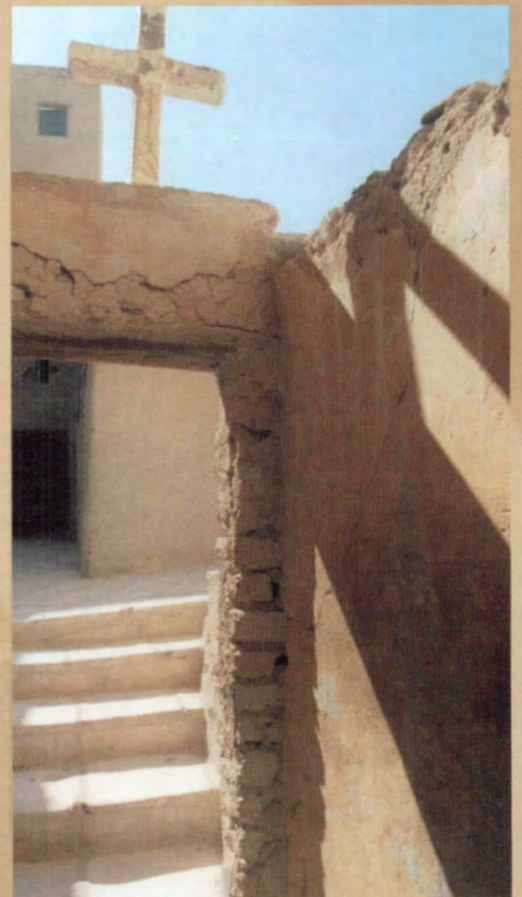
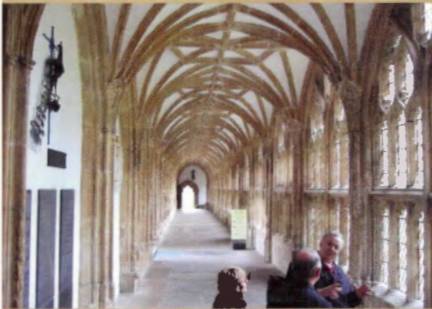


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Volume 230 Number 9

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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SUNDAY'S READINGS

Life-giving Water

'Sir, give me this water...' (John 4:15)

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

"We thank you, Almighty God, for the gift of water" (BCP, p. 306). So the celebrant prays at every baptismal liturgy.

Many of us are unaccustomed to thinking of water as God's gift. We take it for granted. We turn on the tap, and there it is. We're annoyed when a faucet has a spring inside, and we don't get all we want with a single push. And we find anyone issuing "arbitrary" restrictions on lawn watering to be utterly beyond the pale. We're entitled to all the water we want — it's as simple as that.

Water, however, can't be taken for granted by a large part of the human family. Islands abound around the world where the only fresh water available is that which is caught from the rain. Agricultural practices in Asia and in Africa assure that ever-increasing areas are reduced to desert. And our own propensity to use lakes and rivers as chemical dumps makes clean water increasingly problematic, even for us.

All of us can live without food for several weeks, yet we'll certainly die if we're deprived of water for more than

a few days. It's death from dehydration which threatens the people in today's reading from Exodus. "Why did you bring us out of Egypt," they ask Moses, "to kill us and our children and livestock with thirst?" (17:3). But the Lord, the giver of life, intervenes. "Strike the rock," he directs, "and water will come out of it, so that the people may drink" (17:6). And so they live.

In today's gospel, a woman comes to a well to draw water. Jesus meets her there. "Everyone who drinks of this water will be thirsty again," he tells her, "but those who drink of the water that I will give them will never be thirsty" (John 4:13). Jesus offers her something more than mere physical sustenance. He offers the saving water of baptism.

Although we take water for granted, it is God's special gift to sustain our lives. Most of us take our baptism for granted, as well. Yet through its waters we have become heirs of eternal life. We do well to give thanks for the gift of water, by which we have both life and life in its fullness.

Look It Up

Where in the Old Testament do Christians see allusions to the new life which is ours through the waters of baptism? (Gen. 1:1-5; Exodus 14:26-31)

Think About It

How might we honor God through our use of water in our own homes? In our churches?

Next Sunday

Fourth Sunday in Lent (Year A), March 6, 2005

BCP: 1 Sam. 16:1-13; Psalm 23; Eph. 5:(1-7)8-14; John 9:1-13(14-27)28-38
RCL: 1 Sam. 16:1-13; Psalm 23; Eph. 5:8-14; John 9:1-41

The Shoes of Van Gogh
A Spiritual and Artistic Journey
to the Ordinary

By **Cliff Edwards** with a foreword by **Henri J. M. Nouwen**. Crossroad. Pp. 158. \$17.95. ISBN 0-8245-2142-0.

The author, a professor of religion at Virginia Commonwealth University, departs from the conventional wisdom that thinks of Vincent van Gogh as just a dark, disturbed, mentally ill genius, and adds the dimension that Vincent is one of "the most significant spiritual figures of the nineteenth century."

With thorough and sensitive research of all 2,000 of Vincent's drawings and paintings, plus numerous letters to his brother, Theo, the author presents a picture of the artist that was unknown to me.

The subtitle describes Vincent's

continual search for God in everyday things. In spite of one setback after another, he always found the courage to forge ahead. Brought up in a strict Dutch Reformed household, Vincent hoped to follow in his clergyman father's footsteps, but lack of education and his discomfort with that narrow approach to religion prevented it. Disappointed in his intense desire to preach and bring miners and others closer to God, he taught himself to draw and paint, with the purpose of reaching them with pictures rather than words. Here again, he encountered one failure after another and continued, supported only by his intense faith and Theo's financial and moral support.

The author's premise that all of Vincent's efforts were motivated by his own spiritual journey and missionary zeal is reinforced by Henri Nouwen, the renowned theologian. They agree that Vincent (who humbly referred to

himself that way) was a "wounded healer" who is worthy of intense study by all interested in furthering their own spiritual journeys.

*Elizabeth E. Bayley
 Lewes, Del.*

Saints of the Pueblos

By **Charles M. Carillo**. LPD Press, Albuquerque, NM. Pp. 92. \$19.95. ISBN 1-890689-30-0.

Since the late 17th century in what is now northern New Mexico and southern Colorado, *santeros* and *santeras* have been carving and painting images of the saints (called *bultos* — statues — and *retablos* — panels, and collectively known as *santos* — saints). For more than a quarter of a century, Charlie Carillo has been a

(Continued on next page)

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(Continued from previous page)

leading artist in the revival of this art, which had fallen on hard times for much of the 20th century. One of Carillo's greatest achievements has been to restore to the carving and painting of *bultos* and *retablos* the traditional methods and materials that had fallen into disuse.

But Carillo has done more than this. As scholar, teacher, mentor, and advocate, he has ensured that our knowledge of this unique tradition is secure, and he has passed on the classical ways of carving and painting to a new generation. He does this undergirded by a quiet but firm faith.

This book is a testament both to Carillo's relationship to the tradition and to his originality. It is an extraordinary collection of pieces, beautifully reproduced and described.

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

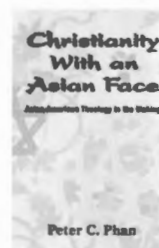
Asian Theology

CHRISTIANITY WITH AN ASIAN FACE: Asian American Theology in the Making. By Peter C. Phan. Orbis Books. Pp. 253. \$30. ISBN 1-57075-466-7.

IN OUR OWN TONGUES: Perspectives from Asia on Mission and Inculturation. By Peter C. Phan. Orbis Books. Pp. 220. \$30. ISBN 1-57075-502-7.

In two new books, the prolific theologian and professor of Roman Catholic social thought at Georgetown University sets himself the fascinating and immensely challenging task of building an Asian American Christian theology. The immediate relevance is underlined by the author's citing of the 2000 U.S. Census figures of nearly 12 million East, South, and Southeast Asians — a 50 percent increase since the previous decade.

Thus, in *Christianity with an Asian Face*, Prof. Phan begins with an examination of the existential condition of the immigrant and the neces-



(Continued on page 8)

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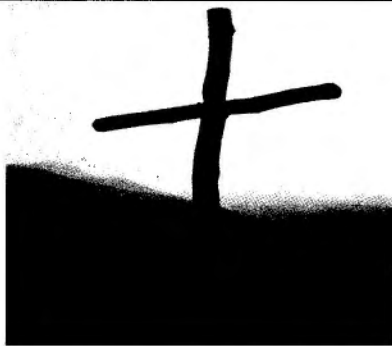
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BOOKS

(Continued from page 6)

sary hermeneutics of multicultural theology. He draws on the insights of contemporary liberation theology, especially Latin American, black, and feminist authors.

In the second part of the book, he paints a number of portraits of Jesus: the Poor Monk, based on a foundational importance of the recognition of the pervasive Asian experience of poverty and spirituality; the Marginal Person par excellence, discovered within a kenotic Christology; the Minjung (literally, in Korean, "the popular mass") within the Minjung, with an emphasis on Jesus' identification with women, the poor, the suffering, and the oppressed. Drawing upon Confucian models, especially as they are seen in Vietnamese culture, the author then draws a picture of Jesus as the ideal Eldest Son and the ideal Ancestor.

All of these models surface again in Prof. Phan's second book, *In Our Own Tongues*, in the context of an analysis of contemporary challenges to the missionary vocation of the Christian Church in Asia. The book focuses primarily on inculturation (or, formerly, adaptation, contextualization, indigenization) within a fourfold dialogue among three partners: the Asian peoples (especially the poor), their cultures, and their religions, called for by the Pontifical Council for Interreligious Dialogue.

Both books challenge us in a world characterized by post-modernity and globalization, and are worth reading and re-reading.

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

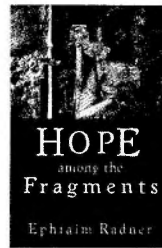
Hope Among the Fragments The Broken Church and its Engagement of Scripture

By Ephraim Radner. Brazos. Pp. 240.
\$24.99. ISBN 1-58743-084-3.

This book is important but is not easy to read. Buy it. Radner proposes that we "begin anew, even if timidly, the exercise of these wasted muscles by which the Scripture's spiritual

meanings are moved toward the hope that undergirds the Church as God's vessel for our final life in him."

Radner sculpts out a challenging and complex figure of the mutuality between Church and scripture, one in which both become reflective of each other and together embody a living presence of the Word. He chisels away at the hard rock of embittered division



over the form and life of the Church. He takes us down odd pathways: commentaries on Keble, Newman and Augustine; a scholarly reflection on the marketplace of pluralism; and into

the depths of spiritual search for various "figural" patterns, events, ideals, symbols and apprehensions. He even opines on the question of bad bishops.

