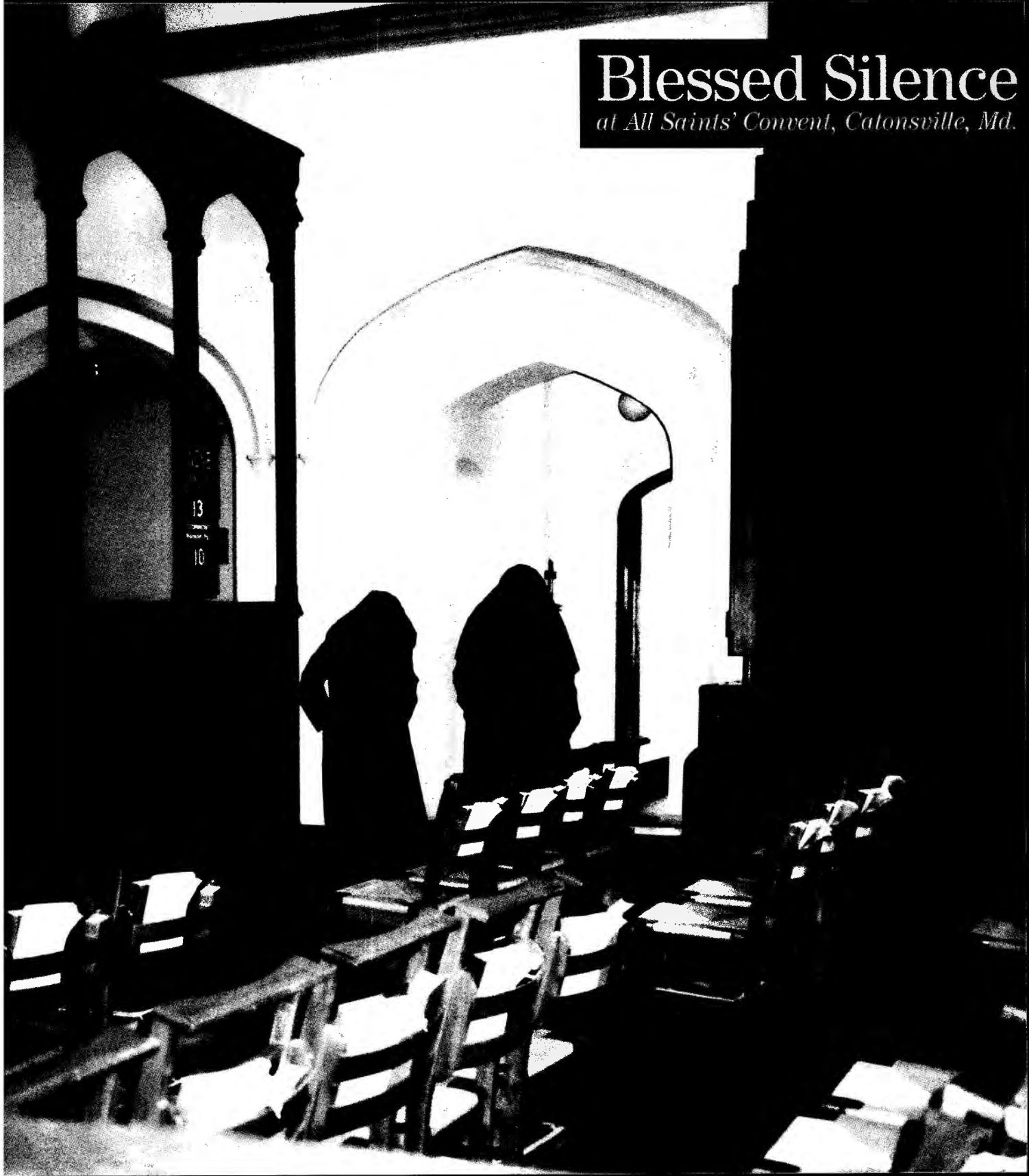


THE LIVING CHURCH

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at All Saints' Convent, Catonsville, Md.



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MANUSCRIPTS AND PHOTOGRAPHS:

The Living Church cannot assume responsibility for the return of photos or manuscripts.

The Living Church is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$42.50 for one year; \$82.50 for 18 months; \$80.00 for two years. Canadian postage an additional \$15.08 per year; Mexican rate \$19.24; all other foreign, \$24.96 per year.

POSTMASTER: Send address changes to The Living Church, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0023-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Volume 230

Number 4

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

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All Saints Sisters of the Poor leave the convent chapel after a noontime service.

Peggy Eastman photo



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SUNDAY'S READINGS

Reclaiming Prophecy

'Repent, for the kingdom of heaven has come near'
 (Matt. 4:17)

Third Sunday after the Epiphany (Year A), Jan. 23, 2005

BCP: Amos 3:1-8; Psalm 139:1-17 or 139:1-11; 1 Cor. 1:10-17; Matt. 4:12-23;
RCL: Isaiah 9:1-4; Psalm 27:1, 5-13; 1 Cor. 1:10-18; Matt. 4:12-23

The wholesale spread of American popular culture is perhaps the most pervasive social force at work in the world today. Even in those rare places where imported commercialism is flatly illegal, one encounters tiny local businesses with names like "Mr. MacBurger," "Pizza Hot," and "Kuwaiti Fried Chicken," patronized by the masses clad in T-shirts, sneakers, and jeans. And it isn't necessarily just market forces at work. Much of the world sees American foreign policy as one of spreading our icons and values worldwide. For that perception we reap a political whirlwind.

American cultural supremacy seems to be leading many in our Church into a kind of theological triumphalism which equates current social trends with divine revelation. As this tendency spreads and becomes less critical, we increasingly neglect our historic prophetic mission to "test the spirits, to see whether they are from God" (1 John 4:1). And we find ourselves, as Episcopalians, reaping a theological whirlwind from much of the world.

Today's readings are perhaps inviting us to re-examine what we proclaim and from what source we receive it. Amos addresses a powerful and prosperous nation whose people believe

that their good fortune springs from the special favor of the Lord. Yet the prophet condemns this attitude as simple spiritual arrogance, even as he denounces the lack of charity and compassion which underlies it. Jesus himself deplores the self-righteousness which he sees in the pious all around him. "Repent," he warns all who will hear, "for the kingdom of heaven has come near" (Matt. 4:17).

While God certainly can and does make himself known through human cultures, we do well to steer clear of the uncritical canonization of our own — for our good, and the good of all (God's) Church.

Aside from the social sins that plague us, like the growing demonization of recent immigrants, we face basic systemic problems. Charity and decency and respect are sorely lacking in our political process, and perhaps the Church might speak to that. Confrontational decision making, which always produces "losers," needs either to be abandoned or to take on a kinder, gentler face. We might do well prophetically to address that, too — both within our own ranks and around us.

Today's readings challenge us to reclaim something of our prophetic mission, "lest the cross of Christ be emptied of its power" (1 Cor. 1:17).

Look It Up

How does Jesus himself view the secular powers of his own day? (Matt. 22:14-26) How does the prophet Amos exercise his ministry in the face of established religious convention? (Amos 5:20-22)

Think About It

If Episcopalians would distance ourselves from the spread of American popular culture, how might this affect our standing in the worldwide Anglican Communion?

Next Sunday

Fourth Sunday after the Epiphany (Year A), Jan. 30, 2005

BCP: Micah 6:1-8; Psalm 37:1-18 or 37:1-6; 1 Cor. 1:(18-25)26-31; Matt. 5:1-12;
RCL: Micah 6:1-8; Psalm 15; 1 Cor. 1:18-31; Matt. 5:1-12

Welcome to the Church Year
An Introduction to the Seasons
of the Episcopal Church

By Vicki K. Black. Morehouse. Pp. 126.
 \$12.95 paper. ISBN 0-8192-1966-5.

Vicki Black, a deacon and mother, has produced a perfect guide for newcomers through the esoteric liturgical vagaries of the Episcopal Church, if they are lucky enough to happen upon a parish that follows the text of the Book of Common Prayer — something that is increasingly rare in this day of the ease with which every celebrant can produce whatever liturgical whimsy is accessible online from Fijian or Tongan Prayers of the People to neo-druid Celtic rites.

Beginning with the first Sunday of Advent, she guides us gently through the entire church year to the last Sunday after Pentecost. Along the way she tells us what we are likely to experience: what color vestments and decorations we will see, what will be the flavor and feel of the liturgical actions, what are the spiritual meanings, emotions, and highlights that we will encounter.

She has done her homework and is familiar with the historical and liturgical scholarship that underpins what is found in the current BCP. The book is further made useful by its study questions at the end of each chapter.

(The Rev.) George C. L. Ross
Pleasant Hill, Calif.

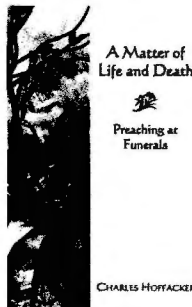
A Matter of Life and Death
Preaching at Funerals

By Charles Hoffacker. Cowley. Pp. 112.
 \$12.95. ISBN 1-56101-211-4. www.cowley.org

Books about preaching are risky. So are books of sermons. The former, because learning preaching from a textbook is a little like learning cooking from a cookbook; you really can't do either without putting your mind, heart and hands to the task and even then you risk getting badly burned. The latter, because most sermons are

specific to context and relationship — and few contexts or relationships are as specific as those of a funeral.

