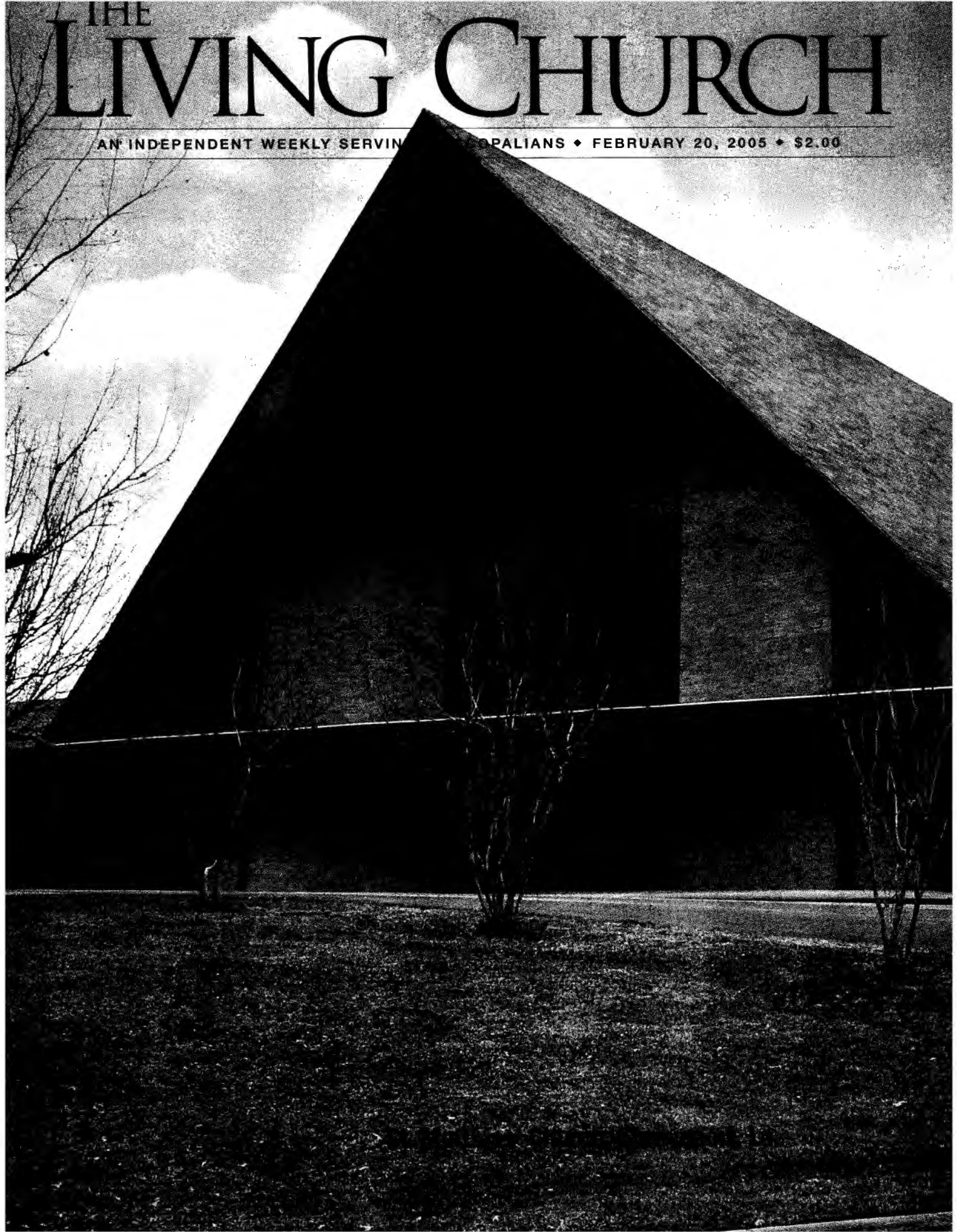


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Volume 230 Number 8

*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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### On the Cover

The congregation of St. Matthias' Church, Shreveport, La., celebrates (above) the church's patronal feast on Jan. 30, having (according to the rubrics) moved the feast before Lent and the Transfiguration. (St. Matthias' date in the church calendar is Feb. 24.) Located atop a hill in Shreveport, La., the church in the

Diocese of Western Louisiana began in 1950 as a mission of St. Mark's, Shreveport. The church quickly outgrew temporary meeting spaces and dedicated a parish hall and chapel one year later. The current campus and facilities were completed in 1986. St. Matthias' today enjoys a vital Solo Flight program for adult singles, as well as community ministries at The Pines Rehabilitation Center and Heritage Manor Assisted Living Community.

Missy Allen photos

*Solid Oak*  
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**SUNDAY'S READINGS**

**God's Faithfulness and Ours**

*'For this reason it depends on faith...'* (Rom. 4:16)

**Second Sunday in Lent (Year A), Feb. 20, 2005**

**BCP:** Gen. 12:1-8; Psalm 33:12-22; Rom. 4:1-5(6-12)13-17; John 3:1-17

**RCL:** Gen. 12:1-4a; Psalm 121; Rom. 4:1-5,13-17; John 3:1-17

Most of us have a problem with both making and keeping commitments. We have a terrible time trusting others, and that probably has something to do with our not being very trustworthy ourselves. So we plan ahead for our relationships to fail, as most of them inevitably will. We constantly hedge our bets. We always try to leave ourselves an out.

None of us would dream of signing a contract that didn't spell out specific consequences should the other party renege. We expect people to try to cheat us, to the same extent that we ourselves try to cheat others. Fewer of us than ever are willing to enter a marriage without a written prenuptial agreement of some sort. Because the solemn vow, "until we are parted by death," actually means to many of us, "as long as you meet my needs," we need to protect our long-term personal interests. Don't we?

In today's reading from Exodus, Abram appears as a most unusual person, at least by our standards. Called by God to unconditional faith, he immediately and without reservation

accepts. No "golden parachute" clause for if the contract doesn't pan out. No fine print or fast-talking disclaimers. No "pre-covenant" agreement to save on court costs for his trying to cheat God later on. Abram simply trusts in God's goodness, probably because Abram himself is good. And we all know the rest of the story. God responds to Abram's faith with his own faithfulness, and Abram eventually becomes the father of Jews, of Christians, and of Muslims.

Today's gospel makes it clear that all of us who have been reborn by water and the Spirit in baptism are invited to citizenship in the kingdom. As the kingdom is taking shape in our midst even now, moreover, we're called to abandon our faithlessness and lack of trust and to replace them with faith akin to Abram's. Unconditional faith in God, who is unconditionally faithful to us. And trust in our fellow Christians, who are anointed by the Spirit as we are.

Today's readings invite us to faith and to trust. We achieve those things when we become faithful and trustworthy ourselves.

**Look It Up**

How does Paul understand the relationship between our own faithfulness and that of God? (Rom. 3:1-18)

**Think About It**

If we project our own fallen deficiencies onto others, in what ways might projecting our baptismal kingdom values onto fellow Christians transform us into better human beings?

**Next Sunday**

**Third Sunday in Lent (Year A), Feb. 27, 2005**

**BCP:** Exodus 17:1-7; Psalm 95 or 95:6-11; Rom. 5:1-11; John 4:5-26(27-38)39-42

**RCL:** Exodus 17:1-7; Psalm 95; Rom. 5:1-11; John 4:5-42

**Magdalene Books**

**THE CHALICE OF MAGDALENE: The Search for the Cup That Held the Blood of Christ.** By **Graham Phillips.** Bear and Company. Pp 243, paper. \$16. ISBN 159143038-0.

**THE GOSPEL OF MARY MAGDALENE.** By **Jean-Yves Leloup.** Foreword by **Jacob Needleman.** Inner Traditions. Pp. 178. \$14.95, paper. ISBN 159143038-0.

**THE WOMAN WITH THE ALABASTER JAR — Mary Magdalene and the Holy Grail.** By **Margaret Starbird.** Foreword by the Rev. **Terrence A. Sweeney,** Ph.D. Bear and Company. Pp 199. \$16.95, paper. ISBN 1-879181-03-7.

These three books share a common subject, but they are very different in the way they approach the woman who appears in all four of the gospels, but about whom very little is known.

