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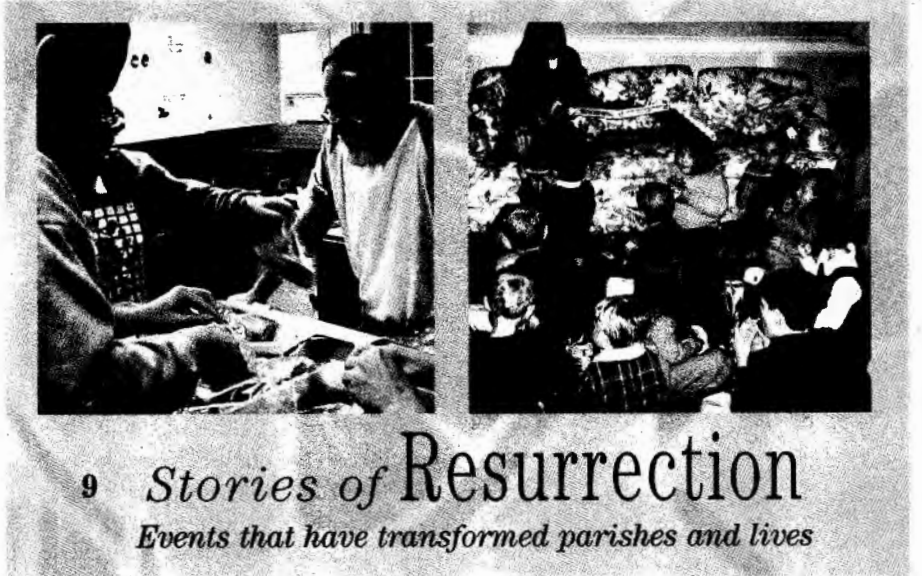
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Volume 230 Number 12

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

THIS WEEK

Features



9 Stories of Resurrection

Events that have transformed parishes and lives

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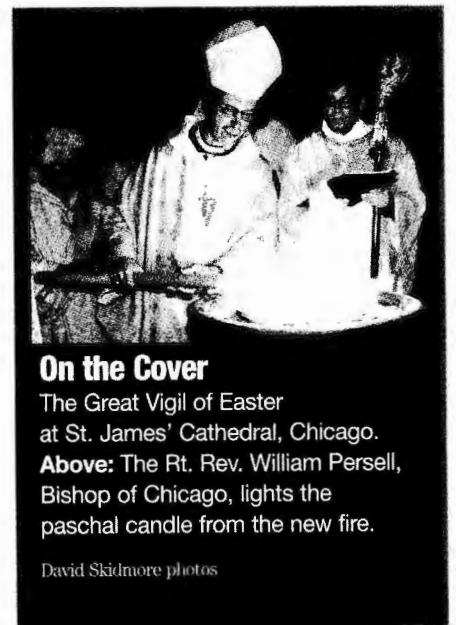
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It's Ironic



On the Cover

The Great Vigil of Easter at St. James' Cathedral, Chicago.
Above: The Rt. Rev. William Persell, Bishop of Chicago, lights the paschal candle from the new fire.

David Skidmore photos

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SUNDAY'S READINGS

Encountering the Risen Lord

'I have seen the Lord' (John 20:18)

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

From the time of the finding of an empty tomb outside of Jerusalem, people have been trying to make rational sense of it. An early and extremely logical explanation is that the tomb of Jesus of Nazareth, containing spices and a costly shroud, was looted by grave robbers, who had to take the corpse along with them in their haste. Later, the theory arose that Jesus only appeared to die — sort of like someone today might stage his or her death to cancel personal responsibilities or to collect on an insurance policy. The motivation of Jesus, by this thinking, was to found a new religion of which he would be totally in charge — a sort of prior-day Joseph Smith. And even today, New-Agers are fond of claiming that Jesus was merely a “divine idea,” and that therefore his death and resurrection was simply a hoax put forward by wrong-thinking followers.

Explaining away a body-less grave can have no impact whatsoever on the faith of Christians in our resurrected Savior. Mary Magdalene finds the tomb

empty, and she comes up with her own explanation: “They have taken away my Lord, and I do not know where they have laid him” (John 20:13b). It is only when she recognizes that the risen Lord is with her that faith takes hold. Other disciples are merely frightened by a vacant grave. For them as well, it is personal encounters with the risen Savior which convinces them of the truth of the resurrection.

Peter points out the most indisputable proof of the resurrection for the earliest Christians: The risen Lord personally shares food and drink with those whom he calls to the kingdom (Acts 11:41). And so it is for us today. We can be certain that the Lord is risen because we personally encounter him in every celebration of the Eucharist. No explaining away of the empty tomb can change that in the least.

“I have seen the Lord,” Mary Magdalene shouts with joy (John 20:18). “When he was at the table with them, he took bread, blessed and broke it... Then their eyes were opened, and they recognized him” (Luke 24:30-31).

Look It Up

What was the pattern of Christian worship in the early Church? (Acts 2:40-41) How does this relate to what we do today?

Think About It

The prayer book (p. 13) states that “The Holy Eucharist [is] the principal act of Christian worship on the Lord’s Day...” Why is this?

Next Sunday

Second Sunday of Easter (Year A), April 3, 2005

BCP: Acts 2:14a, 22-32 or Gen. 8:6-16; 9:8-16; Psalm 111 or 118:19-24; 1 Pet. 1:3-9 or Acts 2:14a, 22-32; John 20:19-31
RCL: Acts 2:14a, 22-32; Psalm 16; 1 Pet. 1:3-9; John 20:19-31

BOOKS

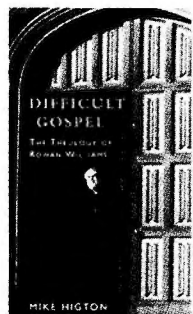
Difficult Gospel

The Theology of Rowan Williams

By **Mike Higton**. Church Publishing. Pp. 174.
\$18. ISBN 0-89869-470-1.

The Daily Telegraph recently noted (Jan. 3, 2005) that Archbishop Rowan Williams' "prose is so obscure, his thought processes so hard to follow, that his message is often unclear." This is not a minority opinion. So it is with a view toward mediating the archbishop's famously opaque style for a popular audience that Mike Higton has written this volume.

Throughout, Higton's aim is to present in as straightforward a fashion as possible the archbishop's understanding of the simple, yet difficult, demanding, and self-involving gospel of Jesus Christ, and its implications for our lives. Higton's familiarity with Dr. Williams' vast array of publications allows him to outline clearly the archbishop's thought on a number of topics. He moves deftly from God's bracing, unconditional acceptance



Mike Higton mediates the archbishop's famously opaque style for a popular audience.

of people through Jesus Christ to discussion of the nature of God; to theological method and doctrinal construction; to Christian maturity and proper freedom; to national and global politics; to interpersonal relationships. The author also adds his own helpful stories or analogies to illuminate the arch-

bishop's thought.