The first third of this book, three chapters on preaching at funerals, is more successful and useful than the second and larger portion of the volume which is a collection of sermons written for and preached at funerals. Charles Hoffacker is a wise and seasoned parish priest and teacher, and he's a good homilist. While the sermons are well prepared and presented, outside the context and the relationship that made each of them an integral component in a liturgy, they are deprived of their power to inspire. Like a series of varied collects arranged by theme, however, they are amply identified



under such headings as "A Specific Characteristic of the Deceased," "The Deceased as Mirror of Christ," "A Pointer to Ongoing Worlds," and, so arranged, they offer a ready reference for the preacher in need — which is

**... a ready
 reference
 for the preacher
 in need.**

often the case, especially with an unexpected death, or a difficult one. For those who find such references helpful, this is a good one and worthy of a place in the library.

(The Rev.) Sam Portaro
Berwyn, Ill.



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Candidates should include a brief curriculum vitae with suitable references and copies of their undergraduate as well as seminary transcripts.

Health Insurance Costs: Big Problem for Small Dioceses

Ten bishops from across the liturgical and theological spectrum met in Memphis Dec. 6-9 for the gathering of the "Tiny Bishops," an annual get-together of bishops from small dioceses.

The Rt. Rev. Don E. Johnson of West Tennessee welcomed the bishops of Northern Michigan, Eau Claire, Lexington, Easton, Southwestern Virginia, Northwest Texas, Nevada, Eastern Oregon, and the Central Gulf Coast to discuss issues of common interest.

Bishop Stacy Sauls of Lexington described the meetings as a valuable resource. "We tend to be able to bring fresh eyes to things and think 'out of the box,'" he said. "I think our small diocese settings encourage us to think more creatively than what may be the standard solution to problems. That is our greatest strength."

Bishop Katherine Jefferts Schori of Nevada agreed, saying, "The annual gathering of bishops of small dioceses is one of the more productive meetings I attend."

She noted that health insurance prompted "the most lively discussion" among the group. "In Nevada in 2005, medical insurance for a church employee and family will cost more than \$18,000 — this for a plan with high out-of-pocket charges," she noted.

Though ideas of banding together to form larger insurance pools to help offset coverage and cost problems were discussed, Bishop Sauls said these plans came to naught, "but what we did accomplish is getting a better handle on insurance rates that, for many of us, kept our increases over the last two years at a much more manageable level. We certainly got the ear of the Medical Trust and hope that we will continue our conversation with them."

Tsunami Agony: Anglicans Respond

Episcopal and Anglican relief organizations have rushed to aid the millions of people injured, displaced, and without food or water in the aftermath of the Dec. 26 earthquake and tsunamis in south Asia and Africa.

World Health Organization officials have estimated that 500,000 people were injured by the tidal waves, and warned that without an immediate aid response, outbreaks of disease such as cholera could claim another 50,000 lives. In Indonesia alone, more than 270,000 people crowded refugee camps.

Within the first week following the disaster, the United Nations had received \$1.5 billion in donations, with another \$500 million promised. But while governments like Japan (\$500 million) and the United States (\$350 million) are capable of the largest gifts, private funds often reach aid groups and victims faster. The dramatic and heart-rending nature of the tragedy has sparked unprecedented levels of private giving to well-known aid organizations including the American Red Cross (\$79 million), Catholic Relief Services (\$15 million), Save the Children (\$14 million), and Oxfam America (\$12 million).

Within the first week of the crisis, Episcopal Relief and Development (ERD) had received more than \$1.2 million in donations and delivered \$273,000 in emergency funds to affected areas in what it characterized as the beginning of a long-term response to rebuild lives in the devastated region. ERD purchased 1,000 water-resistant temporary shelters for use in the Diocese of Colombo in the Church of Ceylon, Sri Lanka. The air shipment was made in direct response to the need expressed by the Bishop of Colombo, the Rt. Rev. Duleep da Chickera.

"We are struggling to meet the massive needs in the diocese, but Sri Lankans are responding amazingly well," he said. "People of all faiths are working together to respond to this unprecedented challenge."



James Rosenthal/Anglican World

The Archbishop of Canterbury, the Most Rev. Rowan Williams, celebrates the Eucharist at Canterbury Cathedral December 29 to mark St. Thomas à Becket day. Prayers were offered throughout the day for tsunami victims.

ERD's rapid response was aided in large part by a \$146,000 gift from All Saints' Church, Pasadena, Calif. The parish's rector, the Rev. Ed Bacon, announced the gift following Sunday services on Jan. 2. Many more congregations and dioceses have responded immediately and generously to ERD's appeals to help survivors and aid workers, with donations arriving at a rate of up to \$10,000 an hour.

"Our 64 years of experience working with people in the Anglican Communion means that we have reliable partners already in place," said ERD President Sandra Swan. "In the case of South Asia, our long-term and ongoing relationship with Anglican partners has enabled our response to be effective, efficient, and immediate."

The Anglican Relief and Development Fund (ARDF), an aid organization launched in September 2004 as an

(Continued on page 17)

A Miracle Baby

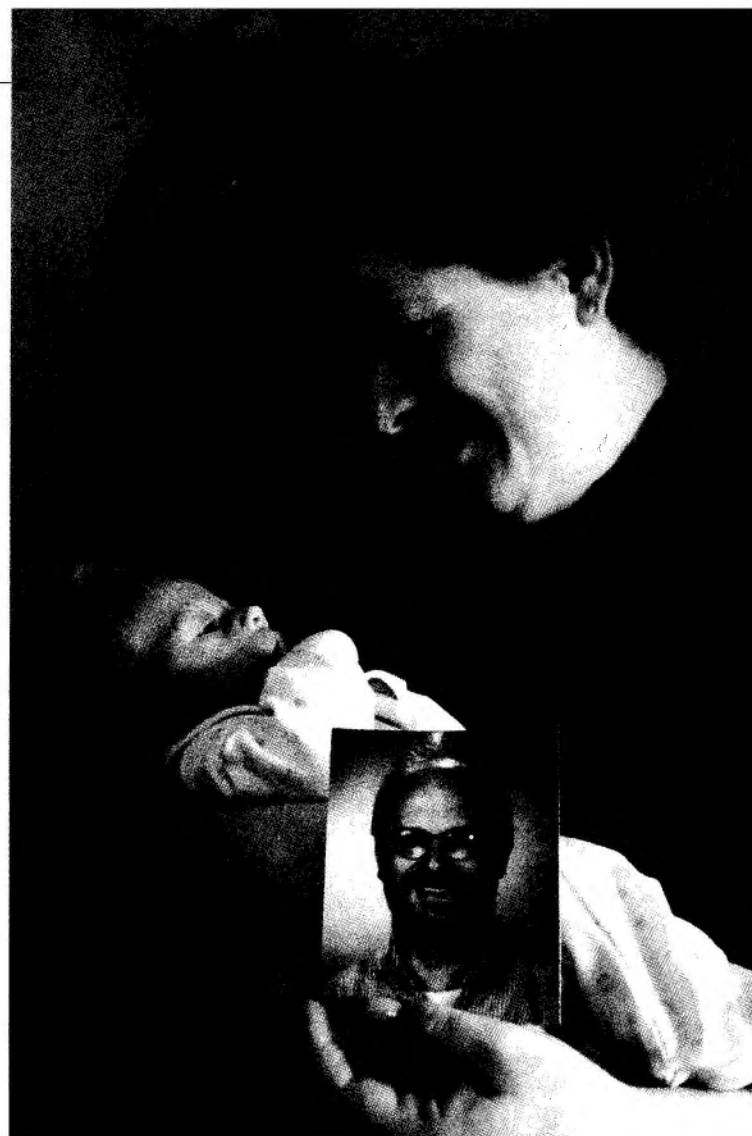
The sensation of cold that the Rev. Margaret "Margo" Peckham Clark experienced more than two years ago when she held her husband's hand and realized that he was dead is something that will remain with her for as long as she lives. Now every time she touches the warm, pink hand of the 8-pound, 2-ounce boy to whom she gave birth on Dec. 4, her faith is strengthened anew as she recalls the "mysterious" chain of events that connects her son back to his father and the last embers of life that remained in the man the boy will never meet.

Ms. Clark, now 37 and rector of Trinity Church in Roslyn, Long Island, knew something was seriously wrong when her rector retrieved her from the confirmation class she was teaching between services one Sunday in April, 2002. What she didn't know was that her husband, Hal, had died unexpectedly at the age of 43 when his heart went into a fatal, irregular rhythm.

Something also went wrong at the hospital when no one informed her of that fact before she reached out and touched his hand, cold and limp on the bed in the critical care unit of a Manhattan hospital. "There was no room for denial," she said recently as she recalled with precision what happened next. Along with being in shock and falling to her knees, she also distinctly remembers praying and hearing a voice urging her to 'choose life.'

