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Volume 230 Number 11

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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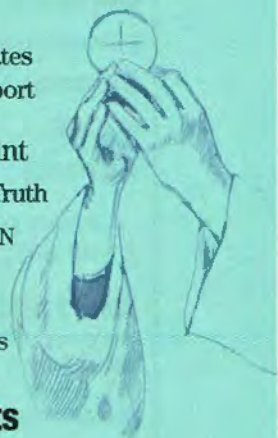
5 Books

49 People & Places



On the Cover

Disabled adults take part in the 2004 Kite and Cultural Festival aided by the All Abilities Program, an outreach of Episcopal Boston Chinese Ministry. With the help of church volunteers, the program offers a support group, recreational activities, and a cultural celebration for Chinese brain injury survivors and their families. [p. 26].



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SUNDAY'S READINGS

The Way of the Cross

'...Obedient unto death' (Phil. 2:8)

Sunday of the Passion: Palm Sunday (Year A), March 20, 2005

BCP: Isaiah 45:21-25 or Isaiah 52:13-53:12; Psalm 22:1-21 or 22:1-11; Phil. 2:5-11; Matt. (26:36-75) 27:1-54 (55-66)

RCL: Isaiah 50:4-9a; Psalm 31:9-16; Phil. 2:5-11; Matt. 26:14—27:66 or Matt. 27:11-54

Some years ago, the late Dr. Elisabeth Kübler-Ross wrote a marvelous book, *On Death and Dying*, in which she identified five more or less typical stages of human dying. Her work revolutionized both the medical and pastoral care of dying persons. At the risk of some slight injustice to both Dr. Kübler-Ross and the passion narratives, it can be instructive to look at the final days of Jesus in the context of her insights.

Among the initial reactions to learning of impending death, she observes, is isolation from family and friends. "Sit here while I go over there and pray," says Jesus to his disciples at Gethsemane (Matt. 26:36). The dying, she states, frequently express anger toward those around them: "Then Jesus entered the temple ... and he overturned the tables of the money changers and the seats of those who sold doves" (21:12). And a period of attempting to bargain with God to

change one's situation is frequently seen: "Father," prays Jesus, "if it is possible, let this cup pass me by" (26:42).

Typically, those approaching death go through a period of profound depression. And Jesus cries out from the cross, "My God, my God, why have you forsaken me?" (27:46). Finally, "good" dying demands that one finally come to terms with one's fate and accept it. "Then Jesus, crying with a loud voice, said, 'Father, into your hands I commend my spirit'" (Luke 23:46).

Christians, like everyone else, are destined to die. Most of us, moreover, will pass through many, if not all, of the common stages of dying identified by Dr. Kübler-Ross. We can take courage in being assured that Jesus has already died this death before us: "Surely he has borne our griefs and carried our sorrows" (Isaiah 53:4). And we can find tremendous hope in knowing that "if we have died with Christ ... we will also live with him" (Rom. 6:8).

Look It Up

What is Paul's understanding of the relationship between baptism and the promise of our resurrection into the kingdom? (Rom. 6:1-23)

Think About It

Through which of the stages of dying have those whom we have loved passed on their way toward death? How might we personally deal with these challenges when they inevitably confront us?

Next Sunday

Easter Day (Year A), March 27, 2005

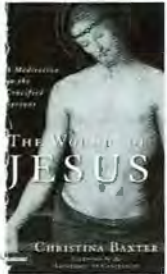
BCP: Acts 10:34-43 or Exodus 14:10-14,21-25;15:20-21; Psalm 118:14-29 or 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43; John 20:1-10(11-18) or Matt. 28:1-10

RCL: Acts 10:34-43 or Jer. 31:1-6; Psalm 118:1-2, 14-24; Col. 3:1-4 or Acts 10:34-43; John 20:1-18 or Matt. 28:1-10

BOOKS

The Wounds of Jesus

A Meditation on the Crucified Saviour
By **Christina Baxter**, foreword by the Archbishop of Canterbury. Zondervan. Pp. 235. \$14.99. ISBN 0-310-25791-3.



For many years, the Archbishop of Canterbury has commissioned a book for Lent, and indeed the present archbishop himself has written two of them, one for each of his two immediate predecessors.

Dr. Christina Baxter, who is principal of the evangelical theological college, St. John's, Nottingham, in England, continues this wonderful tradition of Lent books by taking as her starting point the wounds of the crucified Lord. With imagination and sensitivity, and by grounding her reflections in meditations on scripture and prayer, she leads us on a journey with Jesus in his passion.

The nature of the subject can make this book hard reading at times. There is no getting round the grimness of Jesus' death, and Dr. Baxter does not shrink from harsh reality. But she is no Mel Gibson. She does what all good preachers on the passion must do: She shows us that in Jesus' suffering and death we can make some sense of our own suffering and death. She asks the question, "What does this mean for us as individuals, and as a community of faith?"

I have always found the archbishop's Lent books an excellent resource for my own Lenten reflection, and for use with Lenten study groups. This fine book is no exception.

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

The Crucifixion of Jesus

History, Myth, Faith

By **Gerard S. Sloyan**. Pp. 228. \$21 paper. Fortress Press. ISBN 0-8006-2886-1.

This book was published in 1995 so it was certainly available to Mel Gibson and his production team for the making of the popular movie, "The

(Continued on next page)

COWLEY PUBLICATIONS

Richard Giles

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Being an Anglican Today



Whether you're a cradle Episcopalian or new to the denomination, *Always Open* is an excellent introduction to Anglican beliefs and practices. Down-to-earth and humorous, *Always Open* explains the essentials of the Anglican approach to authority, the Bible, social and moral questions, dialogue with people of other faiths, and much, much more.

After thirty years as a parish priest in England, RICHARD GILES became Dean of Philadelphia Cathedral in Philadelphia, Pennsylvania in 1999.

He is the author of *Creating Uncommon Worship* and of the best-selling *Re-pitching the Tent*.

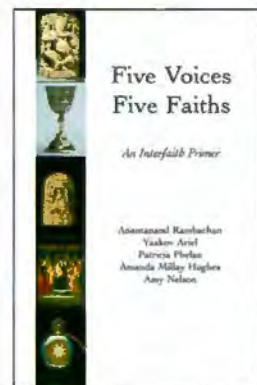
Amanda Millay Hughes, editor

FIVE VOICES FIVE FAITHS

An Interfaith Primer

In this unique book about the major religious traditions of the world, a practitioner from each tradition—Hinduism, Judaism, Buddhism, Christianity, and Islam—introduces the basics of his or her faith and participates in a conversation about the challenges of being faithful in the modern world. Each essay and conversation is followed by a list of suggestions for further reading. Written for the non-specialist, *Five Voices Five Faiths* is an accessible book in which neighbors honor both our differences and our common bonds.

AMANDA MILLAY HUGHES is Director of Special Projects at the Ackland Art Museum at the University of North Carolina, Chapel Hill. She is the author of *Lost and Found: Adolescence, Parenting, and the Formation of Faith*.



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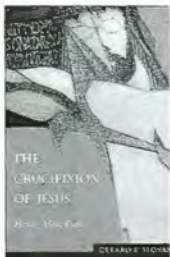
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(Continued from previous page)

Passion of the Christ.” One wonders what the resulting movie would have been like if producers could have profited by a serious study of Fr. Sloyan’s work.



It is a fascinating study of how the crucifixion of Jesus has been viewed and interpreted for the past two millennia. The circumstances of the crucifixion recently so garishly displayed on movie screens have been, according to the author, “made the subject of what can only be called a Christian piety of pain.” He notes that this development was neither primitive nor a part of early Christianity. All four gospels are very sparing in the details of Jesus’ crucifixion.

The intense concentration on the details of the passion — the nails, the scourging, the crown of thorns — found its flowering in the 12th and

13th centuries in monastic devotion to the humanity of Christ. Thus by the late Middle Ages the devotion of the faithful was attracted to the sufferings and death of Christ, the instruments of the passion and the cross.

The author traces the development of this piety as well as the theological understanding of the place of the cross from the New Testament on through Anselm and Aquinas and the 16th-century reformers up to modern liberation theologians.

It is a fascinating read, hard to put down.

(The Rev.) George Ross
Martinez, Calif.

This is the Night
Suffering, Salvation, and The Liturgies
of Holy Week

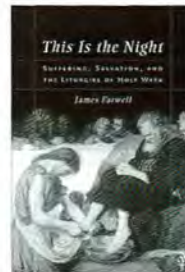
By James Farwell. T&T International (15 East 26th St., New York, NY 10010). Pp. 184. \$27. ISBN 0-567-02760-0.

Taking its title from the Exsultet,

the hymn sung to bless the paschal candle during the Great Vigil of Easter, *This Is The Night* is a groundbreaking work of liturgical theology.

James Farwell, an assistant professor in the H. Boone Porter Chair of Liturgics at the General Theological Seminary, has thoroughly researched the history of Holy Week and generated keen insights from both the ritual actions of the earliest Christians as well as from current scholarship in light of the theme of suffering.

As with the liturgies themselves, the theme of suffering receives close attention from a variety of perspectives. It is in the suffering of Jesus that the risen life of the kingdom comes about, and it is the unity of liturgy that



(Continued on page 8)

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Strength for the Day: Prayers, Psalms and Bible Readings for Use When Sick

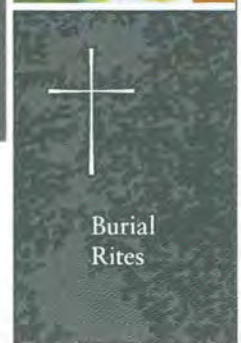
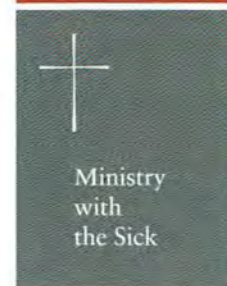
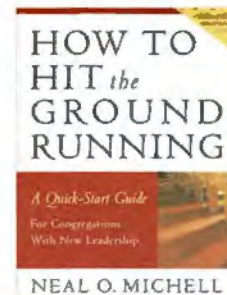
Leaving a small gift of readings can help a sick person remember that the healing presence of Christ continues after the caregiver has left. This giveaway booklet, includes prayers from the Book of Common Prayer and other Anglican prayer books.

Ministry with the Sick

This new edition of a pastoral staple includes official new rites of the Episcopal Church. Prayers, litanies, and other materials address medical conditions unknown or not publicly talked about when the Prayer Book was revised in the 1970s, including termination of life support, loss of memory, and abuse and violence survival.

Burial Rites

This new, expanded edition of the official Burial Services of the Episcopal Church is intended specifically for leaders of public worship, and includes the newly authorized prayers and rites for the burial of a child.



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BOOKS

(Continued from page 6)

gives Holy Week its deepest meaning and impact.

The imagery and the memory of suffering never really subside, neither in the celebration of Holy Week liturgies nor in the collective memory of Christians in general, because of the paradoxical mystery that God brings about life through death. Liturgically, we reenact — and seek to live day by day — the very "character of redeemed life."

In the earliest worship of the Church, Christian Passover was totally unified, a single observance; there was no sense of separation of death and resurrection. Out of this "indissoluble connection of passion and resurrection" grows the thesis and thrust of the book.

Everyone interested in the depth of the theological underpinnings of the Holy Week liturgies will want to read this book.

*(The Rev.) Travis Du Priest
Racine, Wis.*

Boundary Leaders

Leadership Skills for People of Faith

By Gary R. Gunderson. Fortress Press.
Pp. 162. \$17. ISBN 0-8006-3194-3.

Gary Gunderson synthesizes important community leadership insights gained during his experiences in Atlanta at the Carter Center and the Rollins School of Public Health at Emory University. Characterizing today as a time when fragmented civic and religious structures and systems are in fundamental disarray and traditional leaders think in terms of defense and "security" against the chaos, Gunderson re-conceptualizes the role of community leadership.

The author urges us to become "boundary leaders" who move with purpose and hope to the outer edges of our existing institutions and systems. There we discover "boundary zones," where leaders from disparate groups cross boundaries willingly to engage creatively with one another in overlapping fields of power and webs of relationships. These leaders committed to the common good find hope and proclaim opportunities for com-

munity transformation by seeking constructive ways to work together to realign the structures and assets of their communities. Drawing on specific examples of such boundary leaders, Gunderson speaks less about particular leadership skills but effectively shows how these resilient, even tenacious, leaders imaginatively engage today's issues and become midwives to an emerging wholeness in community life that none of us can yet see.

*(The Rev.) John G. Lewis
San Antonio, Texas*

The Pilgrim Season

Finding Your Real Self in Retirement

By Roger O. Douglas. Forward Movement.
Pp. 157. \$9.95. ISBN 0-88028-265-7.

Roger O. Douglas, retired Episcopal rector, in his book, *The Pilgrim Season*, demonstrates retirement as a pilgrimage whereby retirees realize capacities for new beginnings. He admonishes people to follow new dreams by imagining God saying lovingly, "Now is the time to live your ideal life. What must you do?"

The author teaches that we cannot answer God's question by spending the remainders of our lives in rigid survival modes characterized by passivity and lamentation. The retiree must plan to act upon new visions. He cites, among many interesting pilgrims, Mary, a nurse who found renewed zest in living her vocation when her pastor invited her to become a parish nurse. The author quotes Mary's enthusiastic words: "I see myself bridging that terribly complex hospital world with what's going on in someone's life." Indeed, Mary walks with God as she serves others.

In view of the wisdom and highly readable nature of this outstanding essay, this reviewer recommends enthusiastically *The Pilgrim Season* as an inexpensive but priceless addition to the library shelf of every TLC reader.

*Edward F. Ambrose, Jr.
Phoenix, Ariz.*



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A History of Preaching

By O.C. Edwards, Jr. Abingdon. Pp. 879, CD-ROM containing full text plus 644 pages of sample sermons and essays. \$65. ISBN 0687038642.

I suppose a reviewer might have been forgiven for skimming a book of this magnitude, but I read every word (and dipped into the sample sermons and other primary writings on the CD-ROM included with the text). I submit this comment as testimony to the fact that this monumental work is not just useful, but engrossing. O.C. Edwards has produced a history of the Christian Church as told through the story of its preaching. And although the history is academically satisfying, with plenty of examples and references, it rings with the voice of a storyteller who relishes telling the tale one more time.

Not surprisingly, the watershed moments in the history of Christianity resound with the voices of exceptional individuals proclaiming the gospel, challenging conventions, and reassessing the place of the holy scriptures. For that reason, it is all too easy to consider preaching only in terms of what it helped to effect, or to limit its history to a sort of hagiographical parade of great individuals. Although Edwards pays appropriate attention to the preachers one would expect to encounter in such a history, his concern is less with the individuals than with the preaching itself: "...what the sermons of an era had in common rather than how they differed ... what preachers of a period thought they were accomplishing in the pulpit ... and the strategy of persuasion they used to achieve that end ... when there had been major shifts and why those had occurred."

