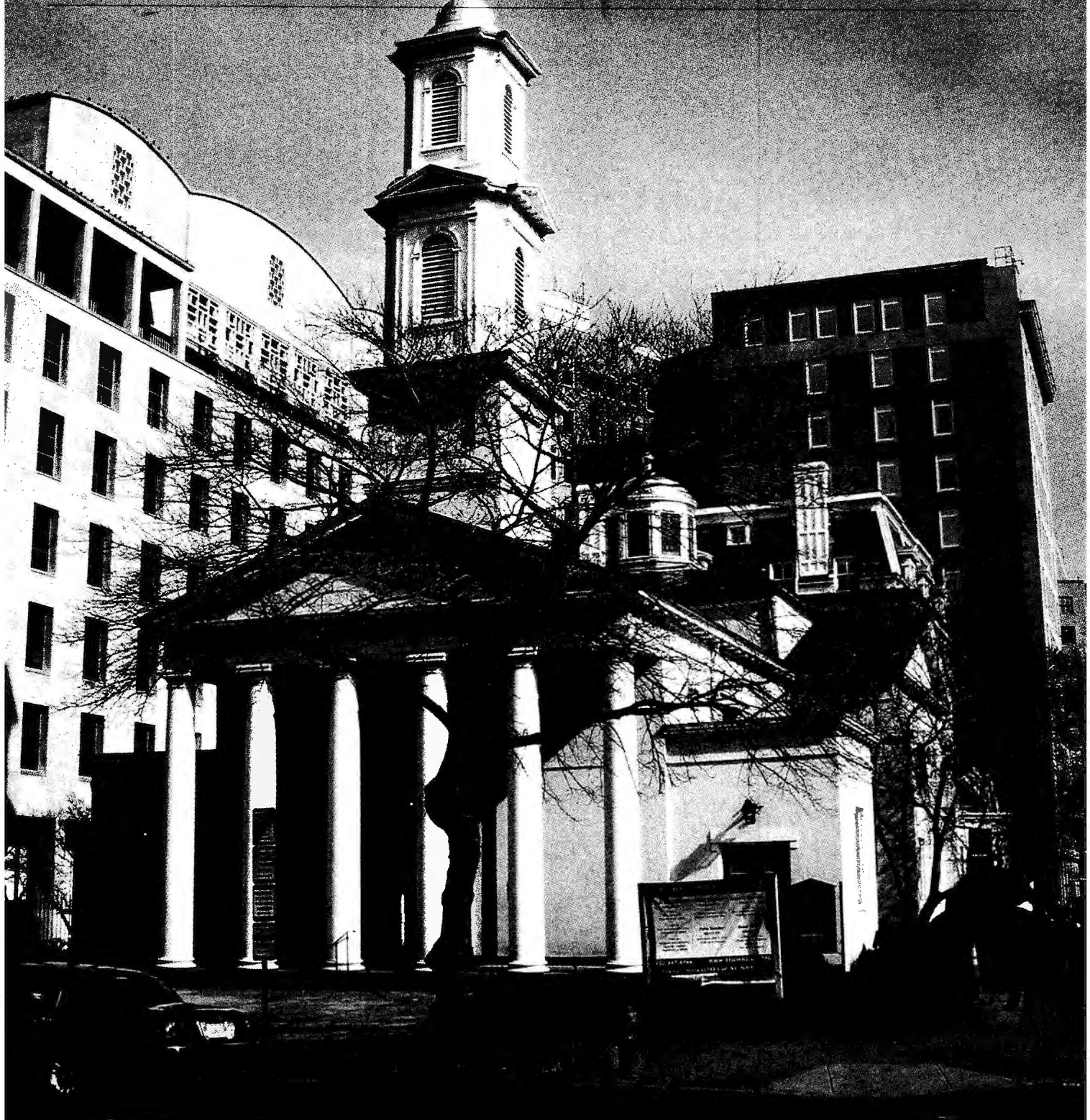


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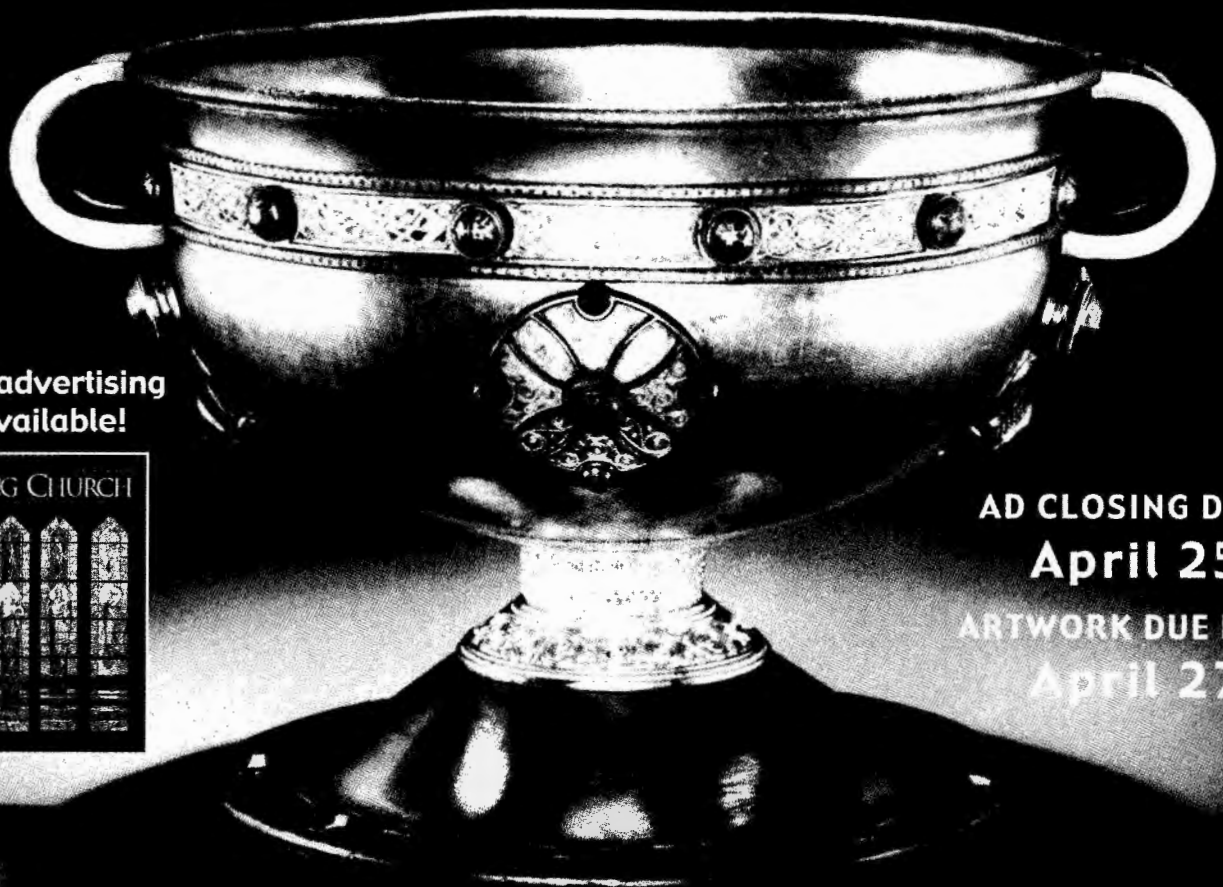
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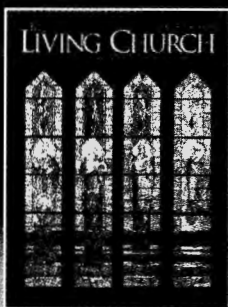
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Volume 230 Number 14

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



On the Cover

St. John's Church, Lafayette Square, Washington, D.C., has welcomed every U.S. president beginning with James Madison [p.9].

John More photo

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SUNDAY'S READINGS

The Obligation of Love

'Love each other intensely from the heart' (1 Pet. 1:22)

The Third Sunday of Easter (Year A), April 10, 2005

BCP: Acts 2:14a,36-47 or Isaiah 43:1-12; Psalm 116 or 116:10-17; 1 Peter 1:17-23 or Acts 2:14a,36-47; Luke 24:13-35

RCL: Acts 2:14a, 36-41; Psalm 116:1-3,10-17; 1 Peter 1:17-23; Luke 24:13-35

Several strong themes are presented in the lessons for today. There is the theme of irresistible divine power. The final sentence of the lesson from Isaiah is "No one can deliver from my hand; when I act, who can thwart me?"