When a doctor came into the room a few minutes later and inquired about organ donation, "without a rational thought," she instinctively said, "Of course, and I'd also like to know whether it would be possible to retrieve some of his sperm." The doctor looked at her, she said, "like I'd grown another head and said he'd never heard of it," but after she told the doctor that the couple had been trying to conceive, he agreed to find out.

Six months later, Ms. Clark underwent a procedure in which some of her eggs were retrieved, united with some of her husband's sperm, and one of the embryos implanted into her uterus. The pregnancy didn't take. Two more attempts were made and the doctor told Ms. Clark that the



© Eli Gornezano/Newsday. Used with permission.

The Rev. Margaret "Margo" Peckham Clark gave birth on Dec. 4 to a son who was conceived using sperm retrieved from the body of her husband, who died unexpectedly more than two years ago of a massive heart attack at the age of 43.

odds were against her, but that he was willing to try once more. Some nine months later, Harold Eugene Clark was born. His mother was back in the pulpit for Christmas Eve.

"I had been so convinced that this was the right thing to do," she said. "Even in the darkest moments I had faith. Part of going through something like this is knowing that nothing will ever be the same in your life again. This is as close as it gets in this world to making things whole again."

AROUND THE DIOCESES

Deferred for One Year

The Diocese of **Oklahoma** voted to defer for one year action on a resolution seeking conformance to the Windsor Report.

Gathered at St. Paul's Cathedral and a hotel in Oklahoma City Nov. 12-13, delegates also rejected resolutions seeking to affiliate the diocese with the Anglican Communion Network,

disassociate the diocese with the actions of the 74th General Convention, and fix congregational giving at a flat 10 percent of parish income.

In his convention address, the Rt. Rev. Robert M. Moody, Bishop of Oklahoma, acknowledged that it had been a "year of suffering" and said that he personally had not appreciated ahead of time the impact the New Hampshire consecration would have on the rest

of the Anglican Communion. Speaking of the Windsor Report, Bishop Moody said it would be an important part of the agenda at General Convention in 2006 and contrasted its language with the bellicose saber rattling of the American Anglican Council and the Anglican Communion Network.

The Windsor Report, he said, "is both comprehensive and balanced. Its
(Continued on next page)

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discussion of the role and authority of holy scripture in the formulation of Anglican doctrine is both sound and helpful. Its indictment of the Episcopal Church for disregarding the rest of the Anglican Communion in the decisions that were made in Minneapolis is very sobering. Its analysis of what it means to be a part of a worldwide Communion is formative and instructive. Its invitation to the Episcopal Church to express regret for the manner in which it proceeded and the commission's recommendations of the means by which we might repair the broken communion that now exists and strengthen the Communion for its future mission deserve the most serious and positive response."

Delegates adopted a resolution titled "Moving Ahead Together," which noted that the bonds which unite are greater than those which divide and pledged its sponsors to seek to enrich relationships within the Episcopal Church and the Anglican Communion while at the same treating each other with a "Christ-like spirit" when engaged in discussion on volatile issues.

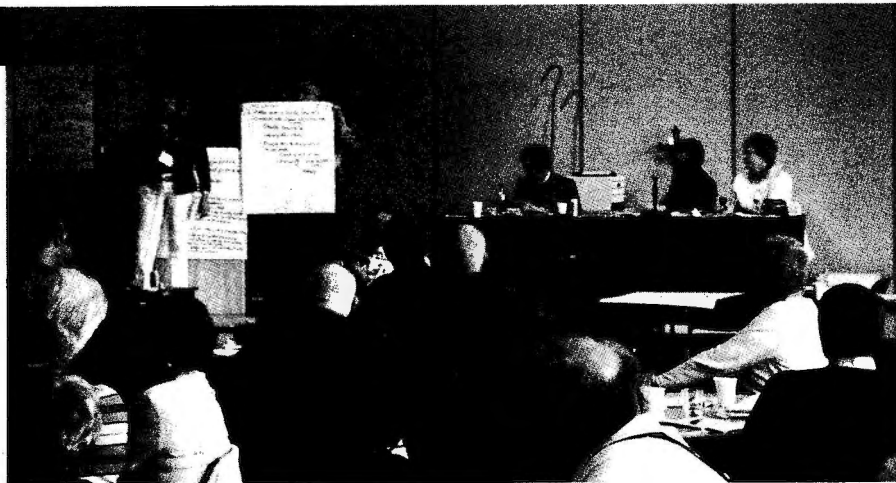
'Town Hall' Meeting

The topics discussed at convention in the Diocese of **Eastern Oregon** — communications, outreach, youth ministry and Christian education — were by no means unique within the Episcopal Church, but the "town hall" process by which the diocese identified and took ownership of these goals perhaps was.

Gathered at St Paul's Church in The Dalles Oct. 8-10, convention elected its officers and deputies to the 75th General Convention, and adopted resolutions reforming the structure of its commission on ministry and decrying the use of polystyrene foam coffee cups.

The convention also began a town hall process of participatory democracy to prioritize objectives and develop consensus for the coming year.

The Rt. Rev. William O. Gregg, Bishop of Eastern Oregon, invited



John Adams photo

The Rev. Nancy Sargent McGrath, rector of All Saints' of the Cascades in Sunriver, reports the results of her small-group table discussion to convention in the Diocese of Eastern Oregon.

the delegates to separate into small groups and reflect upon the convention theme: the "Most Important Things." Each delegate was asked to offer three ideas on this topic. After discussion, each group settled upon its three "Most Important Things." After a day's deliberation, 57 were submitted to the bishop and council, who cut this number to 17.

Bishop Gregg asked convention to select five topics from the list of 17 that would guide the mission and ministry of the diocese over the coming year. From the five, the bishop selected three and diocesan council chose one. Convention then set its mission and ministry budget to reflect these priorities.

"We left convention this year energized, renewed, and eager to be about our work," Bishop Gregg observed, encouraged that the diocese has "necessary fiscal support, structural support, and clear focus for our work. We have in place clear lines of communication and channels of responsibility and accountability."

Exemplary Ministries

The Church must have a "heart for the lost," the Rt. Rev. Edward S. Little II, Bishop of **Northern Indiana**, told his diocesan convention. He praised the work of a cross section of ministries and congregations for their efforts in sharing the gospel.

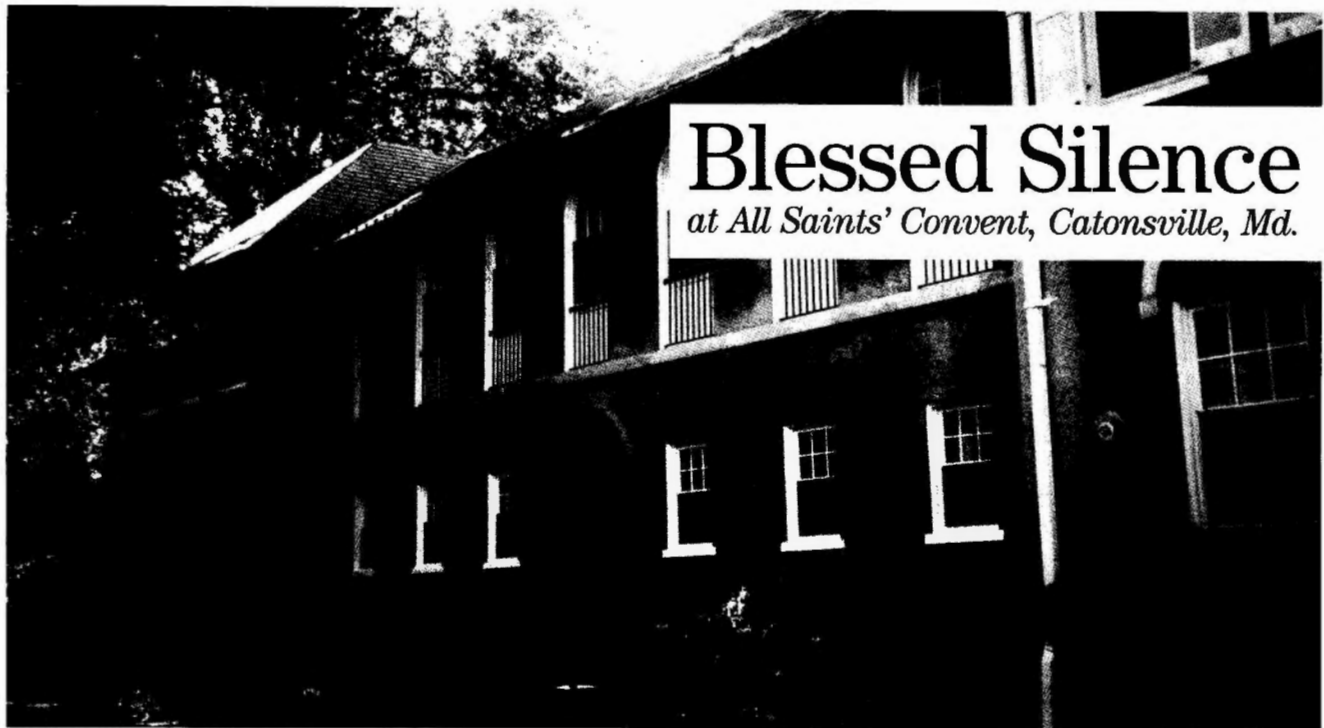
Taking as an example the work of St. Mary's Church, Monticello, the diocese's smallest congregation with an

average Sunday attendance of seven, Bishop Little described how this church, despite its size, was actively winning souls for Christ. Meeting in a converted 150-year-old home whose upper floors served as a homeless shelter, by their faith and witness the small congregation had been successful in its particular mission field. The bishop charged the diocese to do likewise, sharing the diocese's four core values: a passion for the gospel of Jesus Christ, a heart for the lost, a willingness to do whatever it takes, and a commitment to one another.