According to these principles, chapters are organized by movement rather than strictly by chronology. For example, Edwards treats separately how preaching figured in and was shaped by liturgical renewal and the civil rights movement in America,

(Continued on next page)

A Mountain Vacation and Photography Instruction, Ellen Davis on Ecology, Spirituality and the Arts



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- **FOR YOUTH, ADULTS WHO WORK WITH YOUTH**, June 12-17.
- **THE FAMILY OF GOD: GATHERING AROUND THE TABLE, Christian Formation**, June 19-24. Helps those who lead Christian Formation/Education for all ages. Featuring Dick Hardell, music led by Horace Clarence Boyer. Workshops, resources, networking.
- **MYSTERY, MUSE, AND MINISTRY: EXPLORING SPIRITUALITY AND THE ARTS**, June 19-24. For clergy and laity, including teens. For artists, program leaders, all who embrace spiritual elements of the fine arts. Drama, poetic vocal performance, making a joyful noise—the prophets rap, picturing music, theological reflection on beauty, how churches can use video and multimedia, the stand up story, designing a jazz mass, sacramental imagination. Staff includes Maggie Edson, (Pulitzer Prize winner for the play *WIT*), Jason Robards III (born into "a thoroughly theatrical family"), vocal artist Jeannine Otis, theologian John Westerhoff, chaplain Harry Pritchett, also artists Tom Miller, Bobby Moody, Jay Wegman, coordinator Nell Gibson.
- **THAT YOU MAY LIVE LONG IN THE LAND: Biblical Perspectives on Ecological and Spiritual Health**, June 26-July 1. With Ellen Davis, professor, Duke Divinity School, previously Virginia Theological Seminary (VTS), Yale Divinity School; Norman Wirzba, Georgetown College. Coordinator: Martha Horne, VTS dean.
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BOOKS

(Continued from previous page)

even though they were happening simultaneously. And although the scope of the history is enormous, Edwards returns to questions that maintain his focus on the preaching itself: What is the preaching supposed to do? Who does the preaching, and how is he or she prepared to preach? What is the relationship between preaching and formal rhetoric? How do the mode of worship and interpretation of scripture influence the form of the preaching?

Edwards follows the stream of preaching from the late antique Mediterranean into medieval Europe and then to England and North America, intentionally limiting the discussion after the English Reformation to preaching in English. Since the topic of the latter 400 pages is preaching in North America, however, some readers may be disappointed that Edwards did not consider the impact of the preaching of various non-English-speaking immigrant groups in this country. His decision to conclude with a treatment of the "New Homiletic," explained and illustrated by mainline protestant seminary professors, means that he concludes his story with books and theories rather than in the churches, the streets, or the air waves.

The product of 23 years of careful and loving research, this is a magisterial work. It goes without saying that it will be an invaluable tool for teachers and students of homiletics as an academic subject. But anyone interested in the history of Western Christianity will appreciate Edwards' colorful re-telling of our common story, and both novice and veteran preachers will find much to challenge and encourage them in reflecting on their vocation.

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

Preaching as Prophetic Calling

Sermons That Work, Volume XII

Edited by Roger Alling and David J. Schlafer. Morehouse. Pp. 160. \$14.95. ISBN 0-8192-1893-6.

A book of sermons may not be the

most popular bit of reading material. These are words which may come to mind: banal, palliative, platitudinous. This little book makes a valiant effort to combat these descriptions.

The book tries to highlight the role of prophetic preaching. Most of these sermons are in this mode. They speak of Christian responsibility to those in need and the necessity to risk body and fame in those causes.

Also included is a valuable essay on preaching by A. Katherine Grieb. She rightly criticizes much of modern preaching and makes the case for prophetic and pastoral approaches.

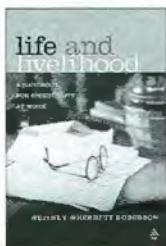
But there are two other elements in preaching which may not be adequately addressed here. First, there is a dearth of real theological preaching. What theologies are involved in Christianity's major dogmas? How can they be made acceptable and understandable to the modern ear? Second, we must add to the idea of prophetic and pastoral preaching the notion of priestly preaching. After all, St. Paul does talk about the priestly service of the gospel. What does it mean to be part of a priestly body? How do we live a sacrificial and priestly life in union with our High Priest?

*(The Rev. Canon) M. Fred Himmerich
Watertown, Wis.*

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A Handbook for Spirituality at Work

By Whitney Wherrett Roberson. Morehouse. Pp. 150. \$14.95. ISBN 0-8192-2136-8.



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(Continued on next page)

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BOOKS

(Continued from previous page)

the relationship between their inner life of the spirit and their outer life of work. There are 40 carefully planned outlines for each meeting dealing with such issues as "What can we do about how busy we are?" "Anger — Can it be a spiritual discipline?" "Rituals at work," and "Dealing creatively with failure." Also included are five other less structured meeting formats.

This is an excellent book about learning in community how to take what we experience on Sunday to the rest of the week. Roberson is an Episcopal priest at Grace Cathedral in San Francisco and coordinator of the Spirituality at Work program.

* * *

Finding Time for the Timeless Spirituality in the Workplace

By John McQuiston II. Skylight Paths Publishing, Woodstock, VT 05091. Pp. 175. \$17.99. ISBN 1-59473-035-0.

Memphis lawyer John McQuiston II is best known for his modern translation of the rule of Benedict, *Always We Begin Again*. This third book by the author is a collection of real-life examples of spiritual practices of 42 people known to McQuiston from very varied backgrounds who try to bring their spirituality to their workplace. Interspersed are also five short essays by McQuiston of his own awareness of how spiritual practices increase the quality of the rest of his life, encouraging readers to find a practice that brings them joy as well. There is also an annotated reading list as well as an excellent summary or menu at the end of the book of the different practices described.



The book is like a visit to a five-star restaurant where we experience a little taste of spiritual practices from many modern and varied sources. We are then invited to make a selection to experience our own life-changing diet.

(The Rev.) Joanna Seibert
Little Rock, Ark.

(Continued on page 14)

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The Enigma of Anger

Essays on a Sometimes Deadly Sin

By Garret Keizer. Jossey-Bass. Pp. 362.
\$16.95. ISBN 0-7879-7310-6.



Rarely has the maiming of a sugar maple generated a book filled with theological insights. But in Garret Keizer's *Enigma of Anger* that ugly deed is the episode used to explain a maligned, but very common and very human, emotion. Overtly defended in the book's trenchantly written apology, anger comes forward not as an avoidable evil, but as man's actively constructive companion. Just as no one should abuse or overburden one's acquaintances, no one should take anger for granted or call upon it unnecessarily, Keizer states and restates.

Keizer has been an Episcopal priest and a high school English teacher. One job should help him deal with the anger the other creates. Both are careers that have contributed many

Sometimes Keizer's language reads with the poetic parallelism of the psalms.

good things to the book's excellence. Keizer's language is colorful and clear, his metaphors are original and clever, and his sentences follow each other with skill and beauty. Sometimes the text even reads with the poetic parallelism of the psalms.

Like Psalm 103, the book begins

with an inner kernel and expands outward to a grander scheme. And also like that psalm, the book in its last chapter works backwards, reducing the scale from the grand back to the kernel — to the self, and its ability to deal with anger daily.

The author's arguments, religious and secular, are solid and convincing. His advice is useful and practical and is based on anger's appearance in the Lord, the head, the house, the Church and the world. Often he'll end paragraphs with a fistful of witty assonance or alliteration admirably summarizing his main point, and that can stick in the reader's mind long after the book is closed.

Although Keizer's book, in its abundant originality, spurns trite phrases, there's no getting away from saying that he "tells it like it is."

Gary Freeman
Beverly, Mass.



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The Poetics of Common Prayer

By Stephen Cushman

What does an Episcopalian sound like? If that Episcopalian uses the Book of Common Prayer in English, inevitably he or she will sound like Thomas Cranmer (1489-1556), first protestant Archbishop of Canterbury, who backed Henry VIII throughout his tumultuous married life. While Henry ruled, Cranmer published an English version of the Sarum Rite, a litany in Latin, which had been in use in England since the 11th century. After Henry's death in 1547 and the accession of Edward VI, Cranmer devoted much of his energy to preparing the Book of Common Prayer, the first edition of which appeared in 1549.

Cranmer's book is a colossal achievement — spiritual, theological, and literary. One proof of its magnitude and durability lies in the vast amount of his 16th-century English many of us still read, hear, and speak every Sunday. True, much of it is not English most of us would use in our everyday transactions, and there are moments that strike the contemporary American ear as quaint or archaic. But if we tried to imagine using every Sunday several pages of Shakespeare, who was born 15 years after Cranmer's first prayer book appeared, and using those pages of Shakespeare without any footnotes or glossary, we can begin to appreciate the lasting clarity, simplicity, and precision of Cranmer's language. His job was to find a language appropriate for the largest and deepest mysteries that was also a language ordinary speakers of the English vernacular could understand, remember and repeat.

How did he do it? Or rather, what are some of the distinguishing fea-

(Continued on next page)



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The Poetics of Common Prayer

(Continued from previous page)

tures that mark Cranmer's English and give it its continuing force and richness? If we focus on a single small and familiar moment in the Rite I Holy Eucharist, we can see many of these features in operation. At the bottom of p. 323 in the prayer book, we find a little five-link chunk known as the Collect for Purity, which repeats and

amplifies the 11th verse of Psalm 51: "Create in me a clean heart, O God." Cranmer did not invent this collect; he translated it from the original Latin of the 11th-century Sarum Rite. But if we look more closely at his translation, and compare it with a more literal one, we see some liberties he took, as he let his auditory imagination shape a new utterance.

The first word of Cranmer's collect, "Almighty," does not appear in the Latin; it is Cranmer's addition. With respect to human wishes or desires, the Latin is quite clear in saying that such wishes or desires "speak," but Cranmer recasts this speaking into being known by God with his phrase "all desires known." The Latin original asks for an "infusion," or literally "a pouring in," of the Holy Spirit,

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The Original Latin in the 11th Century Sarum Rite

Deus cui omne cor patet et omnis voluntas loquitur, et quem nullum latet secretum: purifica per infusionem Sancti Spiritus cogitationes cordis nostri: ut perfecte te diligere et digne laudare mereamur. Per Christum.

A literal translation: God to whom every heart is open and every wish speaks, and from whom no secret is concealed; purify through an infusion [a pouring in] of the Holy Spirit the conceptions of our heart; so that we may merit [be deserving] to esteem you [single you out] perfectly and praise you properly. Through Christ.

whereas Cranmer asks for an "inspiration," or literally "a breathing into."

His largest revision appears in the phrase "and worthily magnify thy holy Name," which deviates significantly from "so that we may deserve . . . to praise you properly." The Latin says nothing about a holy Name; Cranmer's adverb "worthily" alters the original sense of the Latin verb *mereamur*, which means "we deserve" or "we merit," and describes the state we have to be in to praise God, not the nature of the praising itself; and Cranmer's "magnify" represents a deliberate change, since we have a perfectly good English word for *laudare* in "laud," and because Latin has a perfectly good word for "magnify" in

x / x /
Almighty God,

magnificare, as we know from Mary's Magnificat. Finally, Cranmer supplements the Latin with "our Lord," which did not originally follow "through Christ."

Sound and Repetitions

We can group the changes made in this passage into two categories, acknowledging that those categories sometimes overlap: changes that intensify repetitions in vowel sounds, which students of poetry learn to call "assonance," and changes that intensify repetitions in the patterning of accents or stresses, which those same students learn to call "rhythm," or in its most organized and predictable form, "meter."

If we consider the vowel sounds first, we can hear that each of our vowels in its so-called long form has a corresponding cluster in Cranmer's translation. The smallest group, long *a*, has only two words in it, both of them Cranmer's additions, "inspira-

tion" (which echoes "Spirit," as "infusion" does not) and "Name." Next comes the long *u* cluster with "unto," "whom" (twice), and "through," a cluster that Cranmer did not do much to alter or enhance, having inherited it from the phonemic and grammatical structures of English. Long *o* gives us "open," "known," "no" and "holy" (twice), with "known" coming from Cranmer, not the Latin. The two largest groups, long *i* and long *e*, are the groups that bind the sound of the collect together and include many words Cranmer chose over other possibilities, some of which had stronger claims on the original: "Almighty" (which has both sounds), "desires" (which has both sounds, as "wishes" does not), "thy" (twice), "magnify," "Christ," "secrets," "holy," "we," "perfectly," "thee," "worthily."

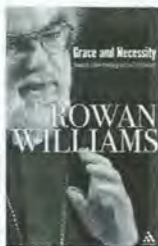
Although Cranmer benefited from many of the verbal patterns, repetitions, and parallelisms of the Latin original, he everywhere amplified,

strengthened, and built on those patterns, repetitions, and parallelisms, as in the case of the Collect for Purity, in which in the final line he adds "our Lord" to "through Christ" (another change that calls forth the iambic pattern, so that the collect begins and ends with the same *x/x/* movement) and then splices into his single sentence what the Latin original had cordoned off with a period in the final *Per Christum*. Cranmer obviously loved the sentence as a structure, both grammatical and liturgical, and in the Cranmerian sentence, comprised of smaller, parallel parts efficiently and supplely coordinated into sturdy but flexible wholes, we have the ultimate verbal image of the liturgy itself, which does the daily, weekly, and yearly work of folding each of us into a much vaster unity. □

Stephen Cushman is a member of St. Thomas' Church, Whitmarsh, Fort Washington, Pa.

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Two Churches ...

By David Garrett

For the last 27 years I've been the priest in a town of 8,000 people. Our congregation includes parishioners from five counties in Tennessee and North Carolina, spread out over 600 square miles. It's a classic town and country parish ministry.

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*I do a lot of back-road
country driving. You
see some odd things
on those back roads.*

country driving. You see some odd things on those back roads.

About 10 miles north of town, on a minor state road, you pass a driveway with two signs for two different churches, one sign on each side of the driveway. Both churches are of the same denomination.

If you drive into the driveway, you find yourself in a well-kept parking lot between two church buildings. The church on the left is red brick. The slightly smaller church on the right is white frame construction. Both are in excellent condition. The front doors of the churches are separated by about 20 yards.

A normal feature of a country church is a pavilion for holding "dinner on the grounds." Each of these churches has an identical pavilion, situated as far from the other church building as possible.

An adjacent cemetery is also common, but here you find three cemetery areas: an older set of graves between

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... one Parking Lot

the two churches, and two areas of newer graves, spreading out behind each church building.

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However, as the new building neared completion, the congregation fell into a bitter dispute and split almost exactly in half. Nobody ever told me what the argument was about. After this many years, it probably doesn't matter.

The larger of the two groups moved into the newly built brick church. The smaller group bought the old white frame building from the others and continued worshipping there. And so it has continued, for more than a generation.

Somehow they manage the minimal communication necessary to maintain their mutual parking lot and the graves they have in common. Other than that they avoid any contact with each other.

Their worship services are held at the same time, and they can literally hear each other singing hymns across the parking lot as they worship. However, they do not speak with each other as they get in and out of their cars.

None of this is fiction or exaggeration. I can name the churches, or take you up to see them yourself. They are something of a joke and a byword in the surrounding community.

I always thought it was funny, yet, as I drove past that driveway recently, I realized that I don't feel like laughing anymore. □

The Rev. David Garrett is the rector of the Church of the Annunciation, Newport, Tenn.

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George Conger photo

The Rt. Rev. Alexander John Malik, Moderator of the Church of Pakistan and Bishop of Lahore, speaks to a Feb. 25 plenary presentation that convened after the press conference and release the evening before of a communiqué from the primates' meeting in Northern Ireland. Presiding Bishop Frank T. Griswold did not attend this session, having left the Dromantine Center shortly after the press conference.

Primates' Meeting: Frantic Conclusion Amid Frayed Nerves

Alarmed that their careful negotiations could be wrecked by an internet report that a deal had been signed, the primates gathered at the Dromantine Retreat Center in Northern Ireland dispensed with their evening agenda Feb. 24 and, in a marathon session, completed their communiqué a full day ahead of schedule. The crisis over the inaccurate press report and confrontations over irreconcilable theological stances required Archbishop of Canterbury Rowan Williams to resuscitate the meeting on several occasions when the talks came close to collapse.

Though the official communiqué stated that relations among the primates during the plenary sessions were cordial, "characterized by generosity of spirit, and a readiness to respect one another's integrity, with Christian charity and abundant goodwill," tempers flared and voices were raised behind the scenes.