Oddly, I found this thick text hard to put down. Just the moment when I wondered if Dr. Radner was going to wander off into obscure academic muttering, he placed his discussion squarely in the context of the very real and concrete ecclesiastical troubles that vex all of us, conservatives and progressives alike, who love the Church.

Many of his recommendations for the Church's life seem to me less than compelling and his central emphasis on the "figural" understanding of concepts, ideas, and faith statements is intriguing but not finally satisfactory. Still, he reminds us of the power of these figures and the need to respect the insights that grow from them.

This book offers encouragement at the end of modernity when the great mysteries of the faith have sometimes seemed unspeakable and worse, unthinkable. Wittgenstein's tragic dictum, that "What we can not speak about we must consign to silence" does not have the final say. Radner challenges us to retrieve the wonder of the faith and the broad figures within which they can find new shape, and to distinguish that faith from the wreckage of its various vessels.

(The Rev.) Mark Harris
Lewes, Del.

The Dust Diaries

Seeking the African Legacy of Arthur Cripps

By Owen Sheers. Houghton Mifflin. Pp. 320.
\$23.00. ISBN 0618164642.

In 1901, Anglican missionary Arthur Shearly Cripps arrived in Mashonaland, Southern Rhodesia (today's Zimbabwe), for a two-year posting. Fifty-one years later, he died and was buried not far from where he began his work of parish ministry, education and church building, having returned to his native



England for only a handful of brief visits during a momentous half-century. In the interim, Fr. Cripps built dozens of churches, challenged colonial injustices, and earned a reputation as a serious poet, author, athlete, military chaplain and advocate for the rights of the poor. As a student of Charles Gore's Anglo-Catholic socialism, "Baba Cripps," as he came to be known, dedicated his life to exploring the implications of the Incarnation for human society.

Young Welsh poet Owen Sheers moves deftly and frequently between late Victorian Oxford, early 20th-century Africa, World War I, 1950s Rhodesia, and today in *The Dust Diaries*, his exploration of Cripps' life and its impact today. Cripps was Sheers' great-great-uncle, known in family lore only as a mysterious poet-missionary-runner. Intrigued by his enigmatic relative, Sheers traveled widely during his early 20s gathering together "facts, stories, myths and tales" "while looking for Arthur Cripps."

The quest for Cripps takes the author from Oxford's libraries to remote African villages. He interviews former students from Cripps' parish schools, and talks with modern Zimbabweans who remember the missionary with outspoken, early opinions on the Church and racial equality.

The Dust Diaries defies genre, incorporating historical reconstruction, modern journalism, poetry, biography and fictional narratives into a highly readable whole.

Richard J. Mammanna, Jr.
New York, N.Y.

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St. Paul's Church, Charlestown, Nevis

Anglican Encounters in the Caribbean

By Steven Ford

Many of us are so credulous of American media advertising that we actually believe there are only a handful of airlines which do business on this planet, all of them operating out of a few inconvenient "hubs." The truth, however, is that U.S.-flag carriers fly to fewer than 5 percent of the world's accessible destinations. U.S. airlines, however, are wonderful "feeders" into small (and extremely low fare) foreign national and regional carriers.

A year ago I made my way (on American Airlines via the Dallas/Fort Worth hub) to San Juan, Puerto Rico. From there I had a two-week LIAT (the airline of Antigua and Barbuda — <http://www.liat.com>) U.S. \$400 open-ended ticket throughout the Caribbean.

First stop (not counting walking around on the tarmac in Tortola, British Virgin Islands, during refueling) was Antigua. St. John's Cathedral was at the center of the view from my U.S. \$20 room (in which I was joined

in the middle of the night, successively, by a "green" monkey and a cat), and the church itself was beyond my expectations. It's a 1,400-seat Victorian limestone structure, the twin towers of which dominate the city of St. John's. The church is usually full for the 9 a.m. Sunday Mass, and the 7:30 p.m. Evensong and Benediction which I attended drew a congregation of about 500.

From there I made my way to St. Kitts, and its capital, Basseterre. No cathedral there, but the "town" churches on each island are where government officials are sworn in, state funerals held, and where Elizabeth II, Queen of St. Kitts and Nevis, worships whenever she's there.

Dominica was next — unique in the Eastern Caribbean in being a Commonwealth republic (the queen is on the coins and banknotes, but the official head of state is the president). It's also unique in being about 90 percent Roman Catholic.

From there it was off to St. Vincent and the Grenadines, and then to the Dominion of Grenada. I spent U.S. \$30

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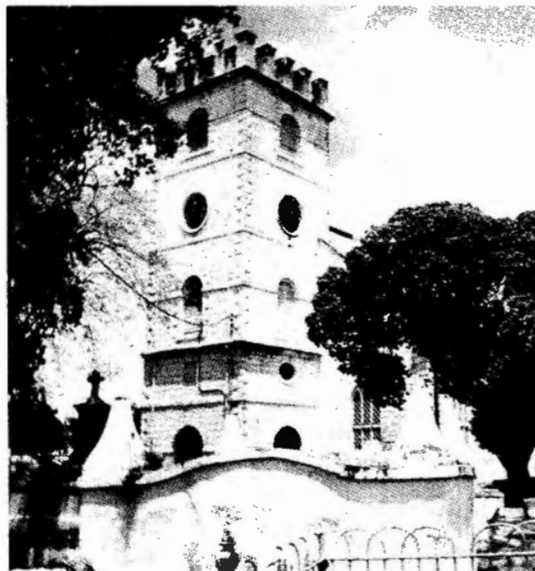
on a taxi tour of the whole country, gawking at and snapping photos of such historic sites as the U.S.-bombed mental hospital, in which 40-some patients died. Curiously, few Americans seem to remember that unfortunate incident. The 1983 war in Grenada (during which more U.S. medals were awarded than there were serving troops in that theater) is recounted in the marvelous book, *Survival for Service* by Sir Paul Schoon, governor-general of Grenada during the early 1980s.

The southern end of my trip was Barbados (although the LIAT ticket enables one to go as far as Georgetown, Guyana), where a movement for the nation to become a republic has recently lost steam and now appears to have died altogether. St. Michael's Cathedral in Bridgetown is the largest public building in the country. Located a block from Parliament, it's the burial place of both prime ministers and of vice-regal representatives.

Sunday Masses overflow, and the Chapel of the Blessed Sacrament always seems to have worshipers present. I spent U.S. \$30 per night for a beachfront room in Bathsheba on the Atlantic coast. It's an hour trip by bus through magnificent scenery to the capital.

Codrington College, home of the seminary of the Church of the Province of the West Indies, was an interesting stop along the way.

Countries with Anglican majorities (or even pluralities) are rare — but Antigua/Barbuda, St. Kitts/Nevis, and Barbados are among the precious few. Travel need not be expensive — and specifically Anglican travel can open



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The Rev. Steven Ford is pastoral associate at St. Mark's Church, Mesa, Ariz.

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Matters for Concern in Ecumenical Affairs

Members of the Inter Anglican Standing Commission on Ecumenical Relations (IASCER) learned that relations between the Anglican Communion and a number of the Church's ecumenical partners remain at a low ebb following the actions of the 74th General Convention.

Meeting in Montego Bay, Jamaica, Dec. 4-10, the commission, chaired by Archbishop Drexel Gomez of the West Indies, and including the Episcopal Church's ecumenical relations officer, the Rt. Rev. C. Christopher Epting, reviewed the state of ecumenical affairs for the Church and prepared a report for the Northern Ireland primates' meeting outlining the ecumenical implications of the Windsor Report and the continuing crisis in the Anglican Communion on the reunion of Christendom.

Following the consecration of Bishop V. Gene Robinson in New

Hampshire, the Russian Orthodox Church broke off formal relations with the Episcopal Church.

According to a Jan. 28 communiqué from IASCER, bilateral talks with the Oriental Orthodox churches were "a matter of particular concern" and have been suspended since the Robinson consecration.

The commission's members learned that while local links are still being maintained, the Anglican Roman Catholic International Consultation is on hold while the Anglican Communion sorts through its divisions over doctrine and discipline.

In addition to reviewing the state of ecumenical relations, the commission drew up guidelines to be commended to the Anglican Communion concerning ecumenical participation in ordinations. Members also prepared recommendations for Anglican involvement in the World Council of Churches.

Executive Officer Appointed

The Rev. Gregory S. Straub, rector of Emmanuel Church, Chestertown, Md., and 14-term secretary of convention in the Diocese of Easton, has been named executive officer of the General Convention. The announcement is a joint appointment by Presiding Bishop Frank T. Griswold and the president of the General Convention's House of



Fr. Straub

Deputies, the Very Rev. George L. W. Werner.

"We have found someone who has many gifts in the many different areas for which the executive officer is responsible," Dean Werner said of Fr. Straub's appointment. "I have been involved in many searches, both secular and sacred, but this was perhaps the most complex and multi-faceted."

"I am very impressed by Dr. Straub's breadth of view, fair-mindedness and clear sense that this is a ministry of service to the whole Church," Bishop Griswold said. "I have every confidence that he will carry forward and expand upon the excellent work done by his predecessor, Rosemary Sullivan, and the General Convention Office staff."

Fr. Straub, 56, was ordained to the priesthood in 1974 and served a congregation in Lancaster, Pa., before going to Chestertown. He was born in Irvington, N.J., and holds degrees from Drew University, Philadelphia Divinity School, and Dickinson College. He will begin his new duties April 15 and succeeds the Rev. Canon Rosemary Sullivan, who resigned in 2004 to become director of alumni relations at Virginia Theological Seminary.

Episcopal News Service contributed to this report.

Security Bill Opposed

Episcopal Migration Ministries has joined with a coalition of faith groups to oppose a Republican-sponsored border security bill saying the proposed legislation places an intolerable burden on asylum seekers.

"Asylum is a gift we provide to people who are fleeing persecution," said C. Richard Parkins, director of the Episcopal Migration Ministries office at the Episcopal Church Center. The new bill "makes asylum much more inaccessible" and penalizes the "victim."

House Resolution 418, sponsored by the chairman of the House of Representatives' Judiciary Committee, James Sensenbrenner (R-Wisconsin), seeks to reform U.S. asylum policy, placing the burden of proof of persecution on the asylum seeker.

