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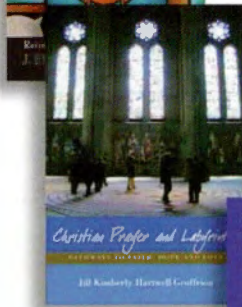
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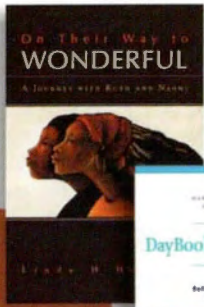
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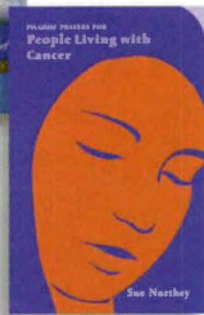
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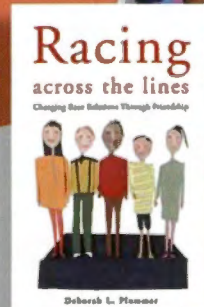


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Volume 230

Number 1

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

THIS WEEK



20

Features

- 18 Landmark Churches:
Joys and Challenges
BY HOLLY FIALA
- 20 Build in Flexibility
BY HOWARD HINTERTHUER
- 22 Funding Parish Growth
BY MICHAEL O'LOUGHLIN



23

- 23 Finely Tuned Spaces
BY BENJAMIN HUTTO
- 33 Plan for Turnover
BY THEODORE W. EDWARDS, JR.

Opinion

- 24 Editor's Column
Theology of
Leadership Missing
- 25 Editorials
Too Controversial
for Some
- 26 Reader's
Viewpoint
We All Need
to Repent
BY DAVID
C. BANE, JR.
- 28 Letters
Similar Arguments

News

- 16 ECF Survey:
General Convention
Acted too Quickly

Other Departments

- 4 Sunday's
Readings
- 5 Books
- 41 People
& Places



On the Cover

St. James' Church, New York City, recently celebrated a \$26 million renovation, a process that began with the closure of the building for worship so that the floor could be replaced and air conditioning installed. Other improvements include more office and meeting space and better accessibility for the disabled. A columbarium is projected to open next month.

Elke Rosthal photo

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SUNDAY'S READINGS

The Holy Family

'He destined us for adoption as his children...' (Eph. 1:5)

Second Sunday after Christmas, Jan. 2, 2005

Jer. 31:7-14; Psalm 84 or 84:1-8; Eph. 1:3-6,15-19a; Matt. 2:13-15,19-23; or Luke 2:41-52; or Matt. 2:1-12 **RCL Readings:** Jer. 31:7-14; Psalm 84:1-8 (9-12); Eph. 1:3-6,15-19a; Matt. 2:13-15,19-23; or Luke 2:41-52; or Matt. 2:1-12

Contemporary theological discussions aside, all would agree that modern families come in a wide variety of shapes and sizes. A few among us are privileged to live in traditional extended households, in which interaction between parents, grandparents, and children takes place on a daily basis. Many more are members of less traditional nuclear families, which came into their own in the middle of the 20th century. And more than half of all Americans, as we enter the third millennium, are members of families which consist solely of two persons who are simply committed to one another.

Whatever their sizes or shapes, our families do much to determine who we become as human beings. Families of unconditional love produce loving adults; families in which love is denied or conditional can produce sociopaths. Likewise, families in which suspicion and jealousy reign produce selfish and self-centered individuals. On the other hand, families whose members value helping and protecting each other usually grow helpful and responsible adults.

Central to the mystery of the Incarnation is the fact that God himself, in the person of Jesus Christ, freely

chose to be formed through the agency of a human family. Granted, it's a better family than most of us have, but its contemplation is useful indeed. The Lord is born into a family in which economic uncertainty takes a second place to love between parents (Matt. 2:9-12). The faithfulness of a husband demands protection for a wife and Child (2:13-15). Parents are questioned and challenged by a member of the upcoming generation (Luke 2:41-52). The result was undoubtedly the healthiest person who has ever walked this earth.

The readings for this as-yet unofficial Feast of the Holy Family remind us that, whatever our personal background, God himself has chosen us to be members of his own family (Jer. 31:9b). "He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will" (Eph. 1:5). As such, we as Christians are enabled to become family to one another — God's family. Our call is to relationships in which love takes precedence over everything else. Our challenge is to protect each other from all harm, even at risk to ourselves. And we're called to accept and to respect each others' differences, even as our Father accepts us personally.

Look It Up

How does Paul understand the relationship of Christians to the Lord Jesus? To God the Father? (Gal. 4:1-7)

Think About It

In what ways do local Christian congregations function as families for their members?

Next Sunday

First Sunday after the Epiphany, Jan. 9, 2005

Isaiah 42:1-9; Psalm 89:1-29 or 89:20-29; Acts 10:34-38; Matt. 3:13-17
RCL: Isaiah 42:1-9; Psalm 29; Acts 10:34-38; Matt. 3:13-17

Geography of Religion

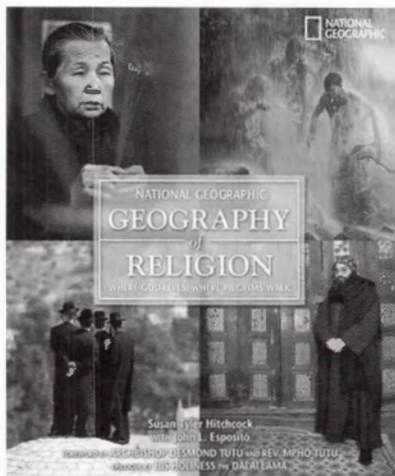
Where God Lives, Where Pilgrims Walk

By Susan Tyler Hitchcock with John Esposito.
National Geographic. Pp. 416. \$40. ISBN 0-7922-7313-3.

Between the introduction by Archbishop Desmond Tutu and his daughter, the Rev. Mpho Tutu, and the epilogue by His Holiness the Dalai Lama, this gorgeous volume covers religious faith from 2500 B.C. to the present, with comprehensive pictures and essays on the origins of humans' belief in "a power greater than themselves" and the world's five major religions.

Being a National Geographic publication, the maps and tables are informative, the pictures stunning, from the rainbow above the mysterious Easter Island giants and another illuminating the Potala, the ruins of fortress Masada, Ethiopian rock churches and the snow-crowned Mt. Ararat, to a mud-walled mosque in Mali.

Each major faith — Hinduism, Bud-



dhism, Judaism, Christianity, and Islam — is examined in its historical progression and present practices. Each is enlightened by a personal essay: Arvind Sharma of McGill University writes of the murder of Mahatma Gandhi; the Ven. Lobsang Dechen tells of the Tibetan Nuns Project; Rabbi Jeremy Rosen, "My Judaism"; Robert Louis Wilkin of the University of Virginia describes "Christianity: An Affair of Things"; George Washington University

professor Hibba Abugideiri writes, "I love being a Muslim woman, with all the perfections of His Creation and the imperfections of Muslim practice."

This remarkable book contains a glossary, a timeline, and suggestions for further reading. The editors invite us on a world-spanning journey. The Tutus state their "hope that what you discover can bring you to a deeper understanding of your own religion and of the beliefs of others. Understanding between the faiths is ultimately understanding between individual people of faith."

Patricia Nakamura

The Book of Divine Worship

Newman House (21 Fairview Ave.,
Mt. Pocono, PA 18344). Pp. 974. \$25.
ISBN 0-9704022-6-0.

In one sense, this book seeks to do for the 1979 BCP what the *Anglican Missal* did for its predecessor. However, this book is not for Anglicans,

1 worn tire.



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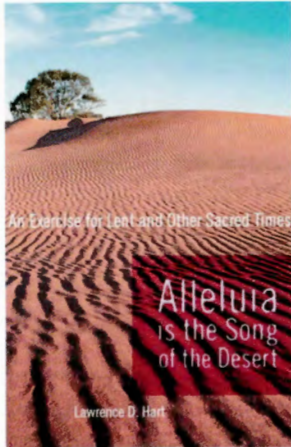
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Lawrence D. Hart

Alleluia is the Song of the Desert

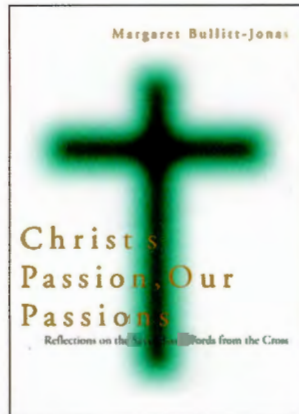
An Exercise for Lent and Other Sacred Times

In Christian spirituality, men and women seeking the kind of purification that leads to wisdom of the heart have sought out the desert places. But the desert is also a state of mind or consciousness, a spiritual practice, an inner place where we come to have a first-hand experience of God. Designed for use by small groups or individuals, the Lenten meditations in this book lead us to this interior desert. The forty days of Lent are a time of *metanoia* (repentance), of emptying our hearts so that they can be filled with the love and presence of Christ we celebrate at Easter.

Margaret Bullitt-Jonas

Christ's Passion, Our Passions

Reflections on the Seven Last Words from the Cross



Margaret Bullitt-Jonas not only takes us to the foot of the cross of Jesus, she invites us to consider the breadth of Christ's healing, saving love for us, for those we love, and for the whole creation. Each reflection is followed by a series of prayer-provoking questions designed to draw us deeper into the mystery of extravagant generosity.


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BOOKS

but for those converts to Roman Catholicism who have permission for an Anglican use that has been brought into conformity with the norms of the missal of Paul VI and, one presumes, the General Instruction.

There is a massive amount of material in this book. There are the familiar Rite One and Rite Two texts for the Office and the Eucharist, but unlike the 1979 BCP there are also Rite One and Rite Two texts for baptism, marriage and funerals. The Psalters from both the 1928 and 1979 BCPs are here, as well as calendars, a lectionary for the Daily Office and propers, though (following the 1979 BCP) no lessons are printed.

The liturgies for Holy Week have undergone some changes, and where they are expanded (as at the beginning of the Easter Vigil with the marking of the paschal candle and the placing of the incense grains), the additions are often helpful and reflect current Anglican practice. But there is a great deal of the contemporary Roman rite here, and the difference in the quality of the English between the Roman rite and the 1979 BCP becomes painfully evident.

It is in the eucharistic liturgies that one expects, and finds, the most revision. The shape remains classically Anglican, with the Confession of Sin and the Peace before the Offertory, and no Roman embolism at the Lord's Prayer (it is not even an option). There are the usual prayers at the Offertory, though these are now familiar enough in many Anglican liturgies.

The eucharistic prayers have been completely changed. Cranmer's prayer is gone, alas, and it seems odd. This is a book for those who wish to retain the best of their Anglican heritage, and since that prayer was the cornerstone of the Cranmerian revision, surely a suitably Roman Catholic version could have been constructed from the versions of 1549 and the old *Anglican Missal*. A rendering of the pre-Reformation Roman Canon into Rite One language is the only option for the Rite One Eucharist. In Rite Two, the Roman canon is the principal eucharistic prayer.

In Rite One the editor has (usefully)

rendered the Prayers of the People from Rite Two into Rite One language to make them less jarring in the context. But inconsistently the portions of the Roman missal that have been inserted (like the offertory prayers and the acclamations in the eucharistic prayer) remain in contemporary language, and this strikes the ear oddly.

Sadly, although Cardinal Law has given this book his *imprimatur*, there is no introduction or preface to explain its origins or the nature of the communities for which it has been made. Nor do we know who has done this work. For this, one must go elsewhere, and the website www.anglican-use.blogspot.com is a good place to start.

Though it is a mixed bag, this is a remarkably thoughtful and dare one say in the present climate liberal adaptation of the 1928 and 1979 BCPs, in that it maintains much of their integrity. One might even venture the thought that, if we can trust the principle of *lex orandi lex credendi*, this book is strong evidence of how little divides Anglicans and Roman Catholics, at least at the level of the ordinary worshiper.

Nonetheless, this is a fascinating volume in the history of Anglican prayer books. For despite its Roman varnish, that is what it remains.

*(The Very Rev.) Peter Eaton
Denver, Colo.*

Theology in Stone **Church Architecture** **from Byzantium to Berkeley**

By Richard Kieckhefer. Oxford University Press. Pp. 384. \$29.95. ISBN 0-19-515466-5.

Church buildings are more than architecture. Richard Kieckhefer, professor in religion and history at Northwestern University, understands how churches are used and how they relate to their communities, as well as how they look. In this book he combines architectural theory, history, and observation to offer a new way to think about churches. The book is a good introduction for the non-specialist to theory and history of church planning and architecture.

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A discussion of spatial dynamics includes historical case studies of the classic sacramental churches of Santa Maria Maggiore, Rome; St. Alban's Cathedral, England; St. Gregory of Nyssa, San Francisco; and Hagia Sophia, Constantinople; classic evangelical churches including the Congregational Chapel, Walpole, Suffolk, England; and the Westerkerk, Amsterdam; and modern communal churches, including the United Methodist church, Northfield, Minn., and San Giovanni Battista, Chiesa dell'Autostrada, Florence.

The Centering Focus discussion includes the history of the altar and historical case studies of the 3rd-century *domus ecclesiae* at Dura-Europus, Syria; St.-Jacques, Perpignan, France; and the Lutheran Castle Chapel, Torgau, Germany.

A concluding chapter reflects on contemporary issues in church architecture, where "dogmatism is routine." By setting a context of theology and history Kieckhefer helps those who love churches move past this dogmatism to deeper understanding and appreciation.

(The Rev.) Thomas Rightmyer
Asheville, N.C.

Let the Children Come

Reimagining Childhood

From a Christian Perspective

By Bonnie J. Miller-McLemore. Jossey-Bass.
Pp. 220. \$24.95. ISBN 0787956651.

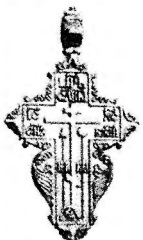
Child rearing is a subject ignored by most theologians and neglected by most mainstream congregations. Little wonder, then, that many people don't see Christianity as a credible resource in their everyday struggles as parents. The author, a mother of three and a professor at Vanderbilt University Divinity School, used a Henry Luce III Fellow in Theology grant to research whether Christianity can make a difference in how parents and others understand and seek to empower girls and boys today.

While acknowledging that social scientists have replaced church leaders in providing parenting answers, Miller-McLemore contends "adults



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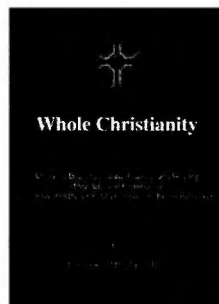


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guided by psychology alone cannot prepare children for the strenuous challenges of moral and religious development." Christianity has broached the tough questions that enable adults to shape, as well as respect, children's needs and desires. Further, she argues that good parenting requires spiritual allowance for frailty and brokenness. That means talking with kids about (gasp) sin.

The author admits that describing sin, virtue, accountability, and guilt in children is a daunting task (even for St. Augustine). But she demonstrates how reconsidering sin and grace in relation to parenting can help renew a sense of a child's religious and moral potential. Being able to sit down and talk about sin and restoration with children allows us to get to the heart of moral and spiritual development — especially crucial in the teen years.

A feminist perspective is also included, comparing the ways that generations of feminists have understood adult-child relationships and

valued the work, the labor of love, that goes into child rearing.

Children demand and deserve respect even as they try our patience by asserting themselves in the decisions that determine their lives. By recognizing that children often think provocatively and philosophically, we can perhaps better see what children make known about God. This book can serve as a reminder to appreciate these revelations, and to strive to entrust all children to God's love.

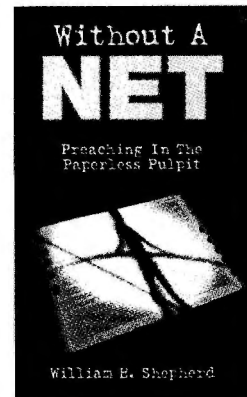
*Michael O'Loughlin
Milwaukee, Wis.*

Without a Net

Preaching in the Paperless Pulpit

By William H. Shepherd. CSS (www.csspub.com). Pp. 186. \$15.95. ISBN 0-7880-2307-1.

The title of this lively, readable book makes the process sound scarier than it turns out to be, for author Shepherd provides nets, training wheels, five-finger exercises, and a



whole lot of encouragement to help preachers wean themselves from that word-for-word manuscript. The

basic homiletical goals are familiar: authenticity, integration of word and delivery, immediacy, faithfulness to the gospel.