There is the theme of ransom, of exchange. "I have given Egypt for your ransom ... I give people in exchange for you, and nations in return for your life" (Isaiah 43:3b, 4b). In 1 Peter, the lesson says, "You know that the price of your ransom from the futile way of life handed down from your ancestors was paid ... in precious blood as of a blameless and spotless lamb, Christ" (1 Pet. 1:18-19).

The theme of ransom moves on from the message of nations given in exchange for the captives, through the lesson in 1 Peter about the blood of Christ being paid rather than "anything perishable," into the lesson from Luke. In the account of the appearance of the risen Jesus to the two disciples on the road to Emmaus, the Lord says, "Was it not necessary that the Christ should suffer before entering into his glory?" (Luke 24:26). He then goes on to explain to them, beginning with Moses and proceeding through the prophets, to clarify the passages "throughout the scriptures [i.e. the law and the prophets] that were about himself."

These two themes can seem to be contradictory. One who possesses divine and irresistible power nevertheless chooses to pay a ransom that costs his life — that is, chooses to put himself into the power of others, weaker than himself, who work violence upon him, even to death. Yet the themes of "power" and "ransom" are brought together in a third theme: overwhelming love for those who are ransomed. "I regard you as precious," says Yahweh in Isaiah 43:4a, and refers to the people as his "sons" and "daughters" (43:6). Those who receive that love are bound to live in it and thereby extend it to others. "Since by your obedience to the truth you have purified yourselves so that you can experience the genuine love of brothers, love each other intensely from the heart" (1 Pet. 1:22). The love of the fellowship is expressed in concrete actions. "They sold their goods and possessions and distributed the proceeds among themselves according to what each one needed" (Acts 2:44-45). They also worshiped gladly together, "with one heart," and met in their homes for the breaking of bread, and shared their food "gladly and generously."

The lesson is clear: When one receives the immeasurable and sacrificial love of God, one is dramatically changed and is therefore bound to love others.

Look It Up

How does Psalm 116 express the themes of power, ransom, and love for God and neighbor?

Think About It

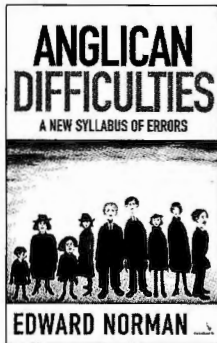
How can "genuine love," as 1 Peter has it, be an obligation? Under what circumstances can love be commanded?

Next Sunday

The Fourth Sunday of Easter (Year A), April 17, 2005

BCP: Acts 6:1-9; 7:2a,51-60 or Neh. 9:6-15; Psalm 23; 1 Pet. 2:19-25 or Acts 6:1-9; 7:2a,51-60; John 10:1-10

RCL: Acts 2:42-47; Psalm 23; 1 Pet. 2:9-15; John 10:1-10



Anglican Difficulties

A New Syllabus of Errors

By **Edward Norman**. Continuum/Morehouse. Pp. 176. \$29.95. ISBN 0-8192-8100-X.

Norman, who is identified on the cover of this book as chancellor of York Minster and a fellow of Peterhouse College, Cambridge, provides a bleak but convincing assessment of the current state of the Church of England and the Anglican Communion.

In his view, the foundations of Anglicanism have been unstable since its beginnings in the 16th century, and this was only worsened by the Catholic Revival in the 19th. More recent developments, culminating in the consecration of V. Gene Robinson as Bishop Coadjutor of New Hampshire, have brought matters to the breaking point.

Norman presents his analysis in an admirably clear and succinct manner. The most important instrument of Anglican unity was the Book of Common Prayer. It has been *de facto* aban-

Only the scriptures remain, but they must be interpreted, and there is no authority to interpret them.

doned in the Church of England, and the American book seems on its way out. The BCP, he writes, was also the closest thing Anglicanism had to a teaching authority. Only the scriptures remain, but they must be interpreted, and there is no authority to interpret them.

Worship has degenerated into "a kind of personal therapy," and church leaders are interested only in politically correct issues of the moment. Controversial matters such as the ordination of women and homosexu-

ality are discussed "in the secular language of rights and social inclusion."

There is, Norman concludes, "a crisis of identity, a crisis of unity, and an inability to adduce a coherent ecclesiology." (But, as the London *Economist* unsentimentally said, if the Communion breaks up, it probably won't make much difference "to Anglicans in the pews, or indeed anybody else.")

At least the Church of England will probably not disappear altogether, Norman suggests. Like other institutions which have outlived their usefulness, it will "enjoy a quaint existence undisturbed by noticeable function."