Making asylum benefits less accessible to persecuted people does not reduce the threat of terrorism, Mr. Parkins said. He added the Episcopal Church opposes dismantling the system without advancing national security.



Randolph Harris photo

The Rev. Michael F. Thurman, pastor of historic Dexter Avenue King Memorial Church, Montgomery, Ala., preaches at St. James' Church, Lancaster, Pa., Jan. 16. The Montgomery church is where the Rev. Martin Luther King, Jr., served during the 1950s and where planning was conducted for the bus boycott that had a critical effect on the civil rights movement.

Integrity Voices Concerns in London

The Rev. Susan Russell, president of Integrity, and the organization's immediate past president, the Rev. Michael Hopkins, were among a number of homosexual support groups invited to a Feb. 1 meeting at the Anglican Communion office in London.

The purpose of the meeting, according to Canon Gregory Cameron, secretary to the Lambeth Commission on Communion, was "to discuss their responses and reaction to the Windsor Report, concentrating on the recommendations in 135, 136 and 146 of the report that the listening process referred to in Lambeth Conference resolutions of 1978, 1988 and 1998 be taken forward."

Participants agreed the tone was cordial and polite. In a written reflection afterward, Ms. Russell, who is associate rector at All Saints' Church, Pasadena, Calif., said the support groups felt "genuinely listened to" and confident that their concerns would be included in the final report.

PB's Choice to Preach in Belfast Debated

The appropriateness of Presiding Bishop Frank T. Griswold's decision to accept an invitation to preach in February at St. Anne's Cathedral in Belfast was the subject of a debate between the Rev. Gordon Linney, former Archdeacon of Dublin, and the Rev. Alan McCann of Reform Ireland on BBC Radio Ulster on Jan. 31.

Fr. McCann noted that while the dean of Belfast is free to invite Bishop Griswold to preach, a primate representing the historical teaching on human sexuality was absent on the cathedral preaching calendar.

Fr. McCann suggested that the Very Rev. Houston McKelvey should take into consideration what message such an invitation is sending to the rest of the Church of Ireland and the wider community.



The Rt. Rev. David Colin Jones (left), Bishop Suffragan of Virginia, confers with Patrick Getlein, diocesan secretary, at Virginia's Jan. 28-29 council. Bishop Jones presided because the Rt. Rev. Peter Lee, Bishop of Virginia, was hospitalized for bypass surgery.

Nancy Jenkins/
Virginia Episcopalian photo

AROUND THE DIOCESES

Regret and Moratorium

By a significant majority, the annual council of the Diocese of Virginia voted on Jan. 29 in Reston to express regret for its share of responsibility for actions of the 74th General Convention that "breached the proper constraints of our bonds of affection with other parts of the Anglican Communion." Council also requested that the 75th General Convention effect a moratorium on election of candidates to the episcopate living in same-gender unions "until some new consensus in the Anglican Communion emerges."

The same resolution also reflected many of the points asserted by the Rt. Rev. Peter James Lee, Bishop of Virginia, in his address delivered via videotape. Bishop Lee was unable to attend the council because of impending triple bypass surgery. The bishop's condition was discovered during routine stress tests [TLC, Feb. 13]. Since the diagnosis, he underwent successful bypass surgery Jan. 31 and is recovering comfortably at home.

"Looking back at the last year and a half, I see now that the Episcopal Church, in the confirmation of the Bishop of New Hampshire, acted without proper regard to the need for mutual submission to the concerns of the worldwide Anglican Communion. I regret that," Bishop Lee said.

But he cautioned that mutual submission has been lacking on both sides. "At the same time, it is important to recognize that most of the churches

of the Anglican Communion are deficient in their regard for homosexual persons within the Church."

The Task Force on Giving, established at last year's council to study the low rate of parish giving to the diocese — 6.6 percent — reported its recommendations after a year of community hearings and professional surveys. "Responses indicate continued strong support for the current voluntary system of financing, and strong opposition, across the political spectrum, to any of the plausible mandatory replacements," said task force chair Russ Randle. The task force made no recommendations for punitive measures for parishes giving below voluntary guidelines. Following this report, Council adopted a resolution which called on "every member of council will work faithfully to align the actions of his or her parish with the current Virginia Plan." The Virginia Plan offer guidelines for giving based on parish size, ranging from 8 to 16 percent.

In a procedure which is historically non-controversial, debate on the floor became emotional and intense as the mission Church of the Word, Gainesville, was brought forward for incorporation. Approval was highly questioned by some council members who felt the mission did not support the episcopate adequately. But the Rev. Sue Eaves seemed to express the will of the majority of the assembly when she said, "We have a group of people

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waiting outside to come to the table of Jesus Christ. I would encourage this council to welcome them with alleluias." Moments after the affirmative vote, members of the congregation were led into the chamber singing hymns.

Nancy Jenkins

Leaner Budget

Finances took center stage at the Diocese of **Western New York's** convention, held Oct. 29-30 in Grand Island and reconvened Jan. 8 in St. Paul's Cathedral, Buffalo. The 2005 budget, using the diocesan fair share formula in place since 1979, anticipated income from parishes at \$1.1 million. Reflecting reduced contributions from some parishes due to the 2003 General Convention and a weak local economy, diocesan council proposed an \$865,000 budget. The reduced budget came in response to a \$300,000 decline in fair share giving last year.

The discrepancy between real income and the ideal asking prompted the Very Rev. Susan Anslow Williams to offer a substitute amendment revising the fair share total to \$800,000, noting that a budget based on two sets of numbers "do[es] us a disservice" by institutionalizing "distrust" between congregations and the diocese.

Opponents of the measure argued the amendment itself was a statement of "distrust," "parochialism," and "self-interest," and did not reflect a cogent "theology of church." After vigorous debate the amendment failed by a vote of 100-121. Convention then went on to adopt the proposed budget by a slim margin as well as passing a constitutional amendment reducing the size of diocesan council.

Speaking to the theme of "authentic community" in his address, the Rt. Rev. Michael Garrison, Bishop of Western New York, apologized to convention. "One of the things I learned is that some of my own actions in the course of the past year



Children are led to the front to hear a Bible story told by Bishop Neff Powell, at the closing Eucharist Jan. 30 during the council of the Diocese of Southwestern Virginia.

Alan Boyce II/Epiphany photo

have not always been acts of uncommon gentleness. For example, I perceived that my convention address last year was about speaking the truth in love. I have learned, however, that some perceived it as a diatribe, and others felt my approach failed to work toward reconciliation."

Bishop Garrison also spoke to his decision to penalize parishes that had withheld financial support from the diocese through reasons of conscience. "My decision to make a canonical response to those congregations that withheld portions of their fair share as a protest to the actions of General Convention was not a gentle act."

When convention reconvened Jan. 8, diocesan council reported it had adjusted the fair share asking to \$950,000. Resolutions seeking to revise the fair share formula and clarify the status of dependent parishes were amalgamated and adopted. The substitute resolution called upon congregations to "affirm their commitment to the fair share as the normative level of giving" and directed council to reconsider "fair share calculations" in light of "financial stewardship at all levels of Church life, mutual responsibility in times of crisis, and reconsideration of fair share calculations in light of current costs."

More Time Desired

A show of hands vote at the annual council of the Diocese of **Southwestern Virginia** revealed that more than half the delegates had not read the

entire Windsor Report document. Council met in Roanoke Jan. 28-30 and passed two council-endorsed resolution asking all congregations to study and discuss the report and another which called on the Rt. Rev. Neff Powell, Bishop of Southwestern Virginia, to appoint a study committee representing various points of view, but rejected another which called on the bishop, standing committee and deputies to take action to demonstrate the diocese's commitment to the Anglican Communion.

Twelve resolutions came before council, including legislation recognizing the ministry of the late Rev. Marc Nikkel, a longtime missionary to the Sudan, but the emotional focus lay in the six resolutions concerning the Windsor Report and homosexuality. A resolution urging the Commonwealth of Virginia to rescind its ban on civil same-sex unions was adopted while a companion resolution declaring the diocese's opposition to the Federal Marriage Amendment or any constitutional amendment that would define marriage within "Judeo-Christian" terms was tabled.

A resolution asking the Episcopal Church not to bless, condone or sanctify the unions of same-sex couples was defeated as was legislation asking the diocese to accept the findings of the Windsor Report and to demonstrate its commitment to the Anglican Communion.

In a departure from the way some other dioceses conduct their conventions, planners designed the annual council in Southwestern Virginia to be
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primarily a time of learning and fellowship. Open to all parishioners, the majority of time on Saturday was devoted to 22 morning and afternoon workshops on a wide range of topics.

"I think what council was saying is that we want more time to think and pray and study before taking action on the Windsor Report," Bishop Powell said. "Given the passion on the subject, I thought the debate was very gentle."

In his address, Bishop Powell urged the diocese to focus on mission. He acknowledged the difficulties of the past year, but expressed optimism that they would soon pass.

"We have had a good year, despite some challenges," he said. "Some churches continue to suffer fallout from the ordination of Bishop Gene Robinson. Bishop Robinson's election caused joy to some and dismay to others. For all there is a tincture of grief."

Bishop Hughes Honored

The convention of the Diocese of **San Diego** honored its retiring bishop, the Rt. Rev. Gethin B. Hughes, when it met Jan. 29 at Church of the Good Samaritan, San Diego. Bishop Hughes

is retiring March 5, when bishop-elect James Mathes will be ordained and consecrated.

The convention received Grace Church, San Marcos, as a parish. It was organized in 1981 and has experienced a dramatic increase in membership in recent years. Expansion of the parish hall and preschool are planned.

Two resolutions were adopted: The first set a goal to give 0.7 percent of the annual diocesan budget to fund international development programs. It challenges all communities of faith in the diocese to give 0.7 percent of their budgets to international development programs, and challenges Episcopalians to give 0.7 percent of their income to international development programs. The second resolution established an intentional partnership with the Diocese of Maseno North, Kenya.

In his convention Eucharist sermon, Bishop Hughes noted the division of the nation into "red" and "blue" states by the media and observed that when red and blue are mixed, the result is purple, the traditional color for bishops. He said that he, and most people, are a blend of colors, not just one or the other. The diocese, he pointed out, was not monochromatic and

expressed his wish for the people of the diocese a future full of faithful following, respectful listening, and a multicolored love of Christ.

Rebecca Williamson

Outreach with Lutherans

An ecumenical outreach agreement with Lutherans and debate over the Windsor Report marked the council meeting of the Diocese of **Mississippi** Jan. 28-30 in Natchez.