By week's end all 35 primates present would endorse the communiqué and only Presiding Bishop Frank T.

Griswold would leave the meeting early, decamping on Friday afternoon to speak with Episcopal News Service and the American secular media.

The weeklong primates' meeting will be the last for Bishop Griswold and the American Church's most visible critic, Archbishop Peter Akinola of Nigeria. Archbishop Akinola will retire by year's end and, with the next primates' meeting not scheduled until 2007, Bishop Griswold's successor, to be elected at the 75th General Convention in 2006, will represent the Episcopal Church.

The direction of the primates' meeting was set early following decisions by Archbishop Williams to accede to Archbishop Akinola's request on behalf of the global south coalition that the agenda be changed and that plans for Holy Eucharist services be scrapped.

Following two intense days [TLC, March 13], the global south primates found that their momentum had died. Bible studies directed by the Arch-

bishop of Canterbury on the "Lenten Theme of the Three Temptations of Christ" on Monday and Tuesday stopped as the tempo quickened with discussions of the Windsor Report and the future shape and membership of the Anglican Communion.

In the morning and afternoon sessions, Bishop Griswold and the Primate of Canada, Archbishop Andrew Hutchison, spoke clearly and firmly to the primates about the canonical and democratic processes that preceded their provinces' actions on sexual morality issues. Primates from the global south, some of whom were calling for the total expulsion of the North American provinces, were unmoved by these arguments and not persuaded that doctrine and theological truth could be determined by a popular vote.

According to a primate, one of nine with whom THE LIVING CHURCH consulted for this report, the Feb. 22 trip to St. Patrick's Cathedral for Evensong, and dinner afterwards with the

bishops of the Church of Ireland, sapped the global south's strength, returning the meeting to where it was at lunchtime that day. At dinner on Wednesday, it appeared that the Communion was at an impasse, as neither side would relent upon its principles, nor accommodate the other's wishes.

Speaking with the *Anglican Journal* of Canada, Archbishop Hutchison said the deadlock was broken when Archbishop Robin Eames, Primate of All Ireland and chair of the Lambeth Commission on Communion, asked what each needed in order not to walk way.

Brokered Deal

By the end of the session on Feb. 23, Archbishop Williams had brokered a deal in which the American and Canadian churches would be asked to withdraw from the affairs of the Communion for a season either to come up with an acceptable theological explanation for what they have done or to "repent" and reform. Another primate told *THE LIVING CHURCH* that although the details had not been finalized, and though Bishop Griswold "was mulling over" the proposals, the meeting was essentially over.

A third primate confirmed that the consensus statement came through

the personal efforts of Archbishop Williams. Unlike his predecessor, the Most Rev. George Carey, who though very highly regarded by the African Church, tended to avoid confrontation by limiting debate, Archbishop Williams allowed a thorough airing of views.

News of the breakthrough spread quickly among the press corps. At an informal press luncheon the next day, while not commenting upon the work of the primates, Lambeth Palace press spokesman, the Rev. Jonathan Jennings, noted the primates had reached a point where they were able to devote that day to social issues such as HIV/AIDS and theological education.

While the primates discussed social and education issues such as the Millennium Development Goals, a five-member team worked out the details of the communiqué summarizing the agreement. The team was comprised of Archbishop Peter Carnley of Australia (chairman), Archbishop Barry Morgan of Wales, Archbishop Drexel Gomez of the West Indies, Archbishop Donald Mtetemela of Tanzania, and



ACNS photo

Archbishop James Ayong of Papua New Guinea and the President Bishop of the Middle East, the Most Rev. Clive Handford, talk during a break in the primates' meeting.

Bishop Michael Baroi of Bangladesh, with support by the Anglican Consultative Council's (ACC) deputy secretary general, Canon Gregory Cameron. Canon John Rees, Archbishop Williams' canon lawyer and legal advisor to the Lambeth Commission on Communion, later joined the proceedings.

Archbishop Carnley told *THE LIVING CHURCH* on Feb. 25 the drafting process was uncomplicated. "Gregory Cameron, our secretary, was very good. He picked up on the group discussions, picked up what people were saying and put it on paper. He gave me a draft and we scribbled all over it, and I came back and I said we should go with this, and that was that."

Early that afternoon, however, the deal nearly fell apart when an independent journalist told colleagues he was going to release a story with details about the final agreement. The Primate of the Southern Cone, Archbishop Gregory Venables, contacted the journalist and extracted a promise not to release the report because no deal had been signed and negotiations were still taking place. Nevertheless a few hours later the report was released, angering the global south primates who were concerned the story would shatter the talks underway.

Matters were further complicated after a scene in Dromantine's front hallway late that afternoon. Security at Dromantine, a Georgian country

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George Conger photo

Four primates address a press conference at the Dromantine Center, site of the primates' meetings. From left: Archbishop Drexel Gomez of the West Indies, Archbishop of Canterbury Rowan Williams, Archbishop Peter Carnley of Australia, and Archbishop Henry Orombi of Uganda.

Communiqué Gives Church Three Years

The communiqué issued after the Feb. 21-25 primates' meeting in Northern Ireland has asked the Episcopal Church and the Anglican Church of Canada not to send representatives to some future meetings while the Anglican Communion reconsiders its future life "in the light of the developments in Anglican life in North America."

The detailed, five-page statement recognizes, among other things, that the Episcopal Church needs more time for its legislative bodies to respond to the recommendations in the Windsor Report. It also spoke with "clarity and resolve," according to the Archbishop of Canterbury, in its expectation that the Episcopal Church and the Anglican Church of Canada would eventually respond to the "specific challenges and requests" anticipated by the Windsor Report.

Until that time, the communiqué further suggests that those two provinces

voluntarily withdraw their representatives from the Anglican Consultative Council. The ACC is a legislative assembly of the Communion and one of the four instruments of unity. It typically meets once every three years with the next meeting in Nottingham, England, in June.

Describing the meeting as "not easy for any of us," Presiding Bishop Frank T. Griswold said in a statement released at the end of the meeting: "We will have the opportunity to speak out of the truth of our experience. I welcome this opportunity knowing that the Episcopal Church has sought to act with integrity in response to the Spirit, and that we have worked, and continue to work, to honor the differ-

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house converted to serve as a Roman Catholic missionary training school, and later as a retreat center, was light as supporters of the global south primates made daily trips to the center to take the primates to dine or to discuss strategy.

Bishop Griswold became perturbed on Feb. 24 after witnessing the departure of a number of global south primates with their American supporters to dinner off campus. He complained to Archbishop Williams, who dressed them down upon their return. In rebuking them, Archbishop Williams' tone was said to have offended the African leaders.

In the midst of the turmoil over absent archbishops, exaggerated news reports, and bruised egos, the Primates voted to cancel the evening's agenda and finish the communiqué. Sources at Lambeth Palace and the ACC said that the determination to finish the report and regain control of the outcome unified the primates as noth-

ing else had over the week. The drafting committee presented its work to the primates and after only a few readings the communiqué was adopted. At 10:22 p.m. the communiqué was released to the press.

The expression of repentance from the Episcopal Church found in earlier drafts did not make it into the final document, due in part to the rush to finish. Archbishop Carnley explained, "at the beginning of our meeting we did talk about an expression of regret," however "I think we lost sight of that particular issue in the course of the meeting."

The endorsement of the communiqué did not return harmony to the Primates. After the deal was done, Archbishop Williams announced he was going to lead the noonday Eucharist on Friday and invited all the Primates to attend as a gesture of unity. The global south primates declined.

(The Rev.) George Conger



George Conger photo

Archbishop Drexel Gomez of the West Indies, and Archbishop of Canterbury Rowan Williams respond to questions at the primates' meeting news conference.

ent perspectives very much present within our Church. Also during this time, the Anglican Consultative Council will be listening with care to what we have to say."

The Windsor Report was published last October and written by the Lambeth Commission on Communion, a theologically and culturally diverse 17-member task force selected by the Most Rev. Rowan Williams, Archbishop of Canterbury, to make recommendations for "maintaining the highest degree of communion that may be possible" in the aftermath of the New Hampshire consecration and the decision by some dioceses in both the Episcopal Church and the Anglican Church of Canada to permit public blessings of same-sex relationships.

"People are free to make decisions and there are questions on the table which have not been answered. We are trying to make sure they are answered in the best and most responsible way possible," Archbishop Williams said at the closing press conference following the release of the communiqué. "Any lasting solution will require people to say, some way or another, yes, that they were wrong, wrong about something. What, I don't know. That is for them to determine."

Until such time, the primates recommended that the Archbishop of Canterbury "appoint, as a matter of urgency, a panel of reference to supervise the adequacy of pastoral

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End of an Era in Mission Field

The Rev. Canon J. Patrick Mauney has enjoyed unique vantage points for sunsets over the past 14 years. From his second-floor corner office at the Episcopal Church Center, the sun has gone down between the skyscrapers at rush hour in midtown Manhattan. When traveling overseas as director of the Anglican and Global Relations department, Canon Mauney said he observed a more gradual type of sunset, however.

That one is closing a long era of missionary expansion within the Episcopal Church that dawned in the 19th century with the legal incorporation of the Domestic and Foreign Missionary Society name and began to wane in the 1960s when covenants with overseas missionary dioceses were developed that led to the creation of the Anglican provinces of Brazil, Central America, Mexico and the Philippines among others as self-governing partners in the Anglican Communion.

Canon Mauney was five years out of Episcopal Theological School in Cambridge, Mass., and serving as an assistant rector at St. Martin's Church, Providence, R.I., in 1977 when he responded to a classified advertisement in *THE LIVING CHURCH* and subsequently was called to be rector of St. Andrew's, Sao Paulo, in the Anglican Province of Brazil. He gained further perspective in 1982, when he was appointed coordinator of overseas ministries at the Episcopal Church Center.

"I look back and see a very different missionary office," he said recently, admitting that he worked closely with some colleagues whose experience stretched all the way back to the creation of the Overseas Anglican department and its first director, the Rt. Rev. Stephen Bayne.

Unlike some Episcopalians, Canon Mauney, whose retirement becomes official on March 31, is not overly sad or fearful at the passing of the missionary expansion era of this Church. Rather he is encouraged by the dawn of what he described as the missionary companionship era. That concept is discussed extensively in "Companions in Transformation: The Episcopal

Church's World Mission in a New Century," a document presented by the Standing Commission on World Mission to the 2003 General Convention.

While optimistic about the long-term prospects for the missionary companionship era in the Episcopal Church, Canon Mauney conceded that in the near term some of the harvests may be meager.

"There is a very serious divide," he said. "The present crisis is by far the most severe in my time and if the Communion survives, it will certainly be different. We may not always be able to be engaged, or even in communion, in the same way, but we are still able to talk cordially with just about everyone."

The relationships that the Episcopal Church has built up over many years of missionary partnership will endure in some form, according to Canon Mauney, who cautions that "we also have to be careful that money doesn't become the only thing holding the Communion together."



Steve Waring photo
The Rev. Canon J. Patrick Mauney, retiring director of Anglican and Global Relations, is encouraged by the dawn of the "missionary companionship era."

"If the Anglican Communion stands for anything, it's the web of personal relationships. Personal relationships take time to build and require continuity. The Episcopal Church has been a steady and ready friend and I don't think our partners will forget that. Some things may not happen as soon as we would have liked, but we always have to be ready to move forward."

Since vacating his office at the end
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Legislative Process Clarified by President of Deputies



Dean Werner
Werner, president of the House Deputies, explained and forcefully defended both the Presiding Bishop and the legislative process of the General Convention. He elaborated further on those remarks after the conclusion of the primates' meeting in a Feb. 26 interview with *THE LIVING CHURCH*.

"We have always been somewhat unique among catholic Christianity

because we've included all orders of ministry in our legislative process: bishops, priests, deacons and laity," he said. "If the Presiding Bishop were to have taken action on the Windsor Report [at the January House of Bishops meeting in Salt Lake City], it would have been my job as head of the other legislative body of our Church to challenge him. Under our system, the Presiding Bishop has less authority than any of the other primates."

The polity of every church has its flaws, according to Dean Werner, and there have always been disputes between bishops and some parishes. While those disputes may be more public and numerous than in the past,
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The Rev. Fred Vergara's passion is church planting.

A Vision for Growth

The Episcopal Church's Asian American missionary shares his gift for nurturing discipleship

By Michael O'Loughlin

For the Rev. Winfred (Fred) Vergara, his role as missionary for Episcopal Asian American Ministries (EAM) is really a continuation of the ministry closest to his heart: planting and nurturing congregations.

"My job is basically 'midwifery': Motivating, equipping and empowering convocation, clergy and lay leaders in the exciting task of giving birth to congregations," Fr. Vergara explained. "I am a church planter at heart, and wherever I go I plant a new congregation. I want to model the natural church-planting gift."

Born in the Philippines, Fr. Vergara was ordained in the Philippine Independent Church before being received into the Episcopal Church in 1993. He spent 15 years as a canon missionary in the Diocese of El Camino Real, planting and facilitating Asian congregations, and had just planted a congregation in Las Vegas when Presiding Bishop Frank

T. Griswold selected him for the national post. "I was preparing myself for a provincial church-planting position," he recalled. "My job now is just a progression, a magnification, of the job I had been doing."

The scope of Fr. Vergara's ministry has indeed been magnified. More than 13 million Asians and Pacific Islanders call the United States home, about 4.5 percent of the population, according to recent census data. But because 95 percent of Asians live in metropolitan areas, they represent a large and growing percentage of the population in many major cities like New York, Los Angeles, Houston, Chicago and Seattle. Fr. Vergara sees urban centers as fertile ground for what he has called a flowering of Asian-American ministry in the Episcopal Church.

The basis for this growth, Fr. Vergara believes, lies in three revolutions that are already taking place in the Church:

Attitude: A positive image that

demonstrates that Asian Americans are no longer on the periphery, but rather an integral part of the body of Christ with unique gifts.

Growth: A new consciousness that Asian Americans have a role to play in carrying out God's will that the Church grow both in numbers as well as spiritual maturity.

Relationship: Asian Americans are drawing inspiration from their faith, culture, and families to reflect God's unconditional love in their relationships and in all aspects of their lives.

Bishop Griswold has emphasized that congregational development and clergy recruitment are the focuses of the Episcopal Church's work with ethnic communities; Fr. Vergara's expertise dovetails with these objectives.

"The biggest challenge is the financial cost of planting and building congregations, hiring competent and committed church planters," Fr. Ver-

gara said. "The crucial part, really, is finding visionary leaders who will do the job, who can evangelize, organize, and find the resources to grow the congregation." The focus of his time is "providing resources and connecting new congregations to funding institutions and to find gifted ministers who can do the job."

He is excited by renewed interest in ordained ministry among Asian Americans, and is delighted to respond to inquiries from young adults considering attending seminary. One success story he'd like to emulate is YEAST: Young Episcopal Asians Standing Together. The idea of being a "catalyst for change" had its genesis among San Francisco Bay area youth and young adults as a way of encouraging "gifted and committed young people who can take over from the aging clergy and lay leadership for the next generation." Fr. Vergara has said he'd like to see similar programs in every diocese.

Fr. Vergara has called for establishing Asian-American Clergy Collegiums "to foster a pan-Asian collegiality, ongoing education, and mutual training and

mentorship, especially between younger and older clergy." The first such meeting was held earlier this month in New York for East Coast EAM clergy; similar gatherings are being organized for West Coast and Midwest states.

The success of seminarians and new priests is of great interest to EAM, which provides advocacy and resources. For example, one recent seminary graduate in New York who speaks only Chinese is assigned to a predominantly English-speaking parish that also offers a Chinese-language service, so EAM is sponsoring him for an English-language immersion program. Another newly ordained Chinese-American priest serving in Philadelphia is being encouraged to experience immersion in a Chinese ethnic ministry.