The first book begins with an introduction of the Holy Grail and the legends of King Arthur. A much earlier tradition claimed the grail was the vessel used by Mary Magdalene to collect Christ's blood when he appeared to her in the garden on Easter morning. Well into the Middle Ages, legend persisted that this cup had been taken to safety in Britain. The journey to England, and what happened to the chalice there, is the focus of this book. The author's research uncovers the secret legacy of an ancient noble family and a trail of clues hidden in the English countryside. The book has fascinating illustrations, one a photograph of the small cup that was found by following the clues. It reminded me of the PBS program, "History Detectives."

The second book is Orthodox theologian Leloup's translation of the Gospel of Mary from the Coptic. His commentary on this text is presented here for the first time in English.

The author of the third book set out to refute legends that suggested that Jesus Christ was married to Mary Magdalene. Instead, she found new and compelling evidence for the existence of the bride of Jesus. Starbird draws her conclusions from an extensive study of history, heraldry, symbolism, medieval art, mythology, psychology, and the Bible itself.

*Joanne Maynard  
Helena, Mont.*

**Radical Compassion**

**The Life and Times**

**of Archbishop Ted Scott**

By **Hugh McCullum;** Foreword by **Desmond Tutu.** ABC Publishing, Toronto, Canada (also published by the World Council of Churches, Geneva, Switzerland), 2004. Pp. 544. \$29.95. ISBN 2-8254-1403-4.

A fascinating book about the life of the 10th Primate of the Anglican Church of Canada, Archbishop Edward W. "Ted" Scott. Sweeping through most of the 20th century from his birth in 1919 to his death in June 2004, it tells of a Church attempting to be a prophetic voice in the life of a nation and the world. Through anecdotes, letters, church documents and personal stories, the author engages the reader in Scott's life and the times in which he lived.

Divided into chapters about each era of Scott's life, the book loops through personal, Anglican institutional memories, and a history of Canada and the

world. Packed with details, the book is hard to put down. It does not shy away from the hard questions of the effectiveness of the social justice work of the

Church, of whether one person can effect change or is at the whims of the tides of history. Although the author obviously admires Scott, McCullum brings out the difficulties and frustrations with Scott's administrative style, his desire to lead pro-actively but not to get too far in front of the body of the Church, and the cost to family and friends of this ministry and life.

It's an excellent book for taking the long view of change and the work of social justice based in the prophets of the Hebrew scriptures and the life of Christ.

*(The Rev.) Ann Fontaine  
Lander, Wyo.*



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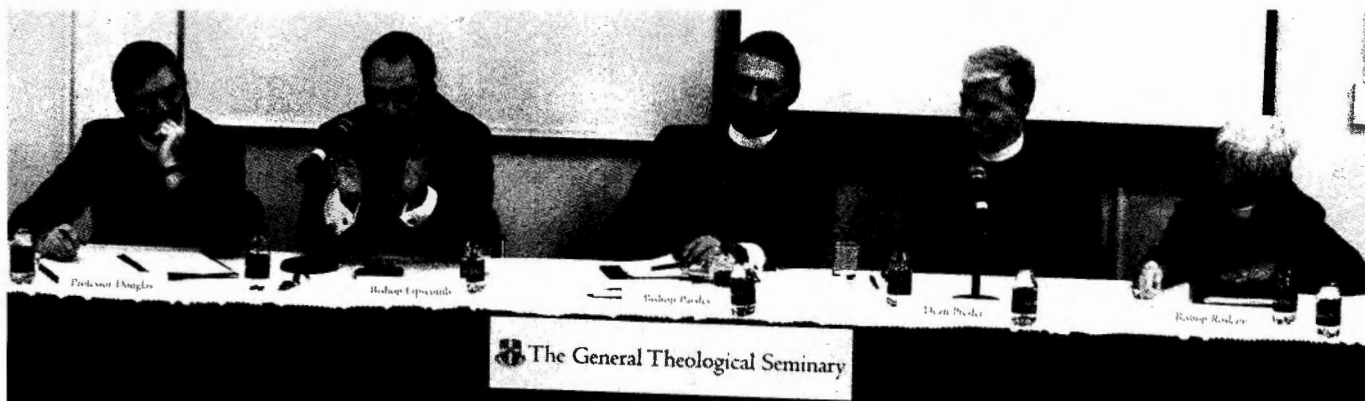
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Bruce Parker/GTS photo

The panelists at General Theological Seminary's forum: Prof. Douglas (left), Bishop Lipscomb, Bishop Parsley, Dean Presler and Bishop Roskam.

## Windsor Report Forum: Panelists Address Nature of Communion

The Anglican Communion is at a precarious time of transformation in which the historical concept of "bonds of affection" no longer adequately defines membership. While three bishops and two distinguished Episcopal Church seminary theologians who participated in a Jan. 28 roundtable discussion at the General Theological Seminary in New York all agreed that the crisis presented an opportunity to deepen fellowship, they expressed varying degrees of enthusiasm with the Windsor Report's proposal for some form of covenant as the means to achieve it.

Participants included the Rev. Ian Douglas, professor of mission and world Christianity at the Episcopal Divinity School; the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida; the Rt. Rev. Henry Parsley, Bishop of Alabama; the Very Rev. Titus Presler, dean of the Episcopal Theological Seminary of the Southwest; and the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York. The Rt. Rev. James Tengatenga, Bishop of Southern Malawi in the Anglican Church of Central Africa and a visiting professor at GTS last fall, made an opening statement via videotape.

"Listening to one another is not something that we have done well," Bishop Tengatenga said. "In many ways we are talking, but we are not talking and seeing things together." For Africans, human sexuality is a gospel issue, and because scripture is

all that is left of the original apostolic revelation of the faith, it is paramount in understanding the just and proper restraints on Christian freedom. Bishop Tengatenga conceded that it may not be possible for the provinces of the Anglican Communion to proclaim a common witness on the proper restraints of sexual freedom. "If it fails," he concluded, "it should fail because we talked together and couldn't see things the same. It would be a tragedy if we failed without ever talking together."

Bishop Parsley took issue with Bishop Tengatenga's statement that dialogue may produce winners and losers. "The greatest danger is win-lose thinking," Bishop Parsley said. "It is to relationships that the Windsor Report calls us, and I hope we will heed that call."

Bishop Lipscomb said something like the Windsor Report was probably inevitable no matter what the result had been at the 2003 General Convention. He suggested that the larger problem was that persons in the United States often understood the world differently.

"I hope we will be able to take Bishop Robinson out of the hot seat and put the focus on what it means to be in communion, and whether the U.S. should be setting the agenda," he said. "How can the Episcopal Church be part of the conversation without leading it?"

Both Bishop Roskam and Prof. Dou-

glas were of the opinion that any deepening of communion among Anglican provinces would require broader representation of its grassroots membership among the instruments of unity.

"Over 95 percent of those who comprise the instruments of unity are men and bishops," Prof. Douglas said. "I dissent from the idea that bishops represent the primary manifestation of the local faith community."

Women are even less represented among the existing four instruments of unity than the general grassroots population, according to Bishop Roskam, who concluded that if women's representation approached something closer to half, then no matter the province in which they resided, homosexuality would not be a potentially Communion-breaking issue.

"This has to do with manhood," Bishop Roskam said. "Women hold the same range of opinions as men, but they suffer in so many other ways."

While the Windsor Report has raised some questions for him, Dean Presler said he remains convinced that what the Episcopal Church did at General Convention in 2003 was "intrinsic to our mission." He has also come to acknowledge that others who feel differently "care equally about mission" and that the blessing will come in "talking this through."

"Rather than ignore or try to work around the blessing, we will be working through it," he said.

*Steve Waring*

## Virgin Islands Bishop Elected

The Rev. Edward Ambrose Gumbs was elected to be the next Bishop of the Virgin Islands on the third ballot during a special convention held Jan. 29 at All Saints' Cathedral, Charlotte Amalie, St. Thomas. Fr. Gumbs, 55 and a native of Anguilla, has served as rector of St. Andrew's, Charlotte Amalie, since 1990. He is a graduate of the University of Maryland and Virginia Theological Seminary.

The nominating committee presented a slate of three candidates. In addition to Fr. Gumbs, the Rev. Victoria R.T. Heard, missionary for church planting in the Diocese of Virginia, and the Rev. Michael Gordon Rowe, rector of St. Thomas', Camden, Maine, were also selected. Fr. Rowe withdrew his name from consideration during the week before the election.

Assuming sufficient consents are received from a majority of bishops and standing committees, Fr. Gumbs will be consecrated June 11. The location has not yet been announced.