In his address, the Rt. Rev. Duncan M. Gray III, Bishop of Mississippi, announced the "formal and legal merger of a substantial part of our outreach ministries" with the Mississippi branches of the Evangelical Lutheran Church in America (ELCA) and the Lutheran Church Missouri Synod (LCMS) to be known as "Lutheran-Episcopal Services Ministry." The new social services agency will provide disaster response services, literacy programs, summer camps, and cultural enrichment programs for children and represents more than two decades of planning and negotiation.

As part of pre-council discussions last fall, Bishop Gray asked that the council conduct no business relating to the Windsor Report. In his address, the bishop said, "I do not believe that careful reflection and consideration of this very rich and complex document would be served at this time by an up or down vote at this council." He promised to call a special gathering next fall after the primates and Anglican Consultative Council had formally received the document.

His call for a moratorium on Windsor Report resolutions was rebuffed, however, as five were presented. Following strong debate the sponsors withdrew three as a part of an agreement for a special fall convocation. Council voted to discharge the resolution seeking to affiliate the diocese with the Anglican Communion Network to a special task force while the call to allow congregations to redirect funding was amended to a request for "the bishop to develop ways by which communicants and congregations would be able to express their consciences in their stewardship."

Michael McCarthy, director of music at Washington National Cathedral, sprints ahead of Scott Hanoian, assistant organist and choirmaster, as Aneisha Persaud, assistant to the director of visitors services, cheers the two on during the annual Shrove Tuesday pancake race at the cathedral Feb. 8. The race builds on a tradition dating to 15th-century England when Christians cooked pancakes, donuts, or other similar foods as a way to consume eggs and fat before the beginning of Lent.

Donovan Marks/
Cathedral Age photo





Gateway to St. Kevin's monastic site, Glendalough, Ireland.

Regina Roman/Sapira photo

Journey with a Purpose

Travel with a spiritual focus keeps gaining popularity

By Michael O'Loughlin

After the terrorist attacks of 2001, many people re-examined their priorities and gave serious consideration to aspects of travel that they scarcely noticed before. As a result, travel with a spiritual component is gaining in popularity.

In response to questions posed by THE LIVING CHURCH, several travel and tour professionals shared their insights into the evolving travel industry and what Regina Roman calls "journey with a purpose."

Ms. Roman, president of Sapira, Inc., said this interest in purposeful travel is part of a trend "toward a society that values an experience of the heart, soul and mind.

"A contemporary pilgrimage addresses this trend by integrating the experiences of a place, culture and people with the spiritual storizes that have formed it," she said. "Sitting in the tent of a humble Sinai desert family and drinking tea may bring alive the story of Abraham and the origins of Christian hospitality."

Sadly, the Holy Land and entire Middle East, with its

rich history of hospitality, remains the region that raises greatest concern among travelers.

"Pilgrims have been most concerned about the Holy Land," said Todd Jarvis, vice president of marketing for MTS Travel. "Unfortunately, many Americans lump together all areas in the Mediterranean region or the Middle East without looking at a map, or knowing the facts. Sometimes they can be unduly concerned about an area that is hundreds or thousands of miles away from any 'hot spots'."

Cecelia Lindberg of Limewalk Tours said the Holy Land is likely to remain severely affected by travelers' concerns for some time. "Given the threat of terrorism, this concern extends to travel in areas that have special connection to biblical history," she said.

As travelers seek alternative destinations, Ms. Lindberg said that since 9/11, travel to the Far East has been on the increase. "Monastic and temple sites in Cambodia, India, Nepal, Bhutan, and Tibet are now very popular, both for individuals and groups," she noted.

Europe and South America also remain popular with

Sites like (from top) Wells Cathedral, the spring at the Bishop's Palace at Wells, private gardens, and Canterbury Cathedral are popular destinations for Christians traveling in England.

John G. Hartnett photos

travelers, Ms. Roman said, "although with a weak dollar against the Euro, several pilgrimage organizations in Europe are experiencing smaller groups this year." Mr. Jarvis said that sites in Greece and Turkey that are mentioned in scripture have become popular alternatives as well.

Jo Harriet Haley, founder of Sacred Places Travel, primarily designs and leads Journey to Adulthood (J2A) pilgrimages for Episcopal youth groups. "Since 2001, many Episcopal J2A youth groups have decided to embark on pilgrimage in the United States," she said. "In the process, these groups have discovered that the United States is rich with sacred places to visit." Popular destinations include California mission churches, Amish communities in Pennsylvania, and lands sacred to native people including the Navajo and Hopi in the Southwest and the Cheyenne in Montana.

The Rev. Anne Chisham, a deacon who directs San Diego-based Anglican Tours, said that because her specialty is Anglican heritage trips to England, she has seen little downturn as a result of 9/11. But she has noticed the impact of another event: the 2003 General Convention.

"There is a lot of distress, with people lining up on one side or the other," she said. "People are unhappy with the Church and are thinking little about exploring their heritage.

"The miracle happens once they take that chance and come on a pilgrimage," Ms. Chisham continued. "It is not long before we are reminded that the history of the Church is a history of conflict and controversy. As we gather and grow as a community on these tours, the tension falls away, differences are set aside, lasting friendships are formed, and our unifying faith in the living God prevails. Being in the spaces where the faithful before us lived and struggled and triumphed is a healing experience beyond measure."

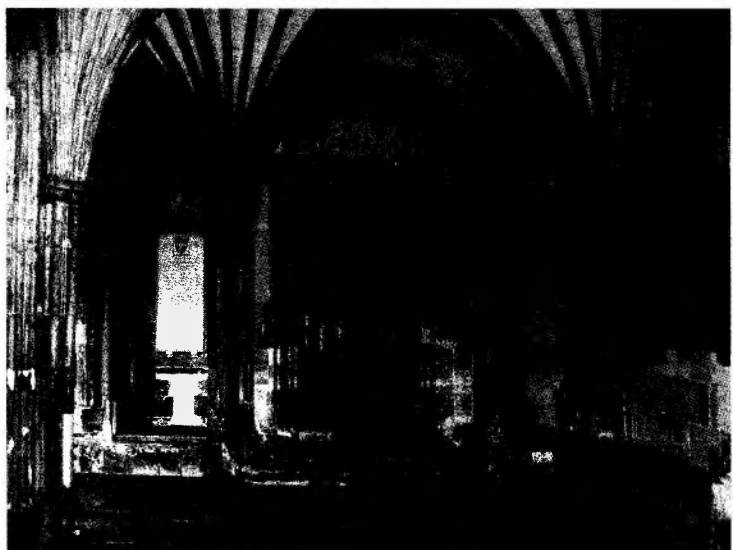
Make it Memorable

Myriad guidebooks and websites offer suggestions to make the most of a trip. Understanding security procedures makes international travel easier, according to Nick Mancino, president of Journeys Unlimited. He noted that small steps like keeping suitcases unlocked, hand checking all film, and never packing sharp items or sprays in carry-on luggage can help keep hassles to a minimum.

Safe and memorable spiritual travel starts with "someone paying a great deal of attention to details, program design, and the well being of all the travelers," Ms. Roman suggested, which should include "a program design that offers spiritual formation."

Ms. Haley agrees that "going on pilgrimage requires soul searching: What does the group hope to gain through pilgrimage? In what ways do pilgrims want to transform their lives? Once these intentions are set, it is important that a group create an itinerary and choose

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Greg Heisey/MTS Travel photo

Travelers visit the site at Philippi where St. Paul baptized Lydia and her household.

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housing and activities that support the spiritual goals of the trip.

"A daily prayerful rhythm opens the way for the Holy Spirit to enter, keeps pilgrims centered, and lays the groundwork for faith to blossom," Ms. Haley continued. "Each morning starts with prayers to find God during the day; each evening ends with reflections that tease out those experiences that show spiritual growth."

Preparing for a pilgrimage or other trip can take as little as a few weeks or may take more than a year, depending on the destination and goals.

"Some people need to prepare for many months, while

others enjoy more spontaneity to their travel," Mr. Jarvis said. "But it is important to note that those who procrastinate may limit their options as availability becomes more limited."

Ms. Lindberg said the biggest mistake when planning is not to allow enough time for the selected sites. "Americans are notoriously fast travelers, skipping from point to point, trying to fit too much into a short period of time," she said. "Consider a tighter geography, such as spending a whole week in Rome to visit basilicas and churches, instead of the standard two or three days."

Keeping a journal is a good way to make a journey more memorable and enjoyable. "You

will be amazed at how quickly facts that seem at the top of your mind will fade from memory," Mr. Jarvis said. "To read through words written on a trip will quickly bring the experience back to life." Ms. Haley agreed that "journaling is an excellent tool to stimulate growth and memorialize one's inner and outward journey."

Ms. Haley and Ms. Roman both suggested traveling light—and not just in terms of luggage.

"Empty the heart of those items that will weigh it down like a heavy suitcase," Ms. Roman said. She suggested inviting a friend back home to pray for you during your journey, and writing your intentions for the trip on a note card as a reminder throughout the journey.

"Traveling with an open heart and an open mind is the first step toward having a memorable, faith-filled pilgrimage," Ms. Haley agreed. "Part of spiritual travel involves breaking established patterns so that pilgrims may experience life in a new way. Laughter and lightness keep people in balance."

Respect, consideration, and prayer should be a part of any trip, whether it's to a distant land or just around the corner.

"Now more than ever before it is important to remember to ask God to protect and guide us when we are traveling," Ms. Haley said. "It is very basic: Before you get on a plane or into a car or even start to walk to a destination, remember to ask God to watch over the travelers. Throughout the journey, continue to ask for God's blessing for all." □

Michael O'Loughlin is director of associated publications for the Living Church Foundation.

Recommended Reading

The Art of Pilgrimage: The Seekers Guide to Making Travel Sacred, by Phil Cousineau (Conari Press). "This is perhaps one of the best books on the actual mechanics of pilgrimage and the image of pilgrimage as a metaphor for our life's journey on earth."

Traveling Souls: Contemporary Pilgrimage Stories, edited by Brian Boul-drey (Whereabouts Press). "Reading the stories of these individual travels is like sitting around a campfire being mesmerized by a great storyteller, who lures you into wanting to go on pilgrimage."

The Way of the Traveler: Making Every Trip a Journey of Self-Discovery, by Joseph Dispenza (Avalon Travel). "An easy-to-read book about the step by step process of first the call to journey to the homecoming."