*Dale E. Elliott
Lovington, Ill.*

Called by God to Serve

Reflections for Church Leaders

By **Robert F. Holley** and **Paul E. Walters**. Fortress. Pp. 88. \$9.99. ISBN 0-8066-5172-5.

This thought-provoking and useful book presents 30 reflections over a

three-year cycle for those who are called to positions of lay leadership in their congregation. The reflections range from subjects like "The Burden of Leadership" to "Lead with Patience and Calm," and the authors, both Lutheran pastors, write with insight and wisdom.

Because this book is written with a Lutheran congregation in mind, some things will need translating. Episcopalians might expect some additional help in their reflections on leadership in congregational life from meditation on the sacraments and traditions of prayer in addition to scripture. But even if Episcopal clergy may not want to put this book directly into the hands of their vestry members, there is no need to re-invent the basic model. Here is good material that will assist clergy in enabling vestries and other bodies of lay leaders to understand their ministries much better.

*(The Very Rev.) Peter Eaton
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Moratorium Affects Dioceses in Different Ways

The House of Bishops' covenant to withhold consents for episcopal elections [TLC, April 3] will affect 11 dioceses in disparate ways. Four dioceses — Northern California, Eastern Michigan, California and the Virgin Islands — will have no change in their present schedules while seven will have to alter their plans in order to conform to the House of Bishops' wishes.

The language of the covenant will not affect the Jan. 29 election of the Rev. E. Ambrose Gumbs as Bishop of the Virgin Islands. The Rev. Canon Carl Gerdau, canon to the Presiding Bishop, told *THE LIVING CHURCH* that although the consents for Fr. Gumbs' election had not been mailed as of March 21, the covenant's ban did not apply.

The Diocese of Southern Ohio postponed its previously scheduled June 11 election, but has not yet agreed on an alternative schedule, according to a

letter written by the Rt. Rev. Herbert Thompson, Jr., the current bishop.

The Oct. 15, 2005, election of a suffragan bishop for the Diocese of West Texas has been postponed. Bishop James Folts and the diocesan standing committee agreed to delay the election until late March or early April and to present the bishop-elect to the 75th General Convention in Columbus, Ohio, in June 2006.

During the discussion on the moratorium on elections at the House of Bishops' meeting at Camp Allen, Presiding Bishop Frank T. Griswold asked whether any bishop would be placed in canonical difficulty by the proposed ban. Bishop Bertram N. Herlong of Tennessee said it would affect his diocese, as he will reach the mandatory retirement age of 72 next year. When contacted by TLC, the Rev. Robert Dedmon, canon to the ordinary, said the diocese was still exploring its options.

The Diocese of South Carolina also had not made a decision at press time. The president of the standing committee, the Rev. M. Dow Sanderson, said South Carolina would begin the process to select a new bishop with a retreat of the nominating and standing committees.

Southwest Florida's standing committee will take up the House of Bishops' request at its April 19 meeting. Southwest Florida communications officer Jim DeLa said there were several plans under consideration. One is to "do nothing and let the 2005 diocesan convention, meeting Dec. 2, amend its own resolution and pick a new election date," eliminating the need for a special convention to rescind the March 1 deadline created by the 2004 convention, he said.

At press time, information was not available on elections in the dioceses of El Camino Real and Central Ecuador.

Bishop Daniels Relieved of Duties in Texas

The Rt. Rev. Theodore A. Daniels has been "relieved" of his position as an assistant bishop of Texas for reasons that will remain confidential, according to a March 17 letter sent to the clergy of the Diocese of Texas by the Rt. Rev. Don A. Wimberly, Bishop of Texas.

BRIEFLY...

The **Diocese of South Rwenzori** in the Anglican Province of Uganda announced recently that it is suspending its companion relationship with the Diocese of Central Pennsylvania and withdrawing a request made last year for \$352,941 to support an HIV/AIDS program. The letter sent by Bishop Jackson Nzerebende Tembo said the reason was due to a "theological conflict" between the two dioceses over the New Hampshire consecration and proposed that activities resume "after the next Lambeth Conference 2008."

The Rt. Rev. **Daniel W. Herzog**, Bishop of Albany, took part in an interdenominational ceremony at St. Patrick's grave outside Down Cathedral in Downpatrick, Ireland, on March 17. Earlier, Bishop Herzog was the guest preacher at a festival service. The Diocese of Albany and the Diocese of Down and Dromore have a companion relationship.

