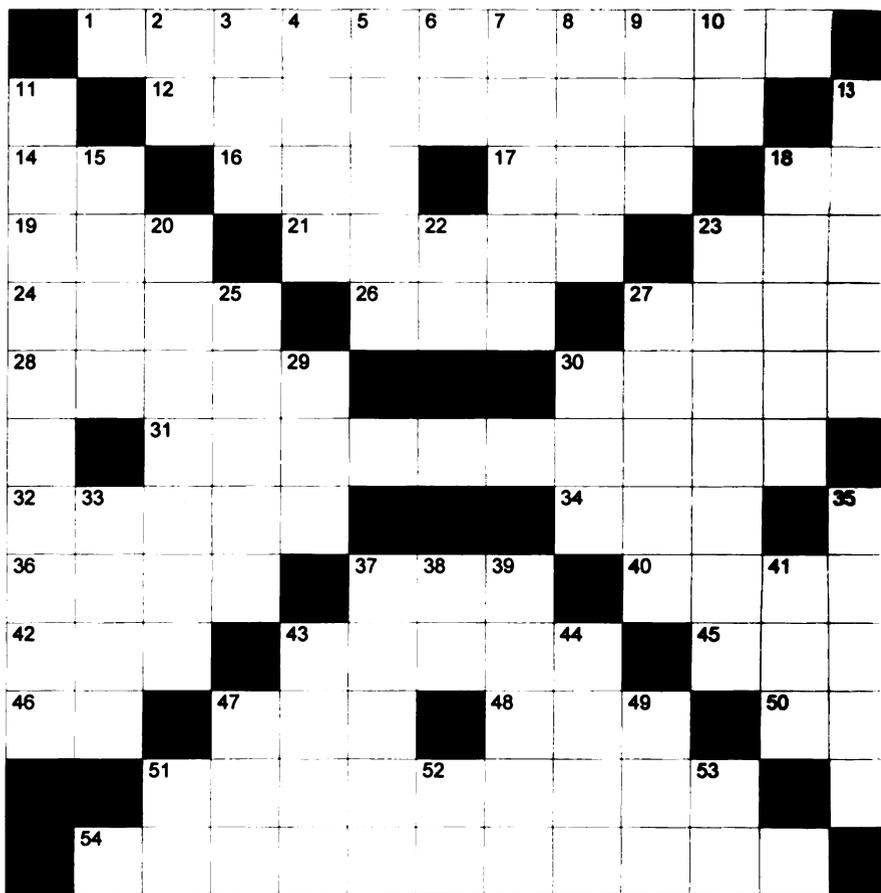
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Gardening

Across

1. Biblical garden item?
12. Identify
14. New England St.
16. High tech. stereo device
17. Ahaz wife
18. French article
19. Church news org.
21. Wild orations
23. CNN mogul Turner
24. Biblical garden
26. Distress signal
27. "_____ of words" (2 words)
28. Spanish notes
30. "Seek the things that are _____"
31. Biblical garden item?
32. _____ of Whitby
34. Summer quaff
36. Utah college athletic team
37. Popular sandwich (abbrev.)
40. Q.E.D. word
42. Russian space station
43. Creates
45. _____ Paulo
46. College degree
47. Stipe's band
48. Alphabet letter
50. Southern state abbrev.
51. Drink to excess
54. Biblical garden item?

Down

2. Biblical city
3. Biblical sea color
4. Tarheel state (abbrev.)
5. Greek letters
6. Asian surname
7. Summer pests
8. Baby's dining attire (plural)
9. Firearm
10. Compass point
11. Gardener's finger?
13. Clergy Island in Texas?
15. Nesia or China start
18. "My own peace I _____ with you"
20. West Bank resident
22. Negative vote
23. Buy one, get one in slang
25. Biblical holy oils
27. "_____ in me"
29. _____ of Galilee
30. Words with carte or mode
33. "_____ finished" (2 words)
35. Priestly garb
37. Valens hit: La _____
36. Gospel book abbrev.
39. Lukewarm
41. Automotive group
43. "It is _____ and right ..."
44. The world has seven
47. Medical professionals
49. French season
51. Bloomington school
52. Type of x'ing
53. Cummings, informally

One in a monthly series by the Rev. Timothy E. Schenck, rector of All Saints' Church, Briarcliff Manor, N.Y. Answers to appear next week.

Appointments

The Rev. **John Capellaro** is rector of St. Michael and All Angels, 3646 Coldwater Canyon Ave., Studio City, CA 91604.

The Rev. Canon **Heather Cook** is canon for mission in the Diocese of Central New York, 310 Montgomery St., Suite 200, Syracuse, NY 13202-2093.