Shepherd challenges preachers intending to create memorable sermons to take every step of preparation in an oral mode. That means beginning exegesis with the congregation and life, creating manuscripts that never—even in early drafts—sound like academic essays, practicing aloud far enough in advance to prune away unmemorable material, and permitting oneself to work toward the goal of the paperless pulpit in stages.

Shepherd offers a brief refresher in classical rhetoric as groundwork for

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his homiletic, and guidance on practical matters that will be helpful to new preachers and good reminders to veterans. Where he shines, however, is in exploring how a consistent emphasis on orality and memory will affect not just a style of delivery, but every aspect of a sermon's content and form. Shepherd's five sample "netless" sermon manuscripts provide clear models for what he advocates, and his light touch and invitational style gently encourage us to give it a try.

*(The Rev.) Linda Lee Clader
Berkeley, Calif.*

The Gospel Today

Can You Live It?

By R.K. Landrum. Xlibris. Pp. 258. \$21.99.
ISBN 1-4134-1282-3.

This book is an abridgment of an earlier planned work which was to have been a study of how Jesus taught the 12 disciples and practiced what the author terms Jesus' "new approach to the Jewish religion." Because of the length of this former work, the author selected "the portion that applies to Jesus' teachings for our everyday lives." Thus the goal is to present "the information and instruction we might have experienced had we been with Jesus in Galilee and Judea two millennia ago."

This is a highly worthy goal and the passion the author feels for it is evident throughout the book. As the subtitle makes clear, the author, a retired banker who has been ordained a deacon, has written the book as a challenge, almost as a sermon, inviting the reader to enter fully into the world of the gospels and to follow the Jesus who is to be met there. Like many sermons, however, the book tends toward the repetitive, and could have benefited from a diligent editor.

The liveliest part of the book is in the last two chapters where Deacon Landrum presents three short stories that tell of the impact of Christianity on the lives of a variety of people in the first century C.E. Also, in a group of appendices, he elucidates with skill a number of parables.

*(The Rev.) George Ross
Pleasant Hill, Calif.*

National High School Conference: April 15-17, 2005

We sponsor a national conference in Dallas each year for rising high school juniors and seniors to provide a lively and entertaining forum for students to ask questions and reflect together on what is involved in a life dedicated to ordained ministry. *The registration deadline is March 20, 2005.*

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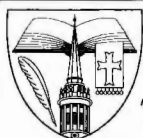
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BOOKS

Leadership From Inside Out Spirituality and Organizational Change

By Wesley Granberg-Michaelson. Crossroad.
Pp. 190. \$19.95. ISBN 01824521374.

Wesley Granberg-Michaelson says that there are nearly 20,000 books that deal with some aspect of leadership on Amazon.com. And, he further says, the market is not saturated.

What drew me to this book was the subtitle, "Spirituality and Organizational Change." I didn't want yet another book on leadership styles and theories. I did want a book that located leadership to larger issues of who we are as persons before God.

Leadership is not a textbook, but it does give brief summaries of types, styles, and tools for leadership (Gallup Organization, Myers-Briggs) as they relate to the central issues of spirituality and change. These summaries are helpful without burdening the reader with lengthy, abstract explanations and without losing focus from the purpose of relating who we are before God.

Granberg-Michaelson is good at showing how and why things go wrong with leaders and leading, showing how the pitfalls affect our relationship with God. He encourages us as leaders to get back on track, checking and measuring our progress by signposts along the way.

The strength and appeal of *Leadership* comes through stories told from Granberg-Michaelson's experiences working for Senator Mark Hatfield, *Sojourners*, World Council of Churches (Geneva), and as the general secretary of the Reformed Church in America.

Leaders need to possess skills and qualities, to be sure, but unless leaders also develop wise living before God (spiritual discernment), then these other qualities become vulnerable. *Leadership* is an informative, helpful, hopeful, engaging—and wise—book.

(The Rev.) A.J. Petrotta
Benicia, Calif.

Prayers from the East

Traditions of Eastern Christianity

Edited by Richard Marsh. Fortress. Pp. 145.
\$15. ISBN 0-8006-3655-4.

This book gives us a glimpse of that part of the Christian world that West-



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Esther de Waal, Cleo LaRue, David Buttrick, Barbara Lundblad, Michael Battle, Tex Sample, Amy-Jill Levine

erners rarely see. By "Eastern Christianity," Canon Marsh means the ancient Oriental churches, the great churches of Armenia, Egypt, Ethiopia, Eritrea, India and Syria. These churches have been separated from the Church that became known as catholic and orthodox since the Council of Chalcedon in A.D. 451, and they form a distinct family within the Christian tradition.

Here are prayers by individual saints, as well as selections from liturgies and from private prayers. Immediately we are taken back in time, before the instinct arose (mostly in the West) to formalize and regularize the liturgy of the Church. In Canon Marsh's selection we see again the deep wells of imagery, poetry, and piety that have flourished from time to time in the history of the Church. There is fervent devotion here, and there is also wonderful imagination. We learn again the truth that those who have no imagination cannot pray.

We learn also that theology and prayer can be quite foreign, and still be profoundly true. Centuries of prejudice, persecution, and isolation have produced particularity, not heresy. The two are very different.

Canon Marsh adds helpful notes to each prayer, and he helps us to understand the sensibilities from which these prayers come. I wish that Canon Marsh had included a brief bibliography for those who want more. And I wish that the pieces had been more carefully edited (some pray in "thou" and others in "you"). If one is tempted to use them for public prayer, therefore, they will need some further adapting.

But these are trifling criticisms. This book is a rich treasure store.

*(The Very Rev.) Peter Eaton
Denver, Colo.*

Jesus in His Jewish Context

By Geza Vermes. Fortress. Pp. 198. \$19, paper. ISBN 0-8006-3623-6.

This slim volume by the well-known author of one of first studies of the Dead Sea Scrolls, published in 1962, and the ground-breaking *Jesus the Jew: A Historian's Reading of the*

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BOOKS

Gospels, published in 1973, is a reissue of an earlier work, published in 1983 under the title *Jesus and the World of Judaism*, with the addition of four new chapters.

What was ground-breaking in *Jesus the Jew* was that the author sought to locate "the figure of Jesus as preserved in the Synoptic gospels, in the framework of the political and social history of first century B.C. first century A.D. Galilee, and especially contemporaneous popular, charismatic Judaism of prophetic derivation." He concluded that Jesus could be described by a historian as a holy man, a charismatic healer, like the hasidim of that period.

The author's conclusion is that "the real Jesus, Jesus the Jew, challenges traditional Christianity as well as traditional Judaism — but he is not the founder of Christianity."

He sees hope in the increased recent dialogue between Christians and Jews and quotes the 1988 Lambeth Conference: "Some Jews have become very aware of Jesus as part of their own history, and their writings have brought home to Christians his Jewishness," as well as the Pontifical Biblical Commission of the Roman Catholic Church, in 1983, which stated: "Some Jewish historians have found in him, like the Pharisees of old, a wonder worker similar to those whose memory Jewish tradition has preserved."

Geza Vermes, a Hungarian Jew who converted to Christianity with his family, only to see his parents perish in the Holocaust, served as a Roman Catholic priest before returning to his native Judaism.

(The Rev.) George Ross
Martinez, Calif.

Deacons and the Church

By Owens F. Cummings. Paulist Press.
Pp. 143. \$16.95. ISBN 0-8091-4242-2.

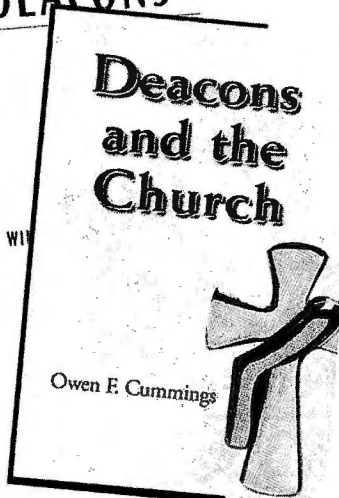
101 Questions and Answers on Deacons

By William T. Ditewig. Paulist Press. Pp. 118.
\$12.95. ISBN 0-8091-4265-1.

Two recent books, both by Roman Catholic deacons, enrich the ecumenical dialogue on the diaconate.



DEACONS



menical attention is surprising, since Cummings is also the author of a scholarly study on Anglican theologian John Macquarrie.

101 Questions and Answers on Deacons, a more practical book, pays less attention to the ecumenical scene. Still, it closes with a long quotation from a sermon by Archdeacon Irma Wyman of Minnesota, on “When will

we know we have enough deacons?” Firmly Roman Catholic in orientation, the book contains much useful information. I wish to dispute one assertion, however; deacons were elected as bishops long after the sixth century, at least as late as Hildebrand and Thomas Becket.

*(The Ven.) Ormonde Plater
New Orleans, La.*

Although both are written primarily for Roman Catholics in the United States, the books range widely in their use of sources, include many quotations from and references to Anglicans, and have an irenic and post-Vatican II approach. I heartily recommend them to all interested in the life and work of deacons.

Deacons and the Church (not to be confused with another recent book of the same title by John N. Collins) is intended as a “persuasive theology of the diaconate in English for Roman Catholics written by a deacon.” Episcopalians will be pleased with his chapter “Deacons for Deacons,” containing four sketches. The fourth, on the Anglican deacon Nicholas Ferrar of Little Gidding, is the best short appreciation of Ferrar that I have read. Cummings begins: “Ecumenical awareness and commitment is not an option for a Catholic but a requirement, and especially for the ordained.” I have found this requirement observed among the Roman Catholic deacons of New Orleans, with whom our Episcopal deacons sponsor clinical pastoral training.

In other chapters, Cummings quotes Anglicans Mark Santer, Joanna Trollope, George Herbert, and Jeremy Taylor on the theology of marriage, and Archbishop Rowan Williams on the life of the Trinity. None of this ecu-

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ECF Survey: General Convention Acted too Quickly

A survey of senior wardens and clergy from 15 percent of all congregations conducted from April through June 2004 by the Episcopal Church Foundation (ECF) reveals neither a

clear endorsement of nor opposition to General Convention votes to normalize homosexuality. Instead a majority of those who responded viewed the 2003 convention vote as "compelling a position on a complex issue before the Church at the grassroots was ready to take a position."

While those statistics might initially favor conservatives, the Rev. William L. Sachs said the attrition of local trust in national structures has primarily practical not ideological sources. "Local leaders believe the Church was not adequately prepared for the recent steps and they struggle to turn the conflict over homosexuality into a practical focus on mission," he wrote in *The Christian Century*. The foundation was founded as an independent philanthropic and research institute by Presiding Bishop Henry Knox Sherrill in 1949.

Fr. Sachs, whose work was discussed at the House of Bishops' meeting in Spokane last October, has made personal presentations at two "Going Forward Together" conferences as well as the Nov. 30 meeting in Houston of bishops who opposed the New Hampshire consecration. He said his message has been consistent: "If the national leadership assumes that the controversy over a gay bishop and the blessing of same-sex unions somehow

has blown over, and if it does not engage grassroots concerns, the Church infrastructure will erode severely." Only a minority understand those structures, he added.

"Given the tenor of its new majority, the Episcopal Church is less likely to split than it is to fragment into a de facto confederation. The national organization will remain, giving an illusion of unity, while parishes and dioceses devote more attention to regional priorities."

Rather than being discouraged by these conclusions, Fr. Sachs finds incredible strength and longing for leadership among the grassroots who for the most part have been able to hold widely divergent views in creative tension, with many reporting beneficial effects from holding respectful discussions.

"If national leaders heed local priorities in tangible terms, the Church's fragmentation can be minimized," he said. "If national leaders encourage a genuine deliberative process on mission and leadership that values local wisdom and local needs, the Church may be poised for an era of reconsolidation. To do this, national leaders must seek lessons from the current crisis — lessons based upon engagement with the sentiments of the majority of Episcopalians."

Archbishop Eames Clarifies His Views on the Windsor Report Recommendations

In a written statement given to the Anglican Communion News Service, the Primate of All Ireland, Archbishop Robin Eames of Armagh, unambiguously stated his expectation that the recommendations of the Windsor Report will be a decisive feature of the February primates' meeting in Northern Ireland. Archbishop Eames repeated his support for implementing those resolutions not only as chairman of the Lambeth Commission on Communion, but also because those views represented his personal preferences.

Those remarks were published the same day that he was quoted in an interview with *The Church of England Newspaper*, saying he does not think it likely that the expressions of regret the Windsor Report seeks, and that the African churches have demanded from the Episcopal Church for its consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire, will materialize. In the interview he added his personal hope that the Church would begin to move on to other issues after the Feb. 20-26 primates' meeting.

"I have been dismayed that certain remarks of mine in a telephone interview ... have been taken completely out of context to mean I believe the Windsor Report will not have much effect," Archbishop Eames wrote. "Nothing could be further from my hopes and convictions for the Windsor Report which contains the unanimous recommendations of the Lambeth Commission after a year's prayerful work."



The Rt. Rev. Michael Creighton, Bishop of Central Pennsylvania, marks the conclusion of a year-long celebration of the diocesan centennial by blessing a newly planted tree following a service of Evensong at St. Stephen's Cathedral, Harrisburg. As part of the centennial celebrations, each congregation was asked to plant a tree. To Bishop Creighton's left is the Rt. Rev. Charlie F. McNutt, retired Bishop of Central Pennsylvania.

William Murphey photo

PULSE Hopes to Boost Pastoral Leadership

Every ordained leader on the Church Pension Group mailing list received a PULSE packet recently, a multi-media information tool designed to raise awareness about the Pastoral Leadership Search Effort. PULSE is an ecumenical effort involving the Episcopal Church, the Presbyterian Church USA, the United Methodist Church, the United Church of Christ, and the Atlanta-based Fund for Theological Education (FTE).

The packet sent to all Episcopal clergy was the subject of a presentation to Executive Council at its recent meeting in Boise, Idaho [TLC, Nov. 28]. It is designed to enable the existing clergy leadership to identify potential candidates — particularly those in the 16-25 age bracket — for seminary and to help youth from parishes forge mentoring relationships. The Rev. J.R. Lander, associate rector of St. Alban's Church, Los Angeles, is the FTE coordinator for the Episcopal Church.

"Outstanding students, especially those who are leaders, often receive encouragement to become doctors, lawyers, business people, or engineers, but not ministers," said Fr. Lander. "Many times young people have no one to talk with about the relationship between their faith and their work. We think that needs to change."

Members of the PULSE community are able to take advantage of several incentives created by FTE to encourage conversations around vocation and develop a safe space where young people can explore the vocation of ministry. FTE hopes to establish an environment for people who have a mutual interest in cultivating the next generation of leaders within the Church to have an opportunity to meet one another, and to develop meaningful relationships outside of the PULSE community for the interest of nurturing the call to ministry.

Conventions
page 37



Virginia Barrett Barker/The Diocesan photo

Senior high school youth leaders from the Diocese of Florida listen to contemporary praise music during "Be The Church '04," held Nov. 6 at Camp Weed and the Cerveny Conference Center in Live Oak. The event included a keynote address by the Rt. Rev. John Howard, Bishop of Florida.

Recife Bishop Turns to Canterbury

The Diocese of Recife has petitioned the Archbishop of Canterbury for alternate archepiscopal oversight after the Primate of Brazil cut off funds to the diocese and attempted to prorogate its convention amidst fears the diocese would pull out of the Igreja Episcopal Anglicana do Brasil.

On Dec. 1, two days before the start of its diocesan convention, the primate, the Most Rev. Orlando Oliveira, wrote to Bishop Robinson Cavalcanti of Recife stating a "decree" had been issued "suspending" the diocese, and prorogating convention. Fears that Recife would adopt a resolution moving the diocese out of the Province of Brazil and into the Province of the Southern Cone prompted the move and were a subject of private discussion at the Nov. 21-23 meeting of the church's bishops — a meeting held without Bishop Cavalcanti.

