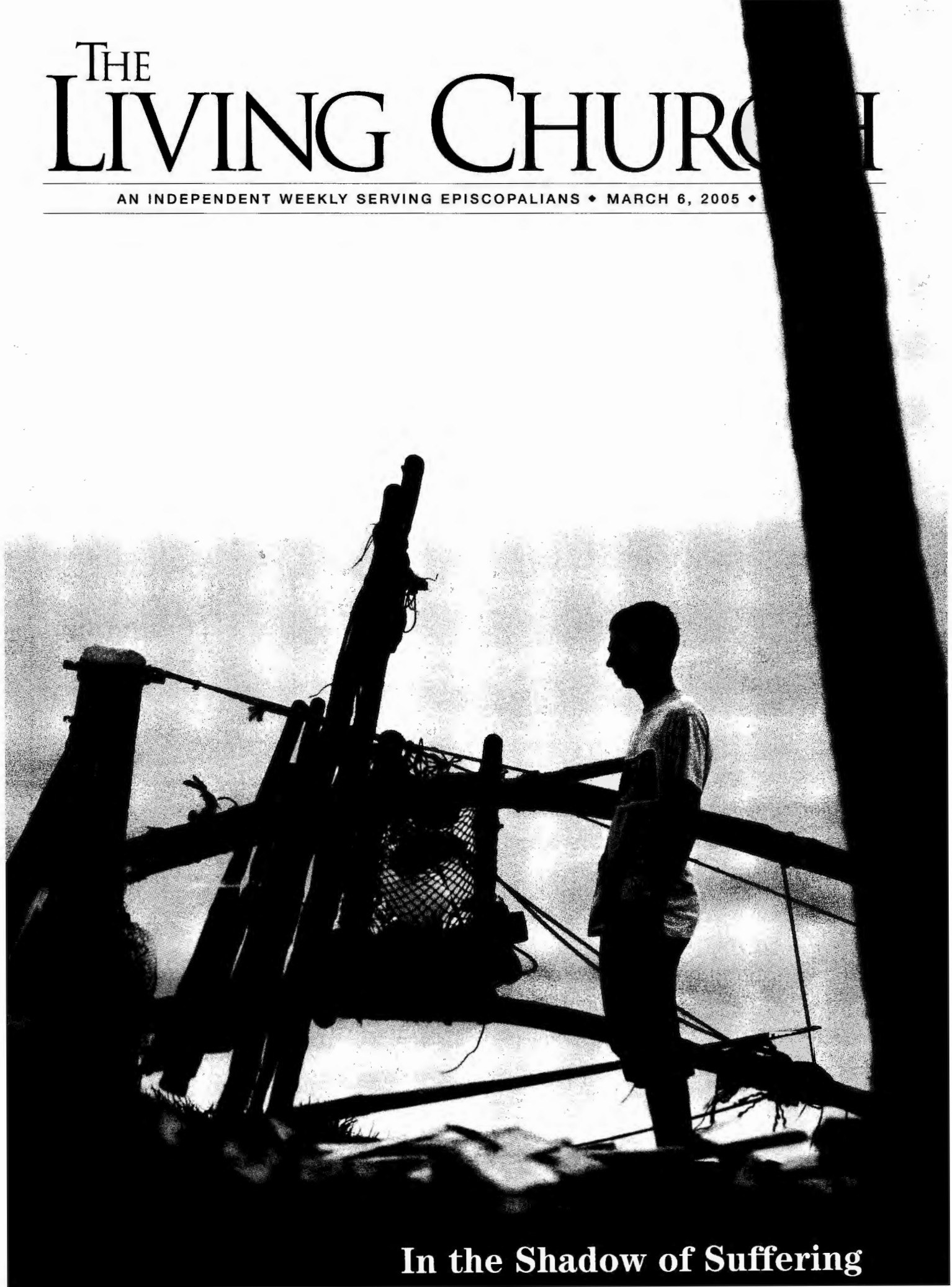


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Volume 230 Number 9

*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.*

## THIS WEEK



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## On the Cover

A fisherman stands near his boat in Kalutara, Sri Lanka. Most boats and nets along this coastal area were damaged by the Dec. 26 tsunami, leaving people without the ability to work and provide for themselves and their families. Episcopal Relief and Development (ERD) is working with the Diocese of Colombo to plan ERD's long-term rehabilitation program for the country, one of several ERD is assisting in the region. Donations to the relief effort may be made online at [www.er-d.org](http://www.er-d.org) or by calling 1-800-334-7626.

Ron Storer/Episcopal Relief and Development photo

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**SUNDAY'S READINGS**

**Empowered through Oil**

*'Then Samuel took the horn of oil,  
 and anointed him...'* (1 Sam. 16:13a)

**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

It's popular today to lament the dependence of American society on oil. We shake our heads at a foreign policy which obviously centers around oil, even as we jealously guard our right to cruise around in SUVs. We stare with anguish at the posted prices in front of gas stations, but that never seems to stop us from filling up.

We're loathe to change our lives much partly through simple inertia. On reflection, however, many of us realize that oil empowers us for all sorts of things impossible for people in the past. Mobility frees us from having to live in the industrial parks where we work, adding greatly to our quality of life. And modern air travel means that nowhere on the planet is more than 24 hours away, a boon to our cultural enrichment.

God's people have been dependent on oil since the earliest days of our history. It isn't Nymex Crude, but rather consecrated olive oil. Despite the laments of some radicals at the time of the Reformation, most people of faith have found this oil to be incredibly

empowering for them over the course of the centuries. In today's reading from 1 Samuel, David is anointed as king over Israel, "and the spirit of the Lord came mightily upon David from that day forward" (16:13a). And in today's gospel a sinner born blind is illuminated through the water of baptism, an act which has been accompanied by anointing since the earliest days of the Church. "Then I went and washed and received my sight," he testified (John 9:11b).

Our Church today is increasingly rediscovering the value of baptismal anointing, and its effect is real for those who are privileged to receive it. It underscores the power received in baptism, and it confirms the vocation of all Christians to active membership in the body. It celebrates the opening of our spiritual eyes as we start to live "as children of light" (Eph. 5:8b).

If fossil oil empowers us today in ways unknown to our forebears, then olive oil can empower us in a way well known to our ancestors. Let us rejoice in our rediscovery of this truth.

**Look It Up**

The word Christ comes to us from the Greek *Christos* ("anointed one"). What form does Jesus' anointing take at his own baptism? (Matt. 3:13-17)

**Think About It**

In what sense might the traditional anointings at confirmation and at ordination be seen as extensions of baptismal anointing?

**Next Sunday**

**Fifth Sunday in Lent (Year A), March 13, 2005**

**BCP:** Ezek. 37:1-3(4-10)11-14; Psalm 130; Rom. 6:16-23; John 11:(1-17)18-44  
**RCL:** Ezek. 37:1-14; Psalm 130; Rom. 8:6-11; John 11:1-45

## Anglican Identities

By **Rowan Williams**. Cowley. Pp. 149.  
\$13.95. ISBN 1-56101-254-8.

Once again Archbishop Rowan Williams shows us the breadth and depth that mark his writing, the same that have always characterized the best Anglican theological reflection, even (perhaps especially) among scholar bishops. Anglicans have liked to have a place for scholars in the episcopate, and for good reason.

Of the eight chapters, some began life as written pieces, some as lectures. Five have been printed before, and all were written or delivered from 1995 to 2003. Since some of these pieces are not easily found, it is good to have them collected here.

In so much current debate in the Church, Anglicanism can seem so

small, so cramped. To have here, from an Archbishop of Canterbury, a collection of articles on subjects that range from William Tyndale to *Honest to God* author John Robinson, is itself a testimony to the precious heritage that appears to be known to fewer of those who claim to know what Anglicanism is really about.

The introduction to this collection might serve as a primer on Anglicanism. A better short essay on the subject is hard to find. Most important is his claim that it "is not true that there is no distinctive Anglican doctrine."