Bishop Wimberly stated in the letter the diocese was in the process of "reconstructing" Bishop Daniels' visitation schedule and that questions regarding boards, committees and commissions with which Bishop Daniels has been involved should be directed to Bishop Wimberly's office.

Bishop Daniels, who was Bishop of the Virgin Islands from 1997 until 2003, when he resigned to accept the position in Texas, denied any wrongdoing, and while aware an announcement was being made, said he had not seen the letter prior to having its contents read to him March 18 by a reporter for *THE LIVING CHURCH*.

"I have always carried out the ministry I was given in a professional and pastoral way," Bishop Daniels said. "Anyone with whom I have carried out that ministry will testify to that. The Church has a process for dealing with situations such as this and we trust that process."

The announcement applies only to Bishop Daniels' responsibilities within the Diocese of Texas and does not affect his positions within the House of Bishops and as a member of Executive Council, the governing body of the Episcopal Church between General Conventions, Bishop Daniels said.



Steve Waring photo

Bishop Daniels translates proceedings in Spanish at a recent meeting of the Executive Council.



Diocese of Alabama photo

Participants carry photos of civil rights martyrs of Alabama at a pilgrimage marking the 40th anniversary of the attempted civil rights march across the Edmund Pettus bridge on March 7, 1965. Leading an Episcopal Church delegation are three bishops, the Rt. Rev. Mark Andrus, Bishop Suffragan of Alabama (left); the Most Rev. Njongonkulu Ndungane, Archbishop of Cape Town, South Africa, and Primate of the Province of South Africa; and the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida.

Covenant Support Not Unanimous

While only a handful of the approximately 140 bishops attending the House of Bishops' spring meeting voted against the covenant statement [TLC, April 3], neither traditional-minded nor progressive bishops were united behind the document, and a significant portion of conservative bishops missed the vote.

The total number of "nays" is uncertain. One bishop present told *THE LIVING CHURCH* that "there were four or five nos," while Bishop Paul V. Marshall of Bethlehem wrote after the vote, "my own conscience did not permit me or eight other bishops to vote for it."

Bishop James Kelsey of Northern Michigan voted against the covenant, saying he opposed the moratorium as a "misuse of power." "I feel it is a legislative restriction of the authentic discernment of diocesan communities," he wrote in a letter to his diocese. "I further feel this is an inappropriate use of the consent process. Bishops are asked to give consent as a kind of a check and balance, but not as a prime mover in the process. This feels to me like a unilateral action of the bishops, thereby excluding any options by the rest of the Church."

Two diocesan bishops said at the meeting that no matter what was decided, nothing would deter the blessing of same-sex unions in their dioceses.

In a public letter, a number of clergy from the Diocese of Newark commended their bishop, the Rt. Rev. Jack Croneberger, for his vote against the covenant statement. Bishop Jon Bruno of Los Angeles told the *Los Angeles Times* that though he would observe the moratorium against the blessing of same-sex unions, he would not impose the moratorium on his clergy nor discipline those who performed the rites—a stance at odds with one bishop's understanding of

(Continued on next page)

Council to Address ACC Representation

The national Executive Council will hold a special meeting to decide whether the Episcopal Church will send official representatives to the June 21-29 session of the Anglican Consultative Council (ACC). The special meeting is April 13 at St. Mary of the Lake Seminary in Mundelein, Ill.

A recent communiqué from the primates of the Anglican Communion asked the Episcopal Church and the Anglican Church of Canada to withdraw voluntarily their representatives to give the rest a chance to assess the recent innovations to historic teaching on sexual morality that the highest legislative branches of those two

provinces recently enacted.

The House of Bishops declared after its March 11-16 meeting at Camp Allen in Texas [TLC, April 3] that only Executive Council could legally advise the ACC representatives from the Episcopal Church not to register as delegates. Regardless of council's decision, the Rt. Rev. John Paterson of New Zealand, chairman of the ACC, has already announced that time will be set aside at the ACC meeting in Nottingham, England, for the Episcopal Church and the Anglican Church of Canada to explain the rationale behind their recent legislative decisions on homosexuality.

Webcast on Evangelism Planned

The Diocese of Texas and the Parish of Trinity Church, Wall Street, New York City, are co-sponsoring an internet broadcast this month focusing on the Episcopal Church and evangelism.