## Southern Ohio Nominees

The standing committee of the Diocese of Southern Ohio has announced the names of three nominees for election as bishop. They are: the Very Rev. Stephen H. Bancroft, dean of the Cathedral Church of St. Paul, Detroit, Mich.; the Rev. Anne B. Bonnyman, rector of Trinity Church, Wilmington, Del.; and the Rev. Stephen Hoff Wendfeldt, rector of St. Peter's, Del Mar, Calif.

Clergy and lay delegates will gather June 11 at Christ Church Cathedral in Cincinnati to elect a bishop to succeed the Rt. Rev. Herbert Thompson, Jr. Bishop Thompson, who was elected coadjutor in 1988 and installed as diocesan in 1992, will retire at the end of 2005. Assuming sufficient consents are received, the new bishop will be consecrated Nov. 12 in Cincinnati.



The primates will meet south of Belfast at the Dromantine Retreat and Conference Center.

## Apologies Won't Suffice for Some Primates

Archbishops from many of the Anglican Communion provinces in the southern hemisphere said they will present a united front at this week's primates' meeting in Northern Ireland. At a press conference following a Jan. 26-28 meeting in Nairobi, Kenya, the group said it will press for sanctions and dismissed as inadequate recent expressions of "regret" by Presiding Bishop Frank T. Griswold and the House of Bishops.

The 38 primates are scheduled to meet Feb. 20-26 at the Dromantine Retreat and Conference Center.

"They are apologizing for hurting our feelings, but that's not [the problem]," said the Most Rev. Peter Akinola, Primate of Nigeria and president of the Council of Anglican Provinces in Africa.

A paltering "apology does not make sense to us," Archbishop Benjamin Nzimbi of Kenya added, saying a forthright declaration of "repentance" was necessary.

Archbishop Emmanuel Kolini addressed the historical significance of the meeting in Northern Ireland.

"History will judge the primates," he said, by asking whether they preached the "social gospel" or the "saving gospel. My responsibility is to bring Jesus to the world."

## BRIEFLY...

The **Church of the Redeemer**, a Rochester, N.H., parish at the center of a dispute over the consecration of Bishop V. Gene Robinson [TLC, July 18, 2004], will be closed after Easter services, according to a Jan. 19 statement by Bishop Robinson. "With much disappointment and sadness, [the congregation] reached the decision that there was just not a critical mass of people to really make a viable go of it," Bishop Robinson said.

## Sale of Conference Center

Plans to sell The Summit diocesan conference center provoked emotional debate at the convention of the Diocese of **North Carolina**, held Jan. 20-22 at the Sheraton Imperial Conference Center at Research Triangle Park.

A resolution urging diocesan council to impose a two-year moratorium on the sale of the property, appraised at \$4.2 million, to allow for further attempts to raise the necessary funds to renovate failed by nine votes.

Financial worries continue to beset the diocese, and opponents of a delay in selling said the property is a severe financial drain and that proceeds from the sale could be more usefully employed elsewhere. The 2005 budget of \$3.9 million contains a deficit of \$900,000. Parish assessments this year are expected to equal \$2.75 million, a decline of \$1 million from the 2003 amount.

With little debate, resolutions urging stricter compliance with the recommendations of the Windsor Report were turned away in favor of one which called upon all parties to work for unity and to receive the report in a spirit of penitence and humility.

In his convention address, the Rt. Rev. Michael B. Curry, Bishop of North Carolina, reaffirmed his present policies and vision for the diocese.

"We will not give up and we will not grow weary," he said.

## The Nature of Marriage

The Convention of the Diocese of **Washington** approved an amended resolution calling for a diocesan-wide conversation on the Christian institution of marriage as defined in the canons of the Episcopal Church and the Book of Common Prayer. Convention met Jan. 28-29 at Washington National Cathedral.

In introducing the resolution, John Vanderstar, of St. Columba's Church, Washington, a member of the Executive Council, said he chose the word "conversation" deliberately. "We're not trying to change people's minds or

(Continued on next page)

Bishop Chane talks with Wesley D. Baldwin, secretary of the Diocese of Washington's 110th convention, held at Washington National Cathedral.

Peggy Eastman photo



(Continued from previous page)

come up with a new rule," he said. "I don't intend an outcome other than to achieve a better understanding of the institution of marriage."

The adopted resolution calls for congregations to discuss the biblical and theological bases for marriage; the history of marriage as an institution; the economics of marriage; the relationship between church and state on marriage; the societal and Christian purposes served by marriage; and public and ecclesial policy regarding the dissolution of marriage.

In his convention address, which stressed global missionary outreach, The Rt. Rev. John B. Chane, Bishop of Washington, spoke of "deep concern" about efforts to promote the "marginalization of gays and lesbians" and decried any effort to prevent the

Bishop of New Hampshire's full participation at the 2008 Lambeth Conference of Bishops.

"To marginalize Bishop (V. Gene) Robinson is to marginalize me and every other bishop who has been consecrated in the Episcopal Church," he said. To treat Bishop Robinson disrespectfully is "to demean and disrespect" the authority of the Episcopal Church itself.

Among other business, convention viewed an eight-minute movie produced by the diocese and designed for parishes to show newcomers attracted to the Episcopal Church by the series of advertisements the diocese has developed. Convention also passed a resolution calling for a careful reading of the Windsor Report by diocesan members and another strongly affirming the rights of all pris-

## Dispute Continues at Pawleys Island Church

The Diocese of South Carolina and a diocesan-appointed vestry have brought suit against the acting vestry members of All Saints' Church, Pawleys Island, seeking a court order declaring them to be the rightful vestry of the parish and to grant them control of the multi-million dollar campus.

In papers filed Jan. 20 in the Court of Common Pleas for Georgetown County, the diocese asserted that the former vestry representing some 850 worshipers now affiliated with the Anglican Mission in America (AMiA) had no lawful claim.

"The loyal vestry and the diocese felt they had no choice other than to seek a court declaration that the loyal

vestry are the proper parish officers," said the Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina, in a statement released Jan. 25. "The former vestry claim to hold their parish offices despite having left the diocese and have refused the loyal vestry access to parish property and records. The former vestry has also on occasion refused the loyal congregation access to the old church and other facilities."

This filing is the second lawsuit between the diocese and All Saints'. The first suit, filed more than four years ago, has yet to be resolved. The multi-acre All Saints' campus contains the national headquarters for the AMiA.

oners taken in the war on terror. It calls on President George W. Bush to halt the sending of prisoners to other countries where the use of torture is more loosely defined.

*Peggy Eastman*

## Call for a Coadjutor

Addressing clergy and lay delegates to the convention of the Diocese of Northern California, the Rt. Rev. Jerry A. Lamb announced he would retire Jan. 1, 2007, and called for the election of a bishop coadjutor. Convention met at the Redding Convention Center Nov. 13-14

Thanking the diocese for its support over the 15 years of his episcopacy, Bishop Lamb spoke of his joy at presiding over 22 ordinations and the installation of five new rectors in the past year. He acknowledged the polarization his vote to affirm the election of Bishop Gene Robinson had caused the diocese, "a decision lauded by some and loathed by others."

In a reflective spirit, Bishop Lamb also shared his reservations about the Anglican Communion Network, saying, "it seems to be the development of an alternative structure to the Episcopal Church," but he acknowledged that three congregations had affiliated and "St. John's, Petaluma, has asked for Designated Episcopal [Pastoral] Oversight as developed by the House of Bishops last year.

"There will be freedom of conscience in this diocese," he said, adding he would meet with the parish to "effect that request."

Delegates adopted four resolutions calling for the creation of a diocesan 20/20 task force, celebrating the ministry of all baptized people, encouraging conformance with California laws requiring clergy to report suspected elder abuse, and allowing congregations to petition for relief from their diocesan assessment. Titled "Partnership for Parish Growth," the latter resolution called for the diocesan board to allow congregations to redirect a portion of their assessment toward local initiatives designed to foster congregational growth.





## *Interim Ministries are Opportunities for Creative Change in Parishes*

By Rob McCann

"I'm shy, but not retiring" is my usual quip when questioned about my employment status. My church career spans two denominations as a teacher, rector, diocesan gift planner, and now, in my latter daze, as an interim minister.

In this kind of final "career move" that brooks no age bias, I've gotten good at saying hello and goodbye in measured time. My grandson, Miles, who visits the churches I serve, has a different set of takes. "Grand Dad just

while the search committee and vestry follow a process to call a rector or vicar.