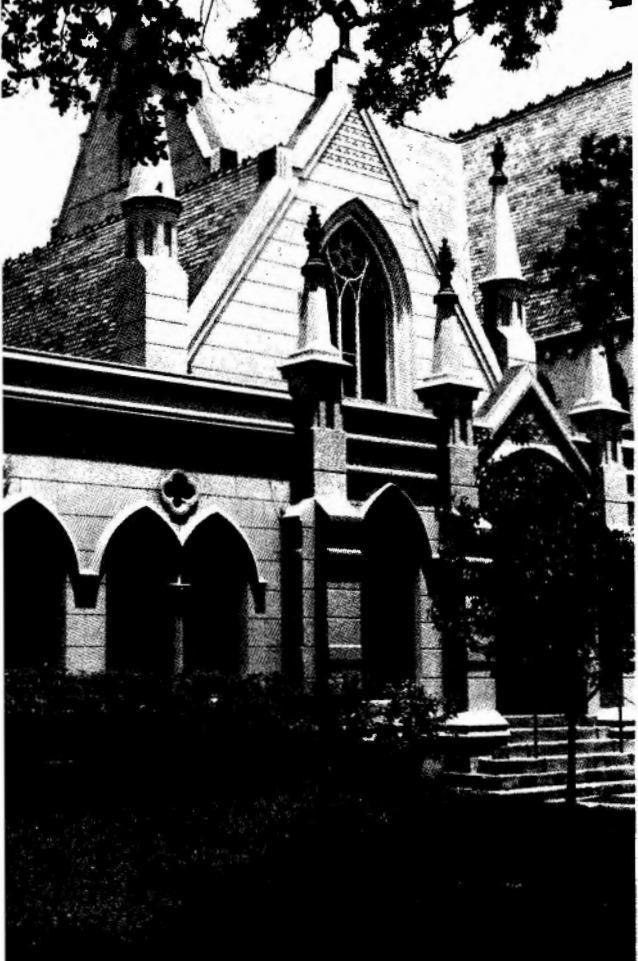
In defiance of their primate's ban, Recife's convention met Dec. 3-5. Under the signature of Bishop Caval-

canti and the head of the standing committee, the convention released a letter addressed to Archbishop of Canterbury Rowan Williams, seeking redress from Archbishop Oliveira's actions and asking Canterbury to find alternative metropolitan oversight for the diocese from another primate of the Anglican Communion.

Archbishop Oliveira, who demonized Bishop Cavalcanti in a speech to the U.S. House of Bishops' meeting in September, first proffered charges against Bishop Cavalcanti in the spring for confirming 110 Episcopalians at a March 14 service without asking the permission of the Bishop of Ohio. [TLC, April 4]. The charges were dismissed, however, on the grounds that while the canons forbade a bishop from exercising jurisdiction outside of his own diocese within Brazil, they were silent as to whether it was permissible to exercise jurisdiction in another province of the Anglican Communion [TLC, April 18].

Christ Church Cathedral in New Orleans is celebrating its bicentennial. Founded in 1805, the cathedral is described as the oldest Episcopal church in the 15 states acquired in the Louisiana Purchase.

William H. Forman, Jr. photo



Landmark Churches: Joys and Challenges

Preserving a Legacy of Faith and Community

By Holly Fiala

Across the country domes and steeples are a vivid reminder of how this nation was built on a rich religious tradition where distinctive sacred spaces were set apart from commercial, residential, industrial functions.

For many communities, these properties may be the only architect-designed buildings, adding to their distinction and prominence. Enriched with memorial gifts of stained glass, sculpture, and lighting to create a place of worship, rest and reflection, they represent standards of craftsmanship, materials and design that are frequently unmatched by contemporary religious properties.

However, for many congregations these properties are not the asset to ministry they once were. Instead, the property has become a burden as the congregation struggles to meet the fixed costs of the property, address deferred maintenance concerns, adapt it to new forms of worship, modify it for accessibility, or consider using surplus facilities for other programs.

Many congregations look to their members for the ongoing care and maintenance of their facilities. Not all are blessed with knowledgeable professionals who understand the distinctive operations of institutional properties with irregular usage and special needs. Moreover, few clergy are trained in property management at seminary, nor do they expect that they will devote major energy to managing aging boilers, leaky roofs, drafty windows, and poor lighting.

Such concerns place significant demands for maintenance and capital improvements on a parish's scarce resources. When

forced to choose between caring for their properties or investing in current or future ministries, parishes inevitably choose the latter until a crisis with their property forces a reordering of priorities.

Parishes blessed (or cursed, as they may perceive it) with a historic property face additional challenges both within and from outside the worshipping community. Historic designation at the local, state, or national level brings both opportunities and obligations. Properties may be identified as being historic during a formal survey process, at the owner's initiative, or in some instances as a result of planned changes by the congregation requiring local building permits or zoning changes.

Benefits of being listed as a significant property are primarily honorific and provide an imprimatur that can be successfully marshaled for fund-raising purposes, but some federal grants and incentives provided by local municipalities are available to assist landmark properties. Some of these grants are limited to planning purposes. Others, like the federal Save America's Treasures program, may be used for capital improvements. In addition, listing in the National Register of Historic Places—the nation's official inventory of cultural resources worthy of preservation—provides some protection if a federal action is proposed (e.g., highway construction) that will affect a historic property that is eligible for listing, either individually, or included within a historic district of multiple property.

Owners of properties proposed for inclusion in the National Register may object to their property's listing. In such a case, while the properties' will not be included in this national inventory, it will still be deemed eligible for recognition and receive the limited protection afforded by listed properties (see sidebar for contact information).

At the state and local levels, statutes and ordinances may include provisions to undertake survey and designation of properties with restrictions as to alterations that may affect historic integrity.

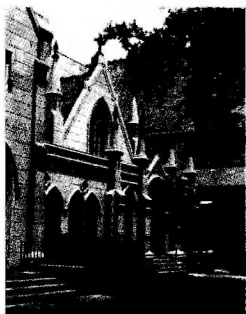
Many communities have enacted local preservation ordinances that are strictly advisory in nature, but may be a source of technical information for religious property owners. These ordinances should be consulted in the early stages of any building modification. Building good rapport with the local preservation commission and its staff is helpful in negotiating changes to designated historic religious properties and can help the parish avoid misunderstandings and potential legal proceedings. A call to your local government and its planning or zoning commission can determine whether a landmark commission exists and the extent of its review power.

For questions about local ordi-

nances, state or federal statutes and their use with religious properties, a ready source of information is the National Trust for Historic Preservation (NTHP). The NTHP is a privately funded non-profit organization that provides leadership, education and advocacy to save America's diverse historic places and revitalize our communities. The trust has six regional and two field offices that provide technical support to the preservation movement. In addition, it makes modest Preservation Services Fund grants for local preservation efforts that can be used to secure consultant services in the planning stages of a preservation project.

Community Resources

Congregations struggling with the cost of sustaining older properties that are underused and primarily for religious purposes may well consider the potential of their surplus space to meet other community needs. In this way, congregations can reach out to



Congregations struggling with the cost of sustaining older properties may consider using

their surplus space to meet other community needs.

their neighbors and reclaim an important role in the civic life of their community.

Obvious and appropriate partners have included day care for children and the elderly, food pantries, 12-step groups, office space for non-profit organizations and performing arts groups.

Congregations that decide to take this approach are advised to create written shared space agreements defining the terms of such use. Such

agreements define the degree of access to the property and set forth their mutual understanding of responsibilities for the care and use of the facility. Congregations should expect to recover the operational costs for that portion of their facility plus a reasonable administrative fee.

Parishes that choose this path may find that it opens other opportunities for fund raising as the church becomes a magnet for community programming. An excellent resource in this regard is Partners for Sacred Places (PSP), the only national, non-sectarian, non-profit organization dedicated to the sound stewardship and active community use of America's older religious properties. PSP provides assistance to the people who care for sacred places while promoting a new understanding of how these places sustain communities. It also provides publications, training and technical support to congregations.

PSP will be launching a model program in southeastern Pennsylvania in 2005 with local sponsors (denominational offices, preservation organizations, community collaborations) to offer a series of four to five day-long training modules for teams from congregations who are ready to begin the process of developing new funding resources. Each local training program is designed for teams of three to five key clergy and lay leaders from up to 10 congregations.

Landmark historic religious properties are a rich legacy that can be an asset to a congregation's ministry and a part of its shared heritage with its community. When properly maintained and generously shared with others who serve compatible missions, these properties provide a visible sign of the enduring presence of the faith community. □

Holly Fiala formerly served as regional director for the Western office of the National Trust for Historic Preservation, San Francisco. She can be reached by email at hfi-ala@earthlink.net.

Historic Properties — Resources —

National Register of Historic Places

www.cr.nps.gov/nr

The NRHP maintains the official list of "cultural resources worthy of preservation" throughout the United States. Administered by the National Park Service, the NRHP came into being in 1966 and was designed to play a part in coordinating and supporting public and private efforts to protect our country's historic resources, including entire districts, historic sites, buildings and other structures. More than 12,700 historic districts and 81,700 places currently are listed.

National office: 1201 Eye St. NW, 8th Floor (MS 2280), Washington, DC 20005; (202) 354-2213.

National Trust for Historic Preservation

www.nationaltrust.org

The NTHP has worked for more than 50 years to preserve America's historic communities, buildings and landscapes. This private non-profit organization is a valuable resource for congregations seeking information on local ordinances and other pertinent information.

National office: 1785 Massachusetts Ave. NW, Washington, DC 20036; (202) 588-6000.

Partners for Sacred Places

www.sacredplaces.org

Since 1989, PSP has conducted research, offered an information clearinghouse, and provided program and service resources related to the care and use of older sacred places.

Contact: 1700 Sansom St., 10th Floor, Philadelphia, PA 19103; (215) 567-3234.



St. James', Meeker, Colorado.

Preservation from Coast to Coast

While New England is home to its share of historic properties, landmark Episcopal churches can be found throughout the nation. The preservation and restoration of these properties often involves creativity and dedication from members of the communities they serve.

St. James', Meeker, was one of the first Episcopal churches in Colorado. Meeker was a frontier town when the church's cornerstone was laid in 1889, and the parish's rector at that time, the Rev. Arthur Williams, is quoted by the state's historical society as describing the townsfolk as "rough, uneducated, and utterly devoid, to all appearance, of spirituality." But the church itself had a certain cosmopolitan flair: It was designed by New York architect F.T. Kamp, constructed by Denver master craftsman David Barrett, and its church bell came from Cincinnati. In the mid-1990s, the Colorado State Historical Fund, which draws its revenues from a special tax on limited-stakes casino gaming, awarded \$105,000 and partnered with local foundations to fund the straightening of St. James' tilting bell tower, installation of a new roof, and repointing cracked stone walls. Members of the congregation and local suppliers provided much of the required labor and materials.

Resale Renovation

Of the 29 stained glass windows at St. David's, Austin, Texas, 11 are more than 100 years old. The oldest dates to 1876. In addition, the church's marble altar dates from 1900, and its pulpit was built in 1869. To help with the ongoing maintenance of this historic building, the parish's Next-to-New resale shop, run by volunteers, donates half of its proceeds toward preservation, while still supporting the parish's outreach programs. Between 1989 and 2003, \$1.3 million of the shop's proceeds were donated to local charities.

Tiger Spirit at Auburn

In 2001, under the leadership of Prof. Norbert Lechner of the College of Architecture's Building Science Department, the Auburn University Historic Preservation Guild became a chartered university organization. The guild's mission is to spread the knowledge and importance of restoration, preservation, and adaptive reuse of structures for historical value and for the benefit of the environment.

Student members volunteer a minimum of eight hours per semester on guild-sponsored projects. This past semester, the group constructed a ramp to make downtown Auburn's St. Dunstan's Church, one of the country's oldest campus ministry centers, accessible to mobility-impaired persons.

Quake Recovery

The historic English Gothic sanctuary of Trinity Church, built in 1889 in what is now the edge of downtown Seattle, was heavily damaged when an earthquake struck the Pacific Northwest on Ash Wednesday 2001. The church's spire, one of its distinguishing features, became separated from the building during the quake and was so unstable that crews initially were hesitant to work on it.

That problem has been addressed successfully, and restoration work continues at the church. In the meantime, the congregation meets to worship next door at the parish hall. The earthquake damage required both an immediate response and a long-term plan. To help meet the parish's capital campaign goals of more than \$5 million, the church sold some of its property. The Rev. Paul Collins, Trinity's rector, told Heather MacIntosh of *Preservation Seattle* magazine that "the effort has helped the congregation understand what the building means to them. In a few years, Trinity will stand much stronger and better protected against future disasters than any time in its history."

Michael O'Loughlin



Build in Flexibility

Consider both future and present needs for growth when developing a facility plan

By Howard Hinterthuer

"What does the future hold for our parish?" "Do we move, build, add on, consolidate?" "How can we get a handle on these important questions?" Answering these questions is no easy task. But if your parish is asking these questions, you may find inspiration in the experience of others and discover that you don't have to do it alone.

Many dioceses have planners and resources to assist in this process. A former architect, the Rev. Thomas Papazoglakis, is priest-in-charge at St. Bartholomew's Church, Pewaukee, Wis., and co-chairs the Diocese of Milwaukee's Architecture and Allied Arts Committee. "The committee has architects, a stained glass person, musician, interior designer, structural engineer, clergy who have done recent projects at their churches, and others," Fr. Papazoglakis said. "We don't guide a project. We see ourselves as a resource to help parish committees think it through.

"A congregation is going to do one or two projects at the most during the time a leadership group is in place," he continued. "They have to go through that whole learning curve every time they do a project. We help minimize that learning curve, bringing other experiences together for them so they can benefit from other people's experience."

Prior to embarking on a project or creating an architectural program, it is

A new church building and school resource center was completed recently for St. Chrysostom Church, Rancho Santa Margarita, Calif. The church has 250 commun-
ants on an average Sunday and the school serves 870 students.

important to answer the strategic questions concerning growth. Resources to assist in this process include architectural firms engaged in religious facility design; municipal and regional planning agencies that have general information about population trends, likely development in specific geographic areas, infrastructure; census data; real estate professionals and school districts who track residential development; appraisers and building inspectors; and parish member surveys. Public relations and marketing firms often have expertise in designing reliable, bias-free surveys, and evaluating the results; a public relations professional may be a member of your parish.

The Rev. Ed Henley, rector of St. Mark's, Tampa, Fla., tapped into the expertise of parish members. "We knew we wanted to address a wider area of northwest Tampa and that we were limited by our building, our land, and our location," he said. "We had four-and-a-half acres and a building that could not be expanded: It is a deed-restricted area inside a neighborhood. We have many capable people in the congregation, so we did the master planning ourselves, working together as a group—as a leadership team."

The Rev. Andrew Sloane, rector of St. Paul's K Street, in Washington, D.C., has been involved in two major expansion projects: one at St. Paul's, the other at Grace Church, Sheboygan, Wis. With regard to St. Paul's, Fr. Sloane said, "We didn't have a master plan when we began. It was developed with the architect. We did everything in one fell swoop—the renovation of the current buildings, and then we doubled the space by building a new building with a basement."

Fr. Sloane said the congregation was primarily addressing present needs with its expansion project; anticipated growth wasn't driving the program. However, he added, "We felt that what we were doing would lead to growth. I think there was an evangelistic side to it. We introduced worship centers. Facilities for the children's formation program were purpose-built with that in mind. Things that people look for in terms of evangelism, like a decent nursery, we addressed and made obvious."

Fr. Henley pointed out that a master plan can create a false sense of security and needs to have built-in flexibility. "We've got some pretty good general direction as to where we are going, but in terms of highly specific identified objectives we have not over indulged in that," he said. "We've had to be flexible because we've had some wonderful, fortuitous things happen in the course of this project. For example, a smaller nearby congregation merged with us, and we have not only sold our own property but we're selling that property as well. That added another million dollars into the project. That wasn't part of any plan, but it clearly became a possibility for all of us."

The Rev. Edgar Wallace, rector of St. Matthias', Minocqua, Wis., said his parish talked informally with neighboring parishes that had been through a building program, finding out how they got it done. "We decided we wanted an architect who is able to build consensus across the entire congregation, someone who would establish a direct contact with the congregation and help us develop a detailed architectural program," he said. "The architect had to be sensitive to our existing facility, have a good feel for working with an historic building and the ethos of that, and a firm that could deal with site limitations."

The building committee at St. Mark's, Tampa, interviewed several firms, all small- to mid-sized, but Fr. Henley said the size of the firm wasn't really a factor. "We looked at firms with a specialty in church-related projects," he said. He felt hiring a Florida architect was



St. John's Church, Harrison, Ark., recently dedicated this new building which is meeting the church's growing needs.