The Rev. **Catharine Phillips** is vicar of St. Benedict's, 909 Lily Cache Ln., Bolingbrook, IL 60440.

The Rev. **David A. Richardson** is rector of Grace, 111 Bunker Dr., Lake Havasu City, AZ 86403-6856.

The Rev. **Sue Robertson** is rector of St. Luke's, 3530 Wheeler Ave., Houston, TX 77004.

The Rev. **Jane Schaefer** is rector of St. James', 550 Sunset Ridge Rd., Northfield, IL 60093.

The Rev. **E. Stanley Wright** is vicar of St. John's, PO Box 82, New Castle, CO 81647.

Deaths

Burford L. Bowen, 95, a major benefactor of Kanuga Conference, Inc., died April 10 at his home in Ponte Vedra Beach, FL. Mr. Bowen was a former member of Kanuga's Board of Directors and a charter member of the Board of

Directors of the Kanuga Endowment Corp.

Mr. Bowen was a native of Alabama and a graduate of Birmingham Southern College. He served with the Navy as a lieutenant commander in the Pacific during World War II. He was successful in the brokerage business in Asheville, NC, and later Jacksonville, FL. He was responsible for the Bowen Conference on Christian Commitment, which has brought prominent persons from many fields to Kanuga. He was a member of St. Mark's Church, Jacksonville. He is survived by his wife Beckwith, and a sister, Mary Bowen Lisman.

Doris M. Stevenson, 89, wife of the late Bishop of Central Pennsylvania, died March 22. Her husband, the Rt. Rev. Dean T. Stevenson, was diocesan bishop from 1966 to 1982.

Mrs. Stevenson is survived by her daughter, Ruth Grafius' sons Fred and Jim, and several grandchildren.

The Rev. **G. Lyman Reed**, spiritual director of Pittsburgh Episcopal Curtillo, died March 30 from cancer at Armstrong County Memorial Hospital in East Franklin Township, PA. He was 58.

Fr. Reed was a native of New Orleans and

a graduate of Westmont College and the Episcopal Theological Seminary of the Southwest. He was ordained deacon in 1985 and priest in 1986, and served as assistant at St. Mark's, Austin, TX, 1985-87, and vicar of Transfiguration, Clarion, PA, 1988-91. He is survived by his wife, Nancy, his father, C. Espy Reed, of New Orleans; his mother, Mary Jones; two grandchildren, and a sister.

Clergy deaths as noted by the Church Pension Fund:

George F. Abele	84	Scranton, NC
Leo M. Adams	77	Houston, TX
Oswaldo R. Cardenas	63	Brooklyn, NY
Joseph F. Edwards	84	Canterbury, NY
Daniel H. Ferry	89	Kennecott, WA
Franco G. Martino Galasso	44	San Pedro Sula, Hon.
Caroline L. Jones	89	Fort Thompson, SD
Harman M. Kennickell	82	Asheville, NC
A. Leonard LePoldavin	78	Bennington, VT
S. Barry O'Leary	78	Apple Valley, MN
Margaret B. Phillimore	89	Seattle, WA
Clinton Raymond	84	Barnaby, BC, Canada
Clarence V. Westphal	81	Dallas, TX
Henry B. Williams, Jr.	80	Pittsburgh, PA
Edwin T. Williams	80	Richmond, VA

Next week...

Parish Administration Issue

CLASSIFIEDS

BOOKS

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

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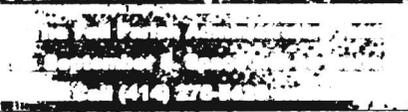
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PART-TIME PRIEST: needed for pastoral ministry at The Falls Church, in Falls Church, Virginia, just inside the D.C. Beltway. Ideal for someone who has "retired" from full-time paid ministry, but who loves pastoral ministry and wants to serve for several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

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

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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.

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.**

CLASSIFIEDS

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.sfgoodshepherd.org. If you wish to be considered, please contact Mother **Karen Hall**, at caronkaren.diocese@midconetwork.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.stgeorgeepiscopal.org. Please send recommendations or resumes to: **Rector Search Committee, P. O. Box 50616, Nashville, TN 37205.** Email: stgeorerectorsearch@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 individuals interested in sharing and supporting our vision of care and growth are invited to apply with your CDO prepared resume by June 30 to **Ed Wheeler**, All Angels by the Sea, 563 Bay Isles Road, Longboat Key, FL 34228.

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: stpetelight@juno.com.

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.