Meeting at St Andrew's, Kokomo, Oct. 29-30, delegates adopted six canonical changes, including a reordering of the procedure to elect deputies to General Convention. In place of the former system that required each deputy to garner a majority vote, a process often requiring multiple ballots, the new "first past the post system" selects the top eight in the first ballot, and in the second ballot arranges them as deputies and alternates.

In addition to praising a number of ministries and initiatives, Bishop Little also spoke of his disappointment with the slow pace of communicant growth in the diocese and noted with concern the rising number of congregations barely able to afford the services of a full-time priest.

He asked the diocese to look at new ways of doing ministry, being mindful both of the demographic challenges facing the Church as well as the opportunities for ministry in a rapidly changing environment.



Blessed Silence

at All Saints' Convent, Catonsville, Md.

St. Gabriel's Retreat House.

Peggy Eastman photos

By Peggy Eastman

There are 13 of them, the All Saints Sisters of the Poor, living on 90 acres of rolling hills and woods in Catonsville, not far from the noisy, bustling port city of Baltimore, Md. As they sweep the floors of their large stone building or wash dishes after a communal meal while clothed in their traditional black habits — whose style dates back to the Middle Ages — the sisters living at All Saints' Convent seem far from things urban.

The silence on the pastoral grounds is pronounced except when it is occasionally shattered. "We hear the airplanes overhead," says tour guide Sister Monica. The secluded convent is not far off the main interstate highway that leads to Baltimore-Washington International Airport. At the convent, the sisters are engaged in a different kind of journey — the journey inward to God. It is a journey whose invitation was issued by Jesus himself: "Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me" (Luke 18:22).

A sign over a doorway inside All Saints' Convent defines that journey: *Nihil Habentes Omnia Possidentes*, "As having nothing, possessing all things" (2 Cor. 6:10). Here, material possessions — clothes, houses, cars, cell phones, jewelry, scrapbooks, memorabilia and personal dust-catching knickknacks — are considered distractions that take one's mind away from the love of God and the desire to know him more fully. When a woman professes her vows and becomes an All Saints sister, she accepts a life of poverty, chastity and obedience.

The sisters are in Catonsville because of the Rev. Joseph Richey, who served as rector of Mount Calvary Church in Baltimore from 1872 to 1877. In 1872, the sisterhood came to Maryland from England at his request to found a community and work in Baltimore's inner city. In England, the Society of All Saints Sisters of the Poor, founded in 1851, is headquartered at All Saints' Convent in Oxford. There, the

order runs Helen House, a hospice offering respite services and care for children with terminal illnesses and their families.

In 1917, the sisters moved out to Catonsville on donated land that had been a home for children. This site became the center of their mission. In 1986, the All Saints sisters collaborated with Mount Calvary Church to found the Joseph Richey Hospice in Baltimore, which has cared for thousands of terminally ill patients regardless of their religion, nationality or ability to pay. Richey House has 20 inpatient beds, and the hospice also offers care at patients' homes and in nursing homes. Now the sisters want to start a hospice for children. The All Saints Sisters also have a presence at St. Anna's Mission House in Philadelphia.

Constant prayer is the bedrock of a sister's life. There is a daily Eucharist at the Catonsville convent, and they pray and meditate privately. In addition, they gather in the convent chapel six times each day for the recitation of the Daily Offices. They keep complete silence from 8 p.m. to 9:45 a.m. The sisters perceive the silence as a blessing, because out-



Constant prayer
is the bedrock
of a sister's life.

The guest rooms are simple.

ward silence helps to foster inward calm. In the words of their mother superior, the Rev. Mother Catherine Grace, "A lot of the noise occurs within yourself."

While the silence and simplicity of the Catonsville convent are seductive to visitors struggling to keep up with a stressful urban pace, the sisters — who come from all parts



The sisters work hard to keep their floors polished and their walls clean.

of the United States, Canada and Japan — are quick to say this is not a life for those who seek ease and escape. “It’s hard work being a sister,” says Sister Monica, who was raised as a Baptist, stopped going to church for a long time, started searching for a spiritual anchor at age 40, became an Episcopalian, and subsequently embarked on the road to professing her vows as a sister. As in most convents, manual labor is a hallmark of the sisters’ life. The All Saints sisters work constantly to keep their convent and nearby St. Gabriel’s Retreat House clean. They sew, sweep, dust and wash walls and dishes.

**During
a *poustinia* day,
a retreatant
spends seven
hours alone
with God.**

In the monastic tradition of the scriptorium — a monastery room set aside for the copying and writing of manuscripts — the sisters create exquisitely lettered and painted note cards, post cards and holy cards, which they sell on the honor system in a small gift shop. The card-making ministry of the scriptorium, which began with a few handmade cards 40 years ago, has become so popular that the sisters now have a catalog with more than 450 items

that are sold in the United States and overseas. All the verses and artwork are chosen to bring God’s message of love to a wider audience. One holy card shows St. Francis seated on a grassy bank under a tree, with a rabbit, birds, and a small skunk sitting attentively at his feet. The accompanying verse says: “The saints were saints only because they wanted to love God to the uttermost.”

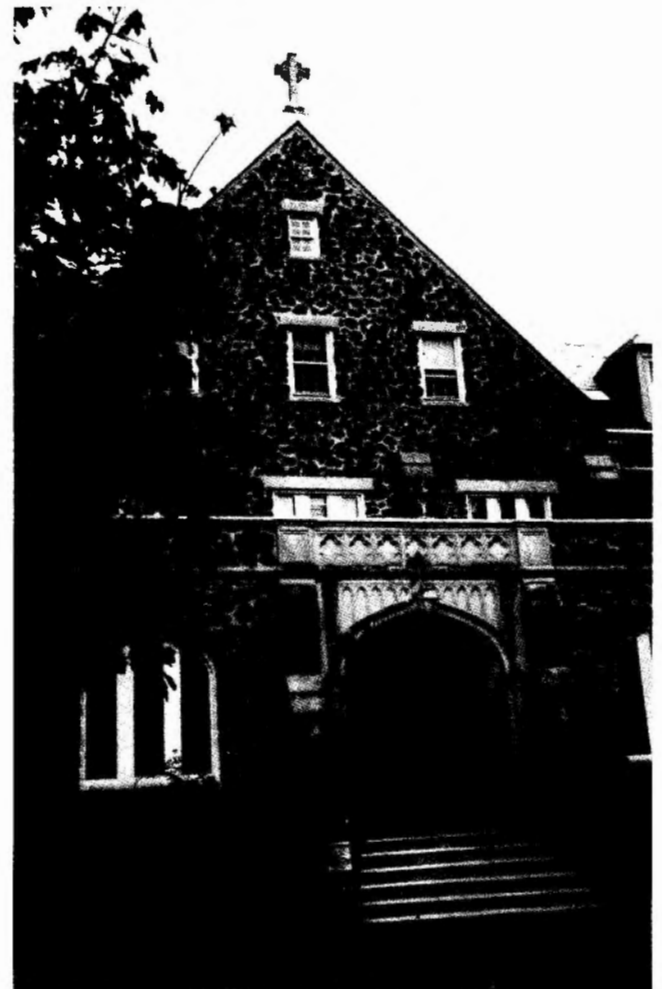
For people seeking the gift of solitude and uninterrupted time to be with God, All Saints’ Convent welcomes visitors to its guest rooms on the second floor of the convent (which can accommodate nine women) or to St. Gabriel’s Retreat House (for both men and women), and hosts one-day events — including quiet days and study days — on Saturdays. These include the *poustinia* days (*poustinia* is

a Russian word meaning “desert”). During a *poustinia* day, a retreatant spends seven hours alone with God. He or she is prepared by a sister, has an individual room and a Bible (the only book to be read), a small loaf of bread, and a beverage. The day ends with Vespers at the convent. Silent weekend retreats are limited to 24 people. Because the buildings are not air conditioned, there are few retreatants during the summer.

Like people everywhere, the sisters experience their share of loss and sorrow. During the past year, their resident chaplain of 24 years, the monk Father Edward, retired. Two priests now alternate celebrating the Eucharist. The sister who tended the eating garden decided to leave the convent; her garden has gone to seed. The community also experienced illness and death.

In addition to their desire to help people draw closer to God, what the All Saints Sisters of the Poor want most now from visitors is their prayers that more women will come to their doors through vocations to the religious life. “Please pray for new vocations; please pray for more Sisters,” says Sister Monica. □

Peggy Eastman is a member of All Saints’ Church, Chevy Chase, Md., and the author of Godly Glimpses: Discoveries of the Love That Heals.



The convent is made of natural stone.