I find that the plan usually falls into a 2-9-1 allotment: two months of greeting, meeting and housekeeping; nine months of deeper conversations, discernment, challenge, implementation and gestation; one month of quiet review and report to the vestry and parish about our journey together.

During an initial vestry interview, I try to be as transparent as possible. Let's face it: I don't need this job. But I love this ministry.

The fearful comments are on the side of "Hold the place together" — often meaning that the interim minister should remain in pastoral mode and in general "hand hold."

The freeing comments are, "We expect this to be a time of change." Here the variety of leadership groups and staff are encouraged to bring their common experience and perspective together, often leading to challenging and advancing the ministry.

Since 2001 I have worked in three parishes in the Diocese of California that were all attracted or at least open to the latter kind of approach. Hold that thought.

I remember well when a parishioner came to see me at the first parish and said she felt called to start a children's choir. I asked a simple question: Do you want to be paid for your services? "Well, yes!"

"Fat chance!" was my sizzling response.

I suggested to her an idea that I had  
(Continued on next page)

*Interim ministry is like sailing between Scylla and Charybdis, that proverbial rock and a hard place.*

can't keep a job" has currently replaced "What kind of a job pays you to hug?"

Interim ministry starts when a church is in need of a priest to assist for a period of a year, more or less,

There is a continuum of viewpoints that get bandied about when the interim job description comes under scrutiny — like sailing between Scylla and Charybdis, that proverbial rock and a hard place.

(Continued from previous page)

not formulated until that very moment. It simply came full-blown from the head of a ruminating erstwhile musician. "Don't start a children's choir," I said. "Instead, start a children's choir school."

In this culture people are willing to and expect to pay for value, especially when it comes to their children. Quality after-school programs are in such demand, especially now, as district school budgets view music and the arts as expendable.

But the story gets better. Not only do parish children join, but also, after implementing an ongoing communication plan, other children in the neighborhood are attracted by the musical offerings.

Everyone learns to sing both secular and sacred music. They learn proper intonation and to imitate rhythmic patterns and appreciate a variety of styles and cultures. The parish has an opportunity to hear the beautiful sounds that only children can produce. The choir can also get engaged in singing as outreach within the wider community. Not surprising, some of these children and their parents start attending the church.

The after-school program can be as creative as one's imagination — and can expand into a variety of musical expressions. With careful planning the program can be self-sustaining.

All three parishes I have served now have children's choir schools as they move into their third, second and first years. Each has wonderful stories to tell and can point to new church visitors as well.

"Jubilate Deo" is a program of the Diocese of California, initiated under the inspiration of Bishop William E. Swing. It is directed under the guidance of the Congregational Development department, which encourages creative programs and rewards them with grants administered by a review board.

Our Episcopal organists and choir-masters across the national church are a talented and dedicated resource. Unfortunately, many of them work in an underpaid situation, often feeling unappreciated for all they bring to the life of the church.

With this kind of new ministry incentive, some can be employed more fully, compensated more generously, and motivated to make a chil-

share. This led to another step:

**Painting the exterior of the church.** The addition of a new slate roof followed. A courageous set of wardens, in conjunction with a fearless vestry and a generous congregation, paid off a diocesan loan in months.

**Moving into an open parish forum.** Another vestry carefully listened in an open forum on the subject of replacing the pipe organ and purchasing a digital organ because of acoustical concerns and extensive repair costs. One valiant woman with an unwavering vision about that digital organ enacted a feasibility study among "60 friends of music." She gathered pledges amounting to \$113,000 within a month and \$70,000 of that came with cash.

**Commissioning a resident artist** to produce five panels of cut-paper art to hang the length of the church into the chancel, to be on display during Eastertide. The images emerged out of the appointed readings of the Vigil and the following Sundays.

**Planning summer-time liturgies** by inviting the parish to form interim worship teams. All this underscores that the church doesn't close down for a season, but that there can

be a development of summer liturgical stock to "soup up" worship experience well into the future. For example, "A Funny Thing Happened on the Way to Jericho," an award-winning half-your-chancel play, will help the congregation to figure out who is our neighbor.

Being less fearful and moving freely into ministries and events during that "time-between" can energize, even transform a parish — especially when creativity is encouraged and people operate out of a stewardship of abundance and not of scarcity. □

*The Rev. Rob McCann is an interim minister who lives in Lafayette, Calif.*

*Being less fearful and moving  
freely into ministries and events  
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creativity is encouraged.*

dren's choir school a success. It could give extended meaning to "going from strength to strength" while singing all the way.

Many other innovative things have come about during these interim years that have surprised everyone including the interim:

**Promoting peace-preparedness** (just before we went into Iraq) by the simple stroke of a brush — painting the church doors red and recapturing a long Anglican tradition of "sanctuary." This led to a large banner on the side of the church inviting parishioners and passers-by in Ecclesiastes fashion: A time to enter, pray, reflect, and

# Anyone But Jesus Christ

Anyone who paid attention to the reading of the lessons for the Third Sunday after the Epiphany had to have at least a fleeting thought that St. Paul was writing to the Episcopal Church.

"I appeal to you, brothers and sisters," he wrote in his First Letter to the Corinthians, "by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose" (1 Cor. 1:10).

Paul is writing to the Christians at Corinth, who seem to have forgotten that their focus is to be on Christ. Instead they are reputed to be following their own teachers and leaders in any number of directions.

I realize it is not in vogue to be paying much attention to Paul these days. He is reported by various persons to be a misogynist, a self-repressed homosexual, out of touch with real-



***"By the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose."***

*(1 Cor. 1:10).*

ity, or even worse. But regardless of our personal assessments, Paul is to be admired for his forthrightness, his intensity on matters he deemed important. I realize also that it is not possible to be in agreement about everything. Anglicans never have been of that mindset, but nevertheless Paul's words are worth pondering.

In this instance, he doesn't reveal what the divisions are, but it sounds as though they are personal rather than theological. It doesn't seem all that different from the situation in today's Episcopal Church, in which there are followers of this bishop or that bishop, one primate or another primate, even one rector or a different rector. In many cases, we have lost sight of the fact that our focus is to be on Christ. And that is a pity.

\*

The reaction to my column, "Ten Bishops to Watch" [TLC, Jan. 23], has been far milder than I anticipated. No one seems horrified by the names presented, and only a few additional suggestions have been offered. That probably means (a) Nobody read the piece, (b) Nobody cares, or (c) The names were right on target. I won't surmise which might be accurate.

Readers suggested that Bishops Lloyd Allen of Honduras, Mark Sisk of New York, and Gerilyn Wolf of Rhode Island should have been on my list.

In trying to guess the name of the next Presiding Bishop, one needs to keep in mind the membership of the Joint Nominating Committee for the Election of the Presiding Bishop. Its members are listed in the *Episcopal Church Annual* and on the Episcopal Church's website ([www.dfms.org](http://www.dfms.org)).

\*

There are all sorts of stories floating about concerning Episcopalians changing lightbulbs, but this is one of the better ones:

Q. How many Episcopal bishops does it take to change a lightbulb?

A: If the lightbulb already works, one bishop will change it right away, and the new bulb may or may not work. If the lightbulb doesn't work, eight bishops will have a pluriform small-group discussion of what "light" is, whether "light" is "better" than "darkness," and whether changing the lightbulb devalues darkness and imperialistically imposes on other creatures of God (such as bats) our socially conditioned and eco-unfriendly preferences for light.

\*

Reader Mary Sweeney reports that St. Paul's Nursery School in Mt. Lebanon, Pa., had a family donate tickets to the Jan. 13 NFL playoff game between the Pittsburgh Steelers and the New York Jets in order to raise funds for tsunami victims in south Asia.

A raffle was organized, and \$2,200 was raised and eventually sent to Episcopal Relief and Development (ERD).

\*

To Rick in Miami: Yes, all the diocesan bishops were considered when compiling the list of "Ten Bishops to Watch."