One ought to keep in mind, however, that this is an introduction to the archbishop's thought, and not necessarily the man himself. The author did not intend to write a biography.

Nevertheless, the result is a valuable and effective guide to the difficult but rewarding thought of the Archbishop of Canterbury, one which I recommend without hesitation.

(The Rev.) Jason A. Fout
St. Joseph, Mich.

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Amicable Separation in Diocese of Kansas

The Diocese of Kansas and its largest parish recently announced an amicable separation agreement which calls for Christ Church, Overland Park, to pay \$1 million over the next 10 years to retain its property, and for the clergy and parish to be relieved of canonical obligation to the Episcopal Church. Left unresolved is whether the parish will later affiliate with another province of the Anglican Communion.

"We're looking to the wider Church to come to a broader consensus on these issues," the Rt. Rev. Dean E. Wolfe, Bishop of Kansas, told THE LIVING CHURCH.

Christ Church was organized in a Kansas City suburb as a parish of the Diocese of Kansas in the 1950s and grew to be one of the Episcopal Church's largest, with an average Sunday attendance of more than 1,000,

according to its 2002 parochial report. Shortly before his Nov. 8, 2003, consecration, Bishop Wolfe said the rector of Christ Church informed him that as a consequence of the New Hampshire consecration, the parish would not be sending its \$190,000 contribution to the diocese and by extension the program portion of the General Convention budget in 2004. Instead it would forward an amount agreed to by individuals of the parish.

That decision placed the burden of funding the diocese on its other churches, many of which have fewer than 100 members and exist in rural, struggling areas of the state. A long series of conversations ensued between representatives of the parish and diocese. Gradually both sides came to the realization, Bishop Wolfe said, that they were not talking about reconciliation, but separation. The parish is scheduled to vote on the proposal April 3.

A new entity, named Christ Church, will assume the current \$1.75 million mortgage debt of the parish and purchase its assets from the diocese over the next 10 years for \$1 million. Christ Church will cease to claim any affiliation with the Diocese of Kansas and the Episcopal Church. The diocese will release Christ Church and some of its clergy from their obligations to the Episcopal Church.

Left unresolved in the agreement is whether the new Christ Church will affiliate with another Anglican Communion province. Christ Church has long-established ties with the Anglican Church of Uganda and its primate, the Most Rev. Henry Orombi. Archbishop Orombi agreed with the terms of a communiqué from last month's primates meeting [TLC, March 20] which called for no new crossings of diocesan borders by bishops to provide sacramental ministries. Archbishop Orombi has made it plain, however, that he will respect that aspect of the communiqué only as long as the Episcopal Church respects the parts of the communiqué addressed to it.

San Diego Bishop Consecrated

Pledging to act with "sensitivity to local, national and global aspects" of the Anglican Communion, the Rev. Canon James R. Mathes was consecrated as the fourth Bishop of San Diego in a festive ceremony whose procession lasted more than 10 minutes in front of an estimated 1,600 people at a see city hotel convention center March 5.

The chief consecrator was the Rt. Rev. Richard Chang, Bishop of Hawaii and the president of Province 8 bishops. Bishop Mathes' two children, Lee and Sara, led the procession as crucifer and torchbearer, respectively. Following the laying on of hands by 17 Episcopal bishops and one from the Evangelical Lutheran Church in America, Bishop Mathes said he was surprised by the weight of all those hands on his head. He described it later as "a holy moment when I felt connected to everyone who had gone before me and the weight of the responsibility to go forward."

The Rt. Rev. William Persell, Bishop of Chicago, delivered the sermon and said an old word for bishop, "pontiff," can be translated as "bridge builder" and that this was a good role for a bishop to have. In the discernment process leading up to the Nov. 13 election, Bishop Mathes, who served as canon to the ordinary in Chicago until his election, described himself as a bridge builder who as bishop would not act unilaterally.

In an interview with the *Union-Tri-*



Creative Eye Photography

Having just received the diocesan crozier from his predecessor, the Rt. Rev. James R. Mathes greets participants at his March 5 consecration as the fourth Bishop of San Diego.

bune of San Diego, Bishop Mathes said he will continue "for the time being" the existing diocesan prohibition on same-sex blessings enacted by his predecessor, the Rt. Rev. Gethin Hughes, who retired effective the day of the consecration. "Our culture is too eager to push for resolutions — or divide into factions," he told the *Union-Tribune*. "Considering how patient God is with the people of God, it would seem appropriate for us to be gentle and patient with each other."

Bishop Trelease — Champion of the Poor

Even though he was scheduled the following Monday to begin chemotherapy and have a feeding tube inserted into his abdomen, the Rt. Rev. Richard M. Trelease, Jr., fifth Bishop of the Rio Grande, was determined to participate in the Jan. 15 consecration of the Rt. Rev. Jeffrey N. Steenson [TLC, Feb. 6] as the seventh bishop. Bishop Trelease had lobbied friends and colleagues on Bishop Steenson's behalf and last fall attended his first diocesan convention since 1988 in order to vote for him. Bishop Trelease, who was diagnosed with cancer of the esophagus last fall, died Feb. 25. He was 84.



Bishop Trelease

Known for his progressive views, Bishop Trelease was a tireless and outspoken advocate for the poor, the disenfranchised and the marginalized. He lobbied for water rights for people in the barrios, for women's rights, and for the rights of homosexual persons. During his tenure as bishop, he lobbied General Convention in 1976 to approve the ordination of women and ordained the first female priest to the Episcopal Church in New Mexico. A lover of music, he worked to build exceptional music programs wherever he served. He retired in 1988.

Bishop Trelease grew up in Kansas City, Mo., where his father was rector of St. Paul's Church. Educated at the University of the South, Northwestern University, the University of Missouri, and the Church Divinity School of the Pacific, he began his ordained ministry in 1945 as curate of St. Andrew's Cathedral, Honolulu, Hawaii. He served at several other parishes in Hawaii before accepting a call to be dean of St. Andrew's in 1950. In 1954, he became rector of St. Andrew and St. Matthew in Wilmington, Del. He had been rector of St. Paul's, Akron, Ohio, for nine years when he was elected Bishop Coadjutor of the Rio Grande in 1971.