Ten Bishops to Watch

I was planning to reveal the name of the next Presiding Bishop in this column, but I chickened out. I was going to tell you that I was about to provide the name of the next P.B., and then make you guess which one of the 10 names I listed would become the 26th Presiding Bishop.

There was a gamble, of course, in my original plan. What if my list failed to include the person elected Presiding Bishop? What if I ignored the promptings of the Holy Spirit? So while the list may not have the pizzazz of the original idea, there's still some value in presenting to our readers the names of people who ought to be taken seriously.

While the nominees for the election of the 26th Presiding Bishop will not be made known for more than a year, there is already scrambling and campaigning. Officially, the Joint Nominating Committee for the Election of the Presiding Bishop is meeting, and has invited the prayers and discernment of the faithful for that election, which will take place at the 75th General Convention, to be held in June 2006 in Columbus, Ohio. The tentative calendar for the convention lists June 19 as the day for the election.

According to the nominating committee, the person elected to a nine-year term will have the roles of Presiding Bishop, chief pastor, and primate. The committee says it is looking for nominees who are "intensely grounded in the love of Jesus Christ, living out their lives in the Spirit and articulating zeal for the gospel."

I have no pipeline to the nominating committee. Hopefully, its members will maintain confidentiality as the election process unfolds.

While the name of the next Presiding Bishop may very well be found on this list of 10 bishops (presented alphabetically), the door is still open for others:

Jon Bruno – Bishop of Los Angeles. Highly regarded by many. If he turns out to be a candidate, he probably hurt himself by officiating at the same-sex blessing ceremony of one of his priests.

Steven Charleston – Dean of Episcopal Divinity School. There is nothing to prevent a non-diocesan bishop from being elected,

although Bishop Charleston has diocesan experience (he resigned as Bishop of Alaska). His study guide for the Windsor Report should help his chances.

Michael Curry – Bishop of North Carolina. If one were being elected on the basis of preaching, he'd be a shoo-in. He has made positive impressions with his preaching all over the Church, but he has offended many with his pro-same-sex-blessing stance.

Edwin Gulick – Bishop of Kentucky. Still youthful looking after a decade as a diocesan bishop. Seems anxious to let all voices be heard following publication of the Windsor Report.

Charles Jenkins – Bishop of Louisiana. Viewed by some as a moderate, but may be too conservative to move into a position of such high visibility. Has made a favorable impression with his leadership of the Presiding Bishop's Council of Advice.

Chilton Knudsen – Bishop of Maine. Is the Church ready for a female Presiding Bishop? She has made a positive impression with her emphasis on pastoral care, and she has a reputation for being skilled in conflict resolution.

Paul V. Marshall – Bishop of Bethlehem. Seemed to be appealingly centrist until he showed little patience and tolerance to a couple of rectors in his diocese. Writes clearly and expressively.

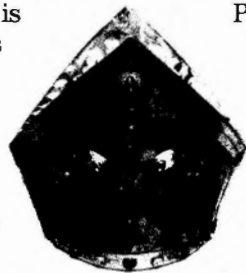
Henry Parsley – Bishop of Alabama. Regarded by many as a centrist, but has not endeared himself to traditionalists in his diocese with his lack of tolerance toward them since the New Hampshire consecration.

M. Thomas Shaw, SSJE – Bishop of Massachusetts. Is the Church ready for a monastic Presiding Bishop? He's well regarded by members of the House of Bishops, especially those who are enamored by his friend, the current Presiding Bishop.

Catherine Waynick – Bishop of Indianapolis. Her practice of being tolerant toward those who do not agree with her has been well received by some. A priest in her diocese reports she is regarded by some as campaigning for Presiding Bishop.

Are any of these bishops qualified to lead the Episcopal Church until 2015? Most likely. All we need to do is to find the right one.

David Kalvelage, executive editor



Did You Know...

The choir at Llandaff Cathedral (Wales) was directed to sing "God rest you merry, people" during Christmas services.

Quote of the Week

Rebecca Lyman, professor of church history at Church Divinity School of the Pacific, on how the Church resolves tension: "The truth of the matter is, we do not know what 'catholicity' is for us today. That is the issue for the contemporary Christian Church."

Divisive Resolutions

In some dioceses, January is the time for the annual convention. About a dozen dioceses will gather in convention or council this month, most of them toward the end of the month, and another dozen or so will meet in February. Some of the resolutions being proposed to these conventions are being circulated, and a few are already causing great consternation. At a time when many Anglicans are hoping and praying for healing and unity, at least two of the resolutions submitted to conventions are anything but unifying.

In the Diocese of Virginia, there is proposed legislation that would require affirmation to the decisions made by the 2003 General Convention regarding the “right of gay, lesbian, bisexual and transgendered persons to be ordained and/or consecrated.” The resolution states that it is time “to affirm the true identity of the Episcopal Church in America.” Those who are not able to do so are to “remove themselves from church roles and clergy renounce their ministries and bishops resign and that the Church move forward as an open, tolerant, accepting community.”

A resolution in the Diocese of Newark challenges the recommendations of the Windsor Report. It states that the position of that diocese is that “autonomy within the Anglican Communion requires that no member church impose its will on any other member church.” Other points are raised, including the concern of the diocese of an “Anglican Covenant” as recommended by the Windsor Report, and a discomfort over the primates’ meeting being considered as an instrument of Anglican unity.

The Virginia resolution puts into writing an opinion shared by many progressive Episcopalians, that “dissidents,” in this case those who espouse traditional Anglican theology, should leave. The bold resolution ignores the spirit of the Windsor Report as well as Anglican tolerance and diversity. We are hopeful that it will not reach the floor of Virginia’s council, and if it does, that it is roundly defeated.

In the proposed Newark legislation, that diocese seems to be trying to define the Anglican Communion on its own terms and it informs the rest of the Communion that it intends to go about its business as usual. There are appropriate means and places to determine who and what ought to constitute membership in the Anglican Communion. The Diocese of Newark is not one of them.

Resolutions such as these do nothing to bring about healing to a badly fractured Church. They are divisive and destructive and hinder rather than help the spreading of the kingdom of God.

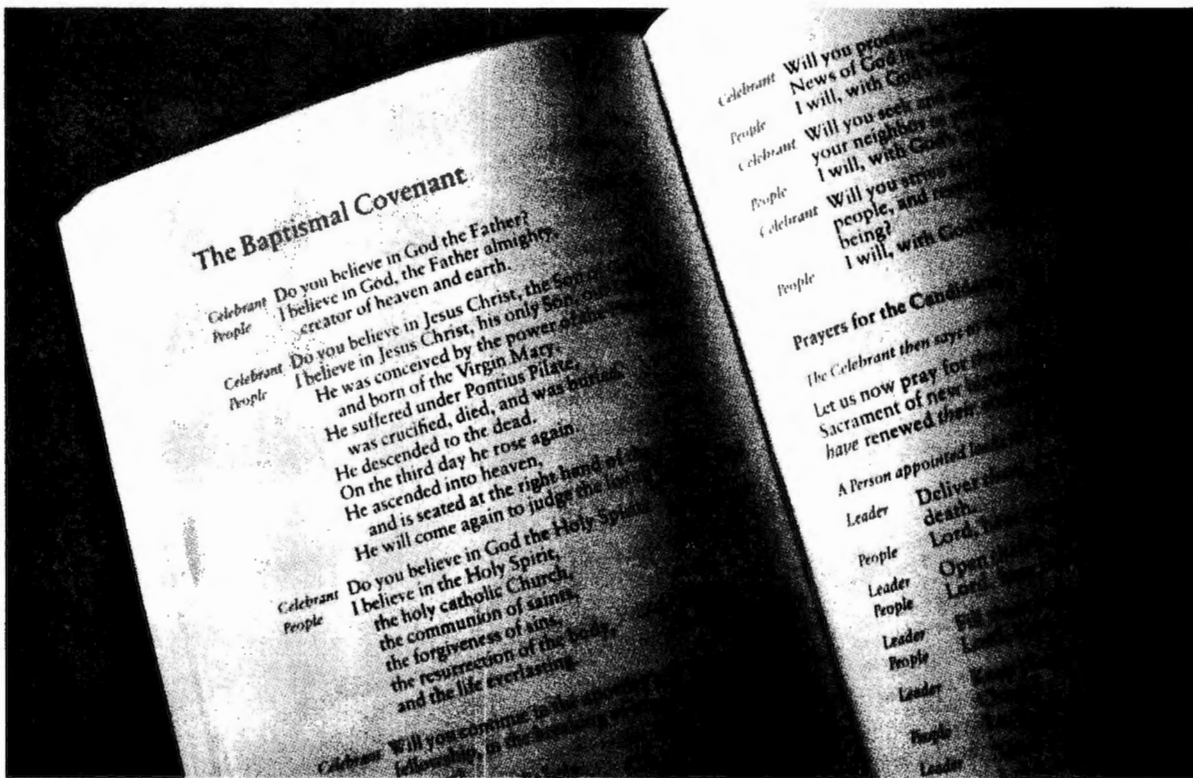
What We Can Do

Trying to explain how God could allow a tragedy like the horrific tsunami disaster in south Asia is an exercise in futility. While it is a natural response to ask where God was when the calamity occurred, most of the answers are unsatisfactory. Sometimes we have to continue our spiritual journeys in the knowledge that we do not always understand everything that happens. We are left with feelings of despair and helplessness as we ponder the daily reports of climbing death tolls, destruction, homelessness, hunger and disease.