Similarly, EAM is working with Koreans attending seminary "to prepare them to take over some Korean-specific churches that will be vacated due to retirements, or to work with them on the bilingual and bicultural skills to serve in English-speaking congregations where they can develop outreach

to Korean-Americans." An underground church in Vietnam is seeking an affiliation with EAM. This is being undertaken in the context of the Episcopal Church's Office of Anglican and Global Relations and in consultation with the Anglican Diocese of Singapore, which has a deanery in Vietnam. Most new Filipino congregations are being established as diocesan missions, nesting in the facilities of mainline parishes.

In the ideal world, of course, there would be no need to focus on differences or distinctions, but Fr. Vergara feels that "before people internationalize, they first need to be nationalized. It is people who feel at ease in their culture who can feel at ease in a multicultural world. The Church as the body of Christ with many differing, but mutually interrelated, members is still the lasting image of the church.

"With new immigrants, offering religious services in their language is critical, but even more important than the language is the culture," he said. "I came to organize Filipino missions based on the fact that many

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To Equip the Saints *EAM gathering provides practical tools*



Consultation participants gather for breakout sessions.

EAM photo

When the Diocese of Olympia presents the Episcopal Asian American Ministry (EAM) Consultation, it will mark the beginning of EAM's fourth decade of encouraging and invigorating the ministry of Asian-

American Episcopalians. The annual gathering will be held June 30-July 4 at the Sea-Tac Holiday Inn, Seattle, Wash. Planning for workshops and speakers was being finalized by an EAM council at press time, according to the Rev. Dr. Fred Vergara, missionary for Episcopal Asian American Ministries. "Our tentative theme is 'Equipping the Saints for Ministry,'" Fr. Vergara said. "Our interest is in providing tools for delegates so that clergy, lay leaders and young adults can take and apply them to their situations back home."

More than 200 delegates and guests of Chinese, Filipino, Japanese, Korean and Southeast Asian heritage attended last year's 30th anniversary consultation in San Francisco, along with Concordat partners Iglesia Filipina Independiente, Mar Thoma, and the Church of South India. A dozen bishops were in atten-

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unchurched Filipinos that I interviewed said that they will go to a congregation where their language and culture are celebrated and where they can talk to the priest in the language with which they are familiar.”

The majority of his time currently is spent on ministry with new immigrants, but he expects that will change because of restrictions on immigration. “We are beginning to see that with Japanese congregations, which are shifting toward multiculturalism,” he said.

Participation and affiliation in EAM is not limited to congregations that offer bilingual services, have an Asian priest, or even a certain percentage of Asian members. “We want integrated parishes to get involved with EAM, and provide resources, if they can, in the start-up ethnic churches,” he said. “We provide resources for integrated parishes with Asian members.”

Fr. Vergara is committed to helping the Episcopal Church reach its “20/20 Vision” goal of doubling its membership and attendance by 2020, so he is necessarily disheartened by statistics that show a decline in membership [TLC, March 6]. He feels the key to reversing that trend is “to broaden the base of leadership and intentionally reach out to the unchurched, especially from immigrants and ethnic communities.

“The Church, at the national, provincial and diocesan levels, should invest in a massive evangelism missionary enterprise that includes ethnic communities,” he continued. “There is a theological basis for such an affirmative action or preferential option, and it can be likened to the debate between the Jew and Greek discipleship methods in the early Church. St. Paul remarked God had allowed the Jews to be hardened so that mercy could be extended to the Gentiles [Rom. 11:25-26]. In the same manner, I see that the mainline churches have become ‘fatigued.’ They need the energy of new converts—the new Episcopalians, if you will. In 2020, the goals of the 20/20 vision will be reached, but it will be a different Episcopal Church than the predominantly white churches we see today.” □

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

Rich in Diversity

Asian congregations share many gifts



A sidewalk carnival is an outreach opportunity for Boston Chinese Ministry.

The number of Sunday attendees at the **Episcopal Boston Chinese Ministry** has doubled in the past five years, according to the Rev. Canon Thomas Pang, vicar. “Today there are three choirs, four fellowships, and nine cell/family groups,” he said, noting that more than half of the 100 people who attend Sunday worship range in age from school age to young professionals. More than 500 people were served in 2004 by the ministry’s outreach programs, including the All Abilities Program, a support ministry to Chinese brain-injury survivors and their families. Other unique outreach efforts include after-school programs, an “information technology worship” designed for youth, and evangelical singing and preaching events for non-Christians.



Boston Chinese Ministry’s youth group enjoys a retreat at the Barbara Harris Conference Center.

Celebrating its centennial this year, **True Sunshine Church, San Francisco**, is the oldest Chinese Episcopal congregation in the U.S. mainland. The Rev. Franco Kwan, rector, said the congregation will mark this occa-

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To Purge or Not to Purge?

The Fine Line Between Junk and Parish Lore

By Timothy E. Schenck

The dumpster is the church's last great taboo. No one ever feels empowered to throw anything out. It's no wonder many of our parishes feel like grandma's attic. This isn't readily apparent to the average churchgoer. Aside from a stray prayer desk or two, the worship space is generally clutter-free. But beware the undercroft and the parish office. Here lurk the remnants of the 1950s' Sunday school curriculum, that ratty sofa no one bought at the last rummage sale, and the stack of bulletins from 1977 filed under "Historical Documents."

When it comes to the stewardship of parish lore, we are pack rats. No one can recall when the tarnished, unattractive, silver-plated tea set appeared in the parish kitchen and it doesn't matter. The object is part of the fabric of the place. So at the risk of offending dear old Helen, who may or may not have bequeathed the item (this is a topic of debate), it stays. And now no one can imagine parish life without that bronze bust of Albert Schweitzer sitting atop the bookcase in the Guild Room.

Who's to blame? Rectors and parish secretaries don't help. Rectors are terrified of alienating a pillar of the church, and anything mimeographed has archival potential. So it stays. The over-sensitivity of sextons only adds to the problem. Granted throwing things out,

other than the trash, is not in their job descriptions. But there's something about their overall handiness that precludes them from getting rid of things. They no doubt could fix that old halogen lamp, but after five years it's probably not going to happen. For God's sake, get rid of it. At my parish we have a veritable graveyard of broken vacuum cleaners. Prior to a scheduled undercroft renovation at my former parish, we found, I swear, a box labeled "burnt out light bulbs," the handiwork of a former sexton. How many Episcopalians *does* it take...?

While Jesus urged us to store up treasure in heaven rather than accumulate treasure on earth, many churches apparently never got the message. Moth and rust are alive, well, and consuming in myriad parish basements. One of the most innovative ways to deal with the sticky church furniture question was the project of the sexton I know who created a chapel altar out of the old pew doors. The only problem was what to do with the other 200 that remained in the basement.

Perhaps the problem is best illustrated by the infamous parish library. Its shelves contain a microcosm of the whole issue. Perusing the library turns

up a mix of outdated theology (along with a hidden gem or two), old Sunday school manuals, and shelf after shelf of 1928 prayer books. Perhaps the church's greatest rubbish conundrum is what to do with old prayer books. Every parish has them stashed away somewhere. No one wants to throw out a prayer book, or a 1940 hymnal, and there's something comforting about the parish as steward of generations of prayers and hymns sent forth. The problem is we don't need three bookshelves' worth.

There is a fine line between rummage and parish lore. In between stands the dumpster. Moth-eaten cassocks don't remind us of days gone by. They are disgusting. Get rid of them. Bent forks in the parish kitchen are not holy relics. Toss them.

Our parishes have much to be valued outside of liturgical vessels and holy space. Photographs, parish records, and architectural renderings are wonderful treasures to be passed down to future generations of worshipers. There's something almost apostolic in the succession of parish lore. We don't always have to bring out what is new but we could occasionally toss what is old. □

The Rev. Timothy E. Schenck is the rector of All Saints' Church, Briarcliff Manor, N.Y.



Stations of the Cross, Lourdes, France.

Engaging Children in the Stations of the Cross

By Christine Collins

At Christ Church, Roanoke, Va., I wanted to offer our children something theologically and liturgically meaningful for our Wednesday evening Lenten series. Thoughts about exploring the Stations of the Cross had occurred to me often so a small group of us decided to pursue it.

A team of three other adults and I brainstormed some ideas. We decided to give the children some choices about how they wanted to be involved, keeping in mind the many styles of learning. We became excited about working with this Lenten class, which included 14 children ages 7-14. However, we had many questions. Would the content be too serious or upsetting? What

would be the best way to present Stations to children? And then, what could they do with it? Could we use the Stations during a Holy Week service? How could they use their own individual talents to express their feelings about the Stations?

Help came in many forms. Information and drawings, in slide-show form, from an internet site, designed specifically for children, provided us with all the background we needed. Then, as each station was discussed, the idea of creating tableaux to dramatize it was introduced. Many of the children became involved in this plan. A few chose to join a banner-making group, and began planning a banner to represent each station. Another group went aside to write a simple narrative for each station from the view of a bystander. The reactions of these children to the story of Jesus' last journey

provided remarkable answers to all of our questions.

One night, about halfway through Lent, we were working on the crucifixion station. One child voiced his concern that this ending was horrible and, anyway it wasn't the real ending. "Could we end with Jesus coming out of the tomb, because that's what is important for people to see?" we were asked. Having already committed us to a Good Friday service, I explained that the resurrection needed to wait until Easter Day.

Another child suggested that we could make a sign to display at the end of the service saying "To Be Continued." So we did. Then the banner-making group designed a resurrection banner that was used on Easter Day to lead the procession.

It was amazing how these young people became so involved in this project. They taught us that they are quite capable of handling serious issues with creativity and sensitivity. They became fully committed to preparing for a service. Each week as we shared ideas and practiced the scenes, we could feel grace happening within our midst.

The result of our efforts was Christ Church's first Good Friday service for families. The congregation was led through the Stations of the Cross comprised of banners, narration, tableaux scenes, prayers and meditative music. Afterwards, as we began to remove the banners for Easter Day, one child questioned why by asking, "How can you have Easter without them? Don't they tell the story of how Easter happened?" They remained all around the nave throughout the 50 days of Easter.

On that afternoon, Good Friday became real. A group of children took me there. □

Christine Collins is coordinator of children and youth ministries at Christ Church, Roanoke, Va.

What would be the best way to present Stations to children?

A Jewish Perspective

I learned the fundamentals of priesthood from Abraham. Not the one in Genesis, but the one from Russia, my grandfather. He had two stories. The second story was his boat trip to the United States when he was about 12 years old. It was a classic immigrant story complete with the Statue of Liberty and Ellis Island.

His first story, his great story, was older, more complex. It was about how our ancestors fled from slavery in Egypt, and wound up wandering in the desert for 40 years. My grandfather never tired of sharing the dreams and courage of our forebears, of invoking the great leaders, and rehearsing the divine covenant. Even now, I can hear him inhaling deeply, as if drawing breath from every ancestor who had ever lived, and praising the wonders of God.

At the Passover seder, my grandfather sat in a large chair with two pillows behind his back. My grandmother sat at the other head of the table, like the flame that leads in the darkness.

Serious misunderstandings continue to prevail ... which is why it is so important for our Church to take a more balanced approach.

To this day, I recall the newly polished silverware, the special dishes used only on Pesach, and the deep rich smell of the Mogen David wine that filled every cup, including the children's. And yes, the special cup, the one at the corner of the table, the extra one. It was for Elijah, the prophet, the man of mystery who one day would appear and tell us that messiah was coming. The door to the house was left open, just a crack, even in the coldest weather, so that Elijah could enter. It was the duty of the grandchildren to keep watch over the cup, lest Elijah come and drink and we might miss him. But Elijah never came, and my grandfather, with great patience and wisdom said, "Maybe next year."

With a yamalka on his head, a tallis on his shoulders and a haggadah in his hands, my grandfather chanted in Hebrew, and we took our places singing songs, reading the story, and asking the four questions. We joined our ancestors in a long journey, with highly symbolic foods, with children playing under the table, and my father and uncle, both about 30,

complaining that it was taking too long. "Shah," my grandfather would say, and re-enter a world beautiful and mysterious to me, a young child.

Much has been written in the past few months regarding the position of the Episcopal Church relative to Palestinians and Israelis. I agree deeply with those who feel that our Church has been one-sided in its conversation and legislation. I grieve for the plight of Palestinians and Israelis, and the children of both peoples whose emotional scars are the rotten fruit of fear and hate. But there is innocence and guilt on both sides.

By birth, I am a Jew, by conviction a Christian. The scars on my grandfather's knees gave evidence to the horrors of the Russian pogroms. My uncle was one of the few to survive Dachau. When my grandfather's brother returned to Marijompole to find our relatives, not one had survived. They had all been placed in a large hole and shot by the Nazis. My cousins still remember when the neighborhood kids came into their parents' candy store in the Bronx, yelling "kike," and stealing candy, and the wave of fear that moved through their young bodies. When my 96-year-old great aunt lived in our diocesan nursing home, it was the first time that she had lived amongst "gentiles." My father and step-mother moved into a retirement community three years ago, and one of their concerns was that the predominantly Christian residents would not accept them. Not long after I moved to Rhode Island a man from Louisville, Ky., where I had served at the cathedral, said to me, "I always wanted to meet the Jew dean." When my mother and I were at the bus terminal in Providence, a man from one of our parishes, went up to my mother and said, "You must be the Jewish princess."

Most Jews can share experiences like these. Serious misunderstandings continue to prevail, even among otherwise sensitive people. This is why it is so important for our Church to take a more balanced approach. For those who enter the Passover as living members of an ongoing story, the heartache of our relatives and ancestors lives within us. It is also the source of our passion for peaceful resolution. □

Our guest columnist is the Rt. Rev. GERALDYN WOLF, Bishop of Rhode Island.

Did You Know...

The Rt. Rev. Catherine Roskam, Bishop Suffragan of New York, was a professional actress with her own theatre company prior to ordination. She helped pay for seminary by narrating television commercials for Oil of Olay cosmetics.

Quote of the Week

Author Ann Coulter in her book, *How to Talk to a Liberal (If You Must)*, on the Episcopal Church: "they have girl priests, gay priests, gay bishops, gay marriages — it's a lot like *The New York Times*' editorial board."

An Asian Focus

In addition to our current subscribers, we extend a warm welcome to those who may not be regular readers of *THE LIVING CHURCH*. This is the second of our four quarterly Parish Administration Issues, special themed publications that emphasize life in the congregations of the Episcopal Church.

Readers of *THE LIVING CHURCH* can attest that this magazine has long advocated that strong and healthy parishes are the source and foundation for most of the Church's vital ministries. Because these Parish Administration Issues address matters of importance to our churches, we believe they deserve to be circulated as widely as possible. This issue is being sent to all non-subscribing members of the national Executive Council, as well as to those clergy who do not subscribe.

This issue focuses on the ministries of Asian Americans within the life and work of the Episcopal Church. Over the past four decades, the rapid influx of Asian immigrants to the United States has been welcomed with a corresponding growth in mission within the Episcopal Church. That work continues today under the leadership of the Rev. Canon Fred Vergara, working with congregations from coast to coast [p. 24]. Committed to healthy growth, their focus is on increasing spiritual maturity and raising up a new generation of leaders from within their communities. In many ways, their stories of faithful worship and Spirit-filled outreach can be an inspiration to every Episcopal parish.