Bishop Trelease is survived by his wife, Carol; a sister, Rosemary Trelease Day; a brother, the Rev. Murray Trelease; sons Richard III and Christopher; a daughter, Phyllis Trelease Bess, as well as stepchildren, seven grandchildren and two great grandchildren. He was predeceased by his first wife, Jean and a brother.

Bishop Gallagher Resigns

The Rt. Rev. Carol Joy Gallagher, Bishop Suffragan of Southern Virginia, agreed orally to accept a buyout offer and vacate the position she has held for about three years. She will seek other employment, but intends to stay in Richmond until the end of the school year.

The proposal was approved by the diocesan executive board on March 4, according to Sanders T. Scholar III, a member of the panel that drew up the agreement. He told the *Richmond Times-Dispatch* that the final agreement still has to be signed by Bishop Gallagher. The terms of the offer are confidential, Mr. Scholar said.

Bishop Gallagher was consecrated April 6, 2002, and served as a priest for 11 years before her Oct. 13, 2001, election to the episcopacy.

The move comes after a recent attempt by some of the 34,000

members of the diocese to oust the Rt. Rev. David C. Bane, Jr., as diocesan bishop. Bishop Bane, who was consecrated in 1998, refused to

accept a buyout offer despite being asked repeatedly to step down by delegates during the annual council meeting [TLC, Feb. 27]. Council eventually adopted a resolution calling for Bishop Bane to seek assistance from the Episcopal Church Center in reconciling his episcopacy and the disenchanted members of the diocese.

Last fall, a diocesan task force report described Southern Virginia as one of the most dysfunctional dioceses in the country and characterized the relationship between bishops Bane and Gallagher as "disastrous."



Bishop Gallagher

Six English Bishops Back U.S. Church

Six diocesan bishops of the Church of England have declared their "determined" support for the Episcopal Church in a letter to *The Times*, published March 7. Headed by the Rt. Rev. David Stancliffe, Bishop of Salisbury, the letter states that "we remain in full sacramental fellowship with all the churches of the Anglican Communion, including those of Canada and the U.S."

While pledging their "continuing solidarity with our sisters and brothers in the global south" on social issues, the bishops said they would not join with them in shunning the Episcopal Church, as the actions of the 74th General Convention were not grounds for broaching communion.

"Many lesbian and gay Christians, right or wrongly, feel that

the primates' statement did not emphasize the need to empathize with them in the same way that the bishops of the Church of England did at our recent General Synod," said the Rt. Rev. John Packer, Bishop of Ripon and Leeds, to the *Times*. "We wanted to make it clear that we had in no way reneged on that promise. Sometimes I feel that people are saying they want to listen, when in fact they have already made their minds up."

Liberal voices in England have objected to the wider roll given to the Archbishop of Canterbury in the life of the Anglican Communion. Bishop Peter Selby of Worcester told General Synod on Feb. 17 he did not want the Archbishop of Canterbury to be an "international troubleshooter."



ACNS/Jim Rosenthal photo

Women from the Anglican Communion gather outside St. Bartholomew's Church in New York City a day before participating in a March 6 forum and Eucharist at the Cathedral Church of St. John the Divine. The forum was held in conjunction with the 49th session of the United Nations Commission on the Status of Women.

International Gathering of Women

Women from many Anglican Communion provinces participated in a forum March 6 to address poverty, disease and gender equity, among other issues, at the Cathedral Church of St. John the Divine in New York City. The event was held in conjunction with the 49th session of the United Nations Commission on the Status of Women.

"Repairing the World: Anglican Women's Faith in Action" was moderated by the Anglican observer at the United Nations, Archdeacon Taimalelagi Tuatagaloa-Matalavea, and included reflections from Kenya, Polynesia, South India, the United States and West Africa. The keynote speaker was Marian Wright Edelman, founder and president of the U.S.-based Children's Defense Fund.

Speaking about her compassion for humanity, Amelia Ward, a Liberian widow with four children, described how her strong belief in God helped her cope with 14 years of civil war and her role as an activist and leader of the Mano River Peace Process in

West Africa. "The emotional and psychological costs are high as we try to rebuild our lives," she said. "Our faith was able to bring sanity to Liberia. We are embarking now on projects and programs that will empower women."

Angela King, a forum panelist and former United Nations assistant secretary general and special advisor on gender issues and advancement of women, said women are often better at negotiating than men. In South Africa, where she worked in preparation for the first democratic elections, one of her jobs was to reduce tension and create the kind of environment where peaceful elections could occur. "We found that women became very successful at the local level," she said. "It was practice in South Africa for men to stage walkouts — women never did that and in fact they often persuaded the men to come back to the table."

Episcopal News Service contributed to this report.

Archbishop Williams Won't Attend Meeting of U.S.-Canadian Bishops

The Archbishop of Canterbury will not attend a joint meeting of members of the U.S. and Canadian houses of bishops next month — a decision that is linked to the turmoil over homosexuality, according to the Primate of Canada.

Approximately 40 American and 40 Canadian bishops will meet April 27-May 1 in Windsor, Ont., and Detroit, Mich., following the spring meeting of the Canadian House of Bishops on April 25. Led by Presiding Bishop Frank T. Griswold and Archbishop Andrew Hutchison, the bishops will discuss the state of the Church in North America. Archbishop Williams declined the invitation to attend the gathering, Archbishop Hutchison said, citing "the present situation" and scheduling conflicts.

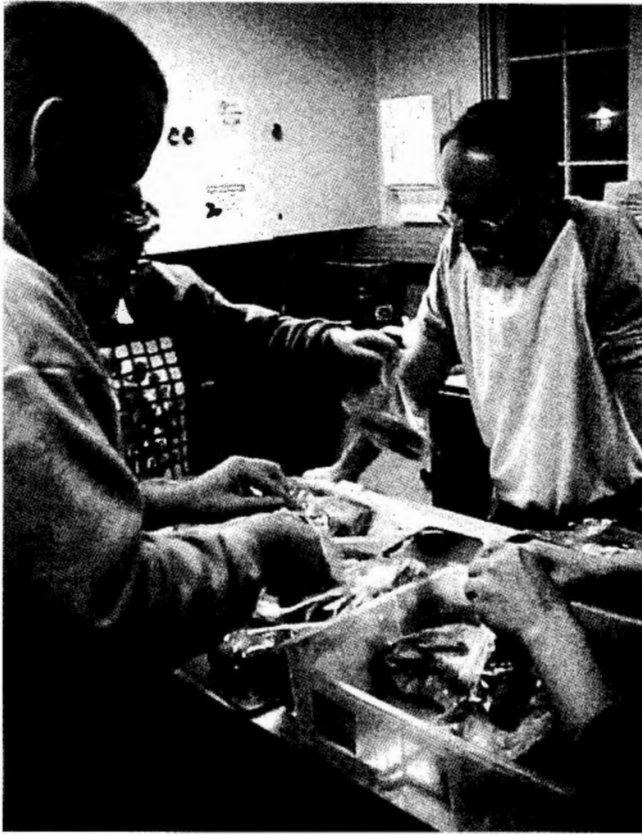
Speaking to the *Anglican Journal* of Canada, Archbishop Hutchison said the Most Rev. Rowan Williams' decision was troubling. "I'm very upset because it goes against what I believe is his own personal position (on homosexuality) and he has expressed it pretty publicly and in other circumstances," Archbishop Hutchison said. "Our invitation went out to him over a year ago and I'm sure that this (other) meeting is not something that he (had) committed (to) before our invitation."