Joseph Barker photo

Resources for Growing Parishes

Congregational Development Offices, Episcopal Church
The Rev. Charles N. Fulton III, Director
Email: cfulton@episcopalchurch.org
Web: www.episcopalchurch.org/congdev.htm
Phone: 1-800-334-7626, ext. 6004
Related research and statistics is available online at www.episcopalchurch.org/research.htm

Architecture and Allied Arts Committee
Episcopal Diocese of Milwaukee
The Rev. Thomas Papazoglakis, Co-Chair
Email: info@diomil.org
Web: www.episcopalmilwaukee.org
Phone: 414-272-3028, ext. 0

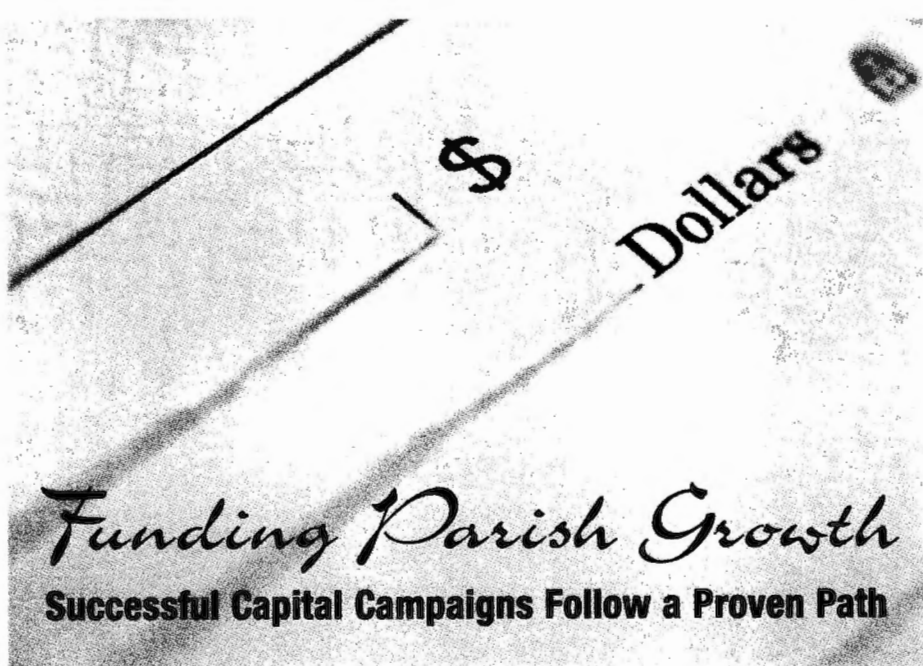
Fr. Papazoglakis is developing a "changing spaces" manual that will include a pre-planning checklist (whether new construction or existing facilities), a code overview, and information on how to develop an architectural program. This manual will be available through the Milwaukee diocese after Feb. 12, 2005.

Groth Design Group
Howard Hinterthuer, Director of Client Services
Web: www.gdg-architects.com
Phone: 262-377-8001
This architectural firm offers a free planning guide designed to help congregations sort through the planning maze, clarify issues, and recognize opportunities.

important because "there are lots of design considerations that are Florida-specific. The building really has to stand up to hurricanes."

Fr. Papazoglakis recommended involving planning expertise early. "A committee of 100 is basically a committee that can't function," he said. "We try to divide things up so we can involve as many people as possible, but in smaller groups that work together so that in the end you have a lot of delegated tasks involving many people, and you also get buy-in for the project." □

Howard Hinterthuer is director of client services, Groth Design Group, Cedarburg, Wis.



Funding Parish Growth

Successful Capital Campaigns Follow a Proven Path

By Michael O'Loughlin

Whether a parish is already blessed with an increase in new members or challenged to attract newcomers, raising the funds needed to grow is a daunting prospect.

"Unless you have been involved in a capital campaign, it's a scary term," observes Barbara Holliman, CEO of Newport, Pa.-based Holliman Associates. Along with her husband, Glenn, the company's president, and numerous consultants, Mrs. Holliman has helped parishes to get past the fund raising fear factor and focus on achieving their shared dream.

A capital campaign for a building expansion, renovation, program enhancements, or even building an endowment solicits gifts, typically given during a three- to five-year period, that are over and above members' pledges to meet the operating budget. This needs to be made clear from the outset.

"The analogy I use is, let's say you have a house and you want to redo the kitchen. You can't choose to stop paying your mortgage while you're paying for the kitchen renovation," Mrs. Holliman explains. "Annual stewardship keeps the parish's doors open, funds ministry, and pays the bills. A capital campaign enhances and enriches the parish's ability to do ministry."

When Holliman Associates consults with parishes, dioceses, schools, or Episcopal not-for-profits that are responding to growth, they begin by introducing leadership to the clearly defined methodology the organization

has developed.

"Episcopalians tend to be process-oriented people," Mrs. Holliman observes. "That's even reflected in our worship, and it's how we have found that people like to participate in capital campaigns."

No matter how large or small the campaign, parish leadership must always bear in mind that prayer supports and sustains all aspects of a project.

"A function of stewardship is that it needs to be done thoughtfully and prayerfully," Mrs. Holliman said. "One way to reinforce this is to have a spiritual emphasis committee represented on the campaign leadership team. The committee might write a prayer that relates to the goal and theme and is used in the campaign brochure and on the pledge card."

Discernment is the first step in this process. The leadership begins by communicating their understanding of the needs to their community (e.g., larger building to accommodate more worshipers, additional classrooms to meet increased demand for Christian education programs) and then by inviting the members to participate in the conversation.

"Involve as many members of the congregation as possible, and communicate with everyone about the steps as you proceed," Mrs. Holliman advises. "Talk about why the enhancements will make parish life better, or help the church to function better."

What's do-able?

The parish leadership should use the

information collected in the discernment phase to begin preparing an internal feasibility study. Mrs. Holliman said this study typically takes three months to complete and entails contacting all the members of the institution to gather additional data and opinions related to the project.

"We talk in person to a significant number of people in leadership, in interviews that are conducted at the church," she said. "A survey is sent to every member of the congregation, and we also send a survey to people who may have moved away but still have a connection to the parish. That way no one can say that they didn't know about what was going on, or that they weren't asked for their advice."

Once the interviews have been conducted and the surveys sent, it's a matter of compiling the data and writing the report. When properly prepared, the report gives the leadership team an up-to-date, unbiased understanding of the keys to the prospective campaign:

- How well the congregation understands the expansion project
 - To what extent the congregation supports and endorses the project
 - Whether the feedback validates the case statement to be developed
 - Who should lead the campaign
 - When the campaign should begin and end
 - Who the major donors are likely to be
 - How much money can be raised
- Calculating this final component is dependent to a large degree on the con-

Parish leadership must always bear in mind that prayer supports and sustains all aspects of a project.

gregation, but external factors do come into play. "Part of this process is to identify other campaigns in the community," Mrs. Holliman noted.

"Fr. Hugh Magers, the former director of stewardship at the Episcopal Church Center, has a saying that 'Needin' and wantin' ain't gettin'," she said. "An institution's initial goal may be

to raise a million dollars, but the discernment and feasibility phases may determine that they only have the resources to raise \$600,000. Setting an appropriate goal is an important step. The leadership can then consider such options as phasing in parts of the expansion, or borrowing to make up the difference."

Asking for the Gift

Once these steps are complete, the parish has laid the foundation for a successful capital campaign.

"At that point, you're ready to present the congregation with the opportunity to participate," Mrs. Holliman said. "You're giving people the opportunity to respond by saying 'Here's how I can help over a three-year period.'"

"This question will often arise during a feasibility study: 'Our parish can't meet our operating budget, so how can you now expect us to meet that budget as well as a capital campaign?'" Mrs. Holliman said. "The fact is, some people are much more interested in giving to a special project, like new Sunday school facilities that will benefit their grandchildren, than they are in annual stewardship."

In fact, a capital campaign can be conducted successfully at the same time as the annual stewardship appeal, Mrs. Holliman said.

A successful campaign's spiritual emphasis, like all other aspects from the initial dream to completed construction, reflects the spirit and vision of the congregation. Some setbacks and second thoughts are inevitable. But developing a clear roadmap to success and seeking the counsel of seasoned professionals can ensure that the parish overcomes the hurdles and realizes its dream: a physical plant that will accommodate and enhance the community's life for many years to come. □

Barbara and Glenn Holliman participate as educators in the Academy for Episcopal Philanthropy, a forum Mr. Holliman founded (sponsored by the Episcopal Church Foundation), that teaches parishes, dioceses, and others efficient fund-raising strategies. Details are available online at episcopalfoundation.org.



Anita Neighbors Beatty photo

The polished oak floor, hard plaster walls, and Steinway piano give the Hearst Auditorium its generous acoustic.

Finely Tuned Spaces

By Benjamin Hutto

I have spent a large portion of my life's intellectual, spiritual and aesthetic energy creating sounds in space for public worship. Directing choirs and playing the organ have been the specific applications of my energy, but that same energy is required of preachers, liturgists, and of lay readers, volunteer musicians, and everyone who lifts voice, prayer book, and hymnal in prayer and praise.

I find myself now, as director of music at St. Albans and National Cathedral Schools, leading worship in a variety of settings, from an unadorned assembly hall to the lofty heights of Washington National Cathedral. I am keenly aware of the interconnection of sound and space in each of these settings and, because I work with young persons ages 10-18, of the necessity of that interconnection in engaging their participation in both the spoken and the sung word.

I am unapologetically opposed to amplified or manufactured voice or instrument in any situation where it can be avoided. If we are to present ourselves before

(Continued on page 35)

Theology of Leadership Missing

Did You Know...

The Episcopal Church is in full communion with the Mar Thoma Syrian Church of Malabar.

Quote of the Week

The Rev. Canon Kevin Martin, executive director of Vital Church Ministries at Christ Church, Plano, Texas, writing in *Nevertheless: A Texas Church Review*, on polarization in the Church: "... blaming traditionalists and conservatives for our present upheaval seems to be like blaming a victim of rape for wearing too evocative clothing."

From the folks who brought to the Episcopal Church the Zaccheus Project and the Emmaus Project, we have a new endeavor called *The Search for Coherence*. This one is a report published by the Episcopal Church Foundation subtitled "Soundings on the State of Leadership Among Episcopalians." It consists of a summation of interviews conducted with laity, parish clergy and bishops in hopes of assessing the state of leadership among Episcopalians.

Some of the findings of that research are noteworthy. For example:

- An emphasis on spirituality rather than institutional identity influences the things Episcopalians do.
- There is "immense vitality" in congregations of all sizes, locations and theological orientation.

- Many church members are critical of what they think is a preoccupation with ideology at the national level, and ineffectual guidance from the dioceses.

- People in Episcopal dioceses know effective leadership when they see it. It is grassroots and mission focused.

- While most respondents saw their congregations increasing in strength, they were critical of judicatories and the national Church.

- There seems to be no theology of leadership among Episcopalians.

In wrapping up those observations, the report states, "there is no consensus on how to lead; rather there is creative incoherence." I'm not going to try to define that, but if we use my dictionary's definition of *incoherence* as "rambling and unintelligible," then the report speaks decisively about a general lack of effectiveness by the leaders of the Episcopal Church. Interviews were held last spring with leaders of hundreds of congregations.

Particularly interesting is the report's acknowledgment that an emphasis on spirituality found by researchers can be traced to a broad interest in spirituality in the culture, but that the spiritual dimension "is not clearly fused to practical dimensions of church life." Of itself, the report admits, spirituality "offers little guidance for addressing profound differences in the church." In addition, "Despite the creative energy generated

by references to spirituality, the implications of this interest for the church's identity lack clarity." In other words, our leaders may be spiritually rooted and focused, but that doesn't necessarily mean they will be effective leaders in our churches.

That's pointed out in the most frightening part of the report, which addresses a question of how the leadership practices of ordained and lay persons reflect these new spiritual currents. The conclusion: "... there seems to be no theology of leadership among Episcopalians." One wonders then just what it is that Episcopal leaders base their leadership on.

Thankfully, this report doesn't dwell on church conflicts.

Thankfully, this report doesn't dwell on church conflicts.

It cites a primary reason for church conflict "uncertainty over mission and tentativeness in leadership. When Episcopalians disagree, confusion over means and ends is the most likely cause."

One section of the report examines the leadership of lay persons. Another looks at priests as leaders. A third considers how bishops provide leadership. A sizable portion is devoted to the leadership of women, and whether they bring different emphases from their male counterparts to church leadership. "... we have found that women religious leaders often listen intently for the spiritual voice and yearnings of the individual and community," the report stressed, and added that women are "often motivated by deep religious commitment and experience."

The 42-page report concludes that there is widespread creativity in leadership among Episcopalians, that there are new styles of leadership emerging in congregations, and that there is broad consensus that leadership "is a principal formation concern for laity and clergy alike."

Like the aforementioned projects undertaken by the Episcopal Church Foundation, *The Search for Coherence* should be taken seriously by Episcopalians. This independent organization should be commended for its continued efforts to identify, examine, and assess leadership in the Church and for its forthrightness in presenting its findings.

David Kalvelage, executive editor



Too Controversial for Some

The NBC and CBS television networks made a decision to reject a relatively mild advertisement from the United Church of Christ. The spot, which is watchable on several other networks and various websites, shows people arriving at a fairly standard church building. They come, all sorts, alone, in pairs, in families and other groups. Two muscle-bound bouncer-types appear and begin refusing entrance to some: a black family, two men, a single Hispanic. We hear “No. No way. Step aside, please.” As these are turned away, WASPish groups enter. One young man looks back as he climbs the steps. Then one of the door guards snaps a red velvet nightclub rope onto its stanchion.

The words “Jesus didn’t turn people away. Neither do we.” appear on screen. The final scene is of a large, diverse group posing for a picture on the church steps. The text is “God is still speaking.” There are no accusations, no denunciations, no name-calling or finger-pointing. Just the message that everyone is welcome.

The networks have received considerable criticism for their decision and rightfully so. The message that all are welcome in UCC churches is not offensive, certainly not as offensive as some of the commercials, sitcoms and movies shown on network television. But this is a complicated issue, one that goes beyond welcoming people.

By stating that all are welcome in UCC churches, viewers may deduce that they are not welcome in other churches. That, of course, is unrealistic, for we know of no churches that overtly prevent people from entering because of how they look or whom they’re with or how they’re dressed. Some churches do accept only certain people in leadership roles, such as ordained ministry, but that’s not being addressed in this case.

Then there is the matter of any media outlet having the right to accept or refuse advertising from any organization. The networks have policies concerning acceptable ads, just as THE LIVING CHURCH has an advertising policy. They also are within their rights to turn away advertising without giving any reason. In this case, however, officials at the networks explained that their policies are not to accept advertising about controversial topics. Christians might argue that there’s nothing controversial about inviting people to church, but the ad in question could be perceived as illustrating racism, for instance, because black and Hispanic persons are not admitted to the church in the commercial.

Meanwhile, the UCC probably has benefited from much greater exposure to its message, owing to sheer curiosity as well as true concern. In the old actors’ maxim, “There’s no such thing as bad publicity as long as they spell your name right.”

By stating that all are welcome in UCC churches, viewers may deduce that they are not welcome in other churches.

In Support of Parishes

We begin 2005 with the first of our four quarterly Parish Administration Issues, special themed publications that emphasize life in the congregations of the Episcopal Church. Long-time readers of THE LIVING CHURCH will recall that this magazine has long been an advocate of the need for the Church to have strong, healthy parishes, for it is in these congregations that most of its most vital ministries take place. Evangelism, stewardship, pastoral care, preaching and teaching are carried out week by week most successfully in our churches, although they also occur in other ministries.

We extend a warm welcome to those who may not be regular readers of this magazine. It is being sent to all non-subscribing members of the national Executive Council as well as to those clergy who do not subscribe. Some others may be receiving this issue as the first of a gift subscription, while others may have recently renewed their subscriptions prior to the price increase that takes effect with this issue. Because these Parish Administration Issues address matters of importance to our churches, we believe they deserve to be circulated as widely as possible.

This issue focuses on church buildings — their care, maintenance, preservation and use. How to raise funds for various projects and where to turn to help are addressed in these pages along with our standard fare of news, features, book reviews and helpful advertising. We hope this provides useful information for our congregations.

This comes with best wishes to all our readers for a happy new year. May it be a year of reconciliation, restoration, healing, and renewal for our Church.

We All Need to Repent

By David C. Bane, Jr.

The basic conclusion of a recent diocesan committee report [TLC, Dec. 5] is that I have singlehandedly taken the Diocese of Southern Virginia from being the best diocese in the Episcopal Church to being the worst. Oh, to have such power! The committee chair has insisted that the group's self-proclaimed mission was to "find fault," and by golly, they did! Although I can't find where Jesus tells us that focusing on the faults of others is our mission, it is obvious that if that is what we are looking for, we will probably be quite successful.