*David Kalvelage, executive editor*

## *Did You Know...*

**The Rev. Chip Barker and the Rev. Skip Bushee are the rector and assistant, respectively, at St. Peter's Church, Redwood City, Calif.**

## *Quote of the Week*

**The Rt. Rev. Peter Forster, Bishop of Chester (England), in *Church Times* on the influence of football (soccer) in his country: "... a greater shaping influence on our country than the Christian faith."**

## Contrasting Views

The last two issues of this magazine have presented photos of newly consecrated bishops on the covers. That's not particularly unusual, for we have long emphasized that consecrations of bishops take place for the entire Church, not for just a particular diocese. With the word "episcopal" in its title, the importance of bishops is obvious. The new bishops of our covers present an interesting contrast for Episcopalians. Both are known to possess strong pastoral skills, and, at least up to this point, have shown tolerance for a variety of points of view.

Bishop Jeffrey Steenson of the Diocese of the Rio Grande [TLC, Feb. 6] and Bishop Bavi "Nedi" Rivera of Olympia [TLC, Feb. 13] stand at opposite ends of the theological spectrum regarding the major issues facing the Church, yet both have shown a willingness to reach out to those holding different views. The Episcopal Church's newest bishops have plenty to teach us.

## High Expectations

The annual meeting of archbishops,  
presiding bishops and moderators  
of the churches of the Anglican  
Communion will be watched  
more closely than usual,  
for it is anticipated that  
the response of the primates  
is likely to reveal much  
about the future of Anglicanism.

The long-awaited meeting of the primates of the Anglican Communion takes place this week in Northern Ireland with the Windsor Report dominating whatever else might be on the agenda. The annual meeting of archbishops, presiding bishops and moderators of the churches of the Anglican Communion will be watched more closely than usual, for it is anticipated that the response of the primates is likely to reveal much about the future of Anglicanism.

Ever since the Windsor Report was published last October by the Lambeth Commission, a group of theologians appointed by the Archbishop of Canterbury, most Anglicans have been waiting patiently for an official response to that document by the primates. While a response by the leaders of these independent churches is indeed important, we would remind readers that whatever the primates do will have no canonical strength. In other words, the primates can only recommend that any or all Anglican churches take a particular action.

The Lambeth Commission was formed when the unity of the Anglican Communion was threatened following the election and consecration of a non-celibate homosexual person as bishop coadjutor by the Diocese of New Hampshire and when same-sex blessings were authorized by the synod of the Diocese of New Westminster (Canada). Leaders of those dioceses and persons who supported them were chastised by the Windsor Report, as were those bishops who crossed diocesan borders to minister to those who felt alienated by the decisions in the American and Canadian churches.

It is difficult to predict how the primates might respond to the Windsor Report. While leaders of the churches of the southern hemisphere have been vociferous in their opposition to events in North America, the primates as a group hold a wide variety of opinions on important matters. They are not anxious to see the Anglican Communion torn asunder, so it is unlikely they will recommend any action that would be deemed schismatic.

One thing seems clear: If the primates recommend a strategy that does not fit into the current agenda of the Episcopal Church, such strategy is likely to be ignored in this country, just as recent pronouncements by the primates and by the Lambeth Conference of bishops have been ignored by Episcopalians. Whatever the primates do, there can be no official action on the Windsor Report by the Episcopal Church until it gathers for the 75th General Convention in 2006 in Columbus, Ohio. By that time, there may be additional defections, further alienation of members, and an increased loss of interest by those who oppose the actions in New Hampshire.

We hope that a spirit of tolerance, a willingness to listen, and an atmosphere of prayer may characterize this meeting of the primates. May they be united in one holy bond of truth and speak to the Communion with vision and clarity.

# ludlec theology

By Tim Jones

The BBC news website recently carried a report of the (very good) St. Stephen's Day sermon by Jeffrey John, the openly gay priest who stood down as the bishop-designate of Reading in the Oxford diocese in the Church of England rather than cause the mayhem that later resulted from the election of V. Gene Robinson to the episcopate. The sermon was about martyrdom and bullying.

The report is interesting. It is so written, by the BBC religious affairs correspondent, as to make clear the journalist's assumption that anyone with any objections to the senior appointment of declared homosexual persons is a bully and a tyrant, against whom all good people of courage should stand. I found myself reading with a sense of dismay at the BBC's failure to wrestle with the complexity of the issue. Usually the BBC is able to deal with complexity well.

Those of us who feel we have legitimate objections to the consecration of openly gay bishops, but bristle at being

labeled "bullies," need to remember that there is real homophobic bullying that goes on. We also need to note that the BBC article, deeply partisan though it was, is not nearly as offensive and vitriolic as some of the stuff that is broadcast from the so-called "conservative" media in the U.S.A. Homophobia is real, and has real life within the Church. It is unholy, and must be resisted.

A problem is that any position which is not wholly in line with the secular gay civil-rights agenda is quickly denounced as "homophobic" and demonized. That is not surprising. We are trying to get our theology right in the context of a major civil rights political struggle in which no prisoners will be taken, because that is the nature of politics. But it does hinder us from being able to address the issues at stake with any clarity. We need to be both very careful and very generous.

Let me illustrate what I mean. Several years ago I happily participated in a survey comparing the relative intelligence of the people of different European nations. I was not terribly worried about whether the people of Belgium

would turn out to be, on average, more or less intelligent than the people of Denmark or Greece. But I now worry that the survey was used to make comparisons about the relative intelligence of different races or religions. I wish I had not taken part. In the context of terrible conflict between religions, and simmering political struggles between people of different races, it is extreme folly to fuel the petty hatreds that exist. In that context, to investigate the realities might be altogether unhelpful.

Theology feeds on reality. It needs to ask hard questions about the way things are, their causes and their effects. This is especially true of moral theology and ethics. Without a frank engagement with truth as best we can perceive it, theology would be hot air, without purpose or form.

It is very difficult in the current climate to ask the necessary stark questions about human sexuality, and risk challenging some of the prevailing assumptions of the secular world, without the danger of giving encouragement to those who are motivated by loathing or malice toward the lesbian/gay/bisexual/transgendered community whose fear of attack or oppression is hardly unfounded. Those questions, though, simply must be addressed with honesty and openness.

For example, what exactly is homosexuality? Where does it come from, and how is it shaped? In the secular civil rights dispute, the answer is unambiguous — people just are gay, "they are

**It is very difficult in the current climate to ask the necessary stark questions about human sexuality ...**

born that way" — because to admit other possibilities seems to open the way to the grim suggestion that the human rights of gay people are somehow diluted by their sexuality. But the evidence is so far scant that people are

(Continued on next page)

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literally born gay. If it is the case then that people "become" gay, how does it happen? Is it something that is morally neutral, or morally positive? Should we be indifferent to the sexual development of our children, hoping simply that they eventually each find someone to love them, body and soul, irrespective of that other person's sex or sexual fantasies?

Just suppose, for the sake of argument, that it was discovered that homosexuality was caused by a deficiency of vitamin B6 at key moments of hormonal development when a child is age 2. Would it be reasonable or homophobic for parents to make sure that their children got sufficient B6 at those particular times? We may feel it to be reasonable, but the rule in the clinical world of psychiatry is that it is unprofessional — practically a hate crime — to seek to discover ways in which a homosexual person can modify or resist one's sexual desires. In our efforts not to be homophobic, we must strive not to blind ourselves to the inconsistencies and blithe assumptions upon which much of the popular debate currently rests.

The basic questions are a long way from deciding whether or not able and thoughtful openly gay Christians should hold high church office or not. But we need to be able to ask them and discuss them if we are to shape our theology rightly. The muddle in much of the debate so far is that we treat the theology of the Church as a subordinate part of a wider civil rights struggle, rather than seeing justice and compassion as important factors in the process of theological discernment.

The problem with what has happened to Gene Robinson or Jeffrey John is not that an openly gay man was or was not approved for a position of high church office. The problem is that for many people, the decision to be made was simply a matter of justice or injustice, as defined by a secular agenda. Gay people deserve justice. But real justice includes honest inquiry as to the origins, nature and effects of human sexuality, as well as protection from the wicked. The theology has hardly begun. □

*The Rev. Tim Jones is the rector of St. Paul's Church, Corinth, Miss.*

*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

# Not a Mistake

I disagree with Canon Roseberry's comment in his article, "How We are Like Samaritans" [TLC, Jan. 9]: "If the Episcopal Church doesn't withdraw from its disastrous mistake of the 2003 General Convention, our biblical Church will likely become a modern Samaritan Church."

The part of his comment I take issue with is that the Episcopal Church made a disastrous mistake in its 2003 General Convention. Assuming the mistake Canon Roseberry is referring to was the ratification of the Rev. Canon V. Gene Robinson's consecration as Bishop Coadjutor of New Hampshire, is to nullify the fact that a majority in both the House of Deputies and the House of Bishops prayerfully voted their consciences.