Archbishop Hutchison also voiced his displeasure at Presiding Bishop Gregory Venables of the Southern Cone in the *Journal* article, saying the South American primate's visit to Vancouver Feb. 27 was a clear violation of the agreement hammered out between the primates. "To think that there's such a lack of good faith in this discussion is profoundly disturbing," he said.

Bishop Venables, however, told THE LIVING CHURCH the visit to the Diocese of New Westminster did not violate the terms of the primates' communiqué, which called for a moratorium on "new initiatives" only.

"The Canadian situation is not a new initiative since I have been working with them since last August when I was in Ottawa," he said. "We are firmly committed to continue working with the faithful groups in North America until this is resolved in a satisfactory way."

Archbishop Henry Orombi of Uganda agreed that the existing cross-border jurisdictions in the U.S. and Canada exercised by the provinces of South America, Rwanda, Southeast Asia, Nigeria, Central Africa, Kenya, and Uganda were regularized by the primates' communiqué and that there would be further consequences if the North American provinces failed to abide by all of the terms agreed to in the communiqué.



The Rev. Kurt Neilson (right), rector of Sts. Peter and Paul, Portland, Ore., joins parish volunteers to prepare snacks for Brigid's Table guests. Bruce Mason photo

Stories of Resurrection

Events that have transformed parishes and lives

Editor's Note: THE LIVING CHURCH recently asked parish leaders to share stories of resurrections they have experienced in their parish ministry or personal faith lives.

Celtic resurrection

Located on a gritty commercial street, the Church of Sts. Peter and Paul serves a Portland, Ore., neighborhood that is rife with prostitution and drug traffic. The pastoral-sized parish with an Anglo-Catholic heritage struggled with its challenging location.

Returning from a pilgrimage to the holy places of the Celtic Church, the Rev. Kurt Neilson, the parish's rector, was inspired by the model of a Celtic monastery and sought to renew and transform the parish and its relationship to the neighborhood and larger church.

The results are the Columba Center (details at www.stspeterandpaulepiscopal.org), a vision of a new form of religious life, renewed emphasis on outreach and service, daily prayer at the church, and openness to the gifts of new and old members alike. Twelve members of the parish have vowed themselves to a parish rule of life called the "Way of Columba," and one began a trial period of living an amplified version of the rule that she hopes will be recognized as a new form of religious life within the Episcopal Church.

The vision has attracted financial support from beyond the parish, resulting in new and expanded ministries. "Rahab's Sisters," a ministry of outreach and hospitality to women in prostitution, was founded, and "Brigid's Table," a hot meal program for the homeless and poor, has been strengthened and expanded, with more programs planned. The parish's architectural master plan has been altered

to reflect the Columba Center's vision of renewal and openness to the larger community.

"A new kind of Christian community is being born and nurtured within the building and history of the parish," says Fr. Neilson. "Each day here is now a new voyage."

Giving and receiving

Two years ago, in an effort to reach out to the Spanish-speaking community in Greenville, S.C., several St. Francis' Church parishioners became trained as teachers of English as a Second Language (ESL) and began offering free ESL classes. Ministry continued to blossom from there, said the Rev. Kathryn Tiede Hottinger, rector.

"In January 2004 we started a Spanish-language service in the middle of our Sunday morning schedule," Ms. Hottinger said. "For the first few months, that service had only a handful of people, but now we consistently see 20 or 25 there." But even more impressive than the numerical growth has been "the way in which this new community has been grafted onto the congregation that was already here.

"The English-speaking congregation expected this to be a ministry outwards, reaching out to welcome in our new neighbors," she said. "That has happened, but the welcome goes both ways. Our parish dinners are now bilingual affairs, and our ESL classes are considerably smaller now than is our Spanish for English-speakers class, offered by one of our bilin-

(Continued on next page)

(Continued from previous page)

gual teens. Moreover, some of our English speakers have chosen to attend worship in Spanish from time to time, simply to revel in the warmth of the community."

The experience has stretched parishioners' understanding of Christian hospitality and evangelism.

"We are still learning together how to minister in this bicultural context," Ms. Hottinger admits, "but one thing is for sure: God has enriched all of our lives by gracing us with this wonderful mixed community, united in God's love. We are excited to see the ways in which God is at work here among us."

Renewed community focus

St. Stephen's, Mount Carmel, Pa., envisioned the potential impact of a new community center, so last fall the parish purchased a building that is now the permanent home of the Shepherd's Pantry.

"The center has provided an opportunity to touch the lives of the poor," said the Rev. Ronald Lausch, rector. The pantry is open twice each month to provide canned goods and other food products to those in need.

"An average of 20 people who frequent the pantry also attend a monthly Saturday supper, and nearly all remain for the Eucharist which follows," Fr. Lausch said. "That we serve Jesus himself in the persons of the poor has become strikingly real for us."

The community center has also strengthened ecumenism in the community. "We are forging partnerships with other Christians — members of the United Methodist Church are now sharing the supper ministry — and we hope others will share in it as well," Fr. Lausch noted. "As a parish, we have a renewed sense of purpose and focus on ministry to the community."

Experiencing God's presence

When Brother Bob Gross, a member of the Franciscan Order of Celi De (the Grey Friars) and a lay pastor at All Saints', El Paso, Texas, learned he had a 95 percent blockage in the proximal left anterior descending artery, his friend and rector, the Rev. Chester King, cut short his vacation to be with Br. Gross and his family for his surgery. Members of All Saints', and other friends, joined them in their vigil.

After four hours of anxious waiting, the surgeon summoned the family. "One of Bob's daughters came out to get me and said, 'They can't get his heart started,'" Fr. King recalled. "The surgeon explained that as they were putting Bob on the operating table,

he had a massive heart attack and died."