My purpose here is not to defend myself or to explain my quite different view of the reality in the diocese, but rather to reflect upon what this kind of thing represents. I see it as one more indication of a malignancy growing in the inner life of our beloved Church, and we need to wake up. It goes far beyond theological, liturgical, and cultural differences. It is deeper than our struggles with mission and stewardship. It has to do with our behavior. We can be phony in what we say and we can rationalize just about anything we want to, but we cannot fake our actions.

I think we talk a big game about being disciples of Jesus Christ, but I still find myself being pleasantly surprised when I encounter the Christian behavior I see described in holy scripture. I find it a welcome exception to be in a meeting in which the people's love for one another and care for one another's welfare is more important than the agenda on the table. It is strangely startling to be with people

who are more focused on the needs and desires of others than on their own.

How many of us dread going to certain gatherings and meetings with other disciples of the Prince of Peace? Am I the only one who thinks there is something wrong with this picture? I doubt it, but we surely are quiet about it.

Can you imagine an instance in which the people on two diocesan commissions argue and fight with one another about shrinking financial resources instead of working together to solve the underlying problem? Can you envision a budget meeting in which people get angry and stay angry when they do not get their way? Can you imagine groups of Christians who consistently get together to talk about someone who is not present? Of course you can – that is my point. Sadly, these experiences are far too common in our Church. I believe these things cause Jesus to weep.

What is wrong with us? It is fine to argue. It is natural to have different views, opinions, and beliefs as it is obvious that God has created us to be unique. Certainly we can be passionate about those things and engage others in vigorous and fervent conversations. But the anger, the spite, the resentment, the name-calling, the codependency, the anxiety and the tension – how do we justify that? I have gotten to where I inwardly cringe when I see any media story that has to do with the Church as I know it will describe childish and self-serving behavior. Again, the exception is to

read a story about us that would have people saying, "Wow, I want what they have!" Is it any wonder that we are shrinking in numbers as well as in joy and creativity and excitement and love? I wonder if we are so far down this road of self-serving arrogance that we cannot turn back. I question whether we have the corporate will to

**This has nothing to do
with our theological wars
because I am talking about
behavior, not belief.
Nowhere does Christ
give us license to brutalize
one another as we seem
to enjoy doing.**

be capable of seeing the truth of ourselves and to be very sad about what is there.

The simple cause of a lot of this is our immaturity. We would rather stomp our feet and leave when we don't get our own way. We prefer to blame others rather than to accept personal responsibility for whatever is wrong. We choose to criticize instead of help. We whine about the good old days while refusing to change in order to make a new day possible. Humility is a rare commodity and creeping self-righteousness runs rampant throughout our DNA. Don't get me wrong. I

am not saying that we are a bunch of bad people. I am saying that we are sinful people whose behavior indicates that we have forgotten that fact.

This behavior does not point to our love of Jesus Christ, and the world out there watches us with curiosity and amazement. You probably are not going to like this, but here I go. The only answer is for personal repentance on the part of every single one of us. Now there is a scary concept. I mean, it is fine for those "other people" to repent, but I have certainly not reached that point. This has nothing to do with our theological wars because I am talking about behavior, not belief. Nowhere does Christ give us license to brutalize one another as we seem to enjoy doing. Just as Jesus said, we have no trouble pointing out the splinters in the eyes of others, but our behavior indicates that we are blind to the logs in our own eyes. It is past the time any of us can justify sitting back and murmuring, "Ain't it awful what those people are doing!?"

What has happened in our Church is that many of the happy, peaceful, emotionally and spiritually healthy people have decided that church participation is dangerous to that health and they have stepped aside. That is not OK, my friends. And oh, merciful God, please help us recapture the gift of laughing at ourselves. Good grief! Judging by our behavior you'd never suspect that the Christian faith is all about joy and peace and the love of God for us pathetic souls as shown in Jesus Christ. I am all for taking our faith and the gospel seriously, but have you watched us lately? If we have become so deadly serious that we are incapable of stepping back in amazement and being horrified by what we see, then the Church is in bigger trouble than any of us suspects.

Well, that felt pretty good. Now let's see what I have wrought... □

The Rt. Rev. David C. Bane, Jr., is the Bishop of Southern Virginia.

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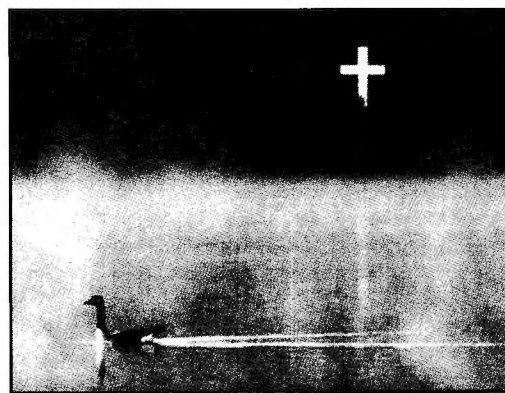
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LETTERS TO THE EDITOR

Similar Arguments

It was difficult to read Bishop Edward Little's Reader's Viewpoint article, "Is the Episcopal Church anti-Semitic?" [TLC, Nov. 28].

Bishop Little is raising questions and concerns about the governance of the Episcopal Church, but one suspects he would not consider himself anti-Episcopal Church in doing so. And we would agree. Yet the Church is accused of being anti-Semitic when it raises concerns about the governance of the State of Israel. It is not unlike the arguments of those who believe one is not patriotic when one questions actions of the U.S. government. The Episcopal Church has questioned, as have Jews in the U.S. and Israel, certain actions of the Israeli government which we believe are harmful to Israelis, to Palestinians, and ultimately to the prospects for peace.

Regarding the Social Responsibility in Investments Committee (SRI), leaders of five major national Jewish organizations have expressed appreciation for the process being used by our SRI, stating that they "are heartened by the move toward balance that is reflected in this process, the focus on engagement rather than divestment, the clear statements about Israel's right to exist, and the repudiation of violence."

We will continue to speak out against anti-Semitism, but for the sake of both Israelis and Palestinians, we must also continue to speak up when the leadership of either acts in ways that undermine efforts for peace and reconciliation.

*Maureen Shea, director
Episcopal Office
of Government Relations
Washington, D.C.*

I was delighted to read Bishop Little's article, "Is the Episcopal Church Anti-Semitic?" It is long overdue that someone begin the public conversation on this topic. I am chagrined that it wasn't I.

My heritage is similar to Bishop Little's. My late father was Jewish. I was born in 1939, and grew up knowing that, in Germany, families like ours were forbidden, and doomed to death. So I have a sandpapered sensitivity toward anti-Semitism. I agree with the bishop that we Anglicans often display symptoms of that evil — sometimes overtly as in instances Bishop Little cites, more often more subtly, by inference and in acts of omission.

One small personal testimony: A parishioner upset with developments in the parish under my rectorship complained to a diocesan staff member, "Our rector isn't even Christian, you know; his father is Jewish!" After recoiling from the venom in that remark, I took comfort that the same thing could have been said of Jesus.

*(The Rev.) Richard L. Ullman
Philadelphia, Pa.*

Bishop Little raised a strong alarm regarding the emergence of a "genteel hatred" of Jews within our Church. Is this the case, or is the hatred he perceives actually an expression of disapproval for Israeli behaviors? We are asked to love the sinner but hate the sin. Calling for a sinner to repent is hardly the same as calling for the destruction of the sinner. Bishop Little has strong grounds, both personal and moral, to oppose any expression of hatred of anyone, but his revulsion might be interfering with his judgment.

There is minimal coverage of the plight of the ordinary Palestinian in our mainstream press. We hear every grisly detail of every attack on Israelis, but we hear nothing about the innocent Palestinians — women, children, the elderly — killed by Israel. Nor do we hear about the dozens of innocent Palestinians injured every day, or the homes, farms, livelihoods, and educations destroyed.

Has the specter of the Holocaust rendered Israelis exempt from the moral standards of the rest of the

The Bishop of Northern Indiana is to be commended for his courage. There will be howls of protest but they will not refute the opinion that was illustrated by the photograph published widely a few years ago which showed the Presiding Bishop and his predecessor walking arm in arm with Yasser Arafat while visiting the Holy Land. Such a picture is worth a thousand words expressing a perceived solidarity with the Muslim rejection of Israel's right to exist. I do not believe that our churches are filled with anti-Semites. But I do believe, as do many of my Jewish friends, that a political agenda detrimental to the State of Israel is evident in some of the proposals and actions of the commissions and networks which carry the name of our Church and claim to speak for it.

*(The Rev.) Malcolm A. Hughes
St. John's Church
Shawano, Wis.*

Bravo! Thanks be to God for our Bishop Little! It is way past time someone speaks out on the anti-Semitism creeping around the world and in the Church. It is a shame upon all of us.

*Sandra E. Rademaker
Fort Wayne, Ind.*

How We Read

Today there is another reason why it is crucial for Episcopalians to "read, mark, learn and inwardly digest" the holy scriptures. Many of us know of the crisis facing our Church. Most see it simply as a matter of sexuality or more specifically homosexuality. But it is more than that. It all has to do with how we read the Bible.

This is not to minimize the importance of the sexuality debate, but to say that the divisions in our branch of the body of Christ will not be solved by an agreement on homosexuality. We need to come to a consensus on how we understand the Bible. How literally do we read it? Must we have uniformity in the way we read? And, finally, who in this Anglican Communion ultimately decides what the Bible means, for us in our day? We have no pope, no centrally defined magisterium.

One cannot fully understand the con-

troversy as reported in the media unless one sees the centrality of the Bible in the life of the Church. This means that those who don't read the Bible, who don't continue to nourish their own spirituality through some regular practice of Bible reading — "read, mark, learn, and inwardly digest" — will not understand what is really at stake. Unless our diet of holy scriptures enables us to see our world today through the eyes of Jesus, we will argue

endlessly about one topic and then another — be it female priests, or the papacy, or sexuality, or war and violence.

*(The Rt. Rev.) David B. Reed
Louisville, Ky.*


Loss of Symbol


The issue of open communion [TLC, Dec. 26] involves a full understanding of the meaning of the eucharistic moment.


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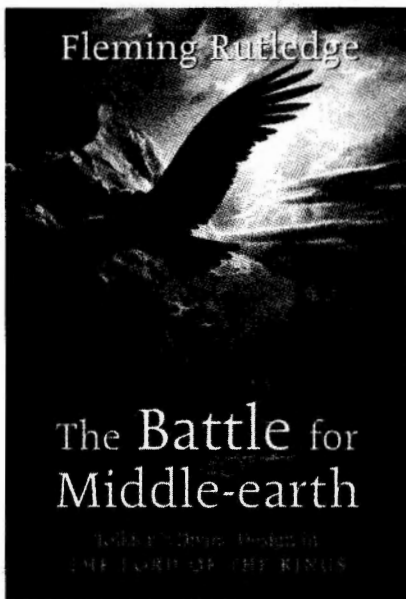
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LETTERS TO THE EDITOR

table, and, as has been said, belongs to the Lord and not to the Church. And if Holy Communion is only a great feast, surely all are welcome in the Host's name.

But it seems we are losing another essential symbol of Eucharist — marriage, the "spiritual union between Christ and his Church" and each member thereof. Although we are not owners, we are stewards of the sanctity of that moment. To invite one and all to such an intimate relationship is a kind of "free marriage," living together without commitment to each other and to the Lord.

Yes, we "eat bread together," but this is only the visible sign. I fear we are losing sight of the inward and spiritual grace, the Real Presence of Christ, essential to the feeding of the spirit.

In the early church, even Christian initiation included only those who had experienced up to three years of a catechumenate which included both instruction and formation.

I hope others will join me in calling for a re-examination of the full meaning of Eucharist, and restoration of a preparation which includes instruction as well as personal and intentional conversion to Christ as Lord and Savior.

(The Rev.) Sinclair D. Hart
Williamstown, Mass.

Repentance Awaited

Revisionist members of the House of Bishops astound me, as they have astounded other conservative Episcopalians. Scripture clearly recognizes homosexual practice as a sin. Having erased that word "sin" from our vocabulary, they would say my use of it displays a lack of Christian love. This seems to indicate Christian love is seen in permissiveness, and this I must deny. God, says Jesus, is our Father. He loves all his children, as does any parent, but that does not mean God approves everything we do. What we do often breaks his heart, and in the midst of his love, he awaits our repentance. I can love a homosexual person and at the same time hate his sinful practice.

I would add that there is something hypocritical about some bishops and priests Sunday after Sunday pronounc-

ing absolution from that which they deny exists.

(The Rev.) Robert A. Tourigney
The Woodlands, Texas

Read and Heed

I loved Jonathan Folts' article [TLC, Oct. 10] with his delightful analogy of breakfast cereal and an active spiritual practice — the most important meal of the day. Everyone should read and heed his advice regarding scripture, prayer, and action, the daily fiber of the Christian life. It certainly would keep our members coming to church regular.

(The Rev.) Jeffrey A. Packard
Christ Church
Spotsylvania, Va.

The One Gospel

As I was attracted by the cover of the December 5 issue of TLC, I turned to page 3 to read about it. There I was surprised to discover that the calendar was inspired "by the Gospel of Matthew." The gospel I know of is the gospel of Jesus Christ. Yes, Matthew was one who had a way of telling the story, but I thought it was the Gospel of Jesus Christ according to Matthew. In fact, our deacon last Sunday proclaimed "the Holy Gospel of our Lord Jesus Christ according to Matthew." So perhaps you can understand my confusion.

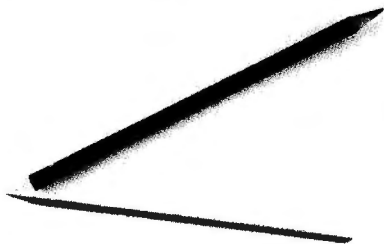
(The Rev.) Andrew MacAoidh Jergens
Cincinnati, Ohio

What He Intended

I was delighted to see the review of the one-volume version of Jerry Pelikan's *magnum opus* [TLC, Dec. 5], but I think the reviewer is a bit mixed up about the author's intentions and genres. I studied the history of theology under Prof. Pelikan in the mid-50s before he left the University of Chicago Divinity School. He was brilliant and funny and committed then to doing a total "rewrite" of Adolph Von Harnack's multi-volume history of theology. That's what *Credo* is. Everything he spoke about "placed the creeds and confessions — and the men who wrote them — within their historical milieus." That was the whole point.

Alzina Stone Dale
Chicago, Ill.

*Plan for Turnover
Preparing for a Successor
is a Vital Matter
of Stewardship*



By Theodore W. Edwards, Jr.

*"...and our lack of concern for those who come after us."
(1979 BCP, p. 268 in the Ash Wednesday service.)*

We say that phrase only once per year, on Ash Wednesday, which is why it is easy to forget, yet it speaks thunderously. The immediate context is confession of our poor stewardship of earthly resources, but the context expands to include many matters, in this case, our lack of concern for those who eventually come along to pick up our parochial ministry responsibilities where we left off.

Few clergy ever think of their eventual successors until preparing to retire. Fewer yet prepare helpful tools for them. Clergy preach and teach hopeful and forward-looking faith for the kingdom of God, yet the same persons do not consider that in the next week or next decade someone will pick up the operations and ministries of the parish.

One might think that clergy would remember their experience of having discovered their way into ministries ably delivered by others with little left behind to help them get started. We always have a stewardship issue before us about the future of our portion of the vineyard, yet we get so busy tending the grapes that the urgency of the moment blinds us to the needs of the next vine dresser.

Stewards need to look beyond the present urgencies and recognize that none of us will serve in our place forever. The "People and Places" section of this magazine regularly tells of godly work ending suddenly by the death or

illness of a rector, disciplinary removal from ordained ministry, or transfer to a new position. The operative term is "suddenly." It raises again the danger of unprepared turnover of ministry to an unknown successor. Helpful to remember is that all ministries really are interim ministries in the sense of operating between a known past and a poorly anticipated future.

Clergy could do themselves and their successors a favor. They should sit down soon and write a turnover notebook. It should be updated occasionally and left in plain sight where somebody else can read it over two cups of coffee and quickly pick up right where the last priest left off.

They should pause to remember how they assumed their current responsibilities. Their predecessor was probably long gone and engaged elsewhere. All they learned came through rumors, both good and bad, about how things had been. The new rector could not tell from an outdated and inaccurate mailing list who the members were and who needed specialized ministry. The files were poorly organized, not current, and cluttered with old materials that nobody ever threw away. What a mess!