Although I realize, of course, that not everyone agrees with that decision, I believe that the Holy Spirit was present when that decision was made.

*(The Rev.) Robert Burton  
St. Luke's Church  
Miami, Fla.*

Canon Roseberry's comparison of the Episcopal Church to the Samaritans errs in that the latter group accepted only parts of their Jewish inheritance, whereas the Episcopal Church practices complete Christianity as contained in the Lambeth Quadrilateral.

God's direct statements of sin and virtue are contained in the Ten Commandments and the actions and teachings of Jesus. Whether or not other behaviors are sinful depend upon the perceptions by people seeking God's guidance. Slavery, necessary to maintain the Jewish state (as well as the Roman Empire) has only been recognized as sinful in the last 200 years. Jesus declared divorce sinful, yet our Church has found an understanding (and prescribed rules) to accommodate people in this predicament.

The reality of the 21st century is that the next wave of social action will be granting equal rights to gay people, which the governments of Denmark, the Netherlands, and Canada have done. Progress in the U.S. will be slow. In the past, secular movements have extended human rights, abolishing slavery and granting equal rights to women. Most churches have followed. But history will record the Episcopal Church among the leaders in this endeavor of extending equal rights to all people.

*Stuart S. Bamforth  
New Orleans, La.*

**But history will record  
the Episcopal Church  
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rights to all people.**

## A Good Introduction

Concerning the Very Rev. Peter Eaton's review of *The Book of Divine Worship* [TLC, Jan. 2], the review is objective and serves as a good introduction to this book.

As one who worships at one of the congregations of the Pastoral Provision for Anglicans in the Roman Catholic Church, and as one who worked on preparing the book for publication, I am aware of its shortcomings. It is true that the book lacks a preface which explains its origin and purpose. When the Holy See approved the Anglican use in principle in 1983, the clergy and parishes requesting this realized that it would be important to

get a rite approved in quick order. The decision was made not to request anything which might be questionable from a Roman Catholic perspective. *The Book of Divine Worship*, approved by the Congregation for the Doctrine of the Faith and the Congregation for Divine Worship in 1987, does not include Archbishop Cranmer's eucharistic prayer, but it does include the Roman canon based on a version translated by Myles Coverdale.

It is possible that future editions of *The Book of Divine Worship* will include a eucharistic prayer based on Cranmer and Rite One-style language for the offertory prayers which come from the Roman Sacramentary. The Roman Missal in English is undergoing revision, and it is expected that the English will be of a loftier quality than what one presently hears when attending Mass in the Roman Church.

Although the reviewer says that the book is intended only for converts from Anglicanism to the Roman Catholic Church, there is a fair amount of interest in it among Anglicans in the Continuing churches and in Episcopal groups that favor reunion with the Holy See.

*C. David Burt  
Boston, Mass.*

The attentive reader of my review of *The Book of Divine Worship* will have noticed that I said that this book (in contrast to the 1979 BCP) contains both Rite One and Rite Two forms for baptisms, marriages and funerals. Needless to say, this is true for only the first two of these rites; of course the 1979 BCP contains rites for funerals in both contemporary and traditional language.

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

## Bias Continues

The bias of THE LIVING CHURCH is always subtly evident, but it hit me over the head upon reading the Dec. 5 issue.

"Archbishop Williams nearly censured" was the headline. In the article,

it reads, "he narrowly survived censure."

It is not until the end of the article that the reader understands that the story had nothing to do with serious issues, but with African bishops feeling snubbed. And then, the article points out, the motion was defeated 60 percent to 40 percent. That is not narrow. That is a resounding defeat!

*Sallie Smith  
Freeport, Maine*



## The 1979 guidelines referred to by Bishop Wantland seem to me too awkward for general use.

## Guidelines Awkward

Before 313 A.D. there were two practical reasons for excluding the non-baptized from communion [TLC, Dec. 26].

One was the previous religious environment of newly converted gentiles. In 1 Corinthians 11, St. Paul was writing to a church in which gentile converts, in their former pagan religions, had experienced ritual meals as part of their worship. These had often degenerated into bacchanal revels totally at odds with the spirit, focus and practice of the Eucharist. New converts were to be admitted to the Holy Communion only when they understood its meaning, in order to safeguard the solemnity of Christian sacramental worship.

A second and more compelling reason for excluding the non-baptized from communion was security. Before 313, the Roman government viewed the Church as a subversive and criminal organization. The government tried to infiltrate it much as the FBI might try to infiltrate a terrorist network today. This is powerfully illustrated by the late Massey Shepherd in his book, *The Worship of the Church*.

When I was in a course taught by Dr. Shepherd at CDSP, he said the lengthy catechumenate period prior to baptism and communion served two purposes. One was to instruct the candidate in the faith. The second was to allow time for the church to be sure the candidate was sincere and not a "police spy."

The Episcopal Church does not need to fear police spies, and the modern eucharistic liturgy is such that no

one would mistake it for a drunken revel.

The 1979 guidelines referred to by Bishop Wantland seem to me too awkward for general use. That they exist at all is testimony to the fact that exclusion of non-Anglicans from communion is counter-productive.

*(The Rev.) David Cavanagh  
St. Andrew's Church  
Antelope, Calif.*

## It's Inappropriate

The Quote of the Week by the Rev. Canon Kevin Martin [TLC, Jan. 2] left me cold, amazed and disturbed. He is reported to have said, "blaming traditionalists and conservatives for our present upheaval seems to be like blaming a victim of rape for wearing too evocative clothing."

Does anyone need to point out to Canon Martin how inappropriate that comparison is? Regardless of one's feeling about recent developments in the Church, to make such a comparison with rape is simply beyond the pale.

In addition, the particularly ill-cho-  
(Continued on next page)

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## LETTERS TO THE EDITOR

(Continued from previous page)

sen image aside, I continue to be troubled by how much I hear from traditionalists about what victims they are in all of this. I recently heard a leading traditionalist explain how, since the traditionalists had been so wronged, that it was clearly up to the liberal leadership in the Episcopal Church "to extend the olive branch."

There are many who feel wronged in all of this, on both sides of this argument. If we are to be faithful, we must follow the example of our Lord, who, not dwelling on his own victimhood, and not waiting on others to reach out to him first, offered his nail-scarred hands to the world, in the name of reconciliation.

*(The Rev.) D. Wallace Adams-Riley  
Christ Church  
Pensacola, Fla.*

### A Bad Word

There are many ways in which we may speak about one another as members of Christ's body. The following is not one of them: "... or there are some very skilled spin masters at church headquarters" [TLC, Nov. 28].

Those who prepare the financial report for the Executive Council are our brothers and sisters. Please do not use words like "spin masters."

*Anne Shelburne Jones  
Bloomington, Ind.*

### No Historic Episcopate

Readers trying to make sense of Fr. Moyer's stated intention to become a bishop of the Anglican Church of America (ACA) while remaining a priest of the Anglican Communion [TLC, Jan. 16] should realize that the ACA does not have the historic episcopate, properly understood. Its succession of bishops goes back to an event in 1978 at which four bishops were ordained by a retired bishop of the Episcopal Church and an extra-diocesan bishop of the Philippine Independent Church, each of whom had been specifically asked by their respective churches not to take part. (A bishop in Korea withdrew at the request of the Archbishop of Canterbury.) They were not acting on behalf of

any church, and thus there was no organic transmission of the historic episcopate.

Episcopalians need to get over the superstitious idea that bishops, like pagan wizards, have powers that they own as a personal possession, independent of the Church.

*(The Rev.) Lawrence N. Crumb  
Eugene, Ore.*

### We Need to Discern

I like much of what John Morgan has to say in "Our Common Ground" [TLC, Jan. 23]. I agree with the argument that our unity as Anglicans is found in a few relatively simple ideas summarized in our baptismal covenant as found in the Book of Common Prayer and in our common worship. Since we do not have a prescribed formula for biblical interpretation, we are content to assert that holy scripture contains all things necessary to salvation and accept it as such. Salvation history is found in the scriptures and it is up to us to discern it and its meaning for us and for the world with the help of the uniform teachings of the one, holy, catholic, and apostolic Church through the ages.

If this is accepted, then it is not helpful to describe those faithful Episcopalians who say the creeds, live according to the Ten Commandments, pray the Lord's Prayer, and work and pray and give for the spread of the kingdom but differ from us on matters of sexuality as "heretics," "revisionists," "fundamentalists" or the like.