"Episcopal Fear Factor: A Webcast on Evangelism," will air at 10 a.m. ET on April 30 and feature the 2005 recipient of the Bishop Hines Preaching Award, the Rev. James W. Nutter, rector of Palmer Church in Houston, as well as Carol Barnwell, communications director for the Diocese of Texas.

Designed for participants gathered in local churches throughout the country, a press release about the webcast event described it as "a safe environment where people will be guided to define and share personal stories of faith in a small group setting." At its conclusion, local conveners will help participants answer questions designed to build their confidence and ability to share faith stories.

For more information, contact Trinity Church at 1-212-602-0800.

(COVENANT - Continued from previous page)

the moratorium, which he told THE LIVING CHURCH extended to all clergy, not merely bishops.

Within the ranks of traditionalist bishops, interpretations over the meaning and effectiveness of the document differ widely. Shortly after the vote, Bishop Robert Duncan of Pittsburgh told TLC that on "one level we are buying time, and I guess that's good as it acknowledges all of the things the primates have been saying to us."

One of the principals of the working group that created the covenant, Bishop John Lipscomb of Southwest Florida, stated, "It was an excellent meeting of the House. Bishops on all sides of the current questions in the life of our church worked diligently to find a creative response to the primates' communiqué."

(The Rev.) George Conger

Contrasting Views on 'Listening'

The "listening and study process" endorsed by the primates in Northern Ireland [TLC, March 20] is not the first step toward reception of homosexual behavior within Anglicanism, according to Archbishop Henry Orombi, Primate of Uganda.

"I do not think there is a debate" over the morality of homosexual behavior, Archbishop Orombi said upon his return to Uganda. "When God gives his word, you either take it or leave it. We either agree with God or go our own way."

The Ugandan Church leader's remarks stand in contrast to statements made by Presiding Bishop Frank T. Griswold and Canadian Archbishop Andrew Hutchison. Speaking to Episcopal News Service, Bishop Griswold commended the primates' communiqué, saying it created

"space" for the "listening process called for in the Lambeth resolution on sexuality that will hopefully engage the voices of homosexual persons more actively in reflecting their experience and their living of the gospel."

Archbishop Hutchison said gay and lesbian Anglicans experienced the call to dialogue "as polemic rather than reality since Lambeth." The Droman-tine communiqué gave them a "limited amount of good news" as the Anglican Consultative Council had been charged to see that Lambeth "Resolution 1:10 is followed through on and the dialogue does go forward and people do talk about the issues."

West Indies Restricts U.S. Missionaries

The House of Bishops and standing committee of the Church of the Province of the West Indies will not receive American and Canadian missionaries who support the blessing of same-sex unions or the election of Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire.

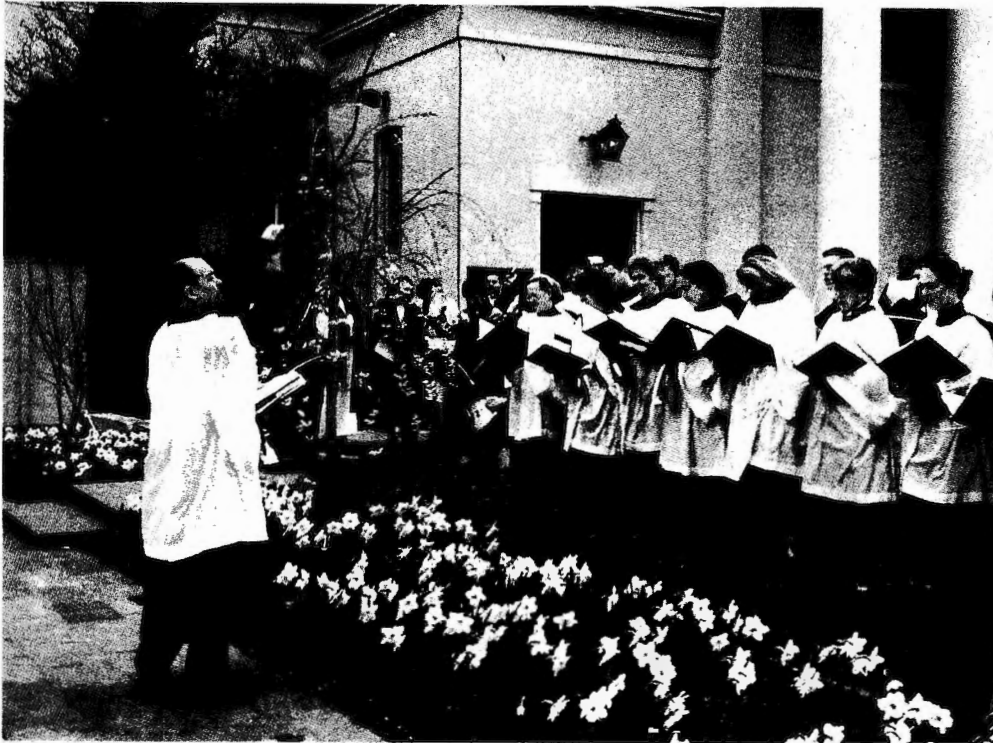
Meeting in Barbados March 8-10, the two groups jointly endorsed a "policy statement requesting all bishops to ensure that permission to function will be restricted to those persons who accept its standard of teaching and practice as set out in the Lambeth Conference Resolution 1:10."