Each reflection in this book seeks to bring out this distinctive Anglican doctrinal voice. As usual in Williams' writings, his concern is both to illumine his subject and to ask what we in the Church today may learn from those who have gone before us.

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

## Newman's Anglican Georgic Parochial Sermons

By **Victor J. Lams**. Peter Lang Publishing.  
Pp. 126. \$53.95. ISBN 0-8204-7092-9.

This remarkable new book offers a close reading of John Henry New-

man's six volumes of *Parochial Sermons*, published between 1834 and 1842. Victor Lams departs from the critical consensus of Newman scholars in his contention that these sermons are significant works of theological literature in their own right with an extraordinary degree of internal organization and coherence.

*... a fascinating fresh analysis of a significant portion of Newman's thought and writing.*

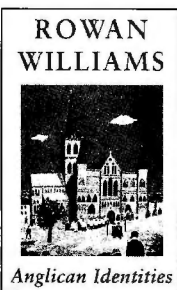
In calling this body of Newman's sermons his "Anglican georgic," Lams sees the *Parochial Sermons* as an extended "moral reflection on the conditions of human life," addressed to those who now believe and practice Christianity, and to those who may in the future embrace it more fully. New-

man chose these sermons carefully out of hundreds of other sermons preached during this period because of their inter-relatedness; he then formed what Lams calls "sermon clusters" which were in turn organized into successive volumes. The effect was to allow "converging points to merge, like a beam of focused light, to illuminate" Newman's "comprehensive exploration" of Christian life and duties.

While *Newman's Anglican Georgic* would have benefited from more introductory mate-

rial on the Oxford Movement and some treatment of Newman's audience or preaching practices, it gives a fascinating fresh analysis of a significant portion of Newman's thought and writing.

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



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# Statistics Indicate the Church in Decline

Despite some encouraging exceptions, according to the most recent statistics presented to the Executive Council at its Feb. 11-14 meeting in Austin, Texas, the Episcopal Church is moving by some measures alarmingly in the wrong direction of achieving its goal of doubling average Sunday attendance by 2020.

An interim report of the Standing Commission on Domestic Mission and Evangelism said that while it is not a cause for panic, news that average Sunday attendance had declined two years in a row "should alarm and disturb us.

"The decline cannot all be attributed to recent controversies in the Church," the report noted. "It may instead be the first indication of systemic decline. Right now renewal is still possible, but if the decline continues, it will become increasingly difficult; ultimately, the natural consequence of systemic

decline is irrelevance and death."

Whereas the interim report lacked statistical data on the extent of the decline, accompanying reports by the Rev. William L. Sachs of the Episcopal Church Foundation and the Rev. Kirk Hadaway, director of research at the Episcopal Church Center, suggest the beginning of denominational fragmentation and decline. At least 60 percent of all Episcopal congregations feel the priorities of the national Church are out of order, according to Dr. Sachs. Widely divergent views on the controversial outcomes of General Convention were noted, but there is a sense that conven-



Dr. Sachs: majority of congregations say national church priorities are out of order.

tion and the Episcopal Church Center do not provide churches with adequate resources to help build up their local faith communities.

According to Dr. Hadaway, the Episcopal Church is retaining a smaller percentage of those brought up as Episcopalians. Historically the retention rate has been about 60 percent, but it has dropped in recent decades. The Episcopal Church still retains a higher percentage than most other mainline groups, he said, but it does not do as thorough a job as some other mainline churches in compiling statistical information on attendance and growth. He noted that his office relies primarily on raw data gleaned from parochial reports which ask a relatively few number of questions, some of which require subjective estimates.

Council adopted two resolutions designed to increase the possible sources of funding for mission initiatives such as 20/20. A task force will investigate the formation of a new effort to obtain major gifts, and it adopted a policy to seek foundation grants for "extra-budgetary mission opportunities."

The single item occupying the largest proportion of council's time was closed-door discussion on a response to the Windsor Report. In a word to the Church titled "Our Commitment to Partnership in the Gospel," the elected body said it was not of one mind in the specific suggestions directed toward the Episcopal Church in the report.

Council quoted from the House of Bishops' response in calling for a "Communion-wide study of human sexuality as recommended by Lambeth Conferences since 1978. Such a study," the document said, "would be a sign of respect for gay and lesbian persons in our common life and of our ongoing pastoral care for them.' It would permit more sharing of their ministries and contributions which have enriched our Church for many years."

*Steve Waring*

*Steve Waring*

## Disciplinary Canons May Apply to the Laity

The Title IV disciplinary canons would be extended to lay members of the Episcopal Church, especially to those holding leadership or ministry responsibilities, in revisions proposed by the disciplinary policy and procedure task force to the national Executive Council at its Feb. 11-14 meeting at St. David's Church, Austin, Texas.

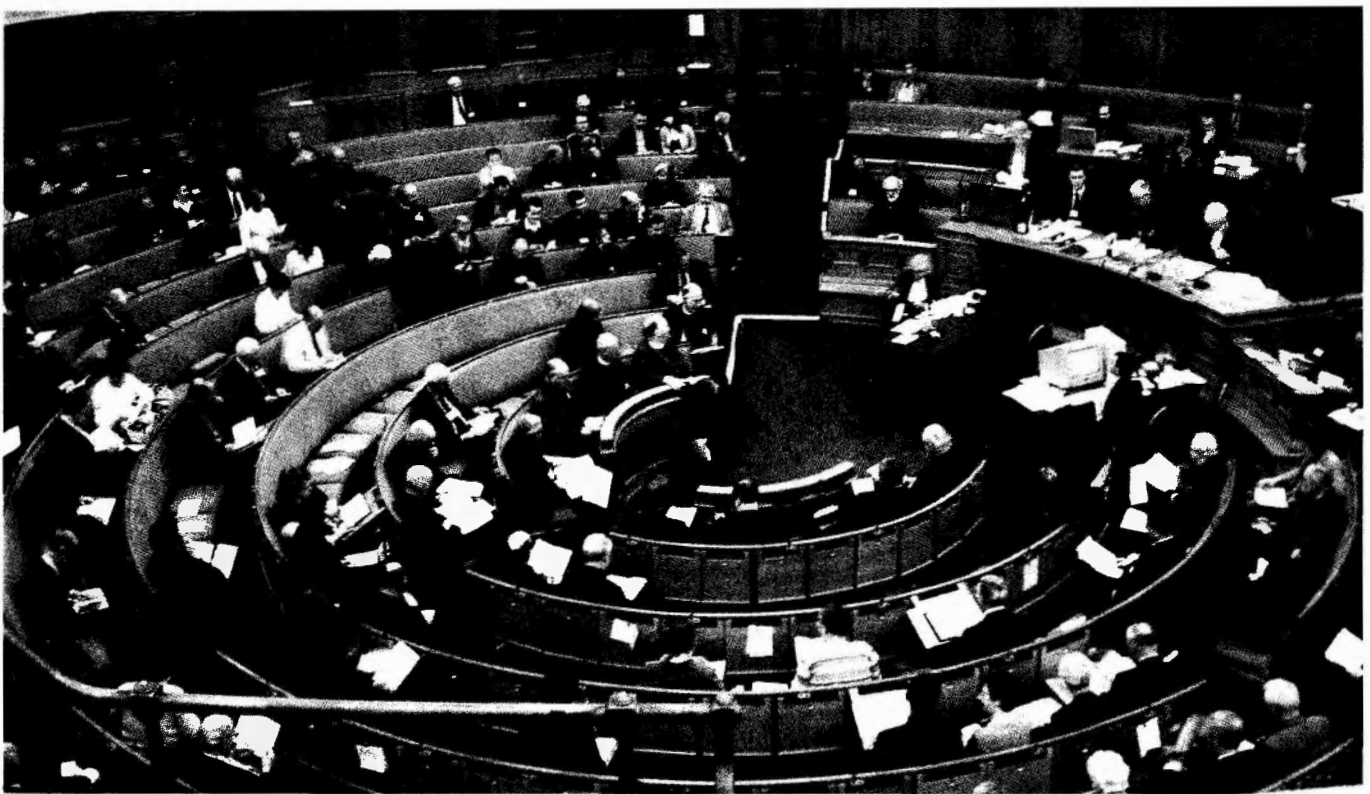
Along with making laity and various forms of disability subject to the ecclesiastical trial process, the task force also has proposed a number of changes to enable a more pastoral response along the way, according to Virginia Herring of the Diocese of North Carolina. The report and other task force documents are available on the internet at [www.episcopalchurch.org/gc/ccab](http://www.episcopalchurch.org/gc/ccab). Public comment period on the proposals concludes June 1.