PART-TIME OR RETIRED PRIEST: *Door County, Wisconsin.* St. Luke's, Sister Bay, the newest mission in the Diocese of Fond du Lac, offers an attractive pastoral/liturgical care opportunity to a part-time or retired priest who can readily adapt to a resort region that features the finest in music, art, theater, sports, dining, lodging, and a variety of educational venues—and where seasonal population patterns define church attendance. Dedicated and energetic adult parishioners carry out team-oriented ministries in an atmosphere of close-knit family love and respect. A five-year history of fellowship has attracted members of diverse faith backgrounds from various parts of the country to this financially sound congregation. Recently our congregation purchased and renovated its warm and accommodating church building in the village of Sister Bay, approximately 70 miles north-east of Green Bay. Seeking a candidate with strengths in preaching, adult teaching, pastoral care and church growth, St. Luke's is in quest of a leader to strengthen lay ministries, share vision for programs, nurture growth, oversee generous outreach, and participate in an active social life among parishioners. Package includes competitive salary, housing allowance, medical insurance, and a guaranteed sense of fulfillment in pastoral ministry. Resumes and profiles will be accepted until position is filled. Send inquiries to **Steve Elliott, 2619 Settlement Road, Sister Bay, WI 54234.** PH: (920) 854-4220. E-mail: stemarelli@dewis.com.

POSITIONS OFFERED

FULL-TIME RECTOR: Christ Church, Woodbury, New Jersey. Historic 147-year-old parish seeks a rector for a family-oriented congregation. Debt free and located in a small city 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 with strengths as pastor, preacher and teacher with administrative skills to lead our parish of 500 members and a Sunday School with 85 children.

Our parish hall, to be rebuilt this fall, has a newly remodeled educational wing. We have both a large Victorian rectory and an assistant's residence. Our profile is available on request. Receiving resumes and profiles through June. Contact: **Chairman, Search Committee, Christ Church, 62 Delaware Street, Woodbury, NJ, 08096.** See our web site at <http://christchurch-woodburynj.com>.

FULL-TIME YOUTH MINISTER: The Church of the Good Shepherd, Augusta, GA, is seeking a trained, preferably experienced person for this full-time position. We are an active congregation, average Sunday attendance of 585 situated in an older, established neighborhood. J2A (grades 6-12) was fully implemented during the eight-year tenure of our past Youth Minister. The fourth overseas pilgrimage is scheduled for this summer. The parish is looking forward to moving this fall into a new parish house with great space for youth ministry.

For further information or to send a resume, contact **Robert Fain, 2230 Walton Way, Augusta, GA 30904.** PH: (706) 738-3386, or E-mail: rdfain@goodshepherd-augusta.net.

FULL-TIME ASSISTANT RECTOR: Saint Thaddeus, a parish in transition from program to resource size, is seeking a dynamic priest to join our ministerial team. If you are in search of a position in which you will share in Christ's ministry to the extent your gifts will allow, consider this as your call. Aiken, is a beautiful cosmopolitan community in the Diocese of Upper South Carolina. Competitive compensation package. Consider being part of this vibrant and God-filled community of faith by sending your resume and CDO profile to: **The Rev. Leon Mozeliak, Rector, St. Thaddeus Episcopal Church, 125 Pendleton Street, SW Aiken, SC 29801** Fax: (803) 648-2991 Website www.stthaddeus.org.

ASSOCIATE RECTOR: Pastoral Care & Senior Christ Episcopal Church, Ponte Vedra Beach, FL. Develop & lead comprehensive parish-wide Pastoral Care & Seniors ministries for 5,900-congregant parish. 8+ years successful ministerial & leadership exp. including closely-related secular experience. Contact **Charlie Hoskins** at crhbeach@comcast.net or (904) 285-0525.

ASSOCIATE RECTOR: Youth, Young Adults & Young Families. Christ Episcopal Church, Ponte Vedra Beach, FL. Oversee & work closely with FT youth leadership team for 5,900-congregant parish and enable spiritual growth of young adults & young families. 4-6 yrs successful ministerial & leadership experience, or recent seminary grad with related church or secular experience. Contact **Charlie Hoskins** at crhbeach@comcast.net or (904) 285-0525.

CANON RESIDENTIARY: At Trinity Cathedral a traditional parish, to work with younger families, 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.

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 rsbeas@stjohns-roanoke.org.

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(1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10).
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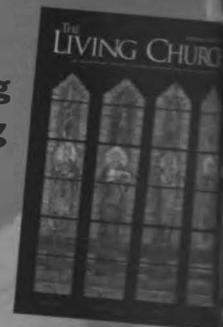
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