Doctors were able to repair the heart and began heart massage, but after 20 minutes, there was no reason to hold out hope that it would restart. Supporters prayed and offered comfort to Br. Gross's wife and daughters and a few minutes later, "the door to the surgical suite opened and a nurse ran out and said in a loud voice, 'His heart just started up again on its own! We have witnessed a true miracle!'"

While all this was going on, Br. Gross was experiencing a "glorious, God-filled experience that changed me forever. I was moving through a dark space, but I sensed there were no walls, floor or ceiling. The light looked like a sunrise just before the sun peaks over the horizon. Then a complete calm and serenity overtook me. I was at total peace. I then sensed a presence and had the knowledge that this was God. I felt total love, joy, and comfort from this presence."

Recalling his near-death experience now, seven months after being restored to his family and friends, Br. Gross marveled, "Not only did God give my life back to me, but I was briefly in God's presence."

Meeting God in new ways

Beginning last September, parishioners at the main Sunday service at Grace Church, Norwalk, Conn., experienced a "Great Experiment." New elements were added each week so that parishioners could, in the words of planners, "meet God in new spaces and in new ways." The first week, some of the pews were unbolted and moved so that the congregation could face each other across the wide center aisle.

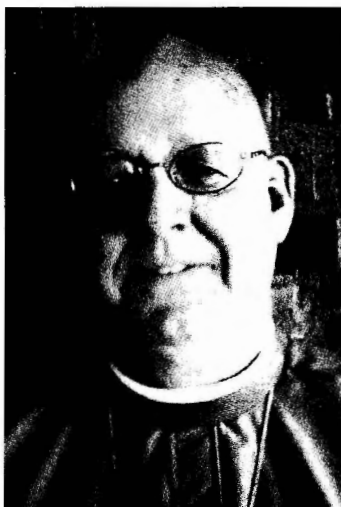
"It was an attempt to change the way the congregation experiences the liturgy," said the Rev. Bill Hardwick, Grace's rector. "By turning pews so that they face each other across the aisle, and by inviting everyone to gather around the altar for the Eucharistic Prayer, we attempted to give members of the congregation an opportunity to participate more fully in worship by eliminating the perceived distinction between performers and audience."

In other innovations, the entire congregation was invited to process into the church, and homilies were followed by a time for the congregation to reflect and respond to the message. Originally scheduled to run eight weeks, Fr. Hardwick said the decision was made to discontinue the experiment before its completion, but he considered the Great Experiment to be a success "to the extent that many at Grace Church now have a new vision of liturgy, and we are moving toward a more participatory style of worship."

Creating "belongers"

Founded two and a half years ago, St. Mary Magdalene, Kansas City, Mo., has grown to 140 people

(Continued on page 15)



Brother Bob Gross's recovery was called "a true miracle" by medical staff.

Waiting and Wondering

Now what? We've been waiting patiently for months to see what the Anglican primates were going to do with the Windsor Report, even though most of us suspected they weren't going to do anything with it. That is, of course, what happened. The primates produced a nice document with their communiqué [TLC, March 20], on target with its key points, conciliatory in its language, but powerless to do anything about either their own promptings or the recommendations in the Windsor Report. They have handed the ball to the Anglican Consultative Council (ACC), a somewhat mysterious body that meets about every three years. Now we will see whether its members run with it.

This, of course, means more waiting. The ACC is supposed to meet in June in Nottingham, England, and among its items of business

bury, the ACC is regarded as one of the four instruments of unity of the Anglican Communion. But like the other three, it has no power over the individual churches, each of which is autonomous.

This year's meeting of the ACC ought to generate more publicity than others of the recent past, for the Episcopal Church and the Anglican Church of Canada have been invited to explain to the ACC their actions in adopting legislation to permit the ordination of a non-celibate homosexual person as a bishop (U.S.) and to allow same-sex blessings (Canada). In addition, the two North American churches have been told by the primates that they should withdraw voluntarily from participation with the ACC until the next meeting of the Lambeth Conference. In addition, they are to observe a moratorium on public rites of blessing of same-gender relationships and the consecration of non-celibate homosexual persons as bishops. It seems to me that the chances of any of those things happening are about as good as Martha Stewart being elected the next Presiding Bishop. So the chances are the American and Canadian representatives will show up at the ACC meeting and expect to be seated.

We don't know what the ACC will do about either the Windsor Report or its North American members, for there's no precedent to indicate how that body might respond. But like the primates' communiqué, it won't matter to the Episcopal Church what the ACC says, for it will be the General Convention that will have to make the Church's official response. Because General Convention does not meet again until June 2006, there will be another year for us to wait patiently for an indication whether the Episcopal Church, and the Anglican Communion, may survive without being ripped asunder.

Unfortunately, that won't be the final word. Whatever General Convention decides in 2006, the matter is likely to be dumped in the laps of the Lambeth Conference of Anglican bishops, which doesn't meet until 2008. That means more waiting. If we were smart, we'd use it as a time of reflection, to ponder how we got into this mess to begin with and to cease, for at least a while, our name calling and accusations.

My spiritual director once told me I needed to learn to be better at waiting. This should be a good test for that discipline.

David Kalvelage, executive editor

Did You Know...

The Rev. Jack Horner was ordained a priest recently in the Diocese of St. Helena of the Church of the Province of Southern Africa.

Quote of the Week

The Most Rev. Henry Orombi, Archbishop of Uganda, on the likelihood that the Church of Uganda will change its teaching on sexual morality after listening to the experience of "partnered" homosexual persons: "Only Jesus who makes a difference to people can transform them, not debates."

They have handed the ball to the Anglican Consultative Council (ACC), a somewhat mysterious body that meets about every three years.

Now we will see whether its members run with it.

probably will be producing another response to the Windsor Report, that long document that was released following the year-long study of the Lambeth Commission on Communion.

If you've never heard of the Anglican Consultative Council, you're not alone. It's a body comprised of members from each of the Anglican Communion's 38 provinces. According to the ACC's constitution, it has a number of powers. Among them:

- To facilitate the cooperative work of the member churches of the Anglican Communion;
- To advise on inter-Anglican, provincial, and diocesan relationships;
- To develop ... agreed Anglican policies in the world mission of the Church.

There are 18 other tasks listed, but the aforementioned would seem to be most pertinent to the matter at hand.

Along with the Lambeth Conference, the primates' meetings, and the Archbishop of Canter-

Peaceful Resolution

The disappointment over learning that the largest parish in the Diocese of Kansas had separated from the diocese and from the Episcopal Church [p. 6] is partially tempered by the knowledge that the parish and diocese came to a joint agreement without rancor and litigation. The rector, wardens and vestry of Christ Church, Overland Park, and Bishop Dean E. Wolfe and the Council of Trustees of the diocese are to be commended for producing a proposed agreement. Members of the parish are to vote on the agreement April 3 before it can be put into effect.