The revisions would make it easier to expel laity from the community for among other offenses "an act which results in the person being repelled from the Holy Communion, an act which brings scandal or disrepute upon

the Church, and an act which threatens the welfare or safety of the church, church property, the church community, or any member."

In explaining its rationale for including disability proceedings under the canons for discipline, members of the task force told council that existing canons "provide no guidance or procedures by which the church may move" those unable to fulfill "reasonable expectations of a ministry position" while at the same time "preserving the person's dignity and without implications of wrongdoing."

The proposed canons also seek to address the financial burdens of some dioceses under the current system by enhancing "the opportunity to resolve matters at an early, informal stage," decreasing "the number of persons who might expect to be compensated for their work in the proceedings," and affirming "the opportunity for dioceses to share resources necessary to manage a proceeding under this title."



George Conger photo

The General Synod of the Church of England in session Feb. 15. Women as bishops was among the topics addressed [see [www.livingchurch.org](http://www.livingchurch.org)].

## AROUND THE DIOCESES

### Redirecting Funds

The after-effects of the New Hampshire consecration continue to be felt in the Diocese of **Tennessee**. Several of the resolutions that came before Tennessee's annual convention Jan. 28-29 at St. George's Church, Nashville, were directly concerned with the controversial event.

"The fallout from the actions of the 74th General Convention continues to affect our common life in the diocese," said the Rt. Rev. Bertram N. Herlong, Bishop of Tennessee, in his convention address. "Considering what has happened in many other dioceses, we have fared far better than most.

"The work of the Church goes on," Bishop Herlong added. "I am not discouraged nor should any of you be.

"The question before the Church is, Will we take the easy way, go with the flow, and reflect the common culture? Will we trade truth for tolerance? Or will we stand on the theological principles of our faith, uphold moral behavior and personal piety, and so seek to redeem the culture?"

A resolution proposed by the diocesan council to allow redirection of

diocesan pledges was adopted narrowly in the clerical order and by a larger margin in the lay order. The resolution amends the canons to allow congregations to redirect that portion of the diocesan pledge which would be sent to the national Episcopal Church.

In related legislation, a resolution for the diocese to affiliate with the Anglican Communion Network was tabled pending further study and information. An ad hoc committee will be appointed to study this possibility.

Convention passed a budget of \$1.4 million, but with significant reductions because of a shortfall in pledged income. The total includes a reduction of the national church pledge from \$163,000 to \$46,000. Some diocesan programs also were reduced.

Because of the budgetary shortfall, the proposed New Congregation VII was defunded and delayed.

In other business, the companion diocese relationship with the Diocese of Litoral (Ecuador) was renewed for one year; the date for the election of a bishop coadjutor was set for Dec. 3, and a resolution to prohibit proxy and absentee voting at convention or other diocesan functions was adopted.

### Conflict Resolution

The Diocese of **Southern Virginia** moved to the edge of the cliff, stared over and stepped back during its council meeting Feb. 11-13 in Midlothian.

At the end of a day of impassioned debate, the council adopted a resolution requiring the Rt. Rev. David C. Bane, Jr., Bishop of Southern Virginia, to communicate with Presiding Bishop Frank T. Griswold within 30 days and, with his assistance, to establish within 60 days a team of three bishops to review diocesan issues. The resolution also mandated that this team work with Bishop F. Clayton Matthews of the Office of Pastoral Development of the House of Bishops, in order to make appropriate recommendations to resolve "the conflict and division surrounding Bane's episcopacy, which impedes the joy and effective life and ministry of the diocese." Bishop Matthews, who had been working with the diocese for a year to help achieve reconciliation, had been inhibited from functioning in the diocese by Bishop Bane.

If the executive board and Bishop  
(Continued on next page)

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Bane cannot agree on which bishops should be appointed, the resolution calls on the Presiding Bishop to appoint them. It also said Bishop Bane should work with the board "in an open and cooperative" manner.

The standing committee and the executive board opened the council with reports detailing the issues and problems and called for Bishop Bane's resignation. "We declare that the Diocese of Southern Virginia is now imperiled by dissension," said the Rev. Ed Tracy of Farmville, president of the standing committee. "May God have mercy and forgiveness on all of us."

The ensuing debate was impassioned, focusing on the needs of the people and the organizations of the diocese and the problems that have been growing in the diocese for years.

The final resolution was offered as a substitute for a stronger one submitted by 66 voting members of the council requesting the Presiding Bishop to "take emergency action and intervene to lead us through this long-standing, divisive and destructive time." The final resolution was adopted by a vote of 229-12 in the lay order and 92-6 in the clergy order. Hugh Patterson of Virginia Beach said the resolution offers something "we can all get behind. This is a process that will put this diocese back together in a way we all want."

After the resolution passed, the Rev. Peter Hogg of Virginia Beach summed up the feelings of many, saying "I really pray that this will work, Bishop. I beg you for a turn-around."

Bishop Bane responded, "This has been a tough and godly thing, and I think this time next year, we will be celebrating in a different way."

The council also adopted a budget of more than \$1.6 million. It was approved after a change to increase funding for the Chanco on the James Camp and Conference Center and two new initiatives focusing on Christian formation and youth ministries and work with small, rural congregations and unique ministries. These have all been identified as diocesan priorities.

*Carlyle Gravely*

## Pittsburgh Church Requests DEPO

The Rt. Rev. Robert Duncan, Bishop of Pittsburgh, reiterated his willingness to arrange for alternative oversight to any church in the diocese, regardless of its theological position, in response to a request Feb. 8 from St. Brendan's Church, Franklin Park, for Delegated Episcopal Pastoral Oversight (DEPO).

"I have been clear from the beginning that DEPO is inadequate to address both the primates' direction to ECUSA about orthodox parishes and the needs of all parishes, both conservative and progressive, that find themselves in significant disagreement with their bishops," Bishop Duncan said.

Under House of Bishops' guidelines established a year ago, DEPO is a voluntary system in which parishes in disagreement with their bishop can request to receive limited episcopal pastoral care, such as annual visita-

tions, from another bishop.

The Rev. Catherine Munz, rector of St. Brendan's, told the *Pittsburgh Post-Gazette*, "Nobody joins the church to go to war. We decided we didn't want to be in a war any more. We want to get on with the ministry of the church. We know who we are as Episcopalians." She said Bishop Duncan told her "we would have his support."

Bishop Duncan said he would not comment on specific arrangements with the church until after diocesan leaders and the standing committee president have met with leadership of St. Brendan's.

He added, "I have believed for many years that our Church desperately needs a graceful way to accept the depth of our disagreements and, if the time comes, to free each other if our differences become too great."

## BRIEFLY...

Four months after the House of Bishops raised the specter of the Episcopal Church divesting its shares in companies that do business in Israel, the Diocese of New York's Committee on **Episcopal-Jewish Relations** has reaffirmed the right of the nation of Israel to exist and decried attempts to punish the Jewish state financially. "The adoption" of a divestment policy by the Episcopal Church "would reverse hard-won gains by a generation of inter-faith scholarship and dialogue," a committee statement asserts.

The **Brotherhood of St. Andrew** seeks to strengthen the 106-year-old organization's ties to seminaries and bishops as part of a far-reaching strategic plan to increase the number of chapters by 10 percent. The plan, which includes translation of brotherhood literature into Spanish, was revealed at the annual executive board meeting in December.