Online Resources

- Anglican Tours, San Diego, Calif.: abcrev@cox.net
- Journeys Unlimited, New York, N.Y.: www.journeys-unlimited.com
- Limewalk Tours, Bridport, Vt.: limewalk@sover.net
- MTS Travel, Ephrata, Pa.: www.mts-travel.com
- Sacred Places Travel, New Orleans, La.: www.sacredplacestravel.com
- Sapira, Inc., Alexandria, Va.: www.sapira.com

Trinity travelers walk in St. Paul's footsteps
in a visit to Ephesus.

TESM photo



Classroom Without Walls

Trinity program takes study, mission on the road

For more than a decade, Trinity Episcopal School for Ministry, Ambridge, Pa., has invited full-time students, and others, to experience biblical geography and church history up close through the school's Travel and Mission Study program. Theresa Newell, who coordinates the program within the Trinity Episcopal Extension Ministry (TEEM) department, asserts that "the larger purposes of the seminary are enhanced by the Travel and Mission Study program.

"Trinity's major areas of study—biblical studies, theology, church history, missions and evangelism, and pastoral care — all are augmented by studies done off-campus, led by the seminary's faculty," Ms. Newell explains. "TEEM is committed to providing biblical and theological training to those who want to continue growing in the Lord and being further equipped to serve him and others. The Travel and Mission Study program is one way this is done."

Since Dr. Allen Ross led the inaugural visit to Israel in January 1993, Trinity professors have led 19 Travel and Mission Study program trips. More than 500 participants have traveled on these study tours to date.

Seven trips to Israel and three trips to Greece and Turkey have focused on biblical study. Church history has been the focus of numerous trips to England, Ireland, Scotland, Italy, Switzerland and France. Ms. Newell said that mission-oriented trips are "the growing edge of the study program and touch the very heart of the mission commitment of the seminary." So far, these mission trips have visited Uganda, Kenya, Spain and Thailand.

Ms. Newell noted that among the many benefits the program offers students are the opportunity to study short-term with Trinity professors and get to know Trinity better through contact with them. Professors have welcomed the opportunity to

travel to parts of the world that fall within their academic areas of interest, and students likewise have enjoyed traveling as part of their time at Trinity. In addition, "the TEEM department makes it possible for friends of Trinity who live in various parts of the country to participate in the educational opportunities that Trinity offers to its on-campus students," Ms. Newell said.

"Most of the programs carry the possibility for graduate-level credit—subject to advisor and professor consultation — at both the Masters and Doctor of Ministry levels," Ms. Newell said. "But many participants on each study tour attend on a non-credit basis.

"Each person who attends for credit must follow all normal registration requirements of the seminary," Ms. Newell said. "Credit participants are given a syllabus with all requirements and reading lists. Standards must be met regarding the number of hours spent with the material and lecture time, required reading, and the writing of papers."

For mission travel trips, Ms. Newell noted that the mission director/lecturer coordinates the program with his overseas contacts and arranges ahead of time the church groups with whom the group will work and stay.

Much More than Sightseeing

The Travel and Mission Study program was designed to be clearly distinct from sightseeing tours available from many other sources. The intention was to offer a program whose components are in keeping with Trinity's goals as a theological educational institution, including:

Academic. "One of Trinity's professors is the lecturer for each trip, and during the course of each travel day, the professor gives a lecture
(Continued on next page)

Traveling to Serve

Young adults move beyond comfort zones

If you, or a young adult you know, has both a vocation to serve others and a sense of adventure, the Episcopal Church may have just the ticket.

The Young Adult Service Corps (YASC) is designed to give Episcopalians ages 18 through 30 the opportunity to minister, and be ministered to, through one-year mission assignments. Volunteers are needed to serve around the world, working as teachers, healthcare professionals, technology and communications specialists, and youth ministers. Among the locations with immediate needs, according to the YASC website, are the Philippines, Belize, Germany, South Africa, and Israel/Palestine.

The corps traces its history to the 2000 General Convention, which responded to a resolution presented by the Standing Commission on Anglican and International Peace with Justice Concerns by establishing and funding YASC. Overseen by the national Church's Office of Anglican and Global Relations, the Ministries with Young People cluster and the Episcopal Society for Ministry in Higher Education are among other offices serving as partners on the YASC project.

To provide the volunteers who are accepted with a mentoring presence while they are away from home, the young adults live and work within a host community that is close to experienced Americans who are Episcopalians or members of another denominational mission partner. These long-term adult workers are available to consult with and counsel the volunteers, and assist on their behalf when needed. Volunteers are in regular written contact with a YASC coordinator, and a YASC representative from the U.S. visits the volunteer about mid-way through the yearlong assignment. When they return, volunteers participate in a debriefing retreat, which gives them time to focus on the discernment aspects of their year abroad.

Volunteers are encouraged to use their mission year to develop new skills as well as draw upon their particular experience, interests, and talents, including language skills. Applicants are asked to complete a series of essays and provide recommendations prior to a personal interview with office personnel. Accepted volunteers participate in a two-week orientation program immediately before their deployment.

To help bring local Episcopal parishes into the work of international mission, YASC volunteers are asked to help cover their expenses by raising \$7,000 with the support of their local faith community. "Requesting the support of one's local community is important, not just for raising money, but also for the purpose of being sent as the representative of a particular, invested locale," YASC's website notes. The host diocese provides housing; the Office of Anglican and Global Relations underwrites additional costs. Volunteers receive a monthly stipend during their service, and a repatriation allowance upon their return.

For more details and application information, contact Michelle Jobson, the Mission Personnel Office assistant for recruitment, at 212-716-6124.



The Rev. Rod Whitacre led Trinity's most recent trip to Greece and Turkey last summer. TESM photo

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about the subject matter of the study tour," Ms. Newell explained. Both credit and non-credit participants are given a reading list at the time of registration, and participants often meet before and after the tour itself.

Spiritual growth. Each day begins with scripture reading and prayer, and communal prayer at other times during the day is part of the program, Ms. Newell said. Depending on the tour location, participants share in Eucharist and worship along the way—she cited Evensong at Durham Cathedral as a particularly beautiful opportunity—and worship with local congregations is planned where possible. Daily private devotions are encouraged.

Fellowship. The sharing of experiences, meal times, and daily thoughtfulness among fellow travelers are intentional parts of the program.

Within the next few weeks, the Rev. Leslie P. Fairfield, church history professor, will be leading a group to Ireland to study the arrival and growth of Christianity in that country. In May and early June, the Rev. Canon John Macdonald, director of the Stanway Institute for Mission and Evangelism, will oversee a mission program to Spain. And next year, from June 17 through July 2, the Rev. Rodney Whitacre, biblical studies professor, will direct a study tour to Greece and Turkey examining the mission and ministry of St. Paul.

For more information about Trinity's Travel and Mission Study program, contact Ms. Newell by email at tnewell@tesm.edu or leave a voice mail message at 1-800-874-8754, ext. 277. Additional details also are available at www.tesm.edu/TEEM/travel.

What it Means to be Anglican

If we get nothing more out of the current crisis plaguing the Episcopal Church, at least we ought to be able to say we have learned something about what it means to be an Anglican. Before New Hampshire, most of us spent little time thinking about the Anglican Communion or even being aware that the Episcopal Church was part of it.

Most of us now know that the Episcopal Church is one of 38 autonomous members of the Anglican Communion known as provinces. We know that the decisions the American Church took concerning sexuality have offended a large number of members of the Communion. There's more to it. As we learned in the Windsor Report, the whole idea of communion is being challenged. We have different views of what it means to be in communion with one another and we have contrasting ideas about what this Anglican Communion really is.

“Autonomy ... is not the same thing as sovereignty or independence.

In 1930, the Lambeth Conference of Anglican bishops said the Anglican Communion is a fellowship of churches that “... are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference.” A resolution at that conference called the Communion “a fellowship of churches in communion with the See of Canterbury.”

These 38 churches are somewhat independent, but not free to do whatever they want. Members of the Anglican Communion share common beliefs and practices. They are, in a manner of speaking, a loose association of some 70 million people who trace their lineage back to 16th-century England. As the Windsor Report said, “Throughout its history, the Anglican Communion has been sustained by a common pattern of liturgical life rooted in the tradition of the Books of Common Prayer; shaped by the continual reading, both corporate and private, of the Holy Scriptures; rooted in its history through the See of Canterbury; and connected through a web of relationships — of bishops, of consultative bodies, companion dioceses, projects of common mission, engagement with ecumenical

partners — that are the means and the signs of common life.”

The report also said “the divine foundation of communion should oblige each church to avoid unilateral action on contentious issues.”

At the 1988 Lambeth Conference, Archbishop of Canterbury Robert Runcie said, “... do we really want unity within the Communion? Is our worldwide family of Christians worth keeping together?” We're back to those questions. There are complications, of course. For example, some Anglican provinces are not in “full” communion with others. Some have stated they are in impaired communion or broken communion with the Episcopal Church and the Diocese of New Westminster (Canada). We're not always sure which ones are which. I contend that most Episcopalians care not a whit whether some province halfway around the world is in full, impaired or broken communion with their Church. They know the Episcopal Church is independent and self-governing, and the idea that some Anglicans in Botswana, or Papua New Guinea, or anywhere else, could try to discipline the Episcopal Church is outrageous to them.

Ah, but it's not quite so simple. As the Windsor Report pointed out, it was assumed by the Episcopal Church and the Diocese of New Westminster that they were “free to take decisions on matters which many in the rest of the communion believe can and should be decided only at the Communion-wide level.” So perhaps these churches aren't so independent after all. The Windsor Report prefers the word “autonomy” in describing the churches of the Communion, and points out that it is a far more limited form of independent government than what is popularly understood by many today. “Autonomy, therefore, is not the same thing as sovereignty or independence,” the report points out.

In trying to understand what it means to be an Anglican, it is not helpful to have churches outside the Anglican Communion calling themselves Anglican. That some of these consider themselves to be the true Anglican expression in this country while not being in communion with the Archbishop of Canterbury only adds to the confusion.

The issue is more complicated than it ought to be, but stay tuned. The parameters of being an Anglican may soon be adjusted.

David Kalvelage, executive editor

Did You Know...

The choir of Gloucester Cathedral (England) was founded by King Henry VIII in 1545.

Quote of the Week

The Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, writing in his column in *Diocesan Life* on evangelism: “Episcopalians are never going to stand on soap boxes and threaten other people with hellfire, frightening them into ‘getting saved’.”

It would be wise to be cautious in claiming divine guidance for our own particular causes.