The issues that brought about the separation in Overland Park are much like they are in other parts of the Episcopal Church — theology, form of church government, and authority of the national church and diocese. The two sides were able to agree that their differences, while irreconcilable, were “honest and heartfelt,” and they worked out a promissory note so that the parish could retain its property and pay back the diocese over the next 10 years. Bishop Wolfe had been meeting with the leaders of Christ Church since shortly after the New Hampshire consecration, and he wrote in a pastoral letter that the direct approach used to address the issues was “honest and responsible.”

The process that produced the agreement in Kansas could stand as a model for other congregations involved in major disagreements with their bishop or diocese. Allowing the congregation to keep its property while assuming the liabilities can provide a peaceful resolution to a difficult situation. It should enable both sides to move on to the work they have been given to do.

True Indeed!

The traditional greeting “Christ is risen!” has been heard down through the centuries, bringing joy to generation after generation of Christian believers. “Christ is risen!” — It may seem impossible to doubters, but it is astoundingly true. This joyous news we celebrate on Easter Day and during the season that follows could arguably be considered the greatest event in human history. By virtue of our baptism we are empowered to share this good news with others. The joy of Christians who have received this good news can be a powerful invitation to others to be gathered into the same faith.

The good news of new life is being experienced in many parts of the Episcopal Church despite its current conflict. An article in this issue [p. 8] recounts stories of resurrection in parish churches — only a sampling of what’s taking place.

It is a great pleasure to extend to all our readers best wishes for a joyous Easter. May we proclaim “Christ is risen!” with faith and conviction in the knowledge that our brothers and sisters in Christ will respond with similar enthusiasm “He is risen indeed.”

“Christ is risen!”

Word and Sacrament in Balance

By Christopher Webber

In her Guest Column, Patricia Nakamura [TLC, Feb. 13] asked an important question. Where indeed did we “misplace the transcendent?” Let me suggest some answers.

The sense of the transcendent is not gone entirely. I attended a funeral recently for an organist in the parish I once served, and the sense of the transcendent was palpable. A large choir sang the Fauré *Requiem*, the organ thundered, clergy in chasuble, dalmatic, and tunicle stood on the steps of the altar, and clouds of incense arose. Heaven and earth seemed joined as human beings offered Almighty God the very best that human art could produce.

But even so something was missing. As in the diagram of “The Arc of the Mass,” there was no sermon — a brief eulogy, but no proclamation of the gospel.

I was ordained to a ministry of word and sacrament and I have always tried to hold the two in balance. The spoken word gives meaning and weight to the sacramental word. The sacramental word speaks to us in a way beyond language. The arc of the Mass has two peaks in my understanding, not one.

I’m not sure, to be honest, that the two have ever been held in balance in the Anglican Communion — or anywhere else. Usually it has been the case that those who cared most about proclaiming the word were least concerned to provide the sacraments, and vice versa. In our day, the liturgical movement has restored the centrality of the Eucharist, but has done little or nothing to hold up the importance of the sermon. Although we ordain clergy to a ministry of word and sacrament and insist that no lay person may preside at the Eucharist, we have no compunctions about letting lay people preach. Some lay people are eloquent, but is there then no reason to ordain people to a ministry of proclamation?

Most Episcopalians, I am sure, have never even thought about it. I would suggest, however, that just as the bread on our tables at home may be even more nutritious than the altar bread, but not a means of grace, so the lay person’s address may be wonderfully erudite or impassioned, but question whether it is a means of grace in the way that a sermon is.

No doubt there are other issues as

well. We live in an increasingly informal age. “Dress down Friday” will soon lead to “dress down Thursday,” and then Wednesday, and soon men will forget how to knot a tie properly and women will forget how to walk in a skirt. The College of Preachers sent out a fund-raising letter a year or so ago that included pictures of an early class of clergy, in the 1920s, and a more recent group as well. The first group looked rather uptight, I must admit, but they were all in black suits

Where did we “misplace the transcendent?”

and white collars. The recent group looked like factory workers at the end of the night shift. I don’t mourn for the days when women wore hats to church and the men all wore ties, but I have to wonder whether a society with no sense of dignity in our daily lives can easily acquire a sense of the transcendent when they come to church.

There is some evidence that children learn better when they wear uniforms and have the structure and discipline that lets them know what

(Continued on next page)

READER'S VIEWPOINT

(Continued from previous page)

they are doing is important. Is creativity limited as well in such a setting? Perhaps it is, but how do we provide both the freedom that promotes creativity and the discipline that encourages serious study?

There is beneath all this one more of those paradoxes on whose horns the gospel so frequently impales us (I know; it's dilemmas that have horns, but allow me to make my point.) God is both transcendent and immanent. The transcendent God may be best known in the ceremonies of the Mass. The immanent God may be best known in the simplicity of a table altar with pottery vessels and, perhaps, a guitar to accompany the singing. Unfortunately, the priest cannot stand on both sides of the altar at once nor can the Fauré *Requiem* be accompanied with a guitar. God is transcendent and immanent, but we have yet to learn how to express both at the same time. Therefore the Church goes back and forth in pendulum swings as

The transcendent God may be best known in the ceremonies of the Mass. The immanent God may be best known in the simplicity of a table altar with pottery vessels and, perhaps, a guitar to accompany the singing.

each generation corrects for the truth neglected by its ancestors.

Let's have a debate about this. Perhaps by agitating for better preaching and greater reverence we can do more for the Church than the best-laid campaigns for membership growth. Perhaps we can get some relief from the debate about New Hampshire. Perhaps we can arrive at some common understandings that will resolve the New Hampshire issue and others as well. And if the gospel is properly proclaimed and the sacraments reverently administered, we might also satisfy the columnist's longing to glimpse again "the majesty and eternity of God." □

The Rev. Christopher Webber is priest-in-charge of two small congregations in the Diocese of Connecticut. He lives in Sharon, Conn.

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

LETTERS TO THE EDITOR

It's Ironic

The primates' communique asserts, as the Anglican Communion's "official" position, the 1998 Lambeth Conference Resolution 1.10, which "upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage." At the same time, the primates' communique hastens to express the opinion that "the victimization or diminishment of human beings whose affections happen to be ordered towards people of the same sex is anathema to us."

The primates apparently fail to see the irony and untenability of asserting both positions. Is denial of sex and relationship not a diminishment of a person's life — especially if that person is not given the gift of or called to celibacy?