Delegates to the convention of the Diocese of **Liberia** (West Africa) pledged to raise \$10,000 to repair

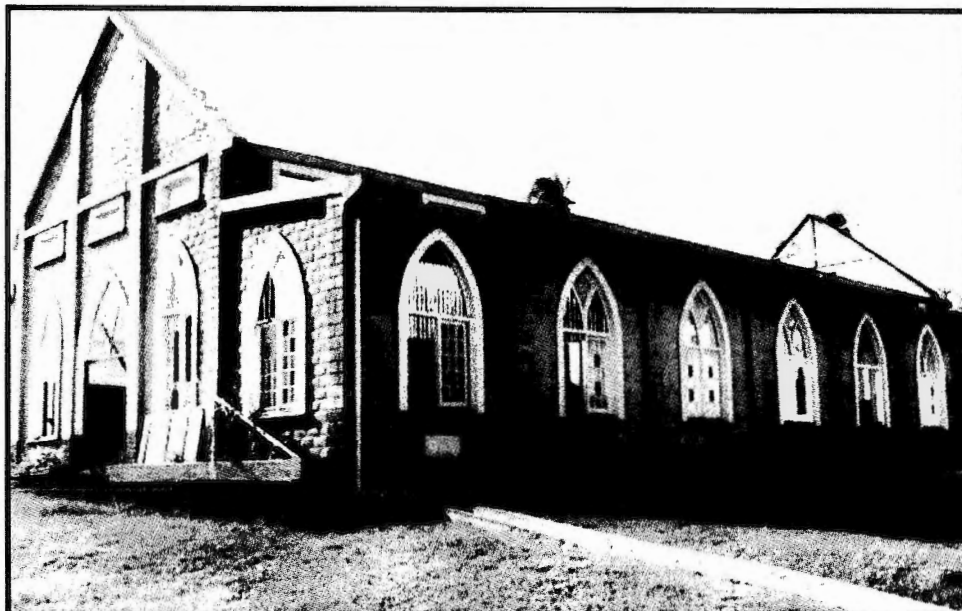
parishes, rectories and church schools. "The Church has been devastated by the civil crises, leaving us with nothing," said the Rt. Rev. Edward Neufville, Bishop of Liberia. "It gives us the feeling as through we are in the desert where we can hardly find water to drink, but with Christ on our side, we know that he will make the way for us."



U.S. Embassy photo

Roger Pierce (left), the deputy chief of mission at the United States Embassy in Tegucigalpa, presents the Rt. Rev. Lloyd E. Allen, Bishop of Honduras, with the Martin Luther King, Jr. award on Jan. 18. Bishop Allen was honored as "an eloquent defender of the ideals" of Dr. King, including his work with children, victims of AIDS and the poor.





St. Martin De Porres Church, Grenada.

## Slow Recovery

### *Hurricane Ivan's effects continue to be felt in Grenada*

The lovely tropical "spice" island of Grenada (150 nautical miles from the coast of Venezuela) is still suffering from the effects of Hurricane Ivan, which struck last September. Although about six months have passed and help has come from all over the globe, many persons are still homeless and others suffering from a variety of troubles. Rain has continued to fall even in the supposedly dry season. Roofless houses and businesses mean wet people and some illnesses.

Much has already been accomplished, particularly with the help from Episcopal groups like the Church of St. Martin's-in-the-Fields, Columbia, S.C., and the Episcopal Relief and Development Fund. St. George's Parish, the mother church for six other Anglican congregations on the island, is now partially dry. The roof had caved in from the force of the storm, ruining the pews and the organ. Efforts of the leader of St. George's, the Rev. Leopold Friday, and his staff have been to get members of all the parishes back into dry homes and to help with food, clothing and personal medical and hygiene supplies. Consequently, few of the smaller churches have been totally repaired. Most congregations are worshipping in other buildings.

The infrastructure throughout the island is being rejuvenated. All major roads have been cleared and broadcasting systems are now operative. Electricity and water are being restored and a few stores are open selling building supplies, food, and some personal items.

St. George's operates three schools with a total enrollment of 700. After having served as shelters immediately following the hurricane, the elementary, middle and high schools are now open for students. Critical needs are for school supplies and books.

Leaders of St. Martin's hope their across-the-street neighbor in Columbia, Crayton Middle School, will help with school supplies and later with books.

The extent of the damage wrought by Ivan (a Category 3 system with winds of 130 miles per hour) helps explain why recovery has been so slow and taken so long. Thirty-nine people immediately lost their lives and the death toll continues because of lack of medicine and the horrible living conditions.

More than 90 percent of the houses and other buildings were destroyed or badly damaged with 66,000 left homeless.

The tourist industry (second only to the nutmeg industry in economic value to Grenada) was put on hold because of

damage to hotels, pools, and other facilities. One hotel owner stated it would take \$6.5 million and one year to restore his hotel.

Trees and crops were uprooted. The nutmeg industry was wiped out. Most of the trees are gone and it takes 10 years for a nutmeg tree to mature and bear fruit. This was particularly devastating to many small farmers who had nutmeg as their only cash crop.

The connection between St. Martin's, Columbia, and St. George's, Grenada, began several decades ago when four adults from St. George's became members of St. Martin's. With their spouses and children, St. Martin's now has 11 members with Grenadan backgrounds. In 2000, 30 choir members



Interior of St. George's Anglican Church, Grenada, after Hurricane Ivan.

(Continued on page 20)

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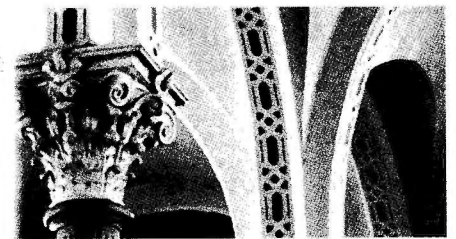
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# Carrying on with Questions

## *Did You Know...*

**The Rev. Sandye Wilson, first-time General Convention deputy from the Diocese of Newark, has been a deputy in three other dioceses.**

## *Quote of the Week*

**The Rt. Rev. Jon Bruno, Bishop of Los Angeles, in a PBS radio broadcast on the Windsor Report's call to repent: "Repent means turn around, walk in a different direction, and say that the acceptance of people who are gay, the acceptance of women ... is wrong. I refuse to do that."**

The last time I wrote one of these columns of questions, about 18 months ago, a seemingly sincere reader dropped me a note of encouragement. "Don't ever stop asking these questions," he urged. I think he was more serious about them than I was, but nevertheless, at his suggestion, here's another batch:

Aren't most Episcopalians unconcerned about membership in the Anglican Communion?

Whatever became of the Baltimore Declaration?

Shouldn't Bishop V. Gene Robinson of New Hampshire have had a chance to speak before the Lambeth Commission?

Hasn't "heterophobia" become almost as big a problem in the Episcopal Church as homophobia?

Why are there Advent calendars but not Lent calendars?

Isn't trying to compare ordination of women with the ordination of a homosexual person like comparing apples and oranges?

Can anyone remember a time when the Episcopal Church was less tolerant than it is now?

Does anyone still use purple vestments for Advent?

Is anyone looking forward to the 2006 General Convention?

How soon will we have our first known lesbian bishop?

Will it be OK for an unmarried male priest living with a woman to be consecrated as a bishop?

Aren't most Episcopalians becoming weary of the sexuality arguments?

Haven't you expected a revised prayer book by this time?

Whatever became of Lenten discipline?

Do we have to slap labels on people, parishes, dioceses, and almost anything else in the Church?

Shouldn't we at least experience Columbus, Ohio, for a few days before we bash it as a General Convention site?

Is it really necessary to depose so many traditionalist clergy?

Does anyone still observe Mothering Sunday?

Why don't churches make the effort to update their websites?

Is anyone besides me anxious to see the Episcopal Church offer a theological rationale for the New Hampshire consecration?