Seeking the Sacred

Year after year we see the statistics that Americans receive less than half the vacation time of their counterparts in other prosperous countries. Yet Americans spend close to \$500 billion on travel annually, which is one indication that we like to make the most of the vacation time that we do have. Perhaps that's why so many people today are choosing travel destinations that have a spiritual component.

In growing numbers, travelers are booking tickets and seeking tours that go beyond sightseeing and connect with their faith. For some, that means traveling halfway around the world to a site that has attracted pilgrims for centuries. For others, it's enjoying a weekend program at a cathedral, retreat center, or another sacred place closer to home. Some choose to roll up their sleeves and pick up a hammer on a short-term mission assignment; others find restorative refreshment in the quiet rhythm of a religious community's daily life. Whatever their destination or activity, travelers can enjoy the new perspectives and sense of renewal that come from stepping away from everyday routines.

In this special Travel Issue, you'll find articles and advertising about a wide range of travel choices, including ideas for making these trips most enjoyable, meaningful, and memorable. Whether you're planning a sabbatical, a youth group pilgrimage, or a family vacation, we encourage you to explore and make use of these resources as you consider the many options available for your own journey.

Holy Presumption

In reading accounts of diocesan conventions, letters to the editor, and various other correspondence, it is striking how often people are citing the guidance of the Holy Spirit in the legislative bodies of the Church. As has been observed, contestants on each side of disagreements are convinced that the Spirit is on their side, yet one side loses. There are many instances of people being involved in prayer and thoughtful reflection on a particular issue, and voting in the affirmative, but there are often people praying just as hard and reflecting just as carefully and voting negatively.

It seems to us that it would be wise to be cautious in claiming divine guidance for our own particular causes. Maybe the Holy Spirit is not as concerned with winning on a particular issue as we may be. Perhaps what may be truly right for one group is not right for another body of people. Or possibly putting up something for a vote could be a denial of its sacred character. Showing greater sensitivity toward the sacred might be a helpful strategy as the Church deals with legislative matters.

Lenten Opportunities

Many people are probably finding it difficult to believe that the Third Sunday in Lent is already upon us. Because this austere season began earlier than usual, it caught many of us off guard without having made adequate plans for a more intense time of spiritual discipline. But with two-thirds of this penitential season remaining, we can start afresh. The simple yet effective disciplines of giving up and taking on still can be meaningful for those who are persistent. Giving up something that prevents us from moving closer to God can be particularly effective, especially if it is accompanied by adding something like Bible reading or participating in a weekday Eucharist. There is still time to participate in the traditional exercise of almsgiving — exercising mercy toward those who need help, contributing to an outreach ministry, forgiving those who have wronged us.

One of the emphases of Lent is spiritual development. During these remaining days of Lent the Church offers opportunities to pursue personal spiritual growth in order that we may be better prepared to celebrate the Resurrection of our Lord Jesus Christ.

IMAGINE NO LABELS

By Todd M. Donatelli

I confess to an affinity for John Lennon. He was certainly a complex person. I recall the many conversations of which I was part on the day after his death. Numerous labels were given to him: genius, dreamer, addictive personality, mystic, troubled soul to name a few. I suppose in some way they all may have had an element of truth. And not one of them told the whole story of who he was.

This is one reason I have lately wondered how it might serve the Church if we put a moratorium on using labels to describe any person or group of persons. Imagine a kind of Lenten discipline where whenever we spoke or wrote of someone, we refused to use such words as liberal, conservative, revisionist, literalist, progressive, fundamentalist, culture-acceding, homophobic, charismatic, Anglo-Catholic, traditionalist (my favorite as I do not think there is any member of the Episcopal Church/Anglican Communion who does not see their convictions based deeply upon their understanding of tradition), elitist, blue, red, pro-life, pro-choice and on and on.

What might our discussions and prayer look like if we had no spoken or imagined labels to use? How might it affect how we hear one another and speak about one another if instead of using the emotional shorthand of labels, we had to do the hard work of listening deeply and finding language specific to a moment, specific to an aspect of one's person and one's thought? How might it affect our listening to one another if we accepted the inherent complexity of every human being?

I am troubled by the tone and demeanor of what is passing for public dialogue, both in the Church and in our country. It is a rare media conversation

where I sense people more concerned about the exploration of ideas and truth than impressing with hubris. Even Tim Russert has a hard time controlling the invasive, disrespectful "conversation" of religious leaders.

How can we move to a place where we engage, explore, disagree with one another's ideas, convictions and experiences without having to denigrate or simplify through labeling the personhood of the other?

I recall a debate instructor telling us that one only attacks the character of the other when your argument is not of merit, is not sound enough to stand on its own. To attack or label the personhood of the other was to acknowledge the weakness of your position.

Why did the woman at the well run into town shouting, "Come see a man who has told me all about myself!" As I recall, Jesus' words were not all that flattering. Yet she experiences one who is not dismissive or labeling in their conversation, but engaging and appreciative of her complexity. She uses labels: "Jew," "Samaritan." Jesus uses none. For Jesus, labels have no currency. When a group seeks to impress with their credentials of being "sons of Abraham," Jesus comments that God can raise "sons of Abraham" from the rocks.

There are many things that inform and shape who I am. Raised in the Diocese of Chicago where the question was not did you use smells and bells, but what set of bells on what days; the child of a

How might it affect our listening to one another if we accepted the inherent complexity of every human being?

READER'S VIEWPOINT

German mother and Italian father, (I have a strong attraction for both arias and polkas); moved to the "Bible belt" where I was "saved"; was aghast to learn that some grew up without the Eucharist on each and every Sunday; graced with "tongues"; graduate of Virginia Theological who loves to swing the thurible, sing the Exsultet, pray with icons, and one who thinks that if a sermon is less than 12 minutes the preacher is suspect. I have been married to my first wife for 25 years, have two girls, five pets, live on a cul-de-sac, own an American-made minivan and believe in intimate, life-long, monogamous, Christ-seeking relationships between two persons. I am greatly troubled by abortion and the death penalty. I am all over the place on our various military involvements. Am I red? blue? purple? gray?

And when I listen to John Lennon, I hear the voice of one yearning.

What would it look like if we removed labels, no matter how well meaning, from our vocabulary for a good period of time, say at least through and including the next General Convention? How might our life together be affected? What would it take to do so? I'm not looking for a group of "label police." I am not suggesting that labels are inherently bad, simply that our use of them has taken on life-diminishing, dignity-lessening elements worthy of a Lenten discipline.

And when I listen to John Lennon, I hear the voice of one yearning, expressing fear, hope, imagination, fascination at the possibility of life and his own limitations, and one who is seeking intimacy with those around him as best he can while very aware of his own frailty. A most complex person as, it seems, are we all. □

The Very Rev. Todd M. Donatelli is the dean of the Cathedral of All Souls, Asheville, N.C.

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

Selected Facts

Joan R. Gundersen's Reader's Viewpoint [TLC, Jan. 30] presents a selected set of "facts" leading to a conclusion that contradicts reality. The center of the Episcopal Church in the United States does not hold. It is rapidly being eliminated. The decisions of the General Convention of 2003 have brought into the open a theological chasm that has existed but been ignored for decades. These actions have forced individuals, parishes, dioceses, and provinces to decide on which side of the chasm they will stand.

Outside of the Episcopal Church, as Ms. Gundersen acknowledges, we find ourselves increasingly isolated, not only from the Anglican Communion, but from the mainstream of world Christianity.

Within the Church, the effects of this situation have been devastating. In spite of the gain of 288,000 communicants between 1992 and 2002 cited by the author, other statistics show fewer individuals are actually going to Episcopal churches on Sunday mornings today than in 1992. That fact, taken with the staggering loss of another 36,000 members between 2002 and 2003 (four times our loss of membership between 2001 and 2002), suggests Gundersen's claims to the effect that "all is well" are little more than wishful thinking.

In October 2003, the Anglican primates predicted that the consecration of V. Gene Robinson would "tear the fabric of our Communion at its deepest level."

Contrary to the rosy picture of unity that Ms. Gundersen presents, the accuracy of that prediction is all too apparent.

*(The Rev.) Dallam G. Fernyough
St. Luke's Church
Georgetown, Pa.*

How refreshing to hear from someone who speaks for the vast majority of Episcopalians (Joan Gundersen, "The Center Still Holds"). I consider myself to be an orthodox, Anglo-Catholic priest, and I am far more concerned with the almost casual, schismatic behavior of a rather small but strident group of American Episcopalians who believe that they alone possess the true faith. I, and I believe the vast majority of Christians, find the mind of Christ and the "true faith" in a liberality marked by generosity and a charity that is reflected in our benevolent good will toward others — even those with whom we disagree. May the center hold and the *via media* continue to be our road to God.

*(The Rev.) R. Michael Darrow
Denver, Colo.*

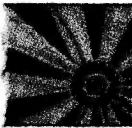
In "The Center Still Holds," Joan Gundersen has eloquently articulated true Anglicanism as lived out in the majority of Episcopal congregations and dioceses. We are indeed a diverse lot, with varying political and theological opinions. When we remain grounded in Christ, we find our center at the altar as we live out our mission through our work in the world about us. Let's hear it for keeping perspective! Thank you for printing this fine article.

*(The Rev.) Gerald W. Porter
Kingston, Wash.*

Who says THE LIVING CHURCH doesn't offer all sides? But let us beware of those who claim the center falsely.

Joan Gundersen writes about the *via media* of the Episcopal Church, now brought into a political organization, the Via Media USA. The concept of *via media* used to serve as a path between protestantism and catholicism, or as

READER'S VIEWPOINT The Center Still Holds



By Joan R. Gundersen
The words of last year's (2002) Synod of Bishops in the Episcopal Church were clear: "The center of the church is the Eucharist, the Word, and the Sacraments." This is a reaffirmation of the church's mission and identity. It is a call to us to be faithful to the center of our faith, to the Eucharist, the Word, and the Sacraments. It is a call to us to be faithful to the center of our faith, to the Eucharist, the Word, and the Sacraments. It is a call to us to be faithful to the center of our faith, to the Eucharist, the Word, and the Sacraments.

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broad church between low church and high church.

What a corruption of *via media* we have now. The one she promotes seems to be a middle way between the Jesus Seminar (intellectual deism) and Spongism (emotional deism). Those of the radical left, whether they call themselves liberals, progressives or "the middle way," proclaim a very narrow view of God. In fact, he is the center, and he knows and shows the true middle way. He acts today in both redeeming love and holy righteousness, and we must proclaim both.