The state of "impaired communion" between the West Indies and the Episcopal Church remains in place, the bishops wrote, as "the developments that have taken place in the Episcopal Church of the United States of America and the Diocese of New Westminster in the Anglican Church of Canada do not accord with the standard of teaching and practice shared by the majority of the provinces of the worldwide Anglican Communion."

The Episcopal Church's website lists seven missionaries serving in the Diocese of Belize from the Mission Personnel Office.



The Rt. Rev. Calvin Schofield, Jr., retired Bishop of Southeast Florida, dedicates and consecrates a columbarium and memorial garden recently at St. James the Fisherman Church, Islamorada, Fla., where there are no cemeteries and the only other columbarium is restricted to Roman Catholic use. Bishop Schofield is assisted by the Rev. Ron Johnson, rector (left), and the Rev. Mary Moore, assistant at Church of the Good Shepherd, Lookout Mountain, Tenn., and daughter of the late Carl and Evelyn Navarre, in whose honor the garden was dedicated. The garden also contains a wall for memorial plaques, and the niches and plaques are offered to anyone desiring them, regardless of religious affiliation.



Photos by John More

The choir upon a recent Sunday at St. John's Parish, Lafayette Square, Washington, D.C.

The Church of the Presidents as a Worshiping Community

By William Bradley Roberts

When FDR was in office, the church in Hyde Park, N.Y., which he attended when home, added to its sign out front, "The Church of the President." Someone wrote below "Formerly God's Church."

At St. John's Parish, Lafayette Square, in Washington, D.C., we have welcomed every president beginning with the fourth one, James Madison. The current president makes St. John's his home parish, attending whenever he's in town. Needless to say, having George W. Bush in attendance consumes a great deal of energy, and, although we do everything possible to welcome him and his entourage, we also work hard to remember that while we are "The Church of the Presidents," we are, first and last, God's church.

St. John's was built in 1816. A sketch of the building in those days yields a stark contrast with its current appearance. Now we are surrounded by office buildings and

hotels. The 1816 view shows the church building, with what was still called "the President's House" in the background, bearing the scorch marks of the British attack of the War of 1812. In the foreground, cows are grazing. The church and the President's House were the only signs of human life in the sketch. The established settlements were Georgetown and Alexandria, several miles away.

Mr. and Mrs. Bush typically attend St. John's two or three times a month. They sit in the ninth pew from the front on the left aisle. This is the presidents' pew, so established by President Madison, who chose to sit among the people rather than in a place of distinction. The church provides kneeling cushions for each president who has completed his term, his name inscribed in needlepoint. Mr. Bush uses his father's kneeler, and Mrs. Bush, Ronald Reagan's. The president often brings his parents, other family or close friends, who join him and Mrs. Bush in the president's pew. When the president

is not in church, anyone may sit in this pew.

Typically we do not know when the Bushes are coming to church until the morning they appear. Often there is a phone call to the rector's house at 5 a.m., announcing that the president will be in attendance. By 6, Secret Service agents, dogs on leash, are securing the church.

Organist Marti Rideout is usually practicing before the service while agents check the building. She recalls one occasion when agents were wandering around the nave as she was about to turn on the amplification system. At that time the system would make a loud, rather explosive sound when it was started. Not wanting to have 30 weapons pointed in her direction, she said, "Gentlemen, please keep your hands off your guns. There's going to be a loud noise."

Another time agents were in the balcony where handbells had been carefully arranged for a service. During a pause in her practice, Ms. Rideout heard the curious sound of bells ringing in the balcony. Looking up, she discovered Secret Service agents making a joyful noise. Not amused, she rushed to the balcony and politely but firmly demanded that the security agents not play with the church's handbells or get them out of position.