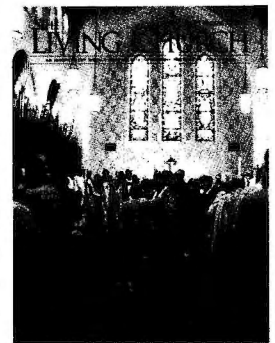
*(The Rev.) Charles Walthall
Washington, D.C.*

Courageous Action

Suzanne Gill's article, "The Episcopal Church's 1,000th Bishop Consecrated" [TLC, Feb. 6] was of great interest, especially to many of us in the Diocese of the Rio Grande.

The coverage of the protests by the Rev. Carl Brenner and by Bishops Keith Ackerman and John David Schofield, who did not vest, concerning Bishop Griswold's presence, was much appreciated. I and many other traditional Episcopalians are thankful to these three clergy for their courage and convictions. Notable by its absence was an explanation as to why Bishop Terence Kelshaw of the Rio Grande would allow Bishop Griswold to participate in this event in light of our diocese's impaired state of communion with the Presiding Bishop over the Robinson matter, which in turn has led our diocese to affiliate itself with the Network of Anglican Communion Dioceses and Parishes. Bishop Kelshaw informed me that what Mrs. Gill's article failed to report was the fact that both Bishop Kelshaw and his standing committee wrote letters to Bishop Griswold asking him not to attend Bishop Steenson's consecration. By ignoring our bishop's request, Bishop Griswold drove a deeper wedge between himself and traditional Episcopalians.

Hopefully the results of the meeting of the primates in Northern Ireland has set in motion the foundation necessary for the formation of a new province within the United States whereby traditionalists can have a Presiding Bishop whom they can respect.



*David Edwards
Albuquerque, N.M.*

Unholy Situation

In connection with the editor's column, "What it Means to be an Anglican" [TLC, Feb. 27], there are, no doubt, as many ways to define that term as there are to define "is." The fact is, as a correspondent pointed out, an Episcopal bishop is actively living in sin as defined by Episcopal and Anglican traditions (and Christian?). One doesn't need to debate the fine points of autonomy and sovereignty to understand (and

deplore) the unholy situation which the Episcopal Church not only tolerates but seemingly endorses.

In the same issue, there is an editorial, "Holy Presumption." As it notes, "participants on each side of a disagreement are usually convinced that the Spirit is on their side." For what it is worth, it might be of interest to remember that during World War I, one of the rallying cries of the Germans was *Gott mit uns*. Perhaps God was with them, but the fact is they lost the war disastrously.

David E. Connor
Fort Myers, Fla.

The True Center

Since I consider myself a member of the center, I eagerly turned to the article "The Center Still Holds" [TLC, Jan. 30] only to be disappointed.

By dismissing the conservatives

within the Episcopal Church as an inconsequential minority, the author betrays a stance on the other side rather than in the center.

The true center stance recognizes that both sides have legitimate concerns, both sides have things to say, and both sides should be taken seriously and listened to respectfully.

That is the true *via media*.

Laura Rico
Los Banos, Calif.

Tired and Trite

"Sappy." A great old word used anew [TLC, March 6].

The ad-agency slogan it describes ("We're here for you") is tired and trite when judged against the stately and enduring language of the Book of Common Prayer and The Hymnal.

Joseph K. Brown
San Antonio, Texas

Not a Good Example

The analogy of two same-sex persons living in a committed relationship to "...living with a woman and having sexual relations with her outside of marriage..." in the letter from Anna DeMers [TLC, Feb. 27] issue is somewhat less than perfect. Two persons of the same sex are legally prevented from marrying; two persons of different sexes are not.

Robert P. Gaines
Pensacola, Fla.

About the Pit

In answer to the question, "In Psalm 16 and 30, why is Pit capitalized?" [TLC, March 6]: "pit" is a hole in the ground; "Pit" is Hell — the absence of God.

(The Rev.) John L. Wolff
Cuba, N.Y.

Stories of Resurrection (Continued from page 10)



At St. Mary Magdalene, children under age 12 comprise about a third of weekly church attendance.

each Sunday, with 40 percent growth in just the last year. Key to its growth, according to Canon Missioner Eric Long, has been "providing a church home to people who had previously 'written off' church, either because they viewed it as narrow, fake, irrelevant or even because they were wounded by it."

Fr. Long said with that in mind, each visitor is viewed as a gift and responsibility. "In essence, they are taking a chance on God again," he said. "So we

have created an environment that quickly makes visitors into 'belongers.'

"As 'belongers,' they are provided a space to look again at the Christian way, to imagine that God has something for their lives, and then to join with others following the way of Christ," Fr. Long said. "The difference it makes is the difference between homelessness and homecoming."

The average age of parishioners is 31 ("although we want, and have, all ages") and children are an important part of parish life. "Each week about 50 children under age 12 are in attendance — around one-third of the total number in attendance," Fr. Long said.

"The transformation we see over and over as people come to St. Mary Magdalene is the one that occurs with all of us when we meet the risen Christ and are made aware of his life and allow it to resurrect our own," Fr. Long said. "We're doing nothing new, just embracing what Christians do best: living deeply into the good news of Jesus." □

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Appointments

The Rev. **Tina Diane Britt** is priest at St. Luke's, 68 Bedford Rd., Katonah, NY 10536.

The Rev. **Lois Keen** is priest-in-charge of St. Martin's, 700 Meeting House Rd., Boothwyn, PA 19061-3599.

The Rev. **E.T. Malone, Jr.** is vicar of Good Shepherd, Ridgeway, and priest-in-charge of St. James', Kittrell, NC; add: 72 Barefoot Dr., Chapel Hill, NC 27517.

The Rev. **Errol L. Montgomery, Jr.**, is rector of St. Thomas', PO Box 7361, Monroe, LA 71211-7361.

The Rev. **Ellen Sloan** is chaplain and director of community life at the General Theological Seminary, 175 Ninth Ave., New York, NY 10011.

The Very Rev. **Anthony C. Thurston** is interim dean of Trinity Cathedral, 2620 Capitol Ave., Sacramento, CA 95816.

Ordinations

Priests

North Carolina — Virginia Bain-Inman, assistant, St. Paul's, 520 Summit St., Winston-Salem, NC 27101.

Northern Michigan — Leon Jarvis, chaplain, Marquette General Hospital, 580 W College Ave., Marquette, MI 49855.

Retirements

The Rev. **John Riggs**, as vicar of St. Matthew, Comanche, and Trinity, Dublin; add: P.O. Box 145, Comanche, TX 76442-0145.

The Rev. **Kyle St. Claire**, as rector of St. Philip's, New Hope, PA.