Clergy could ponder what preparations they wish had been made for their arrival. What do they wish somebody had told them? What tools could have been handy to help them? What frustrations and failures could have been

A written turnover notebook can accomplish much for the newly arrived priest or deacon.

avoided if the predecessor had taken time two years ago to prepare for a successor? The Episcopal Church regularly plans for handover of authority through elections of bishops coadjutor, but we are nowhere close to a rector coadjutor system. The need is the same. Continuity is every bit as important at the parochial level as at the diocesan. As face-to-face turnover rarely occurs at the parochial level, a written turnover notebook can accomplish much for the

(Continued on following page)

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Plan for Turnover

(Continued from previous page)

newly arrived priest or deacon to engage the parish mission effectively and quickly.

What can a priest do for an unknown successor surely coming at an indeterminate date so that all the planting efforts can bear fruit for the parish? Clergy have an interest in seeing that their successors do well and that their projects thrive. Faithful stewardship calls us to concern for those who will come after us. Not coincidentally, preparing the turnover file is also a forward-looking planning exercise for the writer.

Here is a brief suggestion list of contents:

After a letter of welcome and greetings, the very next page should be a schedule of weekly recurring worship services and events, monthly meetings, and periodic important dates.

Immediately following should be a planning list of important parish dates for an entire year.

An accurate roster of church members with contact addresses, telephone numbers, e-mail addresses, and family members by year of birth.

A listing of where to find important

items, where keys are to be found, where supplies are available, and how filing is accomplished.

The parish budget, copies of the parish annual report with minutes of the annual meeting, the previous parochial report, and the previous audit.

An explanation of the computer – how folders are organized and accessed so that the successor can employ them and register as the new user.

Details of the discretionary fund with information about transferring custody, where to find recent statements and records about disbursements to those in need, recurring problems, and ongoing needs.

Special issues of the building, especially concerning heating, air conditioning, and contacts for repairs and mechanical emergencies.

Rosters of ecumenical contacts in the community, regional deanery contacts, and diocesan clergy. Lists of supply clergy. A roster of community leaders outside the parish.

Long-term maintenance reminders of planned repair and renovation needs for future years.

Notes about which persons have been particularly helpful in accomplishing the parish mission and willingly offer specialized and needed skills.

Clergy should remember that the turnover notebook does not impose the predecessor's agenda on the new arrival, but rather provides an orientation and toolkit to support the new ministry.

Such information is probably readily at hand but distributed throughout the office and in files where it may not be found until long after it was needed. Copies of these items bound together in a turnover notebook, plus other materials that seem helpful, will enable a successor to land on feet and begin to run. He or she will forever be thankful for what the predecessor took time to provide.

A final thought: The parish secretary, the sexton, and perhaps senior lay leaders might follow the rector's lead and build turnover notebooks of their own. □

The Rev. Theodore W. Edwards, Jr., is the rector of St. John's Church, Ogdensburg, N.Y., and a retired Navy chaplain.

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Finely Tuned Spaces

(Continued from page 23)

God to perform our services in liturgy and song, we should be in our natural condition. Above-normal amplification of preachers, cantors, and instruments creates unnatural conditions in worship, which work against two precepts which we should hold paramount as God's people in corporate assembly: humility before God, equality among ourselves. For me, worshiping spaces and worshiping people need to look and sound real, be they modest or exceptional in aesthetic qualities.

Worship in our tradition, since the Reformation and the liturgical reforms of the 20th century, requires two conflicting kinds of sound transmission: a clear, even dispersion of sound so that the spoken words of prayers, lessons and sermons can be heard clearly and distinctly, and a reverberant ringing of sound so that choirs can blend, congregations can feel ownership of the hymns and service music, and organ and other instruments can create an atmosphere of awe and mystery. It is a rare church or chapel which achieves these opposing goals with equal success, but it is the ideal.

Historically, natural materials and good design were used by skilled architects and acousticians (though they would not have known that word) to create spaces which look and sound as if God is in residence. Lamentably, we now live in a time when money and artistic skill are seldom used in lavish proportions in constructing or renovating space for worship: sheetrock, carpeting and electronic instruments substitute for stone walls and flooring and pipe organs. Electronic technology is now used to manipulate sound—to move sound through a large space or to “liven” a dry acoustic—with, in my estimation, limited success. It is left to the amplification system, not the building itself or persons properly trained in public speaking, to do the job of sound transmission in worship.

The four spaces in which I regularly create music for worship at the Cathedral Schools exemplify the differing spaces in which our Church makes worship and music happen.

1. The Box. Hearst Auditorium at National Cathedral School for Girls is a rectangular, unadorned flat-floor space

with hard surfaces and a warm acoustic which holds 300 girls and an aging Steinway piano. Upper School chapel happens here every week. Because the girls are able to hear themselves speak and sing, this multi-purpose room can often facilitate intensely effective worship. The walls are hard plaster, the ceiling is not acoustically dampened, and the oak floor is both attractive and reflective. Because there is no fixed seating, there is a variety of options for placing worship leaders, music leaders, and “congregation.” Amplification is not necessary if readers are trained to speak well. Music, even the softest solo voice, needs only silent listeners. A good piano, well played, serves as a satisfying accompanying instrument for even a full room.

2. The Cottage. The Little Sanctuary at St. Albans School for Boys is the oldest building on the Cathedral Close, built originally to house Bishop Satterlee's study and furnishings for the unfinished cathedral. It is an intimate and atmospheric place, similar to many American parish churches. It is charming to look at and problematical to make music in. There are five different ceiling heights, broken up further by heavy wooden beams. Lower and Upper School chapel happen here five times weekly, as well as many alumni

weddings and funerals. It holds 300 boys crammed onto hard wooden benches and a gutsy, two-manual Karl Wilhelm organ. A public address system is almost a necessity in this cozy space, not for amplification but for equal dispersion of the spoken voice. Nonetheless, when the Wilhelm and the boys get cranking on a favorite hymn (Parry's “Jerusalem” with Carl Daw's lofty text was particularly successful recently), the Little Sanctuary is a lively house of worship, testimony that a good organ and an energized congregation can overcome a dry and compartmentalized acoustic.

3. The Rambler. The great choir of Washington Cathedral is a surprisingly intimate, non-intimidating worship space. Many know it as the best place to hear Evensong sung by the Cathedral Choirs, but we at the Cathedral Schools also know it as a place where student-led chapel services can be remarkably easy and effective. Carved oak paneling and stone flooring, with the distant glimmering of stained glass and the high altar reredos, of course, account for much of the appeal of this space. But it is the collegiate seating and the flexibility to move lectern and musicians that make the great choir work for worship. Choirs can sing with

(Continued on next page)

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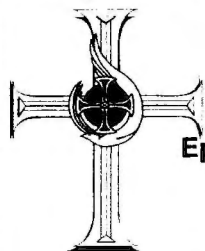


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Finely Tuned Spaces

(Continued from previous page)

ease and fill this space, and sound is dispersed from any spot to all locations. Playing the organ for hymns or service music here is a pleasure, since there is instant connection between player and singers. The prototype of this space has been ideal for the *opus dei* of monastic communities for centuries. The great choir model could also be a worthy one for a parish church.

4. The Big Barn. The nave of Washington Cathedral is vast and seemingly impersonal. Attending services in such a space can be thrilling. It is also as true now as it was in the Middle Ages that a great stone nave is the best place to gather a large crowd for worship. Sports arenas, performing arts centers, and hotel ball rooms cannot compare in visual appeal, and fare far worse in aural characteristics. At the same time, the greatest assets to worship and music in a Gothic nave are also its biggest liabilities: the length which creates the opportunity for processions also distances the congregation from the altar; the reverberant acoustic which makes organ music so awe-inspiring can also discourage hymn singing from those unaccustomed to the pace. At the same time, this great church has, as have many large parish churches, numerous built-in options. The very size allows movement of musicians easily and discreetly from place to place. A psalm sung from a side aisle, handbells played from a chapel, even a large choir and orchestra set up mid-nave for the Eucharist can involve both the building and those present in a very personalized experience in worship. Those who worship in large buildings with smaller congregations might be encouraged to explore the possibilities in their own spaces.

I would urge all ministers, ordained and lay, to consider the way a space sounds to be of vital importance to the success of worship, when on every occasion God's people gather "with hearts and hands and voices." □

Benjamin Hutto is director of performing arts at St. Albans School for Boys and National Cathedral School for Girls, at Washington National Cathedral.

SUSO Seminars Show Parishes How to Grow

What are the hallmarks of healthy congregations? The Episcopal Church's Office of Congregational Development designed its "Start Up! Start Over!" (SUSO) seminar nearly 20 years ago to provide parishes — whether they are struggling, thriving, or planting a new church — with answers to that question.

The Rev. Charles N. Fulton III, who trained in architecture and now heads the Episcopal Church's Congregational Development office and the Episcopal Church Building Fund, annually assembles a team of seminar presenters who have started new churches and helped turn around congregations in decline.

Among the topics addressed during the five-day seminars are understanding congregational demographics and church life cycles; budgeting and planning for a physical plant that welcomes visitors and meets future needs; and dealing with conflict and resistance to change. Participants also study generational differences and learn strategies for marketing to reach new members, as well as using multimedia tools in congregational life and worship.

Seminars for 2005 are now planned for Orlando, Fla., from April 10 to 15, and in Santa Fe, N.M., Nov. 14-18. Announced presenters joining Fr. Fulton include C. Kirk Hadaway, director of research for the Episcopal Church Center; the Rev. Ben Helmer, the Episcopal Church's missionary for Rural and Small Communities; the Rev. George Martin, church growth consultant, Rosemount, Minn.; Sally Dresser O'Brien, vice president of the Episcopal Church Building Fund; the Rev. Eric Elnes, senior pastor at Scottsdale Congregational United Church of Christ, Scottsdale, Ariz.; and the Rev. Tex Sample, author and coordinator of the Network for the Study of U.S. Lifestyles, Goodyear, Ariz.

For seminar details and a downloadable registration form, contact Sally Dresser O'Brien at 800-334-7626, ext. 6003, or visit the SUSO website at www.episcopalchurch.org/startup.htm. Registration for the Orlando seminar ends March 7.

world? In Israel itself the Occupation is seen clearly as the cause of the Palestinian resistance, and there is much discussion of the degrading effects of being brutal occupiers on Jewish life and morality. None of this, however, is mentioned here.

Therefore, contrary to what the bishop claims, the efforts of Episcopal publications to present us with the "other side" of this hideous, and hideously asymmetrical, conflict can only help us all develop more truly balanced views.

*Lyle Horn
Watsontown, Pa.*

One of the hallmarks of Anglicanism is its balance, its fairness, its level-headed and rational approach to issues. Where is that fairness now when we discuss Israel and Palestine? Why is it OK to constantly question and accuse Israel, but not OK to challenge the Palestinians?

There is a subtle form of anti-Semitism which pervades both the ivory tower and the bell tower. It masquerades as taking the side of the underdog, in this case the Palestinians. It uses an ethic of utilitarianism to excuse the atrocities committed in the name of freedom, and then turns around and decries atrocities committed in the name of self-defense. Where is the balance? Where is the fairness?

Where is the recognition and acceptance that for Jews there is no place left to go except Israel? Even immediately after WWII there was a great deal of hesitation about accepting refugee Jews. Where else can they go?

If the Palestinian people have a right to their own land, then so do the Jews. If the Palestinian people have a right to live in safety and security, then so do the Jews. If the Palestinians have the right to jobs and meaningful work, then so do the Israelis. Where is the fairness and balance?

As one of Jewish blood, it hurts to see the Church I love and serve tell me that it's politically correct to be anti-Semitic.

*(The Rev.) Patrick Ormos
Valparaiso, Ind.*

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LETTERS TO THE EDITOR

In his Reader's Viewpoint article, Bishop Little suggests that criticism of Israel is tantamount to the sin of anti-Semitism.

Regrettably, this same attitude surfaces at the present time when critics of our war in Iraq are dismissed as unpatriotic and un-American. Both Israel and the United States are poorly served by such attitudes, and I join members of Rabbi Lerner's Tikkun Community and Israeli/Jewish critics of Israel's expansion and settlement policies, which include Amos Oz, Amos Elon, Henry Siegman, Tony Judt and many other eloquent and sorrowing friends of Israel who are dismayed by the direction Israel has taken. No true friend of Israel can remain silent while disastrous policies are implemented in Israel with tacit — and overt — permission from our own government.

I ask Bishop Little: Must the Episcopal Church be silent when fellow Anglicans/Christians in the Middle East are at risk? Must we close our ears to the passionate appeals of the Anglican Bishop of Jerusalem?

Must we be blind to the disastrous hardship of life in the Occupied Territories, and the daily humiliations caused by Israeli military rule? Are Arab lives worth less than Jewish lives? Three times as many Palestinians have died as Israelis in the uprising that began in 2000.

Not long ago I attended a lecture given by the Israeli mother of a young soldier killed on duty protecting an Israeli settlement in the West Bank. She said that she looked to the churches and people of good will in the United States to say of Israeli expansionism: "Enough! Withdraw to secure borders. Offer the settlements to Palestinian exiles who wish to return, and believe that true security will come only through peace with your neighbors."

*(The Rev.) Bruce M. Shipman
All Saints' Church
Ivoryton, Conn.*

Bishop Little's "Is the Episcopal Church Anti-Semitic?" is a convincing rebuttal to the all-too-prevalent Israel-

bashing by forces in our Church intent on discrediting that isolated bastion of democracy in the Middle East. For example, at the recently concluded convention of the Diocese of Chicago, a resolution hostile to Israel presented under "peace and justice" auspices was passed despite an impassioned plea by an Austrian-born priest whose family had to flee Hitler. The "God of the prophets" has generously blessed Bishop Little, authentically a "prophet's son."

*(The Rev.) Arra M. Garab
DeKalb, Ill.*

Having just read the article by Bishop Little, and having been to Israel-Palestine, I find that the good bishop is confusing anti-Semitism with anti-Israel policy. I take greatest offense in his statement "...One would never know, reading this release, that Israelis are routinely blown up on buses, at Passover suppers, in cafes. ..."

What is the bishop's definition of routinely? My dictionary defines it as "a prescribed and detailed course of action to be followed regularly: a standard procedure." To my understanding this is more applicable to the Israeli armed forces in their house demolition, arrest and detention of many Palestinians. Would Bishop Little be surprised to learn that Palestinians have also been blown up on buses? He should read *Witnessing for Peace* by Munib Younan, a bishop in the Lutheran tradition who lives and works in Jerusalem. Is Bishop Tom Shaw of Massachusetts also an anti-Semite for picketing the Israeli government buildings in Boston with his two bishops suffragan? Or for the trip that he took to Israel-Palestine with some bishops of our church? Do we excuse any and all crimes and inhuman treatments from Israel because of our guilt from the holocaust? Or is Israel to be accountable for its actions?

Being against the actions of Israel is not to be anti-Semitic. Somewhere I read "...Do not oppress the alien, for you know how it feels to be an alien..." This is God's call to his people and us.

*Jim Tate
Brooklyn, N.Y.*

Budget Pressure

Faced with the possibility of significantly reduced future income and the reality of a bishop in ill health, clergy and lay delegates to convention in the Diocese of Eau Claire entrusted their existential future as an independent diocese to a "blue ribbon" committee. Convention met in Ashland, Wis., Nov. 5-6.



Created in 1928 by incorporating mostly mission territory belonging to the dioceses of Milwaukee and Fond du Lac, the Diocese of Eau Claire has always been relatively small, and talk of reabsorbing it began soon after it was formed, but in recent years Eau Claire has drawn down its endowments at a rate faster than they are being replenished.

The business session focused on the budget and the difficult economic climate. Although the completion of the diocese's three-year financial commitment to a new church plant makes the reduction appear higher than it actually was, the \$421,628 approved this year is nearly 30 percent smaller than the amount approved last year.

"So it is a difficult time, but it is a journey from tribulation to exultation," said the Rt. Rev. Keith Whitmore, Bishop of Eau Claire, in his convention address. "We, I hope, are about to make history. Even though we are facing difficulties, we know where we're going. We are marching back to Jerusalem to reclaim our heritage as the Church — not as a bunch of independent congregations disconnected from one another, but as the body of Christ living wholesome and vital lives in the northwest 26 counties of Wisconsin."