It took the Church 400 years to decide upon a definition of God as a Trinity of Father, Son, and Holy Spirit. While I don't counsel being dilatory on these other decisions, I do find it odd that we cannot be careful and move in some sort of unified way on these matters of sexuality. And I find it completely irresponsible for the House of Bishops to re-interpret the Church's teaching on these matters by a simple majority vote at one meeting of the general synodical council of a single branch of Anglicanism, especially since their action flies in the face of most of the rest of the Anglican Communion.

*George McGonigle  
Austin, Texas*



# PEOPLE & PLACES

## Appointments

The Rev. **Camille Hegge** is rector of St. Paul's, 753 College St., Macon, GA 31201.

The Rev. **Sheryl Kujawa-Holbrook** is academic dean at Episcopal Divinity School, 99 Brattle St., Cambridge, MA 01238.

The Rev. **John C. Morris** is rector of St. Martin's, PO Box 43, Fairlee, VT 05045.

**Carol Ann Murray** is executive director for advancement in the Diocese of Pennsylvania, 240 S 4th St., Philadelphia, PA 19106.

The Rev. **William G. Poulos** is priest-in-charge of Christ Church, PO Box 476, Walnut Cove, NC 27052.

## Ordinations

### Priests

**Central Pennsylvania** — **David Culbertson, Christine Purcell.**

**Iowa** — **Suzanne Williams Palmer**, vicar, Grace, Albia, and St. Andrew's, Chariton; add: PO Box 97, Albia, IA 52531-0097.

**Milwaukee** — **Vaughan McTernan.**

**Pennsylvania** — **Margaret Buerkel**, assistant, Holy Trinity, 1904 Walnut St., Philadelphia, PA 19103.

**Western North Carolina** — **Elizabeth Lilly**, assistant, St. Peter's, 8433 Fairfield Forest Rd., Denver, NC 28037.

### Deacons

**Fond du Lac** — **Anne Lang**, All Saints', 100 N Drew St., Appleton, WI 54911.

**Iowa** — **Kathryn Elizabeth Bradley-Tully, Judith Anne Jones, Curtis Curhair Moermond, Timothy John Squier.**

**Western Michigan** — **Domingo Shriver.**

**Western North Carolina** — **Austin Keith Rios**, assistant, Grace, 871 Merrimon Ave., Asheville, NC 28804.

## Resignations

The Rev. **T.J. Bland, Jr.**, as deacon at St. Matthew's, Kernersville, NC.

The Rev. **Constance D. Harris**, as rector of Trinity, Alliance, OH.

The Rev. **Nancy Roosevelt**, as rector of Christ Church, Shaker Heights, OH.

The Rev. **Janet Watrous**, as assistant at Prince of Peace, Apex, NC.

The Rev. **Scott Woodstuff**, as rector of St. Stephen's, East Liverpool, OH.

## Retirements

The Very Rev. **Don Brown**, as dean of Trinity Cathedral, Sacramento, CA.

The Rev. **Betty Carlson**, as deacon at Emmanuel, Petoskey, MI.

The Rev. **Robert DeWolfe**, as rector of Good Samaritan, Honolulu, HI.

## Corrections

The Rev. **R. Leigh Spruill** is rector of St. George's, 4715 Harding Rd., Nashville, TN 37205.

## Deaths

The Rev. **Donald R. Wilson**, retired priest of the Diocese of Pittsburgh, died Dec. 24 from complications following heart surgery. He was 74.

Born in Sewickley, PA, he went to England as a child and was raised there. He received a degree in art, then traveled to the U.S. and decided to stay, working in an Aliquippa, PA, steel mill. He was employed in industrial sales for many years, and at age 39 became a Christian. He became business manager of the Coalition for Christian Outreach, a Pittsburgh campus ministry, and went on to attend Trinity Episcopal School for Ministry. He was ordained deacon in 1985 and priest in 1988 and became the assistant at St. Stephen's Church, Sewickley, PA. He retired in 1996, and in recent years assisted at Christ Church at Grove Farm. He is survived by his wife, Bett; two sons, Randolph, of Pittsburgh, and Andrew, of Richmond, VA; two daughters, Lorraine Glenn, of Leetsdale, PA, and Rebecca Mercer, of Rochester, NY; seven grandchildren; two brothers, Walter, of Centertown, NY, and John, of Las Vegas, NV; and a sister, Elsa Jardine, of South Carolina.

**Eleanor Timberlake**, 84, who served the Episcopal Church on national, diocesan and local church levels, died Oct. 28 in Waukesha, WI, where she resided.

Mrs. Timberlake was born in Akron, OH. She was a member of the national board of the Girls Friendly Society and in 1966 participated in leadership training in Guyana with the national Episcopal Church. She served on the staff of the Diocese of Northern Michigan for a time in mission development. Mrs. Timberlake was involved in leadership positions involving Christian education, evangelism, stewardship, Altar Guild, Episcopal Church Women and Church Women United in the dioceses of Ohio, Western Michigan, Eau Claire and Milwaukee. She also was a member of several local church vestries. In recent years she was an advocate for the elderly in their spiritual life and welfare. She is survived by three children, M. Leah Timberlake, of Sterling, IL; Sarah Wolcott Timberlake, of New York City; and James Harrison Timberlake, of Philadelphia; and three grandchildren.

**Correction:** The Rev. David L. James, author of the Guest Column, "Praying for My Enemies" [TLC, Feb. 6], should have been identified as the retired rector of St. Luke's Church, Somers, N.Y.

## Next week...

## Travel Issue

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](mailto:AnglicanBk@aol.com).

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FACULTY APPOINTMENT IN OLD TESTAMENT: Nashotah House, a seminary of the Episcopal Church, is seeking a faculty member in the field of Old Testament. Applicants for this position should be ordained or lay members of the Episcopal Church, or of some other member Church of the Anglican Communion, who hold an academic doctorate (Ph.D or Th.D) in the field.

The new faculty member will teach the required courses in Hebrew (two semesters), the two in Old Testament Survey (also two semesters) as well as share in the teaching of the required course in biblical exegesis. Elective course offerings would also be welcomed. The person appointed, whether ordained or lay, will be expected to participate regularly in the seminary's daily worship in the Anglo-Catholic tradition. Rank and compensation will be negotiated on the basis of the successful applicant's qualifications and experience.

The position begins August 1, 2005, with teaching duties beginning near the end of that month. For further details contact: The Very Rev'd Robert S. Munday, Ph.D., Dean/President, Nashotah House, 2777 Mission Road, Nashotah, WI 53058. The deadline for applications is March 25, 2005.

FULL-TIME RECTOR: Trinity Episcopal Church, Buckingham, PA. We are a welcoming, family-oriented congregation located in the northern suburbs of Philadelphia. Strong outreach programs, devoted lay leadership, fine Christian education & music programs. Challenges include increasing membership, support, & participation and revitalizing our youth programs. Send resume to: Search Committee Chairperson, Trinity Church, P.O. Box 387, 2631 Durham Road, Buckingham, PA 18912. Phone: (215) 794-7921. Please see our Parish Profile on our website [www.trinityepiscopalbuckingham.org](http://www.trinityepiscopalbuckingham.org).

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# CLASSIFIEDS

**FULL-TIME RECTOR: St. James Episcopal Church, Lenoir, NC.** Nestled in the foothills of the Blue Ridge Mountains of Western NC, St. James is a beautiful, historic church filled with rare artwork. Quiet dignity pervades, and the blue, misty mountains create a lovely backdrop. We are a medium-sized parish; however, we want to grow! The parishioners of St. James focus on a loving God as revealed through his son Jesus Christ, and we share a vision of being a home and haven to all who wish to gain spiritual nourishment. St. James's greatest strengths lie in the openness and warmth of the congregation and in the dedication of our lay leadership.

Lenoir is the county seat and offers boutique shopping, restaurants, a hospital, and a host of cultural and recreational activities for the whole family. Two universities and a community college are within 30 miles.

Revitalizing our Christian education program is a major priority. St. James needs an experienced, energetic rector who excels in pastoral care and can help us further realize our goals of growth and renewal. If you are looking for change and wish to lead us down this extraordinary path with vision, please send your resume to the **Rev. Canon Jane Smith, 900-B CentrePark Drive, Asheville, NC 28805** Fax: (828) 225-6657 E-mail: [cfed@diocesewnc.org](mailto:cfed@diocesewnc.org). Application Deadline: **February 25, 2005**.