Amid the chaos and confusion in the days following the catastrophe is some encouragement. There is a tremendous outpouring of relief coming from all parts of the world. Stories of heroic, tireless, rescue efforts amid the rubble are found among the media reports. Cooperative ventures involving church relief agencies are making progress addressing the needs of the victims of the tsunami. And there are countless instances of prayers being offered for those in distress. While we may be frustrated by a sense of helplessness, we can offer assistance through agencies such as Episcopal Relief and Development, Anglican Relief and Development, and various other organizations. Above all, we can add our prayers to the millions being offered for victims, survivors, and those who minister to them.



While it is a natural response to ask where God was when the calamity occurred, most of the answers are unsatisfactory.



Our Common Ground

We rely on the simple and historic affirmations of faith found in the Book of Common Prayer.

By John S. Morgan

Some would suggest that in these times of stress, the unity of the Episcopal Church has been fractured. But unity does not mean uniformity of opinion or of scriptural interpretation. Our unity has been in the love of God, the examples of behavior set for us in the life and death of our Lord Jesus Christ, and the willingness to express our awe and thanksgiving in a common liturgy of immense beauty.

A model of unity was set for us in the Elizabethan Settlement, where those who differed in dogma but still sought unity in the Lord were able to worship together in a common liturgy. At that time the contention was between protestant and catholic understandings of the Eucharist. Today it is over interpretations of scripture. The specifics of the Elizabethan Settlement may have called for catholic and protestant unity in our common liturgy, but the principle has been generalized in the classical Anglican ethos to include all who would be faithful to those Christian principles now expressed in our baptismal covenant.

It is ironic that the two most vocal, self-proclaimed guardians of the traditional, the American Anglican Council and Forward in Faith, disagree vociferously over the validity of women priests. Yet their supporters maintain an uneasy truce, as they exist side by side in the overlapping convocations of the Anglican

Communion Network. They can agree to disagree within their network. They cannot agree to disagree with their adversaries in their Church. They can tell you everything you need to know about sexuality but not about the validity of female priests.

It is ironic that these guardians of the traditional cannot find common ground in scripture concerning the validity of women priests but refuse to live in tolerance with those of their brethren who have a different understanding of what scripture informs on same-gender sexuality. If unity means uniformity of doctrine, the network is not united.

Our unity is not one of a confessing faith. We rely on the simple and historic affirmations of faith found in the Book of Common Prayer. Confessing faiths inherently lead to schism. Schism has been tried repeatedly. One can find churches on the same street corner in this country that have separated over a question of dogma.

The Episcopal Church's liturgical form makes worshipers more comfortable in the role of communicants taking a part in a drama, expressing awe and thanksgiving in the Divine Liturgy, rather than sinners struggling to get into heaven if only they could acknowledge the "true" set of dogmatic propositions — as if our heavenly parent, any particular item being out of place, were ready to pounce and say "gotcha!"

The doctrine of the historic church forbade all

READER'S VIEWPOINT

divorce. It forbade the lending of money at any interest. It mandated large families. Not even traditionalists would want to return to those days.

Scriptural interpretations change as the work of scholars and their contemporary resources are brought to bear. The doctrinal decision by the bishops of Lambeth in 1920 to outlaw birth control became an embarrassment in 1930 when the Lambeth Conference rescinded its decision. As our Presiding Bishop says, there is no neutral interpretation of scripture. Only our forbearance is tested as we live in harmony and diversity with the considerations of other minds.

The present Archbishop of Canterbury thinks that Paul's concern, when carefully read, is not with homosexual persons, but with heterosexual persons who go against their natures to engage in homosexual acts. Discerning conservatives are beginning to admit that the moral of Sodom is about hospitality, exactly as Lot described in Genesis 19:9: "But don't do anything to these men, for they have come under the protection of my roof."

Anglican luminary and Christian apologist C. S. Lewis, a favorite in all factions of the Church, in his book *Mere Christianity* states: "Finally, though I have had to speak at some length about sex, I want to make it as clear as I possibly can that the center of Christian morality is not here. If anyone thinks that Christians regard unchastity as the supreme vice, he is quite wrong. The sins of the flesh are bad, but they are the least bad of all sins."

This statement of C.S. Lewis went unchallenged until dissidents in the Church were unable to advance their minority positions through due process at General Convention.

In the long sweep of history, surely we can recognize that our current problems in the Church revolve around gender. Both the ordination of women and the full inclusion of homosexual persons in the life of the Church are really problems of gender, growing pains as we attempt to extract eternal verities for men and women from a testament written by men in the shadow and milieu of a patriarchal culture.

Some may elect to leave or use their power base to subvert the Church from within. But our essential unity comes from our visceral resonance with the example and sometimes inscrutable teachings of Jesus; and the awe, reverence, fellowship, and thanksgiving as we encounter God in the Divine Liturgy and in our struggle to live out the commitments of our baptismal covenants. □

John S. Morgan is a member of All Saints' Church, Fort Worth, Texas.

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

LETTERS TO THE EDITOR

Breaking the Rules

This is a response to Bishop Wantland [TLC, Dec. 26]. I am a priest and converted Jew. In my process toward faith I talked to ministers from many denominations. Each talked to me about rules in their church. The Episcopal chaplain listened and helped me seek answers to my questions. We talked of faith issues, relationship and seeking to respond to the love of Christ. I loved the liturgy. It was so like the Passover Seder, the symbolism and power about God's saving grace.

After a year of reflection I felt I had found God. Yet I held back. I watched as students went to Communion and longed to go. "But the rules were the rules."

One Sunday, I could wait no longer and presented myself at the rail. Without hesitation, the priest served me. I was in awe. Jesus was in me as I in him.

I was baptized the following week. Had that priest not offered communion at that moment, I probably would have continued struggling with my faith. He broke the "rules" to serve me grace. God's love and the love of another superseded church law. He taught me that faith is love and gospel, not law. I sought relationship with God, not rules. With all my faults and frailties I wanted to be accepted for who I was. I desired to love and be loved by him. The Episcopal Church allowed people to use reason, to accept shades of gray in a world not always black and white. Our world and Church need to recapture this way of living and loving.

I do not advocate blanket permission for the unbaptized to receive communion, but pastoral discretion when someone's faith depends upon reaching out to them. The sacraments have spiritual power beyond institutional rules.

*(The Rev.) Jeff Batkin
Church of the Advent
Spartanburg, S.C.*

The Author Responds

I am sorry if the Very Rev. Stephen H Bancroft feels he was misled in his review of my book, *A Church at War* [TLC, Dec. 5], but, contrary to his article, I made no claims to objectivity in the preface. Indeed that stated in its second paragraph that some might say that I had formed too decided a view of the merits of the contest over the gay issue in the Anglican Communion.

I don't know about the dean of Detroit — and clearly objec-



The Episcopal Church allowed people to use reason, to accept shades of gray in a world not always black and white.

tivity is in the eye of the beholder — but I find it difficult not to take a view of those whose idea of pursuing an argument is to send excrement through the post to the Archbishop of Canterbury, or of those bishops from the developing world who, ignoring the terms of the 1998 Lambeth declaration with its injunction “to minister pastorally and sensitively to all irrespective of sexual orientation,” state their opinions that homosexual persons are worse than dogs and that they could not sit down in the same room with one.

The dean criticizes me for mentioning the antics of the Rev. Earle Fox at Gene Robinson’s consecration, but they were very hard to miss, and I was there and the dean was not. I should imagine that very few would think this intervention was entirely seemly.

John Habgood, the former Archbishop of York, in his review in the *Times Literary Supplement* in September, stated that the book was accurate and appropriately critical, and it has also been praised elsewhere by several British national papers and by a diverse range of other publications.

Stephen Bates
Religious affairs correspondent
The Guardian
London, England

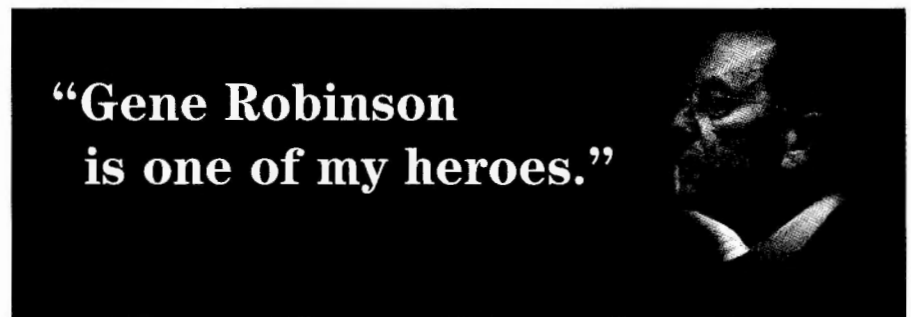
He’s a Hero

During the summer of 2003, as a junior in high school, I attended the 74th General Convention in Minneapolis. At that time I witnessed some ideologies that were new and somewhat disturbing. These opinions were voiced at the hearings for the confirmation of the consecration of the Rev. Canon V. Gene Robinson, which I attended with my group of young people.