Bishop Whitmore has been suffering from diverticulitis since last summer and underwent a second successful surgery in December to relieve the symptoms. At press time, he was expected to make a full recovery in 4-6 weeks. When he does return to the office, he will learn that a \$24,000 budget deficit has been almost entirely erased based on the strength of an individual letter appeal he

made after convention unanimously endorsed the proposal.

"The people of this diocese historically have worked well under pressure and have a strong sense of community," said the Ven. Jeanne Stout, archdeacon.

Social Responsibility

The Diocese of Rhode Island will evaluate its portfolio with the aim of investing a greater percentage within the local economy following approval of a resolution on socially responsible
(Continued on next page)

A Turning Point In The Spiritual Growth Of Our Parish

*By the Rev. Alan Kelmereit
Episcopal Church of the Good Shepherd
LaBelle, FL Diocese of Southwest Florida*

I believe that our Faith Alive Weekend marks a turning point in the spiritual growth of this congregation.

The visiting team members were open and honest in their witness, excellent balance between stories of major works of God and His presence and work in the details of daily life.



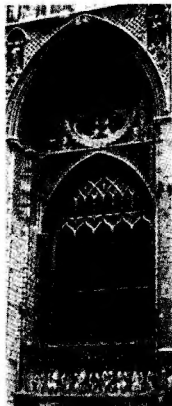
Small-group experience, the use of music blending contemporary and traditional, the use of two-on-two prayer, engagement of children and teens all brought the reality of spiritual life home to our people.

I prayed that the Lord would use this event to begin a time of spiritual renewal in the parish. The result is far beyond my expectations! Nearly every person attending the Weekend recommitted his or her life to Christ during our Sunday worship.

I heartily commend Faith Alive to any parish seeking growth as a vibrant Christian family, a rich experience of spiritual renewal!

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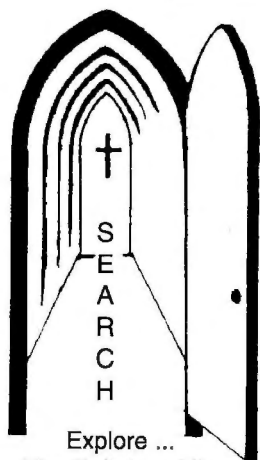
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AROUND THE DIOCESES

(Continued from previous page)

investing. Meeting in Cranston Oct. 29-30, delegates to diocesan convention also received an update on the work of a task force charged with making recommendations on improving clergy morale.

The approved investment resolution calls on the Commission on Investment and Finance to invest in "income-producing real estate to relieve some of the need for lower income and subsidized housing units" in the state.

Speaking to the "plight of the poor," the Rt. Rev. Geralyn Wolf, Bishop of Rhode Island, further challenged the diocese to "pursue one big, exciting, extravagant, incredible, fantastic mission together" and contribute 50,000 pounds of food to the state's food bank. "We are going to give," she said, "because we want others to receive the first fruits of our prosperity." Resolutions calling for the diocese to double its average Sunday attendance by 2020 and affirm the inclusiveness of the Church were adopted as well.

In her address to convention, Bishop Wolf also spoke to the tensions in the diocese and the formation of a Bridgebuilders Action Committee [TLC, Aug. 22] during the past year. She noted that she was disappointed that the work of the committee had been disclosed prematurely and reported in the media, saying she was "pained and hurt by reading some of the comments" made by members of the diocese. Bishop Wolf also conceded that she had not met the expectations of some members and apologized, stating she "had made many mistakes" and was sincerely sorry "if through my weaknesses and shortcomings, you have been hurt or disappointed."

Supremacy Clause

The convention of the Diocese of **San Joaquin** has passed the first reading of a supremacy clause that subordinates the constitution and canons of the General Convention to the constitution and canons of the diocese.

Meeting at St. James' Cathedral in

Fresno Oct. 22-23, the convention amended Article II of its constitution to state that the diocese "accedes to" national church canons "to the extent that such terms and provisions" are "not inconsistent with the terms and provisions of the Constitution and Canons of the Diocese of San Joaquin."



The amendment passed on a vote by orders, 60-12 in the clerical order and 84-23 in the lay order. Should the amendment pass on a second reading at the 2005 convention, San Joaquin would become the third diocese to pass a supremacy clause that permits a diocese to nullify within its own borders an amendment to the national church's laws.

In his convention address, the Rt. Rev. John-David Schofield, Bishop of San Joaquin, commended the Windsor Report to the convention saying it "re-affirms the classical Anglican position that scripture is our supreme authority in matters of faith and conduct"; that it calls for "self-discipline and asks for expressions of regret" from those who have breached the communion of the Church; that it "makes it very clear that provinces are not entitled to act unilaterally on core doctrine and moral issues"; while faulting it for not speaking more forcefully to the issue of "protection for orthodox parishes and believers in revisionist dioceses."

Bishop Schofield affirmed that he had no plans to leave the Episcopal Church, but reminded convention of the danger of perverted loyalties. "Being an Episcopalian means being an Anglican," he said. "Belonging to the Episcopal Church involves belonging to the Anglican Communion. Loyalty to the Episcopal Church entails loyalty to the Anglican Communion."

He also spoke to the rise of anti-Semitism in the Episcopal Church, noting the House of Bishops' "not so subtle anti-Semitic stance" and the national Church Center's strident advocacy of the Palestinian cause.

Invigorating Parishes

Meeting at the Cathedral Church of the Nativity in **Bethlehem, Pa.**, Oct. 15-16, clergy and lay delegates to the diocesan convention responded to the call of the Rt. Rev. Paul V. Marshall to "get about the business of welcoming souls to God's table," and adopted a comprehensive plan for evangelism in the Diocese of Bethlehem.

Convention adopted a 13-point resolution on evangelism, directing the diocese to develop resources for congregations to increase their vitality; training regimens for clergy and lay people; and to focus the diocese's financial resources on mission. While passing a \$1.48 million "mission and ministry budget," based on a 12 percent parochial assessment, convention rejected by a vote of 92-82 a resolution calling for an assessment-only based budget, preferring to keep its present assessment and voluntary giving formula. Failure to pay the assessment would render the congregation liable to censure, however, as convention amended its constitution, giving the bishop the authority to "suspend the jurisdiction of the vestry" of any congregation that fails to pay its assessment.

Speaking to the proposed resolution in his convention address, Bishop Marshall noted there are no congregations presently in danger of discipline, but over the past half century, 50 congregations of the diocese had to be closed for various reasons. Passage of the measure, he said, would provide some semblance of "due process" to the problem. "What we are asking for here is that the convention, not the bishop, make final decisions in this painful area. I prefer to think of this not as the bishop passing the buck but as the diocesan community taking more responsibility for its corporate life."

A resolution to repudiate the actions of the 74th General Convention in affirming the consecration of the Bishop Coadjutor of New Hampshire and for accepting "same-sex blessings as part of our common life" was defeated.

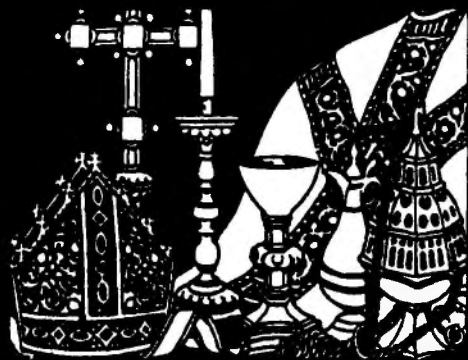
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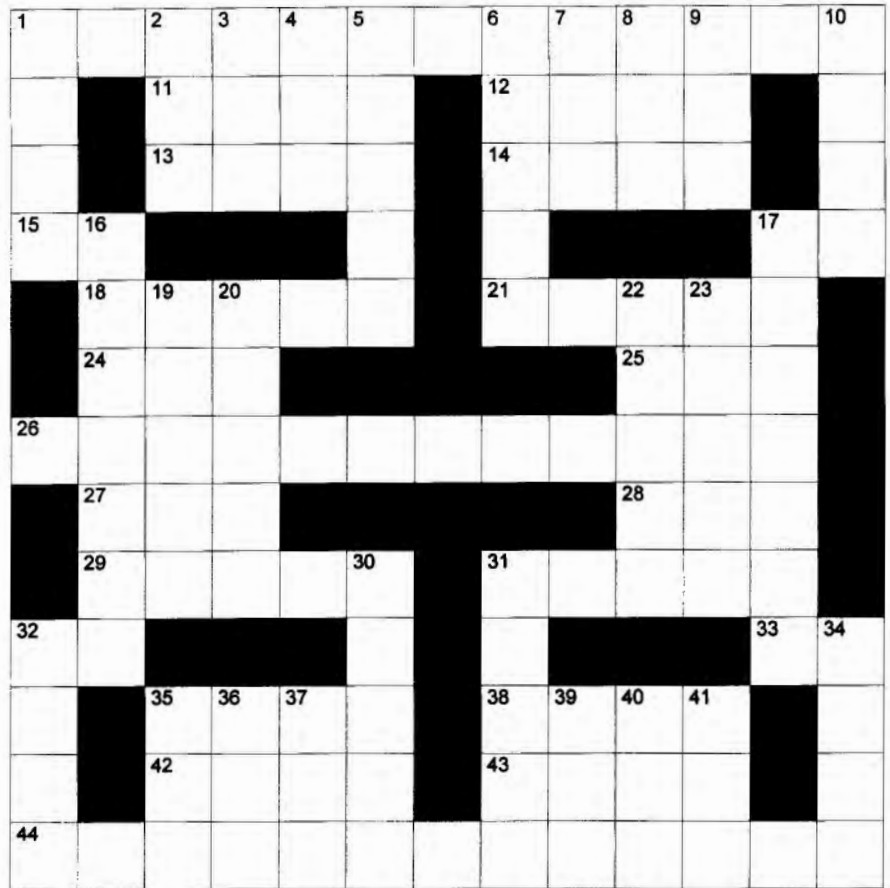
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 Two lay, two clergy and two bishops are to be elected to a three-year term.
- **MEMBER OF THE BOARD OF EXAMINING CHAPLAINS**
 Three lay, three faculty members, three presbyters with pastoral cure and two bishops are to be elected to a six-year term.

Deadline for application for nomination is February 1, 2005



'Tis the Season

Across

1. Christmas gift of song
11. Bete _____
12. Hornets' nest
13. Canticle
14. "Aha"
15. With 17A, taboo
17. See 15A
18. Gray matter
21. Muse of love poetry
24. www giant
25. Type of feeling
26. Seasonal decoration
27. Resident of suffix
28. Taro product
29. Collective association
31. Violinist or boat part
32. Baseball abbrev.
33. Take off
35. Hindu queen
38. _____ Dimittis
42. Esprit
43. Sign
44. Season's greeting

Down

1. Jacob to Esau
2. Switch types
3. Rock group _____ Fighters
4. _____ Tin Tin
5. Musical instrument or body part
6. "...for _____ is the kingdom"
7. "_____ the season"
8. First lady
9. Shoe width
10. Sainly aura
16. Old Testament book
17. Nil
19. Dog's name
20. Wide-eyed
22. Wide open meal?
23. Instructor
30. Dishonest
31. Male relational words
32. Obligation
34. Fairy tale start
35. Wine color
36. "The Greatest"
37. Grandma, for short
39. Ref's relative
40. Formerly
41. Hospital helper

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.

FULL-TIME RECTOR: *Episcopal Church of Lincoln County, NM*, seeks rector to head a team ministry of 4 congregations with a combined membership of 300 in a mountain resort/ranching area of south central New Mexico. Candidate should have strong leadership, preaching and teaching skills. Master of Divinity and ordination as a priest in the Episcopal Church of USA required. Lay activity in the parish is strong. Within 2 hours of major metropolitan area, local high school graduating several Rhodes Scholars, branch of major university in village, excellent medical facility. Summer golfing and fishing and winter skiing. Send resume to Senior Warden **Doug Conley, PO Box 473, Ruidoso Downs, NM, 88346.**
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FULL-TIME RECTOR: We are seeking a dynamic rector for our family-oriented congregation at Trinity Episcopal Church in Watertown, SD. Our church is warm, inviting, and especially caring to all people in the community. We seek a candidate who is a preacher and a teacher and one who will lead our congregation. Our goals include: growing our lay ministry within the church, continuing our community outreach, and helping us to grow in numbers of parishioners. Watertown is a small, upper Midwestern community with 20,000 people. Watertown is located 1.5 hours from Sioux Falls, SD, 3.5 hours from Minneapolis, MN, and 2 hours from Fargo, ND. Information about Trinity Episcopal Church in Watertown, SD, can be found at www.lecwatertown.org. If interested in this wonderful opportunity, please contact: **Senior Warden Darla Weaver, 500 14th Ave. NW, Watertown, SD 57201.**

PART-TIME VICAR: *St. Thomas à Becket Episcopal Church, Roswell, NM*. Are you retired, about to retire or bi-vocational with an alternative profession? We are looking for someone with your qualifications. We are a small mission status, orthodox-oriented church with a big heart. Our Church and the Diocese of the Rio Grande are comfortable and stable with both the ECUSA and the Anglican Communion.

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CHURCH DIRECTORY KEY

(On following page)

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

CHURCH DIRECTORY

CHURCH DIRECTORY KEY
ON PREVIOUS PAGE

AVERY, CA

(Calaveras Big Trees)
ST. CLARE OF ASSISI Hwy. 4
The Rev. Marlin Leonard Bowman, v (209) 754-5381
Sun High Mass 9

SAN FRANCISCO, CA

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261 Fell St. (415) 431-0454
The Rev. Paul A. Burrows, r
Sun Mass 8 (Low), 9 (Sung), 11 (High), Evensong & Benediction of the Blessed Sacrament 3; Mon-Fri 7:30 Daily Mass (Low); Sat Mass (w/healing) & Fed Holidays 9; Holy Days add'l Mass (Low) at 6:30; Mon-Sat Eve Prayer 6; Holy Days Evensong 6

PALM BEACH, FL

BETHESDA-BY-THE-SEA (561) 655-4554
S. County Rd. & Barton Ave www.bbts.org
The Rev. Ralph R. Warren, Jr., D.D., r
Sun 8 H Eu rite 1, 9 rite 2, 11 rite 2 (1st, 3rd, 5th Sun), 11 MP/H Eu rite 2 (2nd & 4th Sun); HS 9 & 11 (3rd Sun); Church Lecture Tour 12 (2nd & 4th Sun); Recital 3:30 w/Evensong at 4 (1st Sun).

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E-mail: COR@redeemersarasota.org;
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, asst.;
Sun Mass 7:30 (said), 9 & 11 (sung), 2 (Spanish Mass); Sat Mass (Contemporary) 5:30; Mon - Sat H Eu 10 daily, Wed H Eu 7:30, Thurs H Eu 5:30; Daily MP 8:30, (except Sun), Daily EP 5:15.

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Send resume and CDO profile to:
Discernment Committee, Incarnation Holy Sacrament Church,
3000 Garrett Road, Drexel Hill, PA 19026.

Deaths

The Rev. **Edwin G. Molnar**, 77, retired priest of the Diocese of Central New York, died Oct. 12 at Faxton Hospital in Utica, NY.

Fr. Molnar was born in Cleveland, OH, and educated at Kent State University, Bexley Hall, and Kenyon College. He was ordained deacon and priest in 1953, then served as curate at Church of the Ascension, Lakewood, OH, 1953-54; assistant at Calvary, Utica, NY, 1954-56; priest-in-charge of St. George's, Chadwicks, NY, 1956-60; rector of the Church of the Evangelist, Oswego, NY, 1960-66; and priest-in-charge of St. David's, Barneveld, and St. Paul's, Utica, from 1966 until 1989 when he retired. In recent years he was priest associate at Grace, Utica. Fr. Molnar also was director of White Lake Episcopal Camp, youth director of the Diocese of Central New York, and an associate of the Society of St. Margaret. Surviving are his wife, Joan; three daughters, Nancy Scalise, of Marcy, NY, Judith, of Stittville, NY, and Mary, of Rochester, NY; and four grandchildren.

The Rev. **Henry D. Moore, Jr.**, 80, a long-time prison chaplain, died Nov. 14.

A native of Richmond, KY, Fr. Moore was a veteran of World War II, serving in the Army Air Corps. He graduated from Ohio State University, Bexley Hall, and Union Theological Seminary. He was ordained deacon and priest in 1957 in the Diocese of Southern Ohio, and served as rector of St. John's Church, Columbus, OH, until 1959. Afterward, he served as chaplain at schools in North Carolina and Virginia, and as chaplain in correctional institutions in Indiana, Illinois and Ohio, retiring in 1996. In recent years he was associated with Ascension, Middletown, and St. Francis', Springboro, OH.