Good Friday Offering

Again this year the Episcopal Church's Good Friday offering will be used to support the Episcopal Church in Jerusalem and the Middle East. Presiding Bishop Frank T. Griswold has asked Episcopalians in this country to continue their support of the Church in that troubled region as they have done for the past 83 years. The Province of Jerusalem and the Middle East is comprised of four dioceses – Cyprus and the Gulf, Egypt, Iran, and Jerusalem and covers the territory along the southern Mediterranean coast to the Persian Gulf and into Africa. Anglican Christians in that region are heavily outnumbered by members of Orthodox and Roman Catholic churches and well as Jews and Muslims. The Good Friday offering helps to support such ministries as hospitals, schools and orphanages. The prayers and financial support of American Episcopalians, especially on this holy day, are needed.

Message from Primate Offers Much to Support

No matter which side you're on in the Church's current debates on sexuality, you will find little to celebrate in the communiqué issued by the primates of the Anglican Communion following their meeting in Northern Ireland [p. 20]. Those who oppose the New Hampshire consecration may find encouragement that the primates said most of the right things, but they will be discouraged by the fact that the discipline administered to the Episcopal Church is relatively minor. Those who believe the Church was right to go ahead with the New Hampshire consecration probably will be disappointed that the communiqué calls for the possibility of a temporary suspension from the Anglican Consultative Council (ACC).

There is much to like about the message from the primates. They acknowledge that their meeting was conducted in "generosity of spirit," respect for "one another's integrity," "with Christian charity and abundant goodwill." The document supports this characterization, using language of hope, conciliation and thoughtfulness in addressing what seems like an unmanageable situation. While it acknowledges that the actions that took place in the Episcopal Church and the Diocese of New Westminster (Canada) proceeded "entirely in accordance with their constitutional processes and requirements," it also raises important questions about "the discernment of theological truth" and "whether the North American churches are willing to accept the same teaching on matters of sexual morality as is generally accepted elsewhere in the Communion ..."

The most controversial aspect of the communiqué is its request that the American and Canadian churches voluntarily withdraw their members from the ACC until at least the next Lambeth Conference of Anglican bishops takes place in 2008. Given its past performance of ignoring the pronouncements of the primates, we would be surprised if the Episcopal Church decided to go ahead with this withdrawal. Even if the Church graciously accedes to the primates' request, the temporary withdrawal is a minor setback, for the ACC meets only every three years, and its business is hardly noticed by member churches.

It is encouraging to see the primates recommend a moratorium on public rites of blessing same-sex relationships and on consecration of any bishop "living in a sexual relationship outside Christian marriage." Because the primates have no canonical standing, all they can do is recommend that their fellow primates try to influence such a moratorium, but we are not optimistic that it will be taken seriously in North America.

Other elements of the primates' report are equally hopeful: organization of a hearing in England in June at which representatives of the American and Canadian churches can justify their actions, committing themselves not to encourage or initiate cross-boundary interventions by bishops, and reaffirming a Lambeth Conference resolution of 1998 on sexuality as the present position of the Anglican Communion.

On the whole, the communiqué is typically Anglican. It acknowledges the diversity that exists within the Communion, it provides time for a solution to be found for the current impasse, it emphasizes the need for pastoral care for homosexual people, and it stresses the importance of theological education. It ought to be a document most Anglicans can live with, although the House of Bishops of the Episcopal Church, meeting in Texas this month, may have a different opinion.



The Awful, Bloody Truth

By Claudia Dickson

I remember the drip, drip, drip of the blood as my husband, Gil, lay on the reclining chair at the Red Cross office in downtown Raleigh. It flowed from his arm through a tube into a bag hooked to the side of the chair. A nurse occasionally checked to make sure everything was proceeding as it should. I watched, holding our 6-week-old son, Caleb, in my arms as his father donated blood for Caleb's surgery. The doctors at Duke University Medical Center wanted to have blood on hand just in case he should need a life-saving transfusion.

Blood is the substance of life. But it's not something we come in contact with often. However, the Old Testament is full of stories of bloody carcasses and bloody sacrifices. Indeed, the crucifixion of Jesus was a bloody event and one that may make no sense to modern audiences. In fact, in a previous parish a woman questioned me about a theology of atonement that was based upon blood sacrifice, something she considered to be barbaric.

Yet plenty of living things are sacrificed every day. Since most of us do not live on a farm or work in a slaughterhouse, we have lost touch with the fact that in order to provide meat for our

meals and sustenance for our bodies, something needs to give up its life.

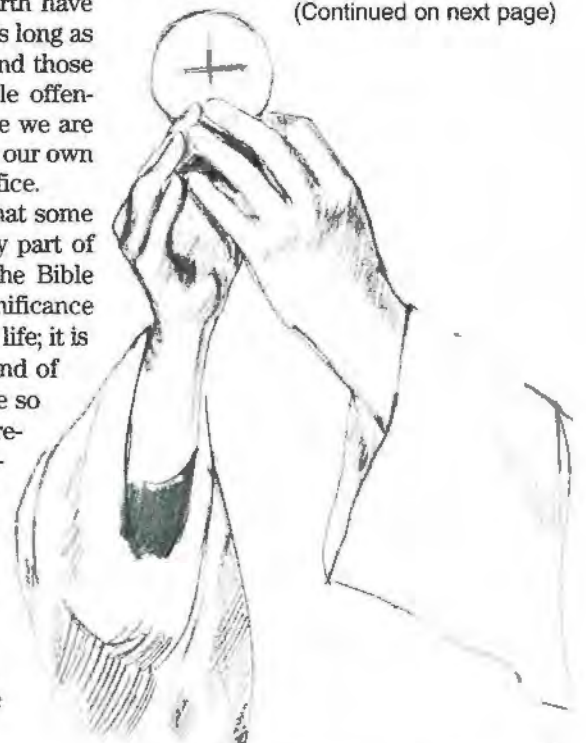
This thought never occurs to me when I go to the grocery store. I don't have to think about such gruesome things. Everything is packaged in an inoffensive and sanitized way, and that's how I want it to stay. I am among the sophisticated, modern people of today who aren't interested in acknowledging a truth that peoples of the earth have understood and accepted for as long as humanity has existed. If we find those stories of sacrifice in the Bible offensive, it may be that it's because we are in denial these days about how our own existence is sustained by sacrifice.

By knowing so intimately that some sort of sacrifice is a necessary part of everyday life, the people of the Bible understood the profound significance of blood. Blood is essential for life; it is the life force. In the daily round of life, something gave up this life so someone else could live. Therefore, it made sense that religious rituals incorporated this essential reality. The blood of animals was used to signify that someone or something had been saved or cleansed or ratified.

On that first Passover, when God instructed the

Israelites to slaughter a lamb and rub its blood on their door posts and lintels, it served to protect them from the final plague. Hundreds of years later, the high priest of Israel sprinkled blood upon the Holy of Holies on the Day of Atonement. And, to atone for their individual sins, the people were instructed to bring an animal or bird to the temple to be sacrificed. Through these rituals,

(Continued on next page)



READER'S VIEWPOINT

(Continued on from previous page)

our biblical ancestors came to understand that blood represents the importance of keeping promises — which gives life — and the consequences of breaking them — which bring death.

Perhaps there is a connection between our naivete about what it costs to sustain our lives and our reticence to classify any behaviors or attitudes as sinful. We have lost sight of the fact that there is a price to be paid for falling short. The Israelites knew they were bound, indeed obligated, to live up to a certain standard, and they understood that something of value was required of them if they failed to do so.

My son, Caleb, now 7 years old, understands this quite well. He knows what the rules are and he knows when he has broken them. And he knows what's coming when this happens. On occasion, he has even asked to be placed in time-out, because he doesn't want to have to bear for long the burden of his misbehavior. He wants to serve his time and be relieved of the weight of guilt.

Generally in our culture we've lost a sense that we answer to someone, namely God, and that God has set forth boundaries for how we are to live and act in his world. We seem to think that as long as no one else gets hurt, our behavior is a private matter. Even when we understand on some level that we have exceeded the bounds set forth by God or the state, we have come to expect, more and more, a cheap kind of forgiveness, one that requires nothing of us.

We have only to tune into some prime-time television program that functions as a quasi-confessional to see newly notorious persons — celebrities or politicians or even previously ordinary citizens — trying to explain the forces that led to their disgrace. We are asked to sympathize with them and then automatically grant them some kind of absolution.

I remember seeing, several years ago, the wife of former Enron executive Kenneth Lay trying to explain on national television how it is that a chief

executive of the seventh-largest corporation in America could have been so clueless about the fraudulent business practices going on around him. She then proceeded to weep and declare that they too had lost all their assets. Even if that were true, she failed to understand that there are consequences to be faced and atonement to be made, even for ignorance.

We have managed to sanitize even our sin. There is no penalty, just easy forgiveness.

We do answer to someone other than ourselves, even someone other than our local, state or federal government. In ancient Israel, everyone understood that all sin, large or small, required sacrifice before there was absolution. And the cost involved something precious. In a society where people raised their own animals, birds, and plants in order to sustain their lives, they were required to give up something of these, not damaged or old but pure and pristine. Absolution was to be expensive, because sin is costly to God.

What offering can we make for a lifetime of sin? What offering can there be for a lifetime of pettiness, deceit, jealousy, selfishness or arrogance? What will cleanse us and purify us anew?

The blood of the Lamb of God.

God himself is the sacrifice for our sin. As scripture says, not for ours only, but for the sins of the whole world (1 John 2:1-2). The crucifixion of Jesus Christ, that gruesome and bloody event 2,000 years ago, is the

only and most complete sacrifice that can restore us to

life. His blood was shed so that we could be absolved of our sins.

Jesus is the new Passover Lamb. He is

the ultimate blood sacrifice offered in the temple. He became that which could give up life, one person for all, once for all time, so that we could live anew (Heb. 10:12, 14). As John indicates in his gospel, Jesus was crucified



Illustrations by Deborah Yetter

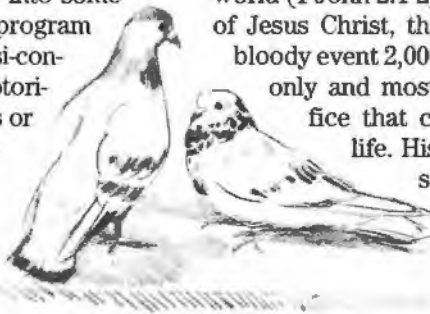
on the eve of Passover. As he hung on the cross between 12 and 3 p.m., the rabbis by tradition were slaughtering the lambs to be used for the celebration beginning that evening. John is clear to set Jesus' death in this context so that we do not miss its significance.

In Jesus Christ, God gives up something precious, in pristine condition, for our sake. Even when death makes its claim on us there will be new life ahead.

During Lent, we are led to ponder the cost that had to be borne for all our misdeeds. The bloody death of Jesus Christ for our sake is not some ancient, gruesome notion that we have outgrown today. We are called to see the awful connection between our sins and the cross, and to come to terms with the fact that in order for us to truly have life, another life had to be given. □

*The Rev. Claudia Dickson is the associate rector at St. Michael's Church, Raleigh, N.C., and the author of *Entering the Household of God*, published by Church Publishing, Inc.*

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



Scary Consequences

The Rev. Tim Jones [TLC, Feb. 20] made a call to avoid "petty hatred" and to ask "stark questions about human sexuality."

I found two major problems in this article:

1. His example "for the sake of argument" has scary consequences. What he asks is if there are gay genes, and the answer is affirmative, would it be ethically permissible to manipulate them to control or avoid homosexual "desires"?

There does seem to be a genetic (but not a singular one) component in homosexual etiology. Manipulating these postulated gay genes has heavy overtones of eugenics as practiced in the Third Reich. It is scary enough that scientists in the '70s advocated and practiced surgery of the hypothalamus on homosexual persons (G. Dorner: *Hormones and Brain Differentiation*, 1976).

2. Fr. Jones gives voice to the sickness model when he asks about the etiology of homosexuality. Shouldn't we also ask about the etiology of heterosexuality since a growing number of scientists agree that homosexuality simply is a normal sexual variation? (Ross et al, "Stigma, Sex and Society," *Journal of Homosexuality* 1978).

I do not advocate that we succumb to the naturalistic fallacy that identifies moral good with natural property, but the Windsor Report is asking the Church to begin an inquiry into an area of human reality which the Church never has visited with interdisciplinary companions from the philosophy of science, the human and natural sciences, and lesbian and gay sisters and brothers recognized as equal partners and not just as objects of interest for professional heterosexual voyeurs.

(The Rev.) Bjorn Marcussen
St. Philip-the-Apostle Church
Lemon Grove, Calif.

In his article, "Muddled Theology," Tim Jones writes, "The muddle in the debate so far [gays' place in the Church] is that we treat the theology

of the Church as a subordinate part of a wider civil rights struggle, rather than seeing justice and compassion as important factors in the process of theological discernment."

If the four canonical gospels reflect

the values of Jesus of Nazareth, he did indeed make theology the servant of compassion and justice. If theology is "the queen of the sciences," she is made into an imperious queen if one

(Continued on next page)

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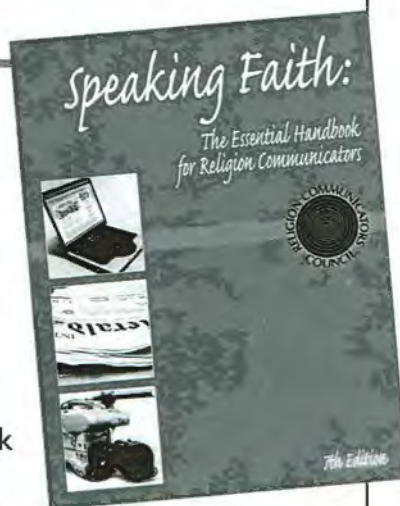


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LETTERS

(Continued from previous page)

buys into the position that Fr. Jones takes. I'd rather be muddled in theology than in the values of the One we call the Christ.

(The Rev.) Bill Easter
 Rio Rancho, N.M.

It Can't be Wrong

I was uplifted to read the Rev. Jim Bradley's letter [TLC, Feb. 27]. He articulates exactly what I, a Lutheran lay person very interested in the sexuality dialogue within the ELCA, have been saying to anyone who will listen — that including all people fully and unconditionally can never be wrong; that V. Gene Robinson's election is surely "of God" but if it is not, it and other comparable radical acts of inclusion will not endure; that discerning

Including all people fully and unconditionally can never be wrong.

God's truth and speaking that truth is more important than preserving any institution we humans construct; that if the Anglican Communion or the ELCA or the Roman Catholic Church or any other institution dies, we can trust the aftermath to God. And surely any institution that is not of God will ultimately be changed or die.

In the same issue, I was saddened to read of the Diocese of Virginia's and Bishop Lee's vote of regret for its/his part in the confirmation of Bishop Robinson. I believe that in August 2003 Bishop Lee did the most courageous thing any bishop or priest or lay person could ever do — prayerfully and diligently seek God's truth and articulate what God had laid in his heart even if he could not fully reconcile it in his own mind. Most wonderfully of all, what the Diocese of Virginia and Bishop Lee say in 2005 does not change the beauty and perfection of his courageous act of love in 2003.

I pray that the Lutheran bishops at their April Church Council conference and the ELCA Churchwide Assembly in August will act as lovingly, faithfully

and courageously on questions of including all of God's creation fully in God's church as Bishop Lee and the rest of the Episcopal bishops did in August 2003.

*Martha Sherman
Alexandria, Va.*



"Gethsemane" (painting in the Kaiser Friedrich Museum, Berlin)

Toward Easter

Oh God, another miracle?
When I, seeing how it's going,
Could use one of my own.
They believe they believe
Yet for all they believe
I might as well pull
Another rabbit from the hat,
Might as well walk on water
That they might finally receive
The one they'll say I am
When their still waters
Spark with mystery.
So they've got their stories
Memorized, all but the last,
Which we, Father, know
All too well the end, amen.
Enough of me. Peter's drowsy,
The others restless.
It's time. Betrayal.
Denial. What else?
Soon to will Thy will
And yet to feel forsaken—
To become most awfully human
To be most fully divine.