**FULL-TIME MISSIONER PRIEST:** Cluster of 5 congregations on the Sisseton Episcopal Mission seeks a full-time priest to serve as missionary among the Dakota Sioux on the Sisseton Indian Reservation in NE South Dakota, which borders Minnesota and North Dakota. This position requires competent leadership to identify and nurture lay and ordained vocations, increase Christian education for all ages, increase stewardship education and practice and provide sacramental and pastoral care, including funerals and wakes, multiple services on Sunday, crisis ministry among substance abusers, and advocacy for youth at risk. The Sisseton Mission is located in one of the best hunting and fishing areas in South Dakota. Contact **The Rev. Canon Karen Hall** at (605)-338-9751 or [canonkaren.diocese@midconetwork.com](mailto:canonkaren.diocese@midconetwork.com) for further information.

**FULL-TIME RECTOR:** Holy Trinity Episcopal Church, a transitional church in Clemson, SC (adjacent to Clemson University), is seeking a new rector. We are an active church with a solid congregation of 672 communicants in need of a spiritual, loving rector. Candidates should demonstrate a loving pastoral care, a passion for outreach, dynamic preaching and a commitment to spiritual guidance in addition to able administration. Founded in 1919, Holy Trinity Parish sponsors an Episcopal Day School, Canterbury and Journey To Adulthood programs, strong outreach both locally and in Cange, Haiti, among its many ministries. With an annual budget of \$500,000, we are housed in a debt-free, new facility. Clemson is located 45 minutes west of Greenville and 2 hours east of Atlanta in the foothills of the Blue Ridge Mountains. Please submit resume by **March 15** to: **Search Committee, Holy Trinity Episcopal Parish, 193 Old Greenville Highway, Clemson, SC 29631**. E-mail: [hchurch@holyltrinityclemson.org](mailto:hchurch@holyltrinityclemson.org). Website: [www.holytrinityclemson.org](http://www.holytrinityclemson.org).

**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: [dremmer@stjohnstampa.org](mailto:dremmer@stjohnstampa.org).

**DIRECTOR OF CHILDREN AND FAMILY MINISTRIES:** Holy Spirit Episcopal Church (400+ families) is seeking someone who hears God's call to join our church family and become our full time Director of Children and Family Ministries. We are seeking a faithful disciple of Jesus Christ who is called to ministry with children, and embraces Christ's love for children and family. We desire someone who has a heart for children's ministry who is able to passionately lead our congregation in discerning and fulfilling God's vision for our growing community.

This person needs to be visionary, enthusiastic, dependable, organized, and self-motivated. This minister will work with our clergy and our full-time youth minister to energize and direct our children's ministry to be more enriching to the needs of adults and children in our church and community. We require someone who understands the children's learning styles and who has a working knowledge of teaching methods and curriculum development and design. We need a servant-leader who is able to identify, inspire, and equip church members for ministry with children and families. You may contact us at Attn: **Susan Jackson, Gina Barela 12535 Perthshire Rd., Houston, TX 78414**. Phone: (713) 468-7796. E-mail: [Susan@jackson.org](mailto:Susan@jackson.org). Website: [www.holyspirit-houston.org](http://www.holyspirit-houston.org).

**FULL-TIME RECTOR: St. Mary's Episcopal Church, Bonita Springs, Florida.** Program parish located on the west coast of Florida between Naples and Ft. Myers seeks a spiritual leader for our membership of 400. Over 40% of these are seasonal members. We are a dynamic and growing congregation situated on over 5 acres including a recently built parish hall, our original church (now a thriving thrift shop), and our contemporary sanctuary (built in 1993). Our ideal candidate will be currently employed as a rector (for at least the past 3 years), possess excellent preaching skills, is comfortable with pastoral care responsibilities, and have been successful in uniting a sizeable congregation, and leading its growth.

We are offering a very competitive compensation package. Our climate is a tropical one, and our community has many cultural and educational opportunities, and has a very low crime rate. Please review our website at: <http://www.stmarysbonita.org>.

If qualified, respond by **Feb. 22** to: **St. Mary's Bonita Search c/o The Rev. Canon Michael Durning**. Phone: (800) 992-7699, Fax: (941) 556-0321, E-mail to [mdurning@dioceseswfla.org](mailto:mdurning@dioceseswfla.org). You can also contact **Darb Ratter**, Chairman, Search Committee at (239) 948-2934 or e-mail him at: [darbbarb@comcast.net](mailto:darbbarb@comcast.net).

**FULL-TIME PARISH ADMINISTRATOR: Christ Church, Charlotte, NC** ([www.christchurchcharlotte.org](http://www.christchurchcharlotte.org)) seeks experienced Parish Administrator. Responsibilities include personnel, finance, facilities, property, communications, and office operations. Reports to rector. Works closely with vestry and various committees. Requires the ability to work outside of normal business hours. NACBA certification preferred. Send resumes to [rogers19@carolina.rr.com](mailto:rogers19@carolina.rr.com).

**FULL-TIME RECTOR: St. Gregory's Episcopal Church Boca, Raton, Florida** 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 tricity 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: [rslaw@aol.com](mailto:rslaw@aol.com), Website: [stgregorysepiscopal.org](http://stgregorysepiscopal.org).

**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.

Roswell is a 2003 All American city with a moderate, hi-desert 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 à Becket Episcopal Church, PO Box 1775, Roswell, NM 88202-1775**. E-mail: [bndjones@escapees.com](mailto:bndjones@escapees.com) or [stthomas@dfn.com](mailto:stthomas@dfn.com).

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E-mail: [COR@redeemersarasota.org](mailto:COR@redeemersarasota.org)  
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Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland (702) 735-7655  
1 mile off strip christissavior@lvcn.com  
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

## MILLVILLE, NJ

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225 Sassafras St., 08332  
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
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## COLUMBIA, SC

**CHURCH OF THE GOOD SHEPHERD**  
1512 Blanding (803) 779-2960  
The Rev. James Fraser Lyon IV, r  
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th Mass 12:05

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
700 S. Upper Broadway [www.cotgs.org](http://www.cotgs.org)  
The Rev. Ned F. Bowersow, r; The Rev. Frank E. Fuller, asst; The Rev. Jay Burkardt, c  
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The Rev. Dr. Walter L. Ellis, r; the Rev. John Himes, c  
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**ST. PAUL'S, Grayson Street** 1018 E. Grayson St.  
The Rev. Doug Earle, r [www.stpauls-satx.org](http://www.stpauls-satx.org)  
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## MILWAUKEE, WI

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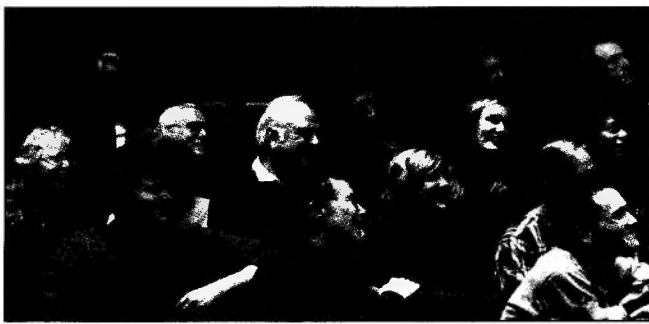
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The Rev. William R. Hampton, STS  
Sun Eu 10

## CHURCH DIRECTORY KEY

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.



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A video of a roundtable discussion which took place at General this January before a capacity audience. Opening statements by eminent panelists summarize their varied positions and are the ideal length for for use as discussion-starters in parish settings. The speakers include:

- The Rev. Ian Douglas, The Episcopal Divinity School*
- The Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida*
- The Rt. Rev. Henry Parsley, Bishop of Alabama; Chair of the Theology Committee of the House of Bishops*
- The Very Rev. Titus Presler, Dean of the Episcopal Theological Seminary of the Southwest*
- The Rt. Rev. Catherine Roskam, Suffragan Bishop of New York; Anglican Consultative Council member*
- The Rt. Rev. James Tengatenga, Bishop of Southern Malawi*
- The Rev. J. Robert Wright, Historiographer of the Episcopal Church and Professor of Ecclesiastical History at the General Seminary*
- Prof. R. Bruce Mullin, General's Sub-Dean for Academics, is moderator.*

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