*Gerry Dorman
East Orleans, Mass.*

Not Repenting

I would like to respond to Caitlin Seadale's letter [TLC, Jan. 23]. I too am a young person, though I wasn't at the General Convention. I therefore did not hear the arguments for and against Gene Robinson.

I agree that God loves us all the same. But I disagree with the fact that Gene Robinson is a "good bishop." He is blatantly living in sin. Not that the rest of us are not. The key is that he is not repenting of it and he is not trying to change his lifestyle. He cannot be a good example if he is telling us (and he is) that living in sin is all right. It is good that we accept him. If we didn't, there would be a problem. But we are to love the sinner and not the sin, as God does.

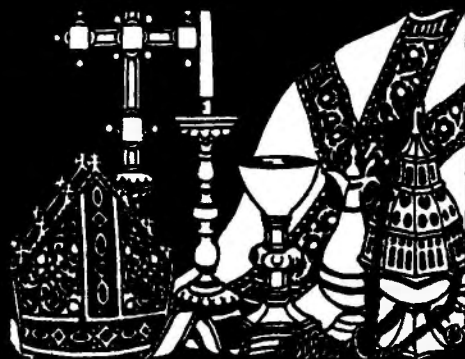
In 1 Timothy 3 we are told that a bishop has a higher standard of living because he is an example. Titus 1:7-9 also tells us what a bishop should be like. A divorced man living in an active homosexual relationship does not fit the calling.

A question: If Bishop Robinson were living with a woman and having sexual relations with her outside of marriage, would the Episcopal Church condone it? Please say no. Otherwise you are encouraging me, a college student, to follow suit. Good thing the Bible is what I look at for truth, or I might believe the Episcopal Church.

*Anna DeMers
Stevens Point, Wis.*

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LETTERS TO THE EDITOR

Scriptural Canines

David Kalvelage's column, "Beastly Commentary" [TLC, Jan. 16], reminded me of an incident in Scotland a few years ago when my husband was shooting pheasants on an estate.

As a non-shooter, I was being driven to the shooting ground by the late Peter Gladstone. As he had loaded his two black labrador retrievers into the back of his vehicle, I asked him what he called the two.

"My dear," he exclaimed, "Asa and Lika are called after the only two dogs named in holy scripture!" When I admitted ignorance on the biblical proper naming of dogs, he replied, "Oh, surely you have read in Proverbs about Asa Dog or Lika Dog who returns to his vomit!"

*Marcia Ransom
Topeka, Kan.*

All Were Implanted

I wanted to respond briefly to one issue suggested by the news article concerning the birth of my son [TLC, Jan. 23].

I never had "one of" the embryos implanted. I had every one implanted. I had made careful arrangements with my doctor in advance of any procedures taking place based on my beliefs: that no embryos would be destroyed or discarded (none ever was); that since I would not selectively abort from a multiple pregnancy no more embryos could be implanted at any one time than he felt medically feasible for me to carry (we always carefully discussed this), and that no more embryos would ever be created than could be reasonably (eventually) implanted and carried, even in the event any had to be frozen (none ever was).

I wouldn't ever wish to impose all those decisions/restrictions on someone else, but that is how I understand God in my life, and I was blessed to have a doctor who was willing to work with me in light of my own convictions. (He also, for example, permitted me to have someone in the room to pray during procedures).

*(The Rev.) Margaret Peckham Clark
Trinity Church
Roslyn, N.Y.*

It's Inevitable

In the Sunday's Readings commentary for Jan. 23, the Think About It question asks whether Episcopalians distancing ourselves from the spread of American popular culture might affect our standing in the Anglican Communion.

Are we to close the doors and hunker down in order to be members in better standing? Popular culture is everything around us whether we approve of it or not. Choosing what we attend to is one thing; distancing ourselves from books, newspapers, magazines, television, radio, movies, music, theater, restaurants, religion, education, science, economics, politics, and, oh yes, other people in our environment, would be a shame.

The spread of American "icons and values" around the world is inevitable. We Episcopalians should work to shape those icons and values for the greater good, rather than being embarrassed that other cultures take them on.

*Claudia Bartz
Milwaukee, Wis.*

Waiting for Truth

I've been waiting for the bishops who voted for V. Gene Robinson and helped consecrate him to speak truth into the current debate. Since they haven't, I will speak for myself and hope some of them might agree.

I voted at General Convention to confirm Gene Robinson's election because I believe it was of God. If I am wrong, it will not endure. Yet I believe his election to be "of God." For those who cannot open themselves to that possibility, I can only say, I am heartbroken that our journeys must part. But if they must, I wish you Godspeed and traveling blessings — and for me, I must travel this road, cost what it might.

I do not wake up in the night fretting about the future of the Anglican Communion. I believe in a God of love and resurrection, and if the Anglican Communion dies, I trust the aftermath to God.

Now may we all move on into the future we will create? Now may we all

PEOPLE & PLACES

travel our road, together or not, to the Lover of souls?

*(The Rev.) Jim Bradley
St. John's Church
Waterbury, Conn.*

Clear-Headed View

Rather than being necessarily "divisive," the "orthodox-should-leave" resolution proposed for introduction in the Diocese of Virginia [TLC, Jan. 23] realistically could be seen as representing a clear-headed view of the crisis within the Episcopal Church. Introducing that resolution without rancor would raise and frame the debate that has long been shouting to be engaged — i.e., on what prayerful mature terms should the formal split of the Episcopal Church be negotiated.

*J.F. Rench
Camden, S.C.*

Let Him Have It

Re. the "wonderful story" in David Kalvelage's column [TLC, Jan. 16] about the thief who stole the offering basket:

As I read the gospel, the priest should have given the thief the \$360 that was in the basket. This statement is based on Matthew 5:39: "...ye resist not evil," and 5:40: "...if any man sue thee at the law and take away thy coat, let him have thy cloak also."

If this passage of scripture had been followed, perhaps the thief might have been amazed at the action and become a converted person. At \$360, that would have been a good investment. And, further, probably the thief needed the \$360 more than the parish did.

Had what I propose happened, then this really would have been "a wonderful story from Buffalo" at Christmas time.

*(The Rev.) Clarence W. Sickles
Hackettstown, N.J.*

Lack of Etiquette

I find it improper for the Bishop of the Rio Grande to refer to another bishop's comment, however unacceptable, as "childish and asinine" [TLC, Jan. 16]. Whatever has happened to professional etiquette?

*(The Rev.) Kenneth E. MacDonald
Holy Sacrament Church
Pembroke Pines, Fla.*

Appointments

The Rev. **Paul Aduba** is priest-in-charge of St. John's, 1505 E Wooster St., Bowling Green, OH 43402-3339.

The Rev. **Stacy Alan** is chaplain at Brent House, 5540 S Woodlawn Ave., Chicago, IL 60637.

The Rev. **Arnold A. Bush** is interim priest at St. Mary's, 1307 E Three Notch St., Andalusia, AL 36420.

The Rev. **James F. Cooney** is priest-in-charge of Christ Church, 3445 Warrensville Ctr. Rd., Shaker Heights, OH 44122.

Luk De Volder is youth minister at All Saints', c/o rue Coleau 81, 1410 Waterloo, Belgium.

The Rev. **Michael Dudley** is associate at St. Paul's, 2747 Fairmount Blvd., Cleveland Heights, OH 44106.

The Rev. **John Edson** is interim pastor of St. Paul's (ELCA), 401 W Louthier St., Carlisle, PA 17013.

The Very Rev. **E. Claiborne Jones** is vicar of Emmaus House, 1017 Hank Aaron Dr. SW, Atlanta, GA 30315.

The Very Rev. **Benjamin A. Shambaugh** is dean of St. Luke's Cathedral, 143 State St., Portland, ME 04101.

Ordinations

Priests

California — **Jeffrey Littlefield** (for the Bishop of Olympia), **Lynnette Morlan**, **Kevin Putnam** (for the Bishop of Southwestern Virginia), **Lori Walton**.

Deacons

California — **Catherine Costas**, **Vincent Jang**, **Tracy Longacre**, **Michael Monnot**, **Rebecca Morehouse**.

Resignations

Audrey Walters, as youth missionary at All Saints', Waterloo, Belgium.

Retirements

The Rev. **H. James Rains, Jr.**, as rector of St. Andrew's, La Mesa, CA; add: 1185 Benjamin Pl., El Cajon, CA 92020.

Receptions

Nevada — **Bede James McKinley Parry**, assistant priest and director of music, All Saints', 4201 W Washington Ave., Las Vegas, NV 89107.

Deaths

The Rev. Canon **George W. Bersch**, retired priest of the Diocese of Milwaukee, died Dec. 5 in Winston-Salem, NC, following a stroke. Canon Bersch, 92, was one of the founders of Camp Webb (Continued on next page)



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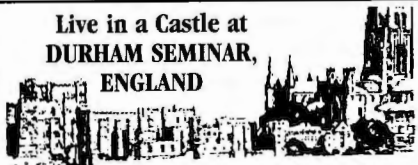
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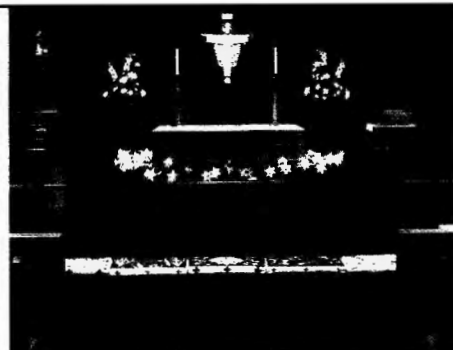
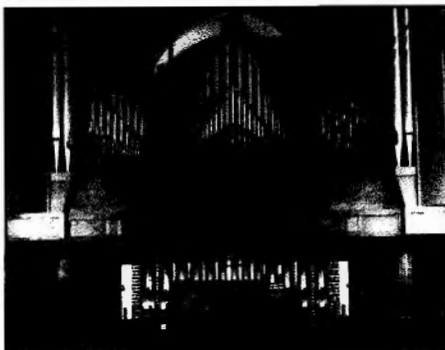
PEOPLE & PLACES

(Continued from previous page)

in his diocese and served as its first executive director.