Under the yoke of heavy wood
The weight of human time is
Lifted, ascends, transcends.
Into Thy hands now, receive,
Oh Lord, Thy servant, Thy Son.

Linda Firestone

The Other Way Around

Ever since the consecration of V. Gene Robinson in New Hampshire, the pages of this magazine and other religious news sources have been filled with stories and letters about how "hurt" some persons in the Anglican Communion are by the actions of the American Church.

Do any of these people know or care how many thousands of gay and lesbian persons have been hurt by the Church down through the ages? I am a gay person trying my best to live with my partner in a committed monogamous relationship as an Episcopalian in the middle of the reddest of the red states. To me it's a wonder any gay person ever darkens the doors of a church. To know that some not only darken the church doors but also answer God's call to a vocation in the church is mind boggling!

Perhaps the Episcopal Church should call on the Anglican Communion to repent and relent instead of the reverse. Inclusion is what Christ is all about. God cares most about the hearts, not the sexuality, of women and men and how we treat one another.

God bless Bishop Robinson and God bless the Episcopal Church.

*Mark Archer
Tulsa, Okla.*

Co-Creators?

The Rev. David R. MacDonald's article, "Theology and Creativity" [TLC, Feb. 6] is a fine example of the heterodoxy that now pervades cutting-edge denominations here and abroad.

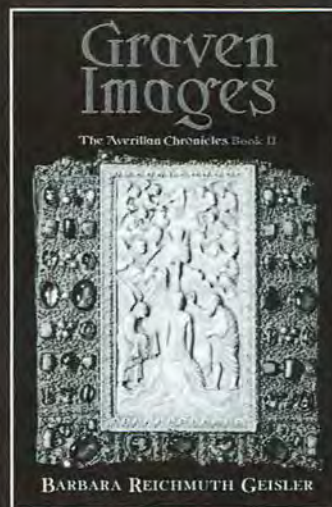
Perhaps we should credit Adam and Eve not only as parents of mankind but of heterodoxy as well. When offered the opportunity of becoming wise as gods — through experience rather than obedience — they readily took the bait and proceeded to act accordingly. They were the first ones to promote themselves to the rank of co-creators with God. We know the rest of the story: They failed miserably.

Fr. MacDonald proposes a creative theology that is "flexible, prayerful

(Continued on next page)

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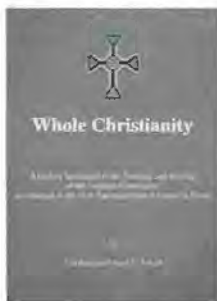
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LETTERS TO THE EDITOR

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and intelligent." It behooves us to remember that the adjectives "flexible" and "intelligent" do not appear in the scriptures, and that Jesus is rather inflexible when he says, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18).

King Solomon probably would object to Fr. MacDonald's assertion that theology "is not anchored with sure truths," for he said, "Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth to them that send unto thee?" (Prov. 22:20,21).

All things considered, "Theology and Creativity" has little to do with the Word of God, and quite a lot to say about man being "the master of his fate and the captain of his soul."

(The Rev.) Federico Serra-Lima, SSC
Old Chatham, N.Y.

Further Concerns

In the discussion of the charge of anti-Semitism in our Church, I propose that we consider the following: The term anti-Semitism has been used in so many contexts that I am not sure we could ever reach a consensus definition. As a result, I prefer the term "bigotry," and judge criticisms directed at Jews by this measure. There is, of course, the additional issue that the word Semitic actually refers to any group of people speaking a Semitic language such as Aramaic, Hebrew, and Arabic. Finally, use of the term anti-Semite in the context of bigotry toward Jews implies that we are accepting a racist view of Jews.

We also need to consider the Church's position with respect to international law and the opinions of international tribunals like the U.N. and World Court. Should the Church accept the judgments of these bodies when choosing its course of action? Does the Church believe that all

countries should be bound by international law? Should Episcopalians accept the Old Testament justifications for the modern state of Israel and its policies as taking precedence over international law? What moral principles should Episcopalians take into account when judging the actions of a country or a people?

Finally, I would like to see a theological question addressed. Jesus declared that there was a New Covenant with the Father that was established with his blood. Should we therefore believe that the original covenants with the Hebrews that, among other things, promised them the land of Israel were abrogated, or should we believe that Jews remain a chosen people still blessed by the covenants with Abraham and Moses?

Perhaps if we all think about these matters we can find the common ground that we need to address the horrible situation in the Middle East.

Lyle Horn
Watsonstown, Pa.

About Succession

In answer to "No Historic Episcopate" by the Rev. Lawrence Crumb [TLC, Feb. 20]:

Fr. Crumb needs to read Peter Anson, and the Rev. Henry Brandreth, on *Episcopi Vagantes*, and Karl Pruter's book called *The Old Catholic Sourcebook*, and learn about Augustine's view on the bishop's "power" to ordain. These bishops do indeed have that power even apart from the body in which they are serving.

And this thing about "getting over the superstitious idea that bishops have powers..." is laughable. That power was given by Christ himself, and perhaps the protestant side of the Episcopal Church has forgotten the true catholic side. The apostolic succession is no myth. It is the truth of the Church.

Remember, Rome said Anglicans have no succession, and they were wrong, too.

(The Very Rev.) Michael Bauer Reed
St. Peter the Aleut Orthodox Mission
Cleveland, Ohio

Selective Discounting

Every person ordained deacon and priest in the Episcopal Church solemnly declares "that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God ..." (BCP, pp. 526, 538). Included are various categories of writings (tradition, history, poetry, gospels, letters and prophecy).

It is sad to observe the selective discounting of hortatory moral teaching which some find inconvenient. Example: Rom. 1:18-32. Verse 27 begs the question, "Did HIV/AIDS exist, unnamed, in St. Paul's day?"

*(The Rev.) Walter D. Edwards, Jr.
Bryson City, N.C.*

It's Curious

I find it curious that traditionalists have so pre-empted the rhetorical "high ground." An example lies in the term "orthodox."

In church tradition, orthodox refers to teaching articulated collectively by bishops and codified in General Convention. A serious burden of proof regarding who is not orthodox lies with the plaintiffs. Cogent arguments appear on both sides, but traditionalists stand against the greater number of bishops and the proceedings of General Convention. I don't believe the case has been made.

Second, approve or not, I believe we as catholic Christians must accept New Hampshire's choice as valid. Our theology holds that God's people, acting through duly constituted deputies, invoke divine guidance as they choose a person worthy of standing in apostolic succession. In doing this, they have our Lord's promise that he will be present in their midst. This is one of the ways by which God works out his purpose in the world.

In the matter of consents required of standing committees, indeed, in this case, ratification by General Convention doesn't constitute "agreement." Rather, it indicates recognition that a diocesan convention (in New Hampshire or even in Pittsburgh) was duly constituted, that delegates invoked with sincere hearts the Holy Spirit to

guide their deliberations, and then in that light acted according to conscience and in conformity with canon law. At the heart of the matter, to question the New Hampshire election is to challenge the mysterious acts of the Holy Spirit among us. That doesn't sound orthodox to me.

These are difficult times and hard

questions. Why this issue? Why now? Why New Hampshire?

I think Ogden Nash made a point when, with profound insight, he observed about the larger flow of church history: "How odd of God/ To choose the Jews!"

*Michael L. McGrael
Port Charlotte, Fla.*

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(Continued from page 26)

sion with a year-round celebration that will include events held with Church of Our Saviour, Oakland, a parish started a year later when some members of True Sunshine moved across the bay after the 1906 earthquake. A Jubilee Center of the Episcopal Church, True Sunshine offers an after-school program popular with newly immigrated families and, thanks to volunteers, the parish has a nine-week summer school program. "Due to growing programs, last year True Sunshine raised \$350,000 to build a new parish hall," Fr. Kwan said. "This amount is a big sum for a small congregation, but we have been blessed and have raised the amount needed."

Christian formation for all stages of life is at the heart of **St. Peter's, Honolulu**. The Rev. William Allport II, rector, described the parish's Young Adult Multicultural Ministry and Discernment (YAMMD) program as "a year-round residential experience for ministry formation and discernment within the multicultural richness of downtown Honolulu." The Queen Emma Street Fellowship is a community-based elder gathering and support center, and Cohort offers young adults an opportunity to "focus on the synergy of expressing authentic faith." The parish's Family Place is a ministry of hospitality, support, and care to international transplant families.



Neighborhood residents benefit from an annual health fair sponsored by Church of Our Savior, New York.

For 10 years, **Church of Our Savior, New York**, had no full-time priest, yet was still able to serve faithfully in the Church. According to the Rev. Charles Chan, priest-in-charge, the parish grew with the help of the laity, a pastoral team led by the Rev. Winston Ching, retired missionary for Asian American Ministry, and the parish's Jubilee Community Center, led by Peter Ng. Among the parish's ministries are Mission Graphics, now designated as the official printer of the Episcopal Church Center; Ecoserve, the parish's computer recycling program; and the Gateway Education Center, which offered free introductory English and computer classes to 351 adult students in 2004.

The Rev. Philip Wong vividly remembers that there were just 10 people — adults and children — present at his first service as vicar at **Holy Apostles', Bellevue, Wash.** "Thanks be to God, there are 45 families who regu-

larly attend the Sunday worship," Fr. Wong reports, and the church has reached more than 150 families through its Chinese School and outreach to the greater Seattle Chinese community. The school offers five classes at the parish and five more in nearby Renton. In addition to learning Mandarin and Cantonese, students learn scriptures and Bible stories. "As two-thirds of the families are non-Christian, the Chinese School is indeed the field God has given us to plant the seeds and reap the harvest," Fr. Wong said. The parish also offers family counseling, English as a Second Language (ESL) classes, and campus ministry at the University of Washington.



The Angklung Ensemble, including several members of Church of the Holy Spirit, Safety Harbor, Fla., perform a concert of Filipino music Feb. 20 at the parish.

Although the **Church of the Holy Spirit, Safety Harbor, Fla.**, is a predominantly white Anglo congregation, the parish also actively encourages the music, culture, and faith traditions of the Filipino community in the Tampa Bay area. The Rev. Canon Ray Bonoan, rector, also serves as canon
(Continued on next page)

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(Continued from page 39)

missioner to the Asian community for the Diocese of Southwest Florida. The parish recently was host to a concert of Filipino music, in which several members of the congregation participated, and each Friday families participate in Rosary and Novena prayers. "This is a tradition where children are encouraged to participate as readers, then eventually as leaders," Canon Bonoan said. The parish is a "sister parish" of the Cathedral of the Resurrection, Baguio City, in the Diocese of Northern Central Philippines, and supports the Episcopal Church's ministry at the Port of Tampa, where the majority of seafarers are Asians.

Until about five years ago, the one Sunday service at **St. Gabriel's, Monterey Park, Calif.**, was in Cantonese. An influx of immigrants has brought many Mandarin speakers, and most of the parish's youth are English speakers, according to the Very Rev. David Chee, rector. Now the parish is planning to change from two bilingual services to three single-language services on Sundays. "It may seem like we are moving backwards from the view of multiculturalism, but the realities are that to reach out to new immigrants — which is almost always an evangelistic endeavor in the Chinese context — mono-lingual always works best," Fr. Chee said. The parish underwent an extensive plant renovation two years ago, and offers free English as a Second Language (ESL) and "immigration English" classes during the week as a community outreach effort. The parish uses the Catechesis of the Good Shepherd curriculum for children's formation and a youth Bible study group meets weekly.

For more than 20 years, **Metropolitan Japanese Ministry (MJM)** has been serving Japanese people residing in the greater New York metropolitan area. "It is not a congregation, nor is it seeking to build a congregation," said missionary Kyoko Mary Kageyama, "but it is an exciting ministry. Wherever we see the need, we pitch a tent and talk. When the need is gone—which means all the people who are involved in it go back to Japan or move far away, we simply fold a tent."

Current MJM offerings include Bible study, a monthly Holy Eucharist in Japanese, concerts, lectures, a summer camp, an ESL class, and yoga. "What we value most is a gathering of people," Ms. Kageyama said. "When people gather, the Holy Spirit blows and inspires them."

About a dozen Asian "family units" — single persons, couples, or parents with children — attend **St. James', San Francisco**, according to the Rev. Carole Jan Lee, vicar. "We have several bi-racial families where either mother or father is Asian married to a non-Asian. This is a neglected population—both parents and especially bi-racial children need to feel welcome and accepted and not made to feel 'different'," she said. She added that a congregation's appeal to Asians, or to any person of color, rests in having at least one other person of that race in the community. "In other words, you don't realize your ethnicity until you see another person who looks like you — like looking into a mirror." □



The Metropolitan Japanese Ministry's annual summer camp is popular with members of all ages.

(Continued from page 25)



Participants in EAM's 2004 Consultation celebrate the closing Eucharist. EAM photo

dance, including those who made day-long flights from Korea, the Philippines and New Zealand.

Fr. Vergara said highlights of past consultations have included the multi-ethnic opening Eucharist, a multicultural dinner, and the opportunity for delegates to visit churches in the host diocese. Fr. Vergara was installed as new missionary at the closing Eucharist of last year's gathering (see related story in this issue).

At each year's EAM Consultation, convocations organized by ethnic identification, as well as multi-ethnic women's and youth convocations, review progress and set ministry focus goals for the coming year. Responding to the Episcopal Church's call to double

(Continued on next page)

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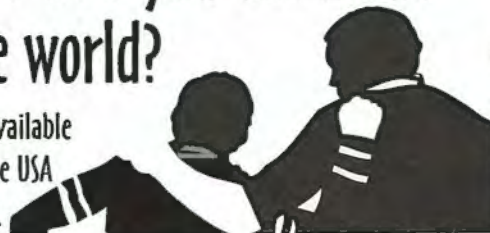
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membership by 2020, the **Chinese** convocation is focusing on training and mentoring young leaders, seeking to involve youth in the day-to-day life of the church and offer more opportunities for them to be involved in decision making.

The convocation also seeks to raise up clergy from within the Chinese community. Participants are doing this by encouraging members of local churches to discern God's call, and working with seminaries to tailor programs that will meet the needs of both seminarians and the communities they will serve. Working with dioceses to develop strategic plans for church planting "can help the diocese to

The annual gathering provides tools that clergy, lay leaders, and young adults can apply in their home parishes.

develop more new churches and ... also give the newly ordained young clergy an opportunity to have a position."

The **Filipino** convocation and the Philippine Independent Church, meeting together and in sub-convocations, resolved that proclaiming the word of God in a multicultural community requires empowering the laity, creating opportunities for youth to serve, and encouraging community members to consider a vocation to ordained ministry. Ongoing goals include planting congregations in cities with a Filipino population, developing continuing education and skills training for Filipino-American clergy, and educating the Church about unique Filipino culture, values and traditions.

EAM's **Japanese** convocation noted that "most Japanese congregations and ministries, partly because of lack of ongoing Japanese immigration and the constant fluidity of urban demographics, are experiencing rapid transformation into more integrated



Young adults are encouraged to share their gifts at the EAM Consultations.

EAM photo

and multicultural forms." Most Japanese clergy are ministering to integrated congregations, with the notable exception of Metropolitan Japanese Ministry in New York, which ministers to Japanese Episcopalians from throughout New York, New Jersey, Pennsylvania, Connecticut, and Massachusetts. Goals include introducing a Japanese-American ministry model in Chicago, developing youth programs that involve more young people, and ministering to Japanese-speaking Koreans.