Other clergy deaths as reported by the Church Pension Fund:

Michael B. Athey	41	Oklahoma City, OK
Elizabeth Barlow-Kay	82	El Dorado, AR
Henry G. Bayne	78	Kensington, CA
Raymond E. Britt, Jr.	67	Glencoe, IL
Leonard P. Bryan	86	Marco Island, FL
Worthington Campbell	82	Falmouth, VA
Robert M. Collins	83	San Diego, CA
Walter S. Cox	75	Palm Harbor, FL
Elizabeth Dagiiesh	100	Salt Lake City, UT
Sallie B. Dunkle	75	Frostburg, MD
Arceleous Elliott, Jr.	84	Portsmouth, VA
Donald C. Field	87	Carefree, AZ
Miles J. Gill	79	Cherry Hill, NJ
John C. Hight	77	Nashville, TN
Dean A. Holt	73	Port Matilda, FL
E. Clarendon Hyde	89	Columbia, MO
John R. Jones	84	Fairfax, VA
Kenneth C. Morris	84	Saginaw, MI

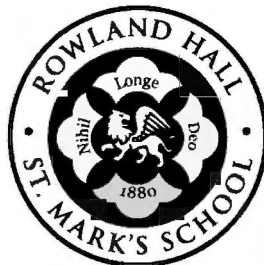
Next week...

The Baptism of Our Lord

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For information, contact: Faith Stories, 431 Richmond Pl., NE, Albuquerque, NM 87106 PH: (505) 255-3233 E-mail: FAOfficeNM@aol.com



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720 Guardsman Way, Salt Lake City, UT 84108

E-mail: marybabbitt@rasm.org

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Episcopal Church
Kansas City, MO

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Kansas City, MO 64106.

For profile see website
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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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FULL-TIME ASSISTANT RECTOR: For large suburban parish in Mt. Lebanon, PA. Primary responsibility for youth ministry, encouraging spiritual growth, fellowship and outreach, both for the parish and the community. Will assist the rector in pastoral care and actively participate in St. Paul's liturgical life. Please see www.stpaulspgh.org to learn more about St. Paul's. 1-3 years youth ministry experience or recent seminary graduate with related experience. Respond by e-mail to mbrown@stpaulspgh.org or mail to Search Committee, 1066 Washington Road, Mt. Lebanon, PA 15228.

FULL-TIME CANON: The Cathedral Church of St. Mark in Minneapolis, MN, is seeking a full-time canon with specific responsibility for liturgy and parish life (hospitality ministry and evangelism). St. Mark's is a large, dynamic cathedral in the heart of Minneapolis with local, national and international ties, and is a Community of the Cross of Nails center. A successful candidate would be an integral member of our team ministry, a strong liturgist and preacher, and an inspiration for our adult education, new member ministry and CCN programs. Pastoral care and interpersonal skills are also required. Please send resume and CDO profile *before January 12* to: **Andrew Mogendorff, Search Committee Chair, St. Mark's Cathedral, 519 Oak Grove St. Minneapolis, MN 55403.** For more information please see www.st-marks-cathedral.org or contact andrew.mogendorff@gmail.com.

DIRECTOR OF STUDENT AND YOUTH MINISTRIES: Dynamic mission church in Northern Virginia seeks full-time worker skilled in youth and young singles ministry. Responsibilities include planning and implementing weekly meetings, worship experiences, and special activities, and annual retreats. Applicant must be a committed Christian who is concerned with the spiritual growth of both teens and young adults, and with helping them apply their faith to life issues. College degree and experience in youth and singles ministry is preferred. Must be motivated, a proven self-starter, and able to work with other staff members. If interested, please submit resume to **Director of Student/Singles Ministries Search Committee, St. Peter's in the Woods Episcopal Church, 5911 Fairview Woods Drive, Fairfax Station, VA 22039** or E-mail: spiw@starpower.net.

FULL-TIME RECTOR: *St. Francis-In-The-Field Episcopal Church, Ponte Vedra Beach, St. Johns County, Florida,* is calling a rector for its family-oriented, Christ-centered congregation. We seek a spiritual leader and guide with proven experience in parish life, growth and development. Eight years old, first a mission, now a parish, we are midway between metropolitan Jacksonville and historic St. Augustine. Financially secure, we have a new 250-seat, \$2,000,000 sanctuary, memory garden, office/parish hall, and expanded classroom building under construction, located on an 8-acre wooded site provisionally located in a rapidly developing planned urban area of northern St. John's and Duval counties. We have a full-time parish administrator, part-time directors for music, Christian formation, finance, nursery, and a sexton. We are blessed with talented volunteers who oversee the buildings and grounds, facilitate our evangelism and outreach, and sustain a high level fellowship and stewardship.

If you wish to share our vision, mail resume to: **St. Francis-In-The-Field, Search Committee Chairman, 895 Palm Valley Road (CR210), Ponte Vedra Beach, FL 32082,** or E-mail to vicarspeak@aol.com. Only applications received by **Monday, February 28, 2005,** will be considered.

ASSOCIATE RECTOR: The Church of the Holy Comforter, a historic and vibrant Episcopal parish in Kenilworth, IL on Chicago's suburban north shore, is seeking an energetic and team-oriented priest with three or more years of experience for an opening on our clergy staff. This is a great opportunity for someone who would like a thorough grounding in the full range of clerical responsibilities — preaching, teaching, liturgical leadership, pastoral care, youth ministry and parish administration — before moving on to a leadership position in his or her own parish. Our 100-year-old community of faith is growing slowly, but steadily, with an influx of young families. We have an open, active and engaged laity and a broad range of ministries focused on both the community and our parish. The parish is strong and stable financially and our compensation package is attractive. Send inquiries to: **John Campbell, Junior Warden, Church of the Holy Comforter, 222 Kenilworth Avenue, Kenilworth, IL 60043** or call (847) 251-0589 or E-mail to jfc1219@aol.com.

For more information, please visit our website at [www.holy-comforter.org/who we are/parish_leadership.asp](http://www.holy-comforter.org/who_we_are/parish_leadership.asp).

PEOPLE & PLACES

(Continued from previous page)

charge of All Saints', 201 W Main St., Meriden, CT 06451.

The Rev. Canon **Timothy W. Sexton** is canon administrator at St. Andrew's Cathedral, Queen Emma Sq., Oahu, HI 96813-2304.

The Rev. **Edward Shiley** is rector of Redeemer, 145 W Springfield Rd., Springfield, PA 19064.

The Rev. **Richard Snyder** is vicar of St.

Michael's, 589 S 200 E, Brigham City, UT 84302.

The Rev. **Jennifer Strawbridge** is associate at Christ Church, 84 Broadway, New Haven, CT 06511.

The Ven. **Howard W. Stringfellow III** is archdeacon of the Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015.

The Rev. **Carol L. Wade** is associate for liturgy at Washington National Cathedral, Mount St. Alban, Washington, DC 20016.

Ordinations

Priests

Alaska — **David Blanchett**.

Connecticut — **Tracy L.M. Johnson**.

Minnesota — **Thomas J. Eklo, Michele Morgan**.

New York — **Amy Ethel Marie Cortright**, assistant, Incarnation, 209 Madison Ave., New York, NY 10016-3814; **Elizabeth Byrne Fisher**, homemaker chaplain, Hospice of Dutchess County, NY; add: 374 Violet Ave., Poughkeepsie, NY 12601-1034; **Jon Huyck**, curate, American Cathedral in Paris, 23 Avenue George V F-75008; **David Killeen**, assistant, St. Mary's, PO Box 637, Tuxedo Park, NY 10987; **Matthew Hoxsie Mead**, curate, St. Mary's, 145 W 46th St., New York, NY 10036-8591; **John Merz**, associate, Christ & St. Stephen's, 120 W 69th St., New York, NY 10023; **Sarah Frances Midzalkowski**, assistant, Trinity, PO Box 3400, Fredericksburg, VA 22402; **Francisco Manuel Rodriguez**, vicar, St. Andrew's, 4917 4th Ave., Brooklyn, NY 11220; **Lynn Marie Coggins Sanders**, assistant, Good Shepherd, PO Box 5176, Austin, TX 78763.

South Dakota — **Judith M. Flagstad, Rhoda Y. Mesteth**.

Western North Carolina — **Alan M. Akridge**, associate, St. Alban's, 130 39th Ave. Pl. NW, Hickory, NC 28601.

Deacons

Hawaii — **Dawn Frankfurt**.

Louisiana — **Roger Allen, Andrew Benko, Michael Elmore, Winston Rice**.

Maine — **Jeffrey C. Lewis**, St. Mark's, 60 Eustis Pkwy., Waterville, ME 04901.

New Hampshire — **Jason Wells**, curate, Grace, 106 Lowell St., Manchester, NH 03101.

Northern California — **Frank Chacon, John Harris, Beth Mallon**.

Southern Ohio — **Ruth Paulus**.

Resignations

The Rev. **Carol R. Anthony**, as priest-in-charge of St. John's, Philadelphia, PA.

The Rev. **Ernie Ashcroft**, as rector of St. Stephen's, Edina, MN.

The Rev. **Carolyn Dukenski**, as vicar of St. Peter's, Oxford, CT.

The Rev. **Tom Harries**, as rector of St. Nicholas', Richfield, MN.

The Rev. **William Pickering**, as rector of St. Mark's, New Canaan, CT.

The Rev. **Douglas G. Scott**, as rector of St. Martin's, Radnor, PA.

The Rev. **David Stayner**, as assistant at Grace & St. Peter's, Hamden, CT.

Retirements

The Rev. **Ingram Parmley**, as rector of St. James', Lenoir, NC.

The Rev. **Blanche Powell**, as pastor of St. Stephen's, Harrington, DE.

The Rev. **Frederick J. Spulnik**, as rector of St. Matthew's, Jamestown, RI.



Boca Raton, Florida St. Gregory's Episcopal Church

FULL-TIME RECTOR

A recent parish survey identified the following qualities sought in a rector, in order of importance: preacher, spiritual leader, theologian, administrative leader, counselor, crisis minister, and youth leader. St. Gregory's is a large parish in downtown Boca Raton, with beautiful facilities, including church and new parish hall. Various programs, including music, education, youth, social, church school, and outreach. Worship is the center of parish life, with special services for all seasons. St. Gregory's also has a tradition of extraordinary music programs that is a community favorite throughout the year.

Parish currently has an interim rector, associate rector, and new priest-in-charge of youth. With an emphasis on mission, the Diocese of Southeast Florida is an area renowned not only for beaches and sunny climate, but for outstanding area cultural and educational opportunities, including being home to one of the finest Episcopal schools in the nation.

We are located in a tricounty area of 5 million people extending from Key West to our northernmost parish in Jensen Beach. If you feel that this exceptional opportunity is the right fit for you, please send resume to:

Roberta Stanley Welzien, Search Committee Chair

2328 NE 25 Street, Lighthouse Point, FL 33064

E-mail: rgslaw@aol.com Website: stgregorysepiscopal.org



PEOPLE & PLACES

Appointments

The Rev. **Augusta Anderson** is rector of St. Thomas', PO Box 591, Burnsville, NC 28714.

The Rev. **Drew Baker** is assistant at St. Matthew's, 101 St. Matthew's Ln., Spartanburg, SC 29301.

The Rev. **Charles Bevan** is vicar of Christ Church, 2030 E Main St., Waterbury, CT 06705.

The Rev. **Andrea Bowlby** is assistant at Christ & Holy Trinity, 55 Myrtle Ave., Westport, CT 06880.

The Rev. **Don Brooks** is rector of St. James', PO Box 838, Union City, TN 38281-0838.

The Rev. **George Brower** is co-pastor of Christ Church, 470 Quaker Farms Rd., Oxford, CT 06478.

The Rev. **Elizabeth W. Colton** is rector of Grace-Incarnation, 2657 E Venango St., Philadelphia, PA 19134.

The Rev. **George Crocker** is co-pastor of Christ Church, 470 Quaker Farms Rd., Oxford, CT 06478.

The Rev. **John J. Desaulniers** is priest-in-charge of St. Stephen's, 190 Raughley Hill Rd., Harrington, DE 19952.

The Rev. **Darren Elin** is rector of St. John's, 400 E Walker St., Saginaw, MI 48879-1638.

The Rev. **William Field** is assistant at Christ Church, PO Box 3510, Wilmington, DE 19807.

The Rev. **Patricia Gallagher** is priest-in-charge of St. Paul's, 220 Valley St., Willimantic, CT 06226.

The Rev. **Timothy Griffin** is assistant at All Saints', 6301 Crescentville Rd., Philadelphia, PA 19120.

The Rev. **Joel Hafer** is rector of St. James', 766 N Main St., Hendersonville, NC 28792-5078.

The Rev. **Stephen Hagerman** is rector of St. Stephen's, 1110 St. Stephen's Church Rd., Crownsville, MD 21032.

The Ven. **Jim Hanisian** is vice president of development for Episcopal Retirement Homes, 3870 Virginia Ave., Cincinnati, OH 45227.

The Rev. **Helen Harper** is priest-in-charge of Christ Church, PO Box 374, Bensalem, PA 19020.

The Rev. **James W. Harris, Jr.**, is rector of Good Shepherd, 1100 Stockton St., Jacksonville, FL 32204.

The Rev. **Joel A. Hassell** is rector of Messiah, 114 N 3rd St., Pulaski, TN 38478.

The Rev. **Jodene S. Hawkins** is priest-in-charge of St. Elizabeth's, 720 N King St., Oahu, HI 96822.

The Rev. **Nancy Lee Jose** is rector of St. Thomas', 1772 Church St., NW, Washington, DC 20036.

The Rev. **Ron Longero** is chaplain at St. John's Military School, PO Box 827, Salina, KS 67402.

The Rev. **Rex McKee** is deacon at St. Andrew's, 1832 James Ave. N, Minneapolis, MN 55411-3164.

The Rev. **Pamela Mott** is rector of St.

Mary's, 324 E Main Rd., Portsmouth, RI 02871-2113.

The Rev. **Roy C. Myers** is rector of Christ Church, PO Box 52, Bastrop, LA 71221.

The Rev. **Richard Nelson** is rector of St. Thomas', 2 St. Thomas Ave., Savannah, GA 31406.

The Rev. **Douglas Nissing** is vicar of St. George's and Calvary, Bridgeport, CT; add: 755 Clinton Ave., Bridgeport, CT 06604.

The Rev. **Nancy Packard** is rector of St. Mary's, PO Box 13685, Reading, PA 19612-3685.

The Rev. **David Parachini** is vicar of Grace, 311 Broad St., Windsor, CT 06095.

The Rev. **Everett Perine** is rector of St. Peter's, 30 Church St., Hebron, CT 06248.

The Rev. **Susan Plucker** is rector of St. Luke's, 124 Orange St., Auburn, CA 95603.

The Rev. **Sara Potter** is curate at Calvary, 27 Church St., Stonington, CT 06378.

The Rev. **Marion Rectenwald** is vicar of the Cheyenne River Mission, PO Box 812, Eagle Butte, SD 57625-0812.

The Rev. **Benjamin Santana** is priest-in-

(Continued on next page)

Diocese of



EPISCOPAL DIOCESE OF COLORADO

The Episcopal Diocese of Colorado seeks new staff members to lead and support the work of our Bishop and vibrant Diocese:

CANON MISSIONER – experienced clergy person to lead our efforts in developing mission strategy across the Diocese, to work closely with regional missionaries, and to support congregations in the work of evangelism, church growth, and congregation development.

CANON TO THE ORDINARY – experienced clergy or lay person to lead discernment, deployment, and vocational development ministries and to oversee administrative functions for the Diocese.

COMMUNICATIONS DIRECTOR – experienced communications professional to develop and implement communication strategies and materials with knowledge of print and electronic media and press relations.

EXECUTIVE ADMINISTRATOR – energetic, skilled professional to manage the deployment, compensation, benefits and holy orders processes, working directly with and supporting the Canon to the Ordinary.

FAITH FORMATION ADMINISTRATOR – skilled professional to support the development of faith formation resources across the Diocese, working directly with the Canon for Faith Formation.

Candidates must be committed to the mission and theology of the Episcopal church and be willing to live in the Denver area.

More information about these positions
can be found on our website: www.coloradodiocese.org.

Please send cover letter, resume, and salary requirements to
ctmccormick@comcast.net.

The Episcopal Diocese of Colorado is an EOE.