The first idea, new to me, I received while listening to harsh words. The people who spoke at the “con” mike at the hearing seemed to be saying that in some ways God chooses whom he loves, and some more than others. Some people seemed to be saying that God did not look upon Canon Robinson’s vocation with favor and love. I had always been taught God loves all his

sheep, and certainly not some more than others.

The second thought I gleaned from that trip was that some Anglicans, especially Episcopalians, did not feel that Canon Robinson would be setting a good example, or be able to carry out his ministry effectively. In no way is he a bad example. In fact, he is a living testament to the fact the Episcopal Church is open, welcome, understanding, and current. These traits made me proud to



belong to such an awesome communion of loving people.

Gene Robinson is one of my heroes. Having met him in Minneapolis along with the other young people, I was struck by his kindness, heart and presence. He answered questions and hung out with the young people, one of only three bishops who spent time with the youth participants.

I hope most Anglicans will accept Bishop Robinson and encourage him in his ministry.

Caitlin Seadale
Cheshire, Conn.

Another Perspective

In response to my brother bishop, Ed Little, “Is the Episcopal Church Anti-Semitic?” [TLC, Nov. 28], I would offer a different perspective. I understand his concern. Anti-Semitism is an evil which lurks in the heart of most of us and needs only a little encouragement to emerge.

The State of Israel was established in 1948 to provide a safe haven from this for Jewish people. In many ways this has been successful. The Episcopal Church has always supported security for Israel.

However, the plight of the hundreds of thousands of Arabs, both Muslim and Christian, displaced in 1948, has

never been addressed. The problem was exacerbated when Israel began its long occupation of the West Bank, Gaza, the Sinai, and Golan Heights, lands it conquered in 1967. Only the Sinai has been resolved.

In recent years, the Church has become concerned about the increasingly dire consequences of occupation. For the Palestinians it has meant more checkpoints, humiliation, demolition of homes, targeted assassina-

tions, the Wall, 3,000 deaths. For the Israelis, it has meant suicide bombings against civilians, rocket attacks on settlements, dehumanization of soldiers, and 1,000 deaths.

The Episcopal Church has repeatedly condemned the violence on both sides. We have called upon Israel to abide by U.N. resolutions, restrict its settlement building, and deal with the refugee issue, among other things.

Criticism of the oppressive policies of Israel is not anti-Israel and it is certainly not anti-Semitic. It is anti-oppression and pro-justice.

The current more constructive turn of events in the Middle East may make such actions less necessary. Nonetheless, the Episcopal Church should continue in every way to press all parties toward a resolution of the conflict, to relieve the suffering of Muslim, Jew, and Christian, and to assure the security of the State of Israel as well as of Palestine.

(The Rt. Rev.) Allen Bartlett
Bishop of Pennsylvania, retired
Philadelphia, Pa.

LETTERS TO THE EDITOR

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PEOPLE & PLACES

Appointments

The Rev. **David John Boase** is rector of St. Paul's and Trinity, Alton, IL; add: 10 E 3rd St., Alton, IL 62002-6201.

Jason Bontke is director of Camp Crucis, 2875 Camp Crucis Court, Granbury, TX 76048.

The Rev. **Bob Bryan** is vicar of St. Matthew's, PO Box 2489, Los Lunas, NM 87031-2489.

The Rev. **Eletha Buote-Greig** is rector of St. James', 24 Hamlet Ave., Woonsocket, RI 02895-4427.

The Rev. **Janice Chalaron** is rector of St. Bede's, 2601 Henderson Mill Rd NE, Atlanta, GA 30345.

The Rev. **Orion Davis** is rector of St. Mary's, 85 Conestoga Tr., Sparta, NJ 07871.

The Rev. **David DeSmith** is rector of St. David's, 91 Kinnelon Rd., Kinnelon, NJ 07405.

The Rev. **Frank Goss** is rector of St. James', 605 4th Ave., Bradley Beach, NJ 07720.

The Rev. **Charles I. Granger, Jr.**, is rector of Redeemer, PO Box 11272, Oklahoma City, OK 73136.

The Rev. **Jeffrey Hupf** is rector of St. Francis', 6280 Los Robles Dr., El Paso, TX 79912.

The Rev. **Larry Jackson** is rector of Trinity, 430 Juliana St., Parkersburg, WV 26101.

The Rev. **Kathryn King** is vicar of All Saints', 12 W Central Ave., Bergenfield, NJ 07621.

The Rev. **Grant M. LeRoux, Jr.**, is interim rector of St. Stephen's, 220 S Wayne St., Milledgeville, GA 31061.

The Rev. **John McCord** is rector of St. Martin's, 3110 Ashford Dunwoody Rd NE, Atlanta, GA 30319-2770.

The Rev. **Donna McNeil** is campus minister and assistant for youth at St. Thomas', 276 S College Ave., Newark, DE 19711-5235.

The Rev. Canon **Walt Mycoff** is canon for ministry in the Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, OH 45202-4179.

Ordinations

Priests

Fort Worth — **Jeffery Moore**, St. Vincent's Cathedral, 1300 Forest Ridge, Bedford, TX 76022.

Georgia — **Will Carter**, rector, St. Philip's, PO Box 235, Hinesville, GA 31310.

North Dakota — **Elizabeth Ann Powers, Susan Chandler Rich**.

Western Kansas — **Craig Brown**, rector, St. Michael's, PO Box 1352, Hays, KS 67601-1352.

Western North Carolina — **Michael R. Penland**, associate, Holy Cross, PO Box 279, Tryon, NC 28782.

Deacons

Fort Worth — **DeWayne Adams**, St. Anne's, 6055 Azle Ave., Fort Worth, TX 76135.

Resignations

The Rev. **Michael Allen**, as rector of Christ

Church, New Brighton, Staten Island, NY.

The Rev. **Marcia Hunter**, as rector of St. Paul's, Brookings, SD.

Retirements

The Rev. **Phil Ayers**, as rector of Ascension, Portland, OR.

The Rev. **James De Fontaine-Stratton**, as priest-in-charge of St. Paul's, Poughkeepsie, NY.

Deaths

The Rev. **David B. Nickerson**, 81, priest of the Diocese of Delaware, died Nov. 17 in Cincinnati, OH, following a stroke.

Fr. Nickerson was born in Lloyd, FL, and educated at Delaware State University, Ohio State University, Crozer Theological Seminary, and Ashland Seminary. He served as a clergyman in the Methodist Church from 1954 to 1960, and was ordained in the Episcopal Church as a deacon in 1961 and a priest the following year. He was priest-in-charge of St. Titus', Durham, NC, 1962-66; rector of Incarnation, Cleveland, OH, 1968-70; rector of St. Philip's, Columbus, OH, 1970-71; and rector of SS Andrew and Matthew, Wilmington, DE, 1981-88. He retired in 1988. Fr. Nickerson is survived by his wife, Ethelrine, and four children.

The Rev. Dr. **Robert Frederick Park**, 64, of Kearney, NE, died Dec. 12 at his home of idiopathic pulmonary fibrosis. Dr. Park was a surgeon whose specialty was otorhinolaryngology and maxillofacial surgery.

A native of Beaver City, NE, Dr. Park was a graduate of Nebraska Wesleyan University and the University of Nebraska College of Medicine. He served in the Navy, 1971-2. He was a member of the staff of Good Samaritan Hospital, Kearney, and was named chief of medical staff there in 1979. He was ordained the diaconate in 1981 and to the priesthood in 1985. He retired in 2000 because of illness. He is survived by his wife, Karen; two sons, Michael and Matthew; a daughter, Mary; and four grandchildren.

Other clergy deaths as reported by the Church Pension Fund:

Richard H. Baker	78	Warren, PA
George W. Bersch	92	Winston-Salem, NC
John W. Bishop	77	Fort Myers, FL
William M. Turner	71	Springfield, IL
Robert Tsu	77	Portland, OR
Clifford A. Ward	74	Niagara, Ont.
Debra S. Westling	84	Seattle, WA
Richard M. Wilds	73	Brooklyn, MI
Ronald L. Woodruff	72	Lively, VA

Next week...

The Center Still Holds

Tsunami Agony: Anglicans Respond

(Continued from page 6)

affiliate of the Anglican Communion Network [TLC, Oct. 31], is also working to provide assistance to the Church of Ceylon, as well as the Province of South East Asia and the Church of South India. The Rt. Rev. Robert Duncan, Bishop of Pittsburgh and moderator of the Anglican Communion Network, made the announcement within days of the tragedy.

Dr. Kerk Burbank, ARDF's director, said "our phones have been ringing off the hook with inquiries about the disasters. As a very young organization we have few reserves and are dependent on designated contributions, but at the current rate of support it seems likely we're looking at \$50,000 in immediate contributions and maybe more." Dr. Burbank said the organization is urging donors to consider long-term pledges to aid in the recovery process.

Helpless, vulnerable

Around the world, Church leaders struggled to deal with the impact of the tragedy, and to help fellow Christians make sense of the events.