"Multiply and Be Fruitful" is the vision of the **Korean** convocation, and the group hopes to continue to increase the number of Korean missions in the United States by committing to develop its own fund to aid mission congregation start-ups. The group also hopes to nurture both lay and clergy leadership by encouraging ordained ministry through preaching and teaching. Church-wide and regional retreats, seminars, and other gatherings will be explored as a way to strengthen youth and young-adult programs.

A workshop on women's spirituality highlighted the **women's** convocation, giving participants the opportunity to explore how gender and ethnicity may be related to a sense of spiritual well being. Participants concluded that "the Asian American woman is not one unrelated entity, but an individual that is a composite of various ethnicities, mixed parental backgrounds, molded and influenced by our many contexts, times, places and experiences. We share the goals of other convocations, as well as the whole Church and community."

Taking an active role in bridging the generation gap with established church leaders was a topic of discussion for the **youth** convocation. "Worship and music need to be authentic to all age groups and generational cultures," the convocation reported. That means reviving "genuine faith among all churchgoers—moving beyond going through the motions."

The group saw the EAM gathering as the first part of a conversation that needs to continue, with young adults and youth leaders across the country continuously supporting each other.

For details about attending the EAM Consultation, contact Fr. Vergara by phone at 1-800-334-7626, ext. 5344 or by email at wvergara@episcopalchurch.org.

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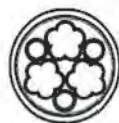
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AROUND THE DIOCESES

New Vision Emerges

The 167th annual convention of the Diocese of Indianapolis began with a shower of gifts for mission outreach projects and ended with a renewed commitment to mission underscored by approval of a new vision statement and slogan.



"Deepening Our Faith... Widening Our Embrace" and an associated vision statement emerged out of a nearly three-year process of visioning the mission and future of the diocese. The development process included conversations with clergy, congregations, committees, commissions, and prior diocesan convention delegates. The statement will be used to guide and ground diocesan mission in years to come. During convention, delegates were invited into additional conversation time to examine ideas about how the vision statement might be embraced throughout the diocese.

Delegates attending convention activities Oct. 21-23 at a hotel in south Indianapolis, and St. Timothy's (St. Thomas, Whiteland, was also a convention host) were welcomed to a special pre-convention mission event, "Mission: Back Home Again in Indiana." About 30 parish-related outreach ministries set up displays and collected items delegates and others donated in response to a "wish list" each ministry had submitted. Volunteers from the two host churches and some diocesan youth helped haul and load the items. St. David's, Bean Blossom; St. George's, West Terre Haute; and St. Stephen's, New Harmony, were among parishes that mounted a major effort to collect needed supplies. Guests were invited to partake of a mission scavenger hunt, helping them to learn more about parish outreach ministries in the diocese, and winners received door prizes.

The Rt. Rev. Catherine M. Waynick, Bishop of Indianapolis, focused her keynote presentation to convention on the new diocesan vision statement, noting that the recently released Wind-

sor Report offered yet another opportunity for the diocese.

"If nothing else has come of the turmoil and dissension of this past year, there has been a renewed interest in what our faith is really about; what the Bible says, and what the teachings and traditions of the Church really mean," she said. "We are living in interesting and challenging times. The Church has the potential to sink into the obscurity of irrelevant infighting, or to take on the character of those first followers of Jesus whose very existence was marked by courage, risk, doubt, dispute, and the marvelous discovery that the agape love of God in Christ is real."

Kathy Copas

Unity Through Diversity

With the controversial decisions of the 2003 General Convention still reverberating, deputies at the Diocese of Kentucky's convention took steps Feb. 26 to preserve unity by selecting a theologically diverse deputation to the 2006 General Convention and by passing a resolution asking the



Episcopal Church to consent to the recommendations contained in the Windsor Report.

The resolution urges the Episcopal Church to express regret for the consequences of its actions, recommit to the Anglican Communion and refrain from "further actions that would endanger that status." It also asks the House of Bishops to restrain "any voices" supporting "actions that could ultimately result in separation."

The unity resolution was sponsored by rectors of the diocese's two largest parishes: the Rev. Lucinda Laird, rector of St. Matthew's, Louisville, and the Rev. Robin Jennings, rector of St. Francis in the Fields, Harrods Creek. Although the two hold opposing positions, both stressed the need to work together for healing.

Not all approved the resolution as written. One amendment proposed

including a statement affirming Bishop V. Gene Robinson's election. Another requested the word "regret" be changed to "repent." Both amendments failed.

Another demonstration of the unity effort came earlier when General Convention deputies were elected. Of the eight elected, two are priests who publicly opposed the New Hampshire consecration and two are lay people known for supporting it. Of the 2003 convention deputies (who voted unanimously in favor of both the New Hampshire consecration and the same-sex blessings acknowledgement), only one lay deputy was reelected.

The cause of unity was also advanced by the presence of the Rt. Rev. Edward Little, Bishop of Northern Indiana, who was invited by Kentucky's Bishop Ted Gulick to preach at the opening service. While they disagree on some issues, Bishop Gulick asked convention to listen carefully because he had never heard Bishop Little say anything about the controversy "that didn't strike me as loving and wise."

Bishop Little drew upon Paul's advice to the Corinthians and stressed the need for Episcopalians to deal authentically with others by speaking openly, denouncing underhandedness and avoiding "parking lot meetings."

Mary Jane Cherry

Seek Reconciliation



Preaching at the opening Eucharist of the Diocese of Alabama's annual convention, the Very Rev. Harry Pritchett, a native of Alabama and former dean of the Cathedral Church of St. John the Divine in New York City, made grace and reconciliation his focus. These themes were emphasized repeatedly during the Feb. 24-26 convention in Birmingham.

They were particularly evident in an amended resolution on "Restoring the Bonds of Affection" and another on the Windsor Report, which was approved as submitted by the convo-

cation deans of the diocese. The Windsor Report resolution called on all parties in the dispute to seek ways of reconciliation and to heal divisions. The resolution reaffirmed a number of diocesan policies, including a rejection of any hatred toward homosexuals.

Convention teachings were held on two other important areas, an introduction to the Diocese of Haiti and the spirituality of mission. In support of

mission, convention approved a new companion relationship with the Diocese of Haiti and commissioned the Rev. Bob Blackwell and his wife, Kay, as official missionaries of the Episcopal Church to Damascus, Syria.

In his convention address, the Rt. Rev. Henry N. Parsley reminded delegates of the history and traditions of the diocese as it begins its 175th year

(Continued on next page)

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AROUND THE DIOCESES

(Continued from previous page)

and offered two teachings on mission. "First, we are being called to hold up a vision of faith and spirituality for this new age," Bishop Parsley said. "Second, we are a Church that holds up reconciliation as one of the great gifts and values of the gospel."

Among other business, convention honored the life and ministry of the Rev. Emmet Gribbon, a long-time priest of the diocese, chaplain to the University of Alabama and correspondent of *THE LIVING CHURCH* magazine. Fr. Gribbon passed away last fall.

NEWS

(Continued from page 22)

provisions" made by any churches for "groups in serious theological dispute with their diocesan bishop, or dioceses in dispute with their provinces."

The primates equally pledged in the communiqué to "use their best influence to persuade their brothers and sisters to exercise a moratorium on public rites of blessing for same-sex unions and on the consecration of any bishop living in a sexual relationship outside Christian marriage and also "neither to encourage nor to initiate cross-boundary interventions."

At the closing press conference, Archbishop Henry Orombi of Uganda, who previously approved an oversight plan under which three parishes formerly affiliated with the Diocese of Los Angeles are now under the pastoral oversight of a diocesan bishop from his province, was asked about the status of those congregations and judicatories, such as the Anglican Mission in America and the Nigerian Anglican Churches in America, that are already in existence as a result of previous cross-boundary interventions.

"We are all waiting for what the Church in America and in Canada is doing," he replied. "We are all waiting for how they are going to respond to the needs of those who have come to us and would like help from us. I am only there to receive those who are in need. But where the need is met, I don't think I have anything to do."

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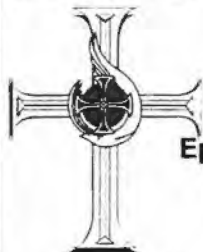


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NEWS

(Mauney, continued from page 23)

of last year, as part of the Episcopal Church Center renovation project that will bring more natural light into all work spaces, Canon Mauney, who counts a number of Quakers among his ancestors, has been winding down projects and his involvement on most Church boards and agencies with the exception of Church World Service, the Historical Society and Kiyosato Educational Experiment Project. Other than those vague plans, he said he tries to abide by the same Quaker advice that he offers to the Episcopal Church: "Proceed as the way opens," he said.

Steve Waring

For more information on "Companions in Transformation" and the Anglican and Global Relations department, see www.episcopalchurch.org/agr.htm.

(Werner, continued from page 23)

the policy of the Episcopal Church has always been not to intervene.

"There is no pattern of persecution or coordinated plan from the Episcopal Church Center to drive out people who hold minority viewpoints," Dean Werner said. "You have to understand there is a group of people who have had a strategy [to create a new or parallel Anglican Province] since before the 2003 General Convention. Part of that strategy is to show those they want to replace in the worst light possible."

Dean Werner said the release of the communiqué from the Primates' Meeting on Feb. 25 only serves to emphasize further the need for conversation rooted in charity and forbearance around issues of human sexuality.

"One of the problems in this struggle so far is that leaders with great sincerity on both sides invite people who disagree with them to a conversation," Dean Werner said. "Where they get in trouble is when they already have the answer to the question in mind. What we need right now are conversations where everyone comes prepared to listen and leave transformed."

Appointments

The Rev. **Rudolph Anthony** is priest-in-charge of All Souls', 88 St. Nicholas Ave., New York, NY 10026.

The Rev. **Kevin D. Bean** is vicar of St. Bartholomew's, 109 E 50th St., New York, NY 10022.

The Rev. **Troy Beecham** is rector of Good Shepherd, 39 Granite Springs Rd., Granite Springs, NY 10527.

The Rev. **Percy Braithwaite** is vicar of Grace, West Farms, 1909 Vyse Ave., Bronx, NY 10460.

The Rev. **Dianne Britt** is priest-in-charge of St. Luke's, 68 Bedford Rd., Katonah, NY 10536.

The Rev. **Joseph William Calhoun** is rector of Good Samaritan, 425 N Cedar Bluff Rd., Knoxville, TN 37923.

The Rev. **Jean Campbell**, OSH, is rector of Trinity, 1200 Main St., Fishkill, NY 12524.

The Rev. **David Lee Carlson** is rector of Good Shepherd, 240 E 31st St., New York, NY 10016.

The Rev. **Timothy Coppinger** is priest-in-charge of St. John's, Burkburnett, and St. Stephen's, Wichita Falls, TX; add: 1000 S Berry St., Burkburnett, TX 76354.

The Rev. **James Corbett** is interim at St. Mark's, 701 S Wolcott St., Casper, WY 82601-3159.

The Rev. **Mark Delcuze** is rector of St. Stephen's, 351 Main St., Ridgefield, CT 06877.

The Rev. **Garrin Dickinson** is rector of Holy Nativity, 2200 18th St., Plano, TX 75086.

The Rev. **James Eanes** is priest-in-charge of St. Andrew's, 200 N Easton, Breckenridge, TX 76424.

The Rev. **Sara Fischer** is rector of St. John's, 2036 SE Jefferson St., Milwaukie, OR 97222.

The Rev. **Javier Franco** is missionary of Greater Hartford Regional Ministry, 12 Rector St., East Hartford, CT 06108.

The Rev. **Mario Gonzalez** is assistant at St. Matthew's, 1101 Forest Ave., Richmond, VA 23229.

The Rev. **Roger Grist** is rector of St. Anne's, 6055 Azle Ave., Fort Worth, TX 76135.

The Rev. **Stephen M. Kelsey** is superintendent/missioner of Greater Hartford Regional Ministry, 12 Rector St., East Hartford, CT 06108.

The Rev. **Nelson Kocheski** is priest-in-charge of St. John's, 700 Main Ave., Brownwood, TX 76804.

The Rev. **Michael Kyle** is canon missionary of Sacred Hills Regional Ministry; add: 901 N Main St., Maryville, MO 64468.

The Rev. **Torey Lightcap** is curate at St. James', 1803 Highland Hollow Dr., Conroe, TX 77305.

The Ven. **Linda MacDonald** is archdeacon in the Diocese of Michigan, 4800 Woodward Ave., Detroit, MI 48201.

The Rev. **Stanley Maneikis** is priest-in-

charge of St. Andrew's, 917 Lamar St., Fort Worth, TX 76102.

The Rev. **Martha Metzler** is assistant for pastoral care and new ministry at St. James', 865 Madison Ave., New York, NY 10021.

The Rev. **Jay Mills** is rector of St. Paul's, 161 E Ravine Rd., Kingsport, TN 37660.

The Rev. **Alice Mindrum** is assistant at St. Paul's, 661 Old Post Rd., Fairfield, CT 06430.

The Rev. **Thomas Morris** is rector of St.

Paul's, 200 Cowles St., Wilkesboro, NC 28697.

The Rev. **John Phelps** is priest-in-charge of St. Peter's, Possum Kingdom, and Holy Spirit, Graham, TX; add: 1102 Hillcrest, Graham, TX 76450.

The Rev. **Michael Phillips** is rector of Holy Trinity, 316 E 88th St., New York, NY 10128.

The Rev. **Neal Platt** is priest-in-charge of St. Thomas', 227 W Belknap, Jacksboro, TX 76458.

(Continued on next page)

Lives Transformed, Periphery Activated

*By the Rev. Rona Harding, Rector
Church of the Ascension, Lexington Park, MD
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PEOPLE & PLACES

(Continued from previous page)

The Rev. **Michael Reddig** is rector of Christ Church, 601 Church St., Cambridge, MD 21613.

The Rev. **Edmund Joseph Rivet** is assistant at Christ Church, 615 Fourth St., Castle Rock, CO 80104.

The Rev. **Charles Robinson** is priest-in-charge of St. John's, 828 Kings Hwy, Suffolk, VA 23432.

The Rev. **Frank Sierra** is rector of St. Philip's, 706 Byers Ave., Joplin, MO 64801.

The Rev. Canon **Allison St. Louis** is canon vicar of Christ Church Cathedral, 45 Church St., Hartford, CT 06103.

The Rev. **Leigh F. Waggoner** is priest-in-charge of St. John's, 322 N Water St., Sparta, WI 54656.

The Rev. **Charles Zellermyer** is deacon at St. Anskar's, N48 W31340 Hill Rd., Hartland, WI 53029.

Ordinations

Priests

Connecticut — **John Burton**, St. Mary's, 41 Park St., Manchester, CT 06040; **Michael Spencer**, St. John's, 16 Church St. Waterbury, CT 06702; **Amy Welin**, St. Paul's, 200 Riverside Ave., Riverside, CT 06878.

Dallas — **Clint Kerley**, curate, Resurrection, 11540 Ferguson Rd., Dallas, TX 75228; **Oliver Lee**, St. Luke's, 5923 Royal La., Dallas, TX 75230.

East Carolina — **Mary Curns**, chaplain for Christian formation, Christ Church, 320 Pollock St., New Bern, NC 28563.

Kansas — **Andrew Grosso**, canon, Grace Cathedral, 701 SW 8th Ave., Topeka, KS 66603

Kentucky — **Barbara Kirk-Norris**, rector of Ascension, 211 N 3rd St., Bardstown, KY 40004.

Rio Grande — **Frank K. Wilson, Sean Martin**, curate, St. Andrew's, 518 N Alameda, Las Cruces, NM 88004.

Deacons

Colorado — **Delrece Moore**, St. Francis', 3445 Parkmoor Village Dr., Colorado Springs, CO 80917; **Janice Pearson**, St. John's, 13151 W 28th Ave., Golden, CO 80401.