What is it about Compline that makes it so appealing?

Are there any Anglo-Catholics left in the Episcopal Church?

Is anyone besides TLC having trouble with the reliability of the U.S. Postal Service?

Doesn't it seem strange that the Church of South India has congregations within the borders of the Episcopal Church and the Anglican Church of Canada?

In Psalm 16 and 30, why is Pit capitalized?

Why does Celtic spirituality seem so attractive to Episcopalians and other Anglicans?

Why isn't there more of an outcry by Anglicans in the southern hemisphere over the impending marriage of Prince Charles?

Couldn't Bishop Geralyn Wolf of Rhode Island teach the rest of the Church a lot about alternate episcopal oversight?

Isn't it sad to see one's feelings on the New Hampshire consecration become a litmus test for committee membership, candidacy for rector, or other ministries?

Why do so many of the writers of our letters to the editor have difficulty keeping their correspondence to fewer than 300 words?

Does Titus 1:7-9 have any relevance for the Church anymore?

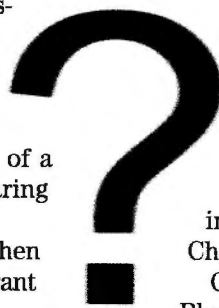
Doesn't the apology of New York Yankee slugger Jason Giambi sound very much like the House of Bishops' response to the Windsor Report?

Haven't many Episcopalians learned something valuable about scripture since the New Hampshire consecration?

Whatever became of First Promise?

Is anything more sappy than the new Episcopal Church "slogan" on signs: "We're here for you"?

*David Kalvelage, executive editor*



## Many Thanks, Associates

We are pleased to dedicate this issue to the Living Church Associates, those generous people who have contributed at least \$100 to the Living Church Fund during the previous year. Their names are listed in this issue, and we give thanks for them, for without their munificence it's very likely this magazine could not be published. The Living Church Fund was organized when it became apparent that revenue from subscriptions and advertising were unable to keep up with the rising costs of printing, paper and postage. Subscribers and friends of the magazine have responded with generosity ever since, enabling us to keep subscription price increases at a minimum, and to improve various elements of the magazine. Through the years the Living Church Fund has helped us to replace badly outdated computer equipment, to provide health coverage benefits for staff members, and to increase the size of the magazine.

Many of the names on the list of contributors appear year after year, but every time the list is published some first-time Associates are among them. We are thankful as well for the Associates who made contributions in memory of a loved one or in honor of someone who has made an impact on their lives. Those persons for whom memorial gifts have been made are remembered at a celebration of the Eucharist held in conjunction with the annual meeting of the Living Church Foundation.

We hope that as you peruse this list of Associates, and notice friends or colleagues, that you'll be motivated to join them this year. If you've never contributed to the fund, we hope you'll consider a gift in 2005. If you've given in the past but not at the Associates' level, we encourage you to strive for inclusion among the Associates. Whatever the size of your gift, please know that it is very much appreciated as well as being tax-deductible. A form included in this issue contains the necessary information. The Living Church Fund has a goal of \$140,000 for 2005, an amount we believe can be achieved, but not without the continued generous response of readers.

## Watch for Visitors

Most churches have at least an occasional opportunity to welcome someone who is not known to the members of the congregation. In the heart of our cities, that person may be someone who lives on the streets, has little or no food, and is looking for a handout. In a resort community, the stranger is likely to be someone on vacation, perhaps far away from home. Churches located in the nation's commercial centers may encounter visitors who are in town for a short time to transact business. The strangers may be church shoppers, persons who feel they're not being fed by the last church they attended, or those who haven't attended a church in years. In this increasingly multi-cultural society, it is possible that the person who visits our churches may be very different from the members of that church.

Some churches will treat these encounters as opportunities for evangelism and hospitality. Others either will look upon them as a nuisance, or they may ignore the guests, leaving them with an unfavorable opinion of that church and its people, and perhaps even the Episcopal Church.

It is likely that visitors will become more commonplace in the months ahead. It will be a time for churches to be serious about the biblical mandate to welcome the stranger: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares" (Heb. 13:2).

"Be not forgetful  
to entertain strangers;

for thereby some  
have entertained  
angels unawares."

(Heb. 13:2)



READER'S VIEWPOINT

# The Mystery of Suffering

By Matt Gunter

The recent tsunami disaster in the Indian Ocean has raised with fresh urgency the perennial question of belief in God in the shadow of suffering. The magnitude of the tragedy and its seeming randomness are awe inspiring and dumbfounding. What can one say to make sense of such a catastrophe? Where is God in all of this and what kind of God would allow such things? Christians should be wary of nice and tidy answers to such questions. But it is also unsatisfactory to allow ourselves to slip into a speechless agnosticism. What with due caution and humility can we say?

Among other things, it is good to remember that removing God from the equation does not resolve the mystery of suffering. The flipside of the question, "How can there be a good God when there is so much suffering in the world?" are other questions: "If there is no God and no meaning, why do I care about the suffering in the world?" and "Why should I?" Indeed, if there is no God, reality is indifferent to all suffering. And there is no real reason for us not to be indifferent. Our inclination

otherwise is only conditioned sentimentalism. If there is no God, we can only conclude that we have evolved into an existential cul-de-sac in which we have now come to see the emptiness of the belief in meaning and human worth that helped us evolve this far but are still stuck with the deep residual instinct for meaning and worth.

But that is a dry and weary land where there is no water. And humans cannot live there. However much the logic of our minds, absent God, might say that there is no meaning, our hearts cry out in contradiction, "No!" We do not believe that the offense and sorrow we feel in the wake of the devastation of the tsunami is just an offense against our personal preferences, but an offense against the very fabric of reality.

Still, the questions remain. Where is God in all of this? What kind of God allows such things? These are questions that beg answers. And so we create answers. Whether to protect God or to bring tragedy under control, we invent ways to explain the suffering that befalls us and others.

One way that some have sought to resolve the questions is to suggest that

God cannot intervene in historical and physical reality. But that hardly seems to do justice to the Christian revelation even if it appears to get God off the hook.

But to all attempts to explain suffering, Jesus says "No." In Luke 13:1-9, some people come to Jesus, and ask, "What about the people who were murdered by Pilate and whose blood was mingled with their sacrifices? Were they killed because of their sins?" Jesus responded "No." "What about the people who were killed in the accident in Siloam when the tower fell on them? Did they die because of their sins?" Again, Jesus answers "No." His response in the gospel is uncomfortably blunt. In essence he says, "The suffering of others, the tragic deaths of others, might well give us pause to remind ourselves that our time also is short and we have no guarantees of how long we will be around. Therefore, today is the day to repent. Today is the day to turn and seek God. Today is the day to love God and neighbor."

It is not a very sentimental approach. But Jesus is not sentimental when speaking of God or the human condition. And for that I am thankful. Sentimental images of a Nice Guy in the Sky don't cut it when we are confronted with real tragedy like the tsunami. Nor do romantic notions of human nature or the nature of creation. Reality demands something wilder.

The world is a wild place. In creating the world in which we live, God makes space for us and for all creation to be free. That means God also makes space for us to make a mess of it, to make a mess of one another, to make a mess of ourselves. And it means there is space for things like cancer cells and tsunamis. It also means that the God who creates such a world must be as wild as the wildness it contains. Why does God have to make so much space for freedom? Why does God tolerate so much suffering and injustice? Why has God created such a world? If God is at the heart of it all – the Creator and Sustainer – God is not off the hook.

Which is, of course, the point of the gospel. On the cross, God himself is on the hook. In Jesus Christ, God enters into the mess that we have made of the



# More Criteria

world. And God enters into the wildness of the world God has created. On the cross, God in Christ takes on the pain and suffering of the world. The world's passion becomes Christ's passion. God transforms that passion into the promise of resurrection. There is the promise that we too will be transformed — the suffering of the world

## It can be a hard place to believe in God — especially the generic God of human imagination.

will not be lost, but gathered up and transformed in resurrection. By his wounds, we will be healed.