He was born in Highland Park, IL, and raised in the Chicago area. He was active in scouting as a youngster and went on to work at a scout camp in Wisconsin and later became a scout executive in Illinois. He

became lay assistant at St. Paul's Church, Milwaukee, and studied privately and at Nashotah House for the priesthood. He was ordained deacon in 1952 and priest in 1953 and served congregations in the Milwaukee area. He founded Camp Webb in 1960, and he served as its year-round director for eight years. In 1968 he became rector of St. Paul's, Beloit, WI, where he served until 1976. He retired that year and moved to Arkansas.



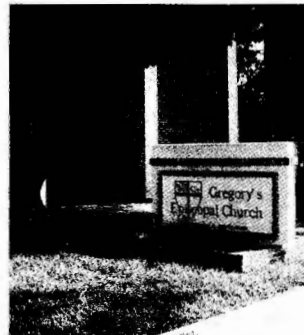
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FULL-TIME RECTOR

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

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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: rgslaw@aol.com Website: stgregorysepiscopal.org

GLOBAL SOUTH PROGRAM ASSOCIATE:

TRINITY CHURCH WALL STREET, NY, NY

Canon Bersch is survived by his daughters, Robbin Teicher, Winifred Ver Haag and Mary Westring; sons David and Dan; several grandchildren and great-grandchildren, and a sister, Bertha Wilcoxon.

Emma Lou Benignus, 95, a leader in adult education in the Episcopal Church, died Dec. 4. Ms. Benignus directed adult education for the national Episcopal Church during the 1950s, and later was associate professor of pastoral theology at Episcopal Divinity School.

A native of St. Louis, MO, Ms. Benignus was a graduate of Illinois College and the University of Wisconsin. She was an assistant professor of religion at Randolph-Macon Woman's College in the late 1940s, and while recuperating from a broken back in 1952 she taught church history at Union Theological Seminary. She took the national church position in 1954 and led a series of workshops around the Church on the "Seabury Series," a new approach to Christian education. In 1962 she was "lent" to the World Council of Churches in Geneva, Switzerland. She organized conferences in 10 countries and produced a series of booklets on ecumenical relations that eventually was translated into 12 languages. She moved to Episcopal Divinity School in 1965 and remained there until 1972, when she retired. During her retirement she joined Inter/Met, a Washington, DC-based seminary, as academic dean. When the seminary closed because of funding problems, she served as director of the Alternatives for the Aging program of the American Baptist Churches. She also worked for a time with the Episcopal Society for Ministry on Aging (ESMA), and became a lifetime member of its board of directors. At age 74 she retired for a second time and entered the Shalem Spiritual Guidance program of spiritual companionship. She was a member of the Society of the Companions of the Holy Cross.

The Rev. **Janet Elisabeth McAuley**, 79, priest since 1984 at St. Martin's Church, Palmyra, ME, died Jan. 16 at her home in Pittsfield following a brief illness.

She was born Nov. 5, 1925, in Chicago, IL, where she received a bachelor's degree from the University of Chicago. She earned six advanced degrees, including a Ph.D. in anatomy and physiology from Indiana University, where she taught for more than 30 years. A graduate of Berkeley Divinity School at Yale, she was ordained deacon in 1983 and priest in 1984. She served at St. Martin's from 1984 until the time of her death. She was also adjunct professor at Bangor Theological Seminary, 1988-2004; and priest-in-charge of Messiah, Dexter, 1997-2002.

Next week...

Thank You, Contributors

CALL FOR APPLICANTS: Trinity Church Wall Street seeks a person with extensive experience with African Anglican partners, including visits or assignments, to manage the Global Outreach component of the Trinity Grants Program. The position is responsible for receiving, consulting with applicants, and recommending to the board grant applications from across the Anglican Communion in the Telecommunications and the Global South funding emphases. The 34-year-old Grants Program is one aspect of the outreach of historic Trinity Church. The international focus has been to respond in partnership to the needs of growing Anglican churches on the continent of Africa and to assist the Anglican Communion to develop contemporary telecommunications capability.

The person in this position must be capable of:

- Managing the entire grant application process from receipt of request, to formal application, and presentation to the Grants Board, through monitoring until closeout of each approved grant
- Developing a trusted working relationship with Anglican partners from around the globe particularly with partners in the ten Anglican churches in Africa
- Collaborating with other members of the Trinity staff, with the Global Mission staff at the Episcopal Church Center, and with other international grant executives in the philanthropic and Anglican mission community
- Providing staff support to the Deputy for Grants and the Grants Board
- Analyzing trends, interpreting current realities and helping to develop a cogent global grantmaking strategy

Talents/knowledge required in the position include:

- Excellent writing, human relations, and listening skills
- The ability to speak before groups, as well as organizational development, group process and budget planning experience
- Excellent knowledge of Anglican Communion and particularly the social, economic, political, cultural and religious situation throughout the continent of Africa

Applicants should include with a letter of application a resume, a short 2-3-page writing sample, and the names and contact information of three persons who will provide a recommendation. Mail this packet to: **Attention: Human Resources/Global, 74 Trinity Place – Room 503, New York, NY 10006**

E-Mail: hr@trinitywallstreet.org

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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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.

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CLASSIFIEDS

FULL-TIME RECTOR: Rural, recreational community located on a large lake in South Carolina. Great school district, 400 members, 30 minutes from state capital. Interested? Contact **St. Francis of Assisi Episcopal Church, 735 Old Lexington Highway, Chapin, SC 29036.** Phone: (803) 345-1550. E-mail: stfrchapin@aol.com.

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 for further information.

ASSOCIATE RECTOR FOR YOUTH AND FAMILY MINISTRIES: *Christ Church Cranbrook in Bloomfield Hills, Michigan*, is a parish that is growing with young families and teens. We are therefore looking for a dynamic and innovative Minister of Youth to guide our large numbers of youth (from Sunday School through teens) into a strong understanding of their faith journey, as well as minister to their families. We offer a strong, competitive salary and full benefits including a substantial, beautiful residence close to the church. If you think this opportunity is right for you, contact: **The Rev. Edward L. Mullins, Rector of Christ Church Cranbrook, 470 Church Road, Bloomfield Hills, MI 48304.** E-mail: emullins@christchurchcranbrook.org. Phone: (248) 644-5210, x32 or x18. Electronic resumes and pictures welcome. Website: www.christchurchcranbrook.org.

ASSOCIATE RECTOR FOR PASTORAL CARE AND ADULT EDUCATION: *Christ Church Cranbrook in Bloomfield Hills, Michigan*, is a large and vibrant parish with a large and talented staff of clergy and lay people. We are seeking a person to reach out to parishioners in a loving, caring way who knows how to organize and maintain adult education programs. If you think God may be nudging you to take a look at this new position, then email us today with your resume, any pictures you wish to send, and we will be in touch with you. Strong, competitive salary with full benefits including a substantial, beautiful residence close to the church. Contact: **The Rev. Edward L. Mullins, Rector of Christ Church Cranbrook, 470 Church Road, Bloomfield Hills, MI 48304.** E-mail: emullins@christchurchcranbrook.org. Phone: (248) 644-5210, x32 or x18. Website: www.christchurchcranbrook.org.

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: htchurch@holyltrinityclemson.org. Website: www.holytrinityclemson.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. Website: www.holyspirit-houston.org.

FULL-TIME LAY OR ORDAINED ASSOCIATE FOR CHRISTIAN FORMATION: *St. Matthew's Episcopal Church, Grand Junction, Colorado* is seeking an associate to oversee and develop the Christian formation activities of the parish with specific focus on the needs of children, youth, and young families. We seek an individual with the ability to assess, develop, and implement a creative, innovative program that will address the needs of our existing congregation, as well as attract and retain children, youth, and young families. The ideal candidate will be highly self-motivated, well organized, with strong interpersonal skills. In addition, our new associate will possess a proven ability to recruit and train volunteers, supervise and delegate responsibilities and effectively communicate ideas and concepts to a wide variety of people. The chosen individual must exhibit a nurturing passion for children, youth and young families; and have a strong Christian character and Christ like example. St. Matthew's is a vital, energized growing community of faith (500+) committed to the development and spiritual growth of all people located on the Western Slope of Colorado. If you share this common vision, please send your resume, or inquire to: **the Rev. Dr. Ed Konieczny, 3888 27 - Road, Grand Junction, CO 81506;** E-mail: stmatstgj@bresnan.net. For additional information about St. Matthew's see www.stmatthewsgj.org.

FULL-TIME PARISH ADMINISTRATOR: *Christ Church, Charlotte, NC* (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 rrogers19@carolina.rr.com.

Diocese of Albany seeks apostolic-minded, hard-working clergy leaders. Orthodox, sacramental, biblical values, renewal, Alpha, Cursillo. Focus: Disciples Making Disciples. We are a Great Commission diocese. Contact **Canon Kay C. Hotaling, Canon for Deployment.** Email: kchotaling@albanydiocese.org. Mail: 68 South Swan Street, Albany, NY 12210. Telephone: (518) 465-4737. Website: www.AlbanyEpiscopalDiocese.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: dremer@stjohnstampa.org.

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ECUMENICAL PILGRIMAGE TO ENGLAND; Visit Canterbury, York, Ampleforth Abbey, Durham, Lindisfarne, Coventry, Norwich, **June 23-July 8, 2005.** Land cost: \$2650. Contact **Father Robert Hale, O.S.B. Cam. (Canterbury and Rome: Sister Churches) Chermitage@aol.com.** Phone: (510) 548-6439 or **Deborah Douglas** (co-author *Pilgrims in the Kingdom: Travels in Christian Britain*) at deborahd1@prodigy.net Phone: (505)-982-2302.

PILGRIMAGE: To the Welsh Borders with Esther de Waal, **April 28-May 7, 2005.** A contemplative journey, Celtic and Benedictine, with space for silence and prayer; for secret hidden holy places as well as famous sites. Optional extension to Western Wales as space allows. Contact: **Therese Elias, OSB, 4220 Mercier, Kansas City, MO, 64111;** Phone: (816) 561-6855; E-mail: telias@lynworth.com; Website: celticipilgrimage.org.

WORLDWIDE PILGRIMAGE MINISTRIES arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: 1-800-260-5104; E-mail: wwpill@aol.com; Website: www.worldwidepilgrimage.com.

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www.gracechurchnewark.org
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1512 Blanding (803) 779-2960
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The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10

LUMBERTON, NC

ST. MARK'S CHURCH 24th & Barker
The Rev. Dale K. Brudvig, pastor
Sun Worship 11, Sun School 9:30

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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Week 3, Day 1

"Your life is shaped by the end you live for. You are made in the image of what you desire." — Thomas Merton

The desire of my heart which best reflects the image of who I am is ...



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