Corrections

In an article on the primates meeting [TLC, March 27], it was reported that the Most Rev. Peter J. Akinola, Primate of Nigeria, would retire next fall. According to the canons of the Anglican Church of Nigeria, Archbishop Akinola is not required to step down until 2009.

The caption published with the photograph of Capt. H. Alan Leonard [TLC, Feb. 13] contained some erroneous information. Capt. Leonard was identified as being with a supply convoy. He reports the convoy had been assembled to escort him to visit with other Episcopal chaplains stationed in Baghdad. Capt. Leonard also said it is inappropriate for chaplains to volunteer as convoy drivers "to free combat troops for other duties," as the caption stated. He said he only drove in convoys when his military duties required him to travel in a combat zone.

Deaths

Michael F. Lefkow, 64, secretary of the standing committee of the Diocese of Chicago, was found shot to death Feb. 28 in his home in Chicago along with his mother-in-law, Donna Humphrey. The bodies were found by Mr. Lefkow's wife, Joan, a U.S. district judge, in the basement study of the couple's home.

Mr. Lefkow was a graduate of Northwestern University's School of Law, and was involved in a private law practice in Chicago. He was a member of St. Luke's Church, Evanston, and participated in the Episcopal Volunteer Lawyer Network of the Diocese of Chicago. He is survived by his wife and daughters.

The Rev. **James Thomas Hooton**, 87, rector of Grace Church, Hinsdale, IL, for 25 years, died Jan. 21 at his home in Hilton Head Island, SC.

Fr. Hooton was a native of England and lived much of his life in Canada. He was a graduate of the University of Toronto and Wycliffe College of the University of Toronto. He was ordained in 1946 and served as a priest in the Anglican Church of Canada for 17 years. He moved to Hinsdale in 1963 and remained there as rector until 1987, when he retired.

Basil H. Pritchard, 80, known to many clergy and churches through his association with the church goods industry, died Feb. 1 at a hospice near his home in Leesburg, FL.

A native of England, he joined J. Wippell & Company in 1947 and came to this country in 1947 to establish a U.S. office. Mr. Pritchard left Wippell in 1984 to join C.M. Almy as a trainer and consultant, until his retirement in 1990. Later he worked as a consultant for J.R. Evans and Company. He is survived by his wife, Cecelia, and daughters Carol and Christine.

The Rev. **William Hayden McCallum**, a former member of the faculties at two theological seminaries of the Episcopal Church, died Jan. 26 in San Diego, CA. He was 85.

Fr. McCallum was born in Australia and graduated from the University of Sydney and Union Theological Seminary. He was ordained priest in 1966 in the Anglican Church of Australia and transferred to the Episcopal Church. He was assistant professor and later associate professor of ethics at Philadelphia Divinity School, 1968-74, and was professor of ethics at Episcopal Divinity School, from 1974 until his retirement in 1984. He was named professor emeritus upon his retirement. After retiring, he was a canon at the Cathedral of St. Paul, San Diego, CA.

Next week...

Spring Music Issue

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As a parish we require a rector who has a desire for pastoral care, preaching and evangelism. Our goals are to continue to work within the parish and the community, but also to step out more in not only developing membership growth, but to nurture and expand our own periphery as well.

St. Mark's continues to be involved with the Diocese of Fond du Lac, and has been active in several renewal movements. Waupaca, a sportsman's paradise, is located in east central Wisconsin, 50 miles west of Green Bay and 100 miles northwest of Milwaukee. The community thrives on a mix of industry, agriculture and tourism.

St. Mark's has benefited from nearly 15 years of faithful pastoral leadership from a rector who has recently retired. We are ready for a new rector with vision, a committed sense of renewal and growth, and who will learn to love the Green Bay Packers. We welcome all inquiries to **Joan Ryan, Search Committee Chair, E1125 Round Lake Rd., Waupaca, WI 54981. E-mail: tryan8753@charter.net. Application Deadline: May 1**

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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For additional information about St. Matthew's see www.stmatthsgj.org.

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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.**

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.

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.**

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 resumé to: **Executive Search Group, 833 Tanglewood Drive, Concord, NC 28025 or E-mail to: brynhlyfred@vnet.net.**

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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 ten-fold 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.

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@trinity-wallstreet.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 khotaling@albanydiocese.org** and a duplicate copy to **St. Paul's Church, Attention Search Committee, 21 Hackett Blvd., Albany NY 12208 or Walenta@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.holy-comforter.org/whowear/parishleadership.asp.

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.**

PART-TIME ORGANIST: *Saint Thomas Episcopal, Hollywood, CA.* St. Thomas the Apostle Episcopal/Anglican Church in Hollywood, California, is seeking a part-time organist. The candidate must have excellent organ playing abilities, including improvisation, and be able to work with choirmaster and rector. All applicants should have an understanding of traditional Anglican liturgy and music or a willingness to learn such. Responsibilities are: One Sunday High Mass, one monthly Evensong and Benediction, additional non-Sunday seasonal Masses. The St. Thomas organ is a 72-rank, four-manual instrument, originally built by Murray Harris. Its tonal style is American classic/English Romantic. **St. Thomas the Apostle** is an Anglo-Catholic parish in the Affirming Catholicism tradition. We are lively, loving, and good-humored. Please send all inquiries to: **The Rector, St. Thomas the Apostle, 7501 Hollywood Blvd. Los Angeles, California 90046. E-Mail: adim@sainthomashollywood.org Website: sainthomashollywood.org**

ORGANIST-CHOIR DIRECTOR: Warm congregation! Warm climate! Saint Michael and All Angels is the Episcopal church on Sanibel Island on Florida's Gulf Coast. Our lively community of faith seeks an Organist - Choir Director who can inspire congregational singing, lead our adult choir, and be innovative and creative in a congregation and community which grow seasonally. The position is no more than half-time; from All Saints' - Pentecost is busy with attendance of 400+. Additional income opportunities: private music instruction and teaching in schools or colleges. New custom two-manual Cornel Zimmer digital organ.

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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: htchurch@holyltrinityclemson.org Website: www.holytrinityclemson.org.**

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.**

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.**

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WANTED: Petit & Fritsen Dutch Handbells: Bell numbers 13 thru 18 and 45 thru 49 (preferably in the cases). Please contact **St. Andrew Episcopal Church, 400 E. First St., Aberdeen, WA 98520, Telephone: (360) 533-2511 or E-mail: standrews@techline.com.**

ICON WRITING WORKSHOP: All Saints Episcopal Church, Omaha, Nebraska. *June 20-June 25, 2005.* Presented by Prosopeon School of Iconography. For information call **Jane Tan Creti** at (402) 397-3059. E-mail: janetancred@msn.com.

CHURCH DIRECTORY

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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