We live in a world of great suffering and great injustice. It can be a hard place to live. It can be a hard place to believe in God — especially the generic God of human imagination. But the God we know in Jesus Christ is not a God of our own imagining. The God we know is the God of the cross. Karl Barth wrote, "God earns the right to be God in this world on the cross." God earns the right to be God in *this* world — with all its pain, suffering, injustice, and tragedy — on the cross. French poet Paul Caudel wrote, "Jesus did not come to remove suffering, or to explain it away. He came to fill it with His presence." Jesus does not explain suffering. He fills it with his presence and the promise of its transformation in the final resurrection of which his is the foretaste.

It does not resolve all the questions or remove all the pain, or eliminate all the anger resulting from something like the tsunami. But a God wild enough to create and sustain such a world as ours and wild enough to pour out his love on the hard wood of the cross is wild enough to absorb our questions, pain and anger. □

*The Rev. Matt Gunter is the rector of St. Barnabas' Church, Glen Ellyn, Ill.*

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

David Kalvelage's column that speculates on 10 possible candidates for the next Presiding Bishop [TLC, Jan. 23] is interesting and evocative. I am sure more speculation will occur as we move toward 2006.

The criteria that the editor seemed to use was one of "electability," namely, who realistically could get a majority vote. These 10 certainly emerge when this is used as the basis. However, another picture emerges when we put another set of important criteria against these potential leaders. I would suggest three for the nominating committee to consider.

First is the issue of turning around our historically declining denomination. If we ask which of these potential candidates have a larger diocese than when they started their tenure as bishop, eight candidates are eliminated from the list.

Second, if we use criteria highly valued in the Church of England, theology competency as demonstrated by a working doctorate, all but one are eliminated. (Amazing isn't it, for a Church that thinks of itself as a fairly intellectual community!)

Third, if we use the criteria of which person would be most predictably able to bring healing between the Episcopal Church and the rest of the Communion, seven drop off the list because their positions are equal to or more extreme than the present Presiding Bishop.

Of course, Mr. Kalvelage is probably right that in the long run the main issue is political. If, however, the question should be who on this list would best be able to move us toward being one Church united together in common mission, the answer is probably "none of the above!" Such is the sad legacy that the present Presiding Bishop is leaving our Church.

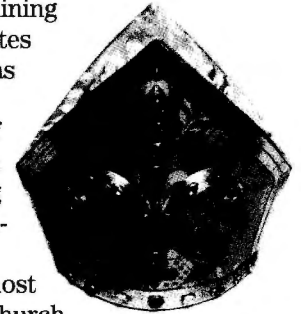
*(The Rev. Canon) Kevin Martin  
Vital Church Ministries  
Plano, Texas*

In David Kalvelage's column on 10 bishops to watch, it was nice to see that our Bishop of Bethlehem, the Rt. Rev. Paul V. Marshall, was included as one on the list. However, I must take exception to "he showed little patience and tolerance to a couple of rectors in his diocese." The two dissenting rectors in the diocese received an unprecedented amount of tolerance and latitude in "doing their own thing" and their observable behavior toward their bishop was far from respectable. Bishop Marshall may not be perfect, but he demonstrated utmost tolerance and patience in a very difficult and conflicting situation.

*(The Rev.) William S. Marshall, Jr.  
St. Clement & St. Peter's Church  
Wilkes-Barre, Pa.*

Thanks to David Kalvelage for his column, "Ten Bishops to Watch." With the Windsor Report being positively addressed (at least by the Canadian House and the C of E House of Bishops) it is my hope and prayer that the Joint Nominating Committee and the deputies to the 75th General Convention will keep a focus on the Windsor Report. It would be more than just "a shame" if the Episcopal Church were to elect a Presiding Bishop who would not be invited to the next Lambeth Conference, or any Anglican Communion committees and conferences for that matter.

*(The Rev. Canon) Richard A. Swan  
Canon Missioner  
Diocese of Springfield  
Springfield, Ill.*



## Being Reconciled

Fr. Gauss [TLC, Jan. 16] has it backward in his discussion on reconciliation. He says that humans must be reconciled to God before being reconciled to one another. The plain text of scripture bears witness to the fact that we can only finally and fully be reconciled with God when we become reconciled with each other.

This example comes immediately to mind: "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift" (Matt. 5:23,24). The oft-quoted summary of the law declares that the two great commandments are to love God and love neighbor. As used by our Lord in the gospels, the clear implication is that reconciliation with each other is the key element to restoring our relationship with God.

We are always in process, using the example of Jesus to move us toward a new way of seeing and a new way of living together, so that finally we begin to see the Holy One who resides in each of us. It is clear to me at the very practical level, that I cannot go to God with all my prejudices, antagonisms, fear and hatred of my neighbors and expect to be reconciled to him who is perfect love. I can look at the reconciling life of Jesus of Nazareth, and his reconciling death, and begin to understand that as a Christ follower, I am called to that ministry of reconciliation in the world that will lead me to be more closely reconciled with God.

*(The Rev.) James Parker  
St. George's Church  
Savannah, Ga.*

## We Do Other Things

Thank you for the excellent article on the vitality of the Anglican church in Ghana by Jesse Abell [TLC, Jan. 30]. I differ with him on just one thing: Although it is true that the Episcopal Church is sadly preoccupied with the Gene Robinson controversy, it is not

true that our Church is unengaged in foreign mission.

Despite our differences, the Episcopal Church sends between 20 and 30 new missionaries overseas every year in response to requests from local bishops. These are mostly volunteers and are predominantly either under 30 or over 50 years of age. Some are liberal, some conservative, but all are solid in their faith and full of the joy of the Lord. Their terms range from three months to three years.

I have just returned from a two-week orientation for these missionaries. The orientation is held annually and I have

**This year's Episcopal missionaries are headed for Taiwan, the Sudan, Kenya, Tanzania, Rwanda, Zimbabwe, South Africa, Syria, Brazil, and El Salvador.**

served as chaplain to the group for the past three years. We spent a day studying the Windsor Report in anticipation of being asked about it and the related matters of homosexuality and scriptural authority. We also discussed the rationale and history of Anglican missions, medical matters, how to show respect for another culture, and how to deal with loneliness, homesickness, and spiritual concerns. This year's Episcopal missionaries are headed for Taiwan, the Sudan, Kenya, Tanzania, Rwanda, Zimbabwe, South Africa, Syria, Brazil, and El Salvador.

Yes, we seem to bicker endlessly about the Gene Robinson consecration. Like many others, I shall be glad when it is behind us. But meanwhile, let us not think that that's all we do.

*(The Rev.) Richard H. Schmidt  
Chesterfield, Mo.*

## New Problems

Sometimes when we try to find a solution to the Arab-Israeli dilemma, we run the risk of possibly creating new problems. I find that the creation of a Palestinian state might cause more tension than less.

For instance, were a Palestinian state created and the ancient goal of driving the Jews into the sea not abate, remembering the failure of Arafat to accept the

Israeli proposal to withdraw from the West Bank brokered by President Clinton, we might find further bombings within Israel. Were the Israelis to pursue the terrorists into the new Palestine, I find it altogether likely that the Palestinian government would claim they were being invaded and demand an emergency session of the U.N. Security Council. Unless the U.S. denounced Israel in seeking to defend itself, we too might find antipathy directed against the U.S. and an escalation in fright, horror and panic in that part of the world were the terrorism to continue.

As an independent Palestinian state, the Palestinian government would be within its rights to acquire whatever arms it wanted to defend itself. This would allow all kinds of weapons from rockets, machine guns, and anti-aircraft missiles to be brought in freely. Groups of Episcopalian fact finders and missionaries might dread landing at Ben Gurion Airport knowing that such missiles are just over the hill.

I am mystified as to why there is such a concern for a Palestinian state but not for the Kurds who want a homeland also. I see no condemnation for the Kuwaitis who expelled thousands of Palestinians. I do not hear of other occupying nations condemned, why just Israel? Maybe Bishop Little has a point.