"The magnitude of the disaster is difficult to comprehend, mainly because of its unexpected nature and also because of a lack of exact statistics," wrote Bishop Thomas Samuel of the Diocese of Madhya Kerala in the Church of South India. In a message to Oregon Bishop Johncy Itty, who was born in India, Bishop Samuel said, "This tragedy has suddenly made us not only challenged into rising up to the situation, but also made us realize our insufficiency and vulnerability."

The situation is especially grave, Bishop Samuel wrote, because so many heavily populated coastal areas were affected. "We could have epidemics within a few days unless we get health systems up and running," he said. "Our diocesan pastors and leaders have rushed to the disaster areas with food, clothing, and medicine. Many camps have been set up to accommodate thousands of homeless people."

In the hard-hit Indian state of Tamil Nadu, Bishop V. Devasahayam of the

Diocese of Chennai said the tsunami was devastating to fisher-folk, many of whom were on their boats at the time the waves hit. The bishop said his diocese has set up relief stations in many of its churches.

The Most Rev. Datuk Yong Ping Chung, Primate of the Province of South East Asia, noted that as a result of the "extraordinary, tragic disaster of unprecedented magnitude," the region "was turned into weeping and great mourning.

"On behalf of our diocese and our province, I want to thank all Christian brothers and sisters and friends from around the world for praying for us," he said. "It is times like this we know we are not alone. We are so thankful to all of you. Please continue to pray for our areas."

In Australia, Archbishop Peter Watson of Melbourne pleaded for prayer and material support, noting that the Australian Anglican aid agency was coordinating an appeal to direct funds through Actions by Churches Together. "Although the human spirit can be daunted by the magnitude of what has happened, it can also rise to impressive levels of generosity and care," Archbishop Watson said.

"The question: 'How can you believe in a God who permits suffering on this scale?' is very much around the moment," admitted the Archbishop of Canterbury, the Most Rev. Rowan Williams, to England's *Sunday Telegraph* newspaper. "It would be surprising if it weren't; indeed, it would be wrong if it weren't."

How You Can Help

Episcopal Relief and Development: P.O. Box 12043, Newark, NJ 07101. Checks payable to Episcopal Relief and Development, memo line notation: South Asia Relief Fund. Contributions also accepted online at www.er-d.org.

Anglican Relief and Development Fund: 905 Oliver Building, 535 Smithfield St., Pittsburgh, PA 15222. Checks payable to Network of Anglican Communion Dioceses and Parishes, memo line notation: ARDF-Asian Crisis.

Episcopal News Service contributed to this report.

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 YOUTH AND YOUNG ADULTS MINISTRY: St. John's Church, a parish of 2,000 baptized members in Tampa, FL, is seeking an ordained or lay person to work with middle school students (including serving as chaplain to the middle school of the parish's day school), high school students and young adults (20s and 30s). The position requires someone who very clearly feels God's call to engage in this kind of ministry and who can relate well with young(er) people and be accepted by them. Clergy can also expect regular participation in the overall liturgical life of the parish, including regular preaching. Competitive salary and full benefits. Bachelor's degree required. Send resume and CDO profile to **The Reverend Douglas E. Remer, Rector, St. John's Church, 906 S. Orleans Ave., Tampa, FL 33606. E-mail: dremer@stjohnstampa.org.**

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The next Parish Administration Issue is March 20. Closing is February 18.

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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:

FULL-TIME RECTOR: *Christ Episcopal Church, Ponte Vedra Beach, FL.* This 5,000-plus-member parish located in a seaside community of Northeast Florida seeks a strong leader to guide and enhance our spirituality. The ideal candidate is a dynamic and inspirational preacher and teacher with sensitivity to the pastoral needs of a corporate-sized parish. Additionally our rector must have successful experience in the administration and fiscal/property management of a large parish. Christ Church is seeking a rector to continue our mission: "God is radiantly present in our world, in our community and in our Church. In joyful response to God's call, Christ Church faithfully reaches out in worship, study and service."

For further information please visit ChristEpiscopalChurch.org. Inquiries and resumes should be directed to: **Jack Hardman, 189 Summerfield Drive, Ponte Vedra Beach, FL 32082** or E-mail: pontevedra189-rector@yahoo.com.

FULL-TIME RECTOR: St. Paul's in Greenville, NC, is seeking a new rector. Founded in 1845, St. Paul's is a dynamic and diverse corporate-sized parish with 1,000 communicants. Average attendance is 375. Annual budget is \$625,000. A new 450-seat church features cathedral seating and serves as the primary center of worship. A new C.B. Fisk organ is scheduled for installation in 2005. A smaller chapel, the older facility, is located beside the church and serves as the center for smaller services and campus activities.

We seek an experienced rector dedicated to personal pastoral care; who supports the Episcopal doctrine based on scripture, reason, and tradition; and can assist us in our transition to a corporate parish. This individual will need to be supportive of both traditional and innovative liturgical worship and music, provide inspirational leadership through sermons and practices, and place high value on spiritual growth, outreach, and stewardship. He or she will also need to provide leadership in the continued development of lay leadership and ministries.

Greenville is a vibrant, growing education and medical center of over 65,000 that serves as the hub of eastern North Carolina. It is the home of East Carolina University and the Brody School of Medicine, located 80 miles southeast of Raleigh and close proximity to the coast.

Please mail or e-mail your resume and CDO profile to: **JIM MOYE, ST. PAUL'S SEARCH COMMITTEE, P.O. BOX 1924, GREENVILLE, NC 27835, jim-moye@hyperlogic.net**. A parish profile is available on our web site: www.stpaulsepiscope.com, or will be forwarded. **Application Deadline February 28.**

ASSISTANT PRIEST: Historic downtown Baltimore church is seeking a full-time priest who has a heart for evangelism. Ministry opportunities include: newcomers, education programs for all ages and serving the downtown financial district. Strong preaching is a plus. If you are a team player who would like to be part of an energetic staff, send resume to **The Rev. Mark Stanley, Rector of Old Saint Paul's Church, 309 Cathedral Street, Baltimore, MD 21201** or E-mail to: mark@osp1692.org.

PART-TIME VICAR: *St. Thomas á 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.

Roswell is a 2003 All American city with a moderate, hildesheim climate and the mountains are only a short distance away. A golf membership and season tickets to the symphony are included in comp package. Please send resume and inquiries to: **Search Committee, St. Thomas á Becket Episcopal Church, PO Box 1775, Roswell, NM 88202-1775.** E-mail: hndjones@escapees.com or stthomas@dfn.com.

ACADEMIC DEAN: Trinity Episcopal School for Ministry, an evangelical theological school in the Anglican tradition, seeks full-time academic dean to facilitate, direct and evaluate the content and delivery of the curriculum and formation of students, starting fall 2005. Some teaching available. Directly responsible to Dean/President. Teaching background in higher education and ordination in Anglican Orders with earned doctorate in one of the classical disciplines preferred. Employment contingent on ability to sign our Statement of Faith. Equal opportunity employer who encourages applications from women and minorities. ATS accredited and member ECFA. **Deadline February 4, 2005.** Contact: **The Rev. Dr. Jerry Smith, 311 Eleventh St., Ambridge, PA 15003.** Email: jsmith@tesm.edu.

FACULTY: Trinity Episcopal School for Ministry, an evangelical theological school in the Anglican tradition, seeks to expand its faculty by up to four members, with two being appointed by August 2005. Interviews begin late February. Applications welcomed in Church History, Old Testament, New Testament, Homiletics, Church Planting, Pastor Theology (with responsibility for Field Education and Liturgics). Applicants will normally have an earned doctorate and will teach courses and supervise students at the M.Div. level and in Doctor of Ministry program. Employment contingent on ability to sign our Statement of Faith. Equal opportunity employer who encourages applications from women and minorities. ATS accredited. Contact: **The Rev. Dr. Jerry Smith, 311 Eleventh St., Ambridge, PA 15003.** Email: jsmith@tesm.edu

FULL-TIME SCHOOL CHAPLAIN: Rowland Hall-St. Mark's School (RHSM) is seeking applicants for the position of School Chaplain to begin July 1, 2005. Rowland Hall-St. Mark's School, established in 1880, is a coed college preparatory independent day school located in Salt Lake City, Utah. RHSM enrolls approximately 970 students from Preschool through 12th grade. This is a full-time position and the qualified applicant must be an ordained Episcopal priest.

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Send cover letter, résumé and list of references to: **Mary Babbitt, Rowland Hall-St. Mark's School, 720 Guardsman Way, Salt Lake City, UT 84108** or E-mail to marybabbitt@rhsm.org. Applicants are encouraged to apply as soon as possible. For more information about RHSM you can go to its website at www.rhsm.org.

PART-TIME VICAR: *St. Andrew's Episcopal Church, Burt, NY,* is seeking an optimistic individual who is filled with the Holy Spirit, equipped to deal with the healing, restoration and celebration of our unique and hard working congregation. Our ongoing goal is to create a place of worship that is rich in spiritual growth, welcoming to all families and filled with the love and peace of the Lord. Attention to the youth and shut-ins is very important. We are located near Lake Ontario, a short distance from Buffalo, Niagara Falls, Rochester and 2 hours from Toronto, Canada. We are a rural community with orchards, farms and access to various water activities and sports. Send resume attention **Search Committee, P.O. Box 133, Burt, NY 14028-0133.** More details provided upon request.

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