Eau Claire — **Eleanor Michaud, Lisa Schoonmaker**.

Resignations

The Rev. **George Brower**, as co-pastor of Christ Church, Oxford, CT.

The Rev. **Christopher Calderhead**, as priest-in-charge of Good Shepherd, New York, NY.

The Rev. **Owen Groman**, as rector of Christ Church, Cambridge, MD.

The Rev. **Brad Laycock**, as rector of Augustine Parish, Chesapeake City, MD.

Retirements

The Rev. **William P. Chilton**, as rector of St. Luke's, Church Hill, and St. Andrew's, Sudlersville, MD.

The Rev. **Herbert Johnson**, as rector of All Saints', Detroit, MI.

Deaths

The Rev. **Alexander William Boyer**, rector emeritus of Holy Trinity Church, Melbourne, FL, died Jan. 17 at his home in Melbourne. He was 86.

Fr. Boyer was born in Roselle, DE, graduated from the University of Delaware and the School of Theology of the University of the South, and was ordained deacon in 1943 and priest in 1944 in the Diocese of Delaware. He was priest-in-charge and later rector of St. James', Newport, DE, 1944-51. He led the Melbourne congregation from 1953 until 1979, when he retired. Following his retirement he served as chaplain at Florida Air Academy, 1982-88. Fr. Boyer was active in community life in Melbourne, overseeing the building of Trinity Towers, a residence for low-income seniors. Holy Trinity Church was built during his tenure, and he was the founder of Holy Trinity Academy, which now

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has more than 900 students. He is survived by his wife, Margaret, and two brothers, William, of Magnolia, DE, and Rodney, of Newark, DE.

The Rev. **Chester H. Howe II**, 70, rector emeritus of St. Matthias' Church, Whittier, CA, died Jan. 26 at a hospital in Chino, CA.

Fr. Howe was born in Westfield, MA, and went on to study at Wake Forest University and Church Divinity School of the Pacific. He was ordained to the diaconate in 1960 and to the priesthood in 1961 in the Diocese of Los Angeles, and served his entire ordained ministry there. St. Matthias', Whittier, was his first church, as curate from 1960 to 1963, and he was rector there from 1972 until 1996 when he retired and was named rector emeritus. He was also rector of St. Timothy's, Apple Valley, 1963-66, and St. Bartholomew's, Livermore, 1966-72. Fr. Howe became well known for his ministry to the homeless and hungry. In the 1980s he established a soup kitchen at his church that has served thousands. He is survived by his wife, Ann, and three children.

The Rev. **Donald T. Oakes**, 81, longtime educator in western Massachusetts, died Feb. 10 in his Stockbridge, MA, home from cancer.

Fr. Oakes was born in Bronx, NY, and raised in Teaneck, NJ. He graduated from Dartmouth College and the Episcopal Theological School. During World War II he served in the Navy with the 7th Fleet in the Far East. He was ordained deacon in 1949 and priest in 1950. After serving as rector of Calvary Church, Cincinnati, OH, from 1953 to 1956, he became involved in a variety of non-parochial ministries. He became headmaster of Berkshire Country Day School (MA) in 1958 and provost of Simon's Rock College (MA) 10 years later. He led Miss Hall's School in Pittsfield (MA) beginning in 1969, and he spent 25 years as director of development and marketing for Maria College, Albany, NY. In recent years he was involved in interim ministry and was a stewardship consultant to congregations in several dioceses. Fr. Oakes is survived by his wife, Elizabeth; two daughters, Catherine, of St. Augustine, FL, and Mary Jean Weston, of Houston, TX; two sons, David, of Woodstock, NY, and Christopher, of Jupiter, FL; four grandchildren; and a sister, Cornelia Davies, of Bluffton, SC.

Robert G. Owen, 87, organist at Christ Church, Bronxville, NY, for 45 years, died Feb. 5 of respiratory failure in Lawrence Hospital Center, Bronxville. He also had been organist at St. John the Divine, Houston, and the Cathedral of the Holy Trinity, Paris.

A native of Texas, Mr. Owen graduated from the Conservatory of Music at Oberlin

(OH) College. He taught for a time at the University of Texas, then served in the Navy. In 1943 he became organist in Bronxville, and he remained there until 1988 when he retired. Christ Church honored his ministry by having three stained glass windows installed to commemorate his work. Following his retirement, he turned to painting, and his death occurred two days after the opening of his second exhibit. Mr. Owen is survived by his wife, Patti; a son, Christopher, of South Salem, NY; a daughter, Patricia Taylor, of Watertown, CT; and four grandchildren.

Patricia Simpson-Turner, 53, a national consultant on anti-racism training and coordinator of Province 5 of the Episcopal Church, was found dead Jan. 22 in her Chicago home.

Ms. Turner was an active member of St. Edmund's Church, Chicago, and of the Diocese of Chicago, serving as founding co-chair of the Commission to End Racism from 1999 to 2003. In 1998 she led an effort to develop an anti-racism training program in conjunction with the two Illinois synods of the Evangelical Lutheran Church in America, a project that began the following year. Ms. Simpson-Turner was a former president of the stand-


ing committee and served a term on the ecclesiastical trial court. She was a program associate for Trustee Leadership Development, an Indianapolis-based resource center, and she was president and chief operations officer for Skills Builders Training Specialists, a human resources consulting business she founded in 1995. She is survived by a daughter, Seye Simpkins; a son, Akinyele Simpson; six grandchildren; and a brother, Derrick Pettis.

Other clergy deaths reported by the Church Pension Fund:

Bruce M. Jones	73	Austin, TX
Richard B. Kalter	79	Baltimore, MD
William J. Lydecker	76	Keene Valley, NY
W. Hayden McCallum	85	San Diego, CA
Reginald E. Moore	84	Girard, PA
Rolland W. Pike	83	Temulca, CA
Jaime L. Portugal	78	Guayaquil, Ecuador
Elvin W. Smith	91	Pacific Grove, CA

Next week...

Christ is Risen!



FACULTY APPOINTMENT IN OLD TESTAMENT

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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.

For further details contact:
**The Very Rev'd Robert S. Munday, Ph.D., Dean/President
Nashotah House, 2777 Mission Road, Nashotah, WI 53058.**

Deadline for applications is March 25, 2005.

CLASSIFIEDS

ANNOUNCEMENTS

The Church of the Nativity, Union, South Carolina, will celebrate the 150th anniversary of the laying of the cornerstone of the historical building on Sunday, May 1, 2005. Interested persons please contact Mrs. Carolyn McBee, Church of the Nativity, PO Box 456, Union, SC 29379.

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POSITIONS OFFERED

EXECUTIVE DIRECTOR: Haiti Fund Inc. is an established and growing organization working in partnership with Presbyterian Church (USA) and The Episcopal Church in Haiti. For some 15 years we have directed and funded a renewable resource agricultural project in southern Haiti. Its success and expansion established, we are planning to expand the effort.

To help do this we seek a mature person with experience in mission-based projects to act as Executive Director to a largely volunteer organization. The ideal candidate would have a working knowledge of French, possess good administrative and negotiating skills, able to work with and carry out directives from a task-based board. Interaction with the various church groups is important, as is the ability to use our support network to fund and grow the work. Willingness to travel to Haiti and work with our resident mission staff is essential.

We envision that the position will be based on a 20- to 30-hour week. Terms, conditions and location are negotiable and will not be a bar for the right person. In the first instance please send an indication of interest and a brief resume to: Executive Search Group, 833 Tanglewood Drive, Concord, NC 28025 or E-mail to: brynhufred@vnet.net.

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FULL-TIME CANON PASTOR: Trinity Episcopal Cathedral is a vibrant and growing urban congregation with an average Sunday attendance of 750. Trinity is seeking an experienced, energetic, and compassionate priest to join its staff as Canon Pastor. In addition to regular pastoral care responsibilities, the Canon Pastor will possess outstanding preaching, program development and management skills. Preferred applicants will have five or more years of direct pastoral care or counseling experience.

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Deadline for application is May 1, 2005.

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: 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.

FULL-TIME PRIEST CANON: Trinity Episcopal Cathedral, Columbia, SC, seeks a **Priest Canon** to join our strong staff of 27, including five ordained persons. Trinity Cathedral is a dynamic downtown parish of some 4,000 with an average Sunday attendance of more than 1,000. This new Canon would oversee the Ministry to Youth (grades 7-12), specialize in an area of personal interest, as well as join in priestly responsibilities. Salary package will be commensurate with experience. Women and minority applicants especially encouraged to apply. Please submit resume to **The Very Reverend Philip C. Linder, Dean, 1100 Sumter Street, Columbia, SC 29201**, or linder@trinitysc.org. Website: www.trinitysc.org.

POSITIONS OFFERED

MANAGER OF HOSPITALITY AND ASSISTANT VERGER: This position manages all aspects of hospitality in Trinity Church and serves as one of three vergers. Promotes and participates in the outreach to all constituencies, e.g. parishioners and tourists. Manages retail operations of Welcome Center, including budget and purchasing. Recruits, trains and oversees Welcome Center volunteers and church docents. Supports the worship and ministry of Trinity Church/St. Paul's Chapel by assisting with the details of worship and other events in the church buildings. Must be present for Sunday services; Wednesday & Thursday off. Retail experience and familiarity with Episcopal liturgy required. Foreign languages preferred. Please send resume to: **Trinity Church, Human Resources, 74 Trinity Place Room 503, New York, NY 10006**. E-mail: HR@trinitywallstreet.org. Fax: (212) 602-9649.

ASSOCIATE RECTOR: Are you a priest with three or more years of youth ministry experience? Do you have the ability to minister to people of all ages, but a heart for young people, a willingness to work hard, and the desire to be a part of an energetic and committed community? Our new associate will have primary responsibility for youth ministry and oversight of our Sunday School but will join the rector in providing worship, pastoral care, and Christian formation for all our parishioners. St. James is a spiritually alive, large, historic and vibrant parish with a K-8 Day School located in beautiful rolling countryside north of Baltimore, Maryland. Respond by sending CDO, resume and sermon samples to the Rev. Charles Barton via e-mail at CBarton@saintjames.org.

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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.

GLOBAL SOUTH PROGRAM ASSOCIATE: Trinity Church Wall Street seeks a person with extensive experience with African Anglican partners to manage the Global Outreach and the Telecommunications component of the Trinity Grants Program, covering management of the entire grant application process from receipt of request, to presentation to the Grants Board, to the closeout of each approved grant. Position also assists the Anglican Communion to develop contemporary telecommunications capabilities and analyzing trends, interpreting current realities and working with colleagues to develop a cogent global grant-making strategy. Excellent knowledge of Anglican Communion and the social, economic, political, cultural and religious situation throughout the continent of Africa. Please send resume to: **Trinity Church, Human Resources, 74 Trinity Place Room 503, New York, NY 10006.** Email: HR@trinitywallstreet.org. Fax: (212) 602-9649.

FULL-TIME RECTOR: *Albany New York.* St. Paul's Church, a 178-yr-old parish located in the capital city of New York, Diocese of Albany, seeks a full-time rector, comfortable in ECUSA. Strong laity with 219 communicants and growing. Prayer book based, primarily Rite II, rich in high quality traditional Anglican music. Seeking a liturgically strong, quality preacher and caring pastor. Competitive compensation package. Send resume and CDO profile to: **Canon Kay Hotaling, Diocese of Albany, 68 South Swan St., Albany NY 12210** or kchotaling@albanydiocese.org and a duplicate copy to **St. Paul's Church, Attention Search Committee, 21 Hackett Blvd., Albany NY 12208** or Valentia@capital.net.

ASSOCIATE RECTOR/CURATE: *Kenilworth, Illinois:* The Church of the Holy Comforter, a historic and vibrant Episcopal parish in Kenilworth, Illinois, on Chicago's suburban north shore, is seeking an energetic and team-oriented priest for an opening on our clergy staff. We are willing to consider candidates for either an Associate Rector or Curate position, depending upon the individual's qualifications and experience. This is a wonderful opportunity for either an experienced priest who is looking for a strong team-oriented environment or a seminarian who would like a thorough grounding in the full range of clerical responsibilities - preaching, teaching, liturgical leadership, pastoral care, youth ministry and parish administration. Our parish is growing slowly, but steadily, with an influx of young families. We have an open, active and engaged laity and a broad range of ministries focused on both the community and our parish. The parish is strong and stable financially and our compensation package is attractive. Send inquiries to: **John Campbell, Senior Warden, Church of the Holy Comforter, 222 Kenilworth Avenue, Kenilworth, IL 60043** or call (847) 251-0589. E-mail to: jfc1219@aol.com. For more information, please visit our website at www.holycomforter.org/whoware/parishleadership.asp.

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. 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.

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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: htrchurch@holyltrinityclemson.org. Website: 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@mac.com.

PART-TIME RECTOR: *St. Paul's Episcopal Church, Trappe, MD,* a growing family-sized parish, seeks a dynamic priest to help us welcome Trappe's expected tenfold population growth. We use the 1979 Book of Common Prayer (Rite II). Our laity are deeply involved in community outreach. We operate a state-approved preschool. Trappe is a historic town on Maryland's Eastern Shore, a great area for outdoor pursuits. Washington & Baltimore are 90 minutes away. We will provide a rectory or housing allowance. Successful candidate must be ordained and eligible for licensing as a priest by the Episcopal Diocese of Easton. Visit our website at <http://www.saint-pauls.info> or write the **Search Committee, PO Box 141, Trappe, MD 21673-0141.** Apply by *June 1, 2005.* Position available immediately.

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. *Application deadline: May 6.*

POSITIONS WANTED

RECTOR: Rector experienced in church growth who is progressive theologically and liturgically, and in love with the Episcopal Church, seeks full-time position. For resume please E-mail: rectorwja@yahoo.com.

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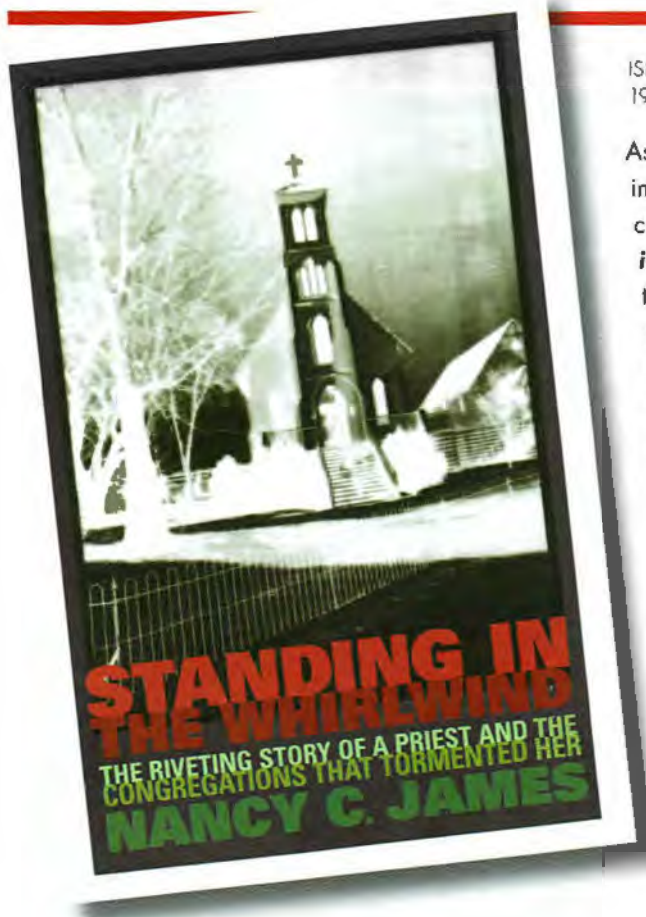
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