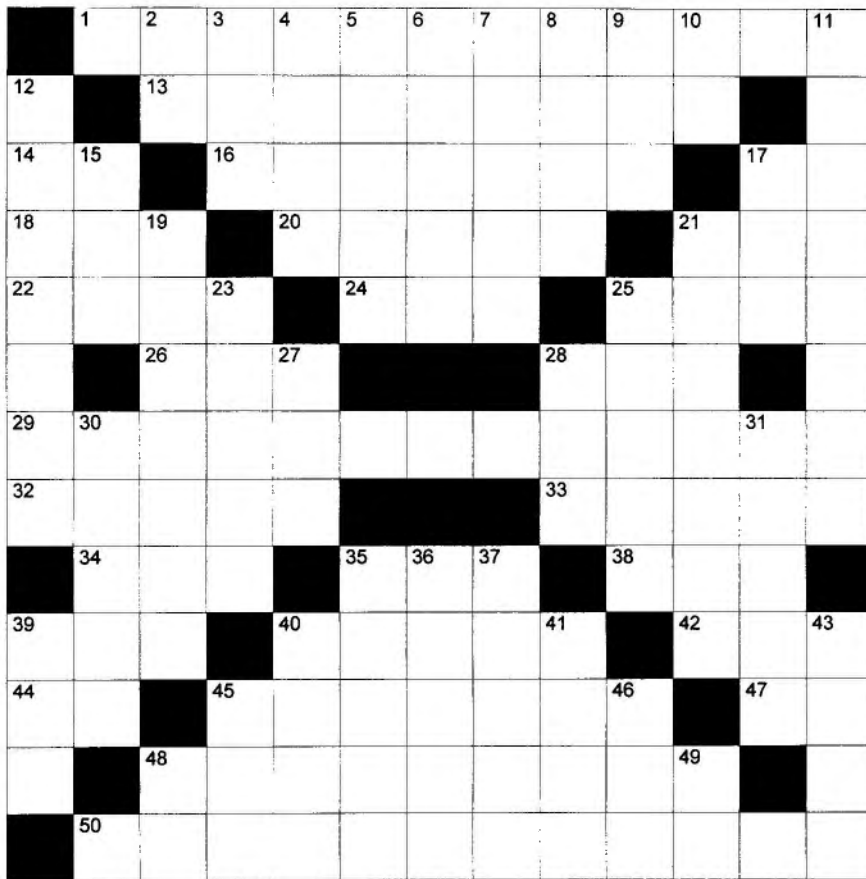
*Alan E. Linden  
Jacksonville, Fla.*

## Other Reasons

In response to Fr. Flinn [TLC, Feb. 13], if the executive branch legislation is the reason for not running the United Church of Christ commercial, then I agree with the writer's position. However, there are other reasons not to run it. For starters, how about that it is shameful in its dishonesty? The church pictured looked like any number of mainline churches, and how many of these churches exclude gays as portrayed in the ad? It was an offensive ad for another reason: It sought to portray the UCC as better than other churches. That is despicable behavior for any church of Jesus Christ.

*(The Rev.) M. Anthony Seel, Jr.  
Vestal, N.Y.*





## Investments

### Across

1. Marian vestment?
13. Fighting Christians of yore
14. Diphthong
16. Formerly (2 words)
17. Slang greeting
18. Texas college
20. Cliffs
21. Bettis nickname with "The"
22. Phoenix team
24. Golfer Ernie
25. "To the \_\_\_\_\_": all the way
26. Abet's partner in crime
28. Swiss river
29. Paternal vestment?
32. Preppy color
33. Pirate's friend
34. Plen or can end
35. Let. afterthoughts
38. RR abbreviation
39. Rap's Dr.
40. Horse paces
42. Basic vestment
44. Shoemaker's group
45. NY College
47. Former Sen. Udall
48. In the flesh
50. Military vestment?

### Down

2. Quick cool?
3. Miracle \_\_\_\_\_
4. \_\_\_\_\_ Dimittis
5. French river
6. Calamitous
7. Home pages? (2 words)
8. Burial grounds
9. Mineral find
10. Poet, initially
11. Heretical stance
12. Liturgical "undergarment"
15. Large bird
17. "King of Siam"
19. "Entertaining angels \_\_\_\_\_"
21. Priest's cap
23. Soft
25. Laughs
27. Agnus \_\_\_\_\_
28. Bank convenience (abbrev.)
30. Scarlett
31. Kingdom
35. Insect parts
36. English economist
37. Former Packer QB
39. OT prophet
40. Sanguine
41. One of 12, perhaps
43. A relic, often
45. Diocesan ordination group
46. Defunct airline (abbrev.)
48. Scientific element symb.
49. NY suburb

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

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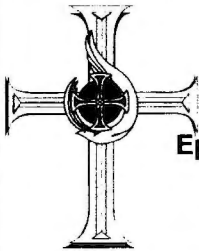
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## PEOPLE & PLACES

### Deaths

The Rev. **James F. Schniepp**, 74, retired priest of the Diocese of Indianapolis, died Jan. 13 in St. James' Hospital, Chicago Heights, IL.

Fr. Schniepp was a native of Carlinville, IL, and a graduate of Blackburn College and the University of the South. He was ordained deacon in 1957 and priest the following year in the Diocese of Missouri, then served as curate at St. Paul's Church, Overland, MO, 1957-60, and St. Paul's, Sikeston, 1959-60; vicar of Trinity, Lawrenceburg, IN, 1960-63; curate at Grace, Hinsdale, IL, 1963-67; curate at St. James the Less, Scarsdale, NY, 1967-68; chaplain at St. Peter's School, Peekskill, NY, 1968-70; and associate at St. Margaret's, Bronx, NY, 1970-74. In 1980 he became chaplain at the Home for the Blind in New York City, where he remained until his retirement in 1993. From 1985 until 1993 he also assisted at St. Luke's in the Fields, New York. Following his retirement he lived in Park Forest, IL,

where he was active in the Church of the Holy Family. He is survived by a sister, Betty, of Park Forest.

The Rev. **Kenneth O. Grannum**, who served at St. Philip's Memorial Church, Philadelphia, for 32 years, died Dec. 19 in Philadelphia. He was 91.

Fr. Grannum was born in Barbados and received his theological education from the Cowley Fathers in England. He returned to the British West Indies to serve churches in Barbados, St. Lucia and St. Vincent. He is survived by his wife, Cecily, and children David, Michael and Janice.

The Rev. Canon **Robert Winn Gibson**, retired canon to the ordinary in the Diocese of Dallas, died Jan. 31 in Winter Park, FL, where he had resided in his retirement. He was 77.

Canon Gibson was born in Evanston, IL,

(Continued on next page)

(RECOVERY - Continued from page 9)

and friends from St. Martin's went on a musical mission trip to Grenada. The staff and choir members instructed hundreds of Grenadan children and youth in church music with individual lessons in voice or instruments.

An outreach project included bags decorated by the Grenadan children and containing small personal items and toys for the children. These were distributed on the island at a senior citizens' center, an orphanage, and an institution for the retarded. The young people of St. Martin's played guitars, sang, and talked one-on-one at each place. Many of the local people responded with speech and song. The South Carolinians fell in love with the gentle folk of Grenada.

Robert Neese, at that time a staff member at St. Martin's, wrote a Mass setting dedicated to St. George's organist, Valerie Steele, called "Mass for the Gentle People." St. Martin's began to collect money for the organ and organ loft at St. George's. A new and large organ keyboard is being shipped to St. George's from Columbia as the organ was destroyed by the storm and borrowed keyboards have been either stolen or broken.

St. Martin's continues to support the Anglican people of Grenada. In addition to \$8,000 already sent to St. George's, several thousand dollars has been col-

lected and will be sent soon. A sign in front of St. Martin's proclaims "Grenada Mission" as fund-raising efforts continue with gift wrapping at Christmas and planned money-raising meals.

Handmade Christmas cards by youth and children of St. Martin's were mailed to Fr. Leopold, who was to distribute them to members of the various Anglican churches. The University of South Carolina has joined the outreach effort with clothes and school supplies.

As a vestry member of St. Martin's said, "This is not a sprint but a marathon." It is planned that the people of St. Martin's will support the people of Grenada until all have recovered from Hurricane Ivan, and long after. They are not alone. Former Secretary of State Colin Powell, former President Jimmy Carter, and agricultural professors from the University of Georgia are among those who visited to assess the damage and offer advice. Needs also are being assessed by the liaison from the U.S. to Grenada, and persons from the Episcopal Relief and Development Fund.

Persons wishing further information may contact St. Martin's Church, "Grenada Fund," 5220 Clemson Ave., Columbia, SC 29206; or Episcopal Relief and Development Fund, 815 Second Ave., New York, N.Y. 10017. □

(Continued from previous page)

and graduated from DePauw University. He served in the Army during the Korean War, and was employed in the paper industry, and later as a stock broker, in the box dye business, and in financial planning. In 1974 he moved to Guatemala, where he was associated with St. James' Church. He received a degree from Seabury-Western Theological Seminary, and was ordained deacon in 1976 and priest in 1980. He was vicar of St. Thomas', Palm Coast, FL, 1980-84, then he

moved to Dallas to become canon to the ordinary. He remained in that position until 1990, when he retired. He was chairman of the board for the Bible Reading Fellowship, a board member of Seabury-Western, and was a leader in Faith Alive. Canon Gibson is survived by his wife, Julie; a daughter, Julie Coffey; a son, George; four grandchildren; and a sister, Mary Sale, of Wilmette, IL.

**Next week...**

Whatever Happened to Hell?

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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:

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### FACULTY POSITION

**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.**

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**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](mailto:stfrchapin@aol.com).

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

**FULL TIME RECTOR:** *St Gabriel the Archangel, Cherry Hills Village, Colorado.* A friendly, moderately sized traditional parish on the front range of the Rockies just south of Denver. We are looking for a rector with great pastoral skills and appreciation for the traditional liturgy of the Book of Common Prayer who is well grounded in scripture and relates well to children and youth. Parish profile available early April 2005. To be included in correspondence and formal application process, direct inquiries to: **St. Gabriel's Episcopal Church, Attn: Search Committee, 6190 E. Quincy Ave., Cherry Hills Village, CO 80111.** E-mail: [searchcommittee@stgabriels.org](mailto:searchcommittee@stgabriels.org). *Application deadline: May 6.*

**FULL-TIME PARISH ADMINISTRATOR:** *Christ Church, Charlotte, NC* ([www.christchurchcharlotte.org](http://www.christchurchcharlotte.org)) seeks experienced Parish Administrator. Responsibilities include personnel, finance, facilities, property, communications, and office operations. Reports to rector. Works closely with vestry and various committees. Requires the ability to work outside of normal business hours. NACBA certification preferred. Send resumes to [rrogers19@carolina.rr.com](mailto:rrogers19@carolina.rr.com).

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

## POSITIONS OFFERED

**DIRECTOR OF CHILDREN AND FAMILY MINISTRIES:** Holy Spirit Episcopal Church (400+ families) is seeking someone who hears God's call to join our church family and become our full time Director of Children and Family Ministries. We are seeking a faithful disciple of Jesus Christ who is called to ministry with children, and embraces Christ's love for children and family. We desire someone who has a heart for children's ministry who is able to passionately lead our congregation in discerning and fulfilling God's vision for our growing community. This person needs to be visionary, enthusiastic, dependable, organized, and self-motivated. This minister will work with our clergy and our full-time youth minister to energize and direct our children's ministry to be more enriching to the needs of adults and children in our church and community. We require someone who understands the children's learning styles and who has a working knowledge of teaching methods and curriculum development and design. We need a servant-leader who is able to identify, inspire, and equip church members for ministry with children and families. You may contact us at Attn: **Susan Jackson, Gina Barela 12535 Perthshire Rd., Houston, TX 78414.** Phone: (713) 468-7796. E-mail: [Susan@jackson.org](mailto:Susan@jackson.org). Website: [www.holyspirit-houston.org](http://www.holyspirit-houston.org).

**FULL-TIME 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 Koniczny, 3888 27 Road, Grand Junction, CO 81506;** E-mail: [stmattsgj@bresnan.net](mailto:stmattsgj@bresnan.net). For additional information about St. Matthew's see [www.stmatthewsgj.org](http://www.stmatthewsgj.org).

**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](mailto:kchotaling@albanydiocese.org). Mail: 68 South Swan Street, Albany, NY 12210. Telephone: (518) 465-4737. Website: [www.AlbanyEpiscopalDiocese.org](http://www.AlbanyEpiscopalDiocese.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](mailto:htchurch@holyltrinityclemson.org). Website: [www.holytrinityclemson.org](http://www.holytrinityclemson.org).

## POSITIONS OFFERED

**FULL-TIME EXECUTIVE STAFF POSITION:** *Anglican Frontier Missions, Richmond, Virginia* reaches out to the 25 largest & least evangelized people groups in the world. We are seeking an exceptional individual to assume responsibility as an Associate Director for either Missionary Personnel or Church Mission Liaison, with the position dependent upon the specific range, skills and interest of the applicant. We anticipate that the individual we seek will possess a mature Christian life, missions experience, an understanding of the Anglican Communion and a sincere passion for the unevangelized. If you feel this exceptional opportunity is right for you, please contact the **Rev. Tad de Bordenave, AFM Director.** at (804) 355-8468 or E-mail: [tadpole@afm-us.org](mailto:tadpole@afm-us.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](mailto:emullins@christchurchcranbrook.org) Phone: (248) 644-5210, x32 or x18. Website: [www.christchurchcranbrook.org](http://www.christchurchcranbrook.org).

**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](mailto:emullins@christchurchcranbrook.org). Phone: (248) 644-5210, x32 or x18. Electronic resumes and pictures welcome. Website: [www.christchurchcranbrook.org](http://www.christchurchcranbrook.org).

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Sun Mass 8 (Low), 9 (Sung), 11 (High), Evensong & Benediction of the Blessed Sacrament 3; Mon-Fri 7:30 Daily Mass (Low); Sat Mass (w/healing) & Fed Holidays 9; Holy Days add'l Mass (Low) at 6:30; Mon-Sat Eve Prayer 6; Holy Days Evensong 6

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

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**Sisters of St. Anne** (312) 642-3638  
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[www.stpaulsparish.org](http://www.stpaulsparish.org)  
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Sun Eu 9 & 10:30, Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL** (317) 636-4577  
125 Monument Circle, Downtown [www.cccindy.org](http://www.cccindy.org)  
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[www.theadvent.org](http://www.theadvent.org) Email: [office@theadvent.org](mailto:office@theadvent.org)  
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King; the Rev. Patrick T. Gray; Eric Hillegas, pastoral assistant for youth  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## KANSAS CITY, MO

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

## LAS VEGAS, NV

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

## MILLVILLE, NJ

**CHRIST CHURCH (AAC)** (856) 825-1163  
225 Sassafraz St., 08332  
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

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**GRACE CHURCH** 950 Broad St., at Federal Sq.  
[www.gracechurchnewark.org](http://www.gracechurchnewark.org)  
The Rev. J. Carr Holland III, r  
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**CHURCH OF THE GOOD SHEPHERD** (803) 779-2960  
1512 Blanding  
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Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th Mass 12:05

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### CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Antecomunion; 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.

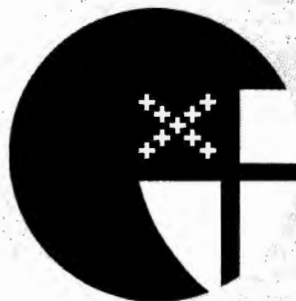
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