Because there are so many people in the Secret Service, and because there is a constant rotation of assignments, the agents don't get to know the parish. Two agents were overheard recently wondering if this church was Baptist or Catholic. Not only do they not know much about St. John's, they do not become familiar with the staff. Therefore, when I arrive to warm up with the choir before services, getting into the building can be just as difficult for me as it would be for a stranger.

In addition to the Secret Service,

(Continued on next page)

One does get used to the sight of men on top of buildings in the neighborhood, including the church.

(Continued from previous page)

there are also District of Columbia police and F.B.I. agents. The director of the F.B.I., Robert Mueller, is a parishioner who attends nearly every Sunday, and his agents are there to protect him during worship. One Sunday, as we were processing toward the rear of the church, he smiled a greeting to me. I was so close to him that instinctively I began to reach out and touch him slightly on the arm as I passed. In the pew directly behind him, however, I noticed a grim young man with a wire protruding from his ear, who had a determined focus on Mr. Mueller. I quickly opted not even to look as though I was about to touch Bob Mueller.

As demanding as this parade of security personnel can be, there is a certain sense in which it has become routine. Staff, choir and worshipers are accustomed to being "magged" (scanned with a magnometer), and there is little complaint. On one

occasion, a man became incensed at being asked to submit to the normal search and magging "to get into my own church." As it happened, he was not a member of the church, and he was quietly but firmly turned away by agents.

Ours is a neighborhood where things are seldom boring. In addition to the comings and goings of the president and other world leaders, there are lots of demonstrations in Lafayette Square between the church and the White House. Clandestine agents are an everyday occurrence. Once a stranger asked a parishioner what had happened to a bench in front of the church. "Oh, I don't know, but I guess it was replaced," the parishioner said. "Why?" "Well," he replied, "It used to be a C.I.A. drop-off point." Who knows whether this was the truth or his imagination? One does, however, get used to the sight of men on top of buildings in the neighborhood, including the church.

In addition to the regular Sunday services, we have come to expect special services on Inauguration Day and to commemorate 9/11, for the White House and invited guests. Sometimes the entire cabinet and staff are present. Securing the building and investigating everyone who will attend takes a couple of weeks' preparation.

We are blessed with a wonderful professional choir that sings every Sunday as well as for these presidential events. We devote a lot of time trying to find exactly the right thing for special occasions. For the Inaugural Prayer Service, we sang "The God who gave us life gave us liberty at the same time," words by Thomas Jefferson, from "The Testament of Freedom" by Randall Thompson. For 9/11 services we

have sung "How lovely is thy dwelling place" from Brahms' German Requiem, and an arrangement that I made of the Negro spiritual "This little light of mine" (a lesser-known, slow and reflective tune). We have also sung "The heavens are telling" from Haydn's "Creation" and "Hallelujah" from Beethoven's "Mount of Olives."

The liturgies are planned well in advance by the clergy and music staff, who send the leaflet to the White House with some options (hymns, scripture readings) for them to consider. The White House staff also selects the readers, usually from among cabinet members or other political colleagues. The sermon is normally given by the rector, the Rev. Luis León.

We get lots of advice from around the country about what to do and say in the presence of the president. Fr. León, in particular, receives countless suggestions from preachers of all faiths who are quite sure what Mr. Bush needs to hear.

Our parish comprises a rich mixture of political affiliations, with the result that parishioners' opinions of the president's leadership cover a wide gamut. There is, however, a concerted effort on the part of all of us to welcome to St. John's whoever comes to pray. Among people of "all sorts and conditions," there are senators and representatives, cabinet members, and directors of federal agencies, and there are also street people and just plain folks who come to be nourished by sacrament, beauty and word.

While we fully embrace our legacy as the Church of the Presidents, we also seek to maintain our deeper identity as a parish that practices outreach, mission, education, service, pastoral care, and worship. We hope never to be labeled "formerly God's church." □

William Bradley Roberts is director of music ministry at St. John's Parish, Lafayette Square, Washington, D.C.



The presidents' pew: when the chief executive is not attending, anyone may use it.

Many New Ways to Communicate

In recent weeks I have been spending some time experiencing some of the ways in which Episcopalians communicate. Weblogs, listservs, chatrooms, websites and e-mails have replaced telephone calls and letter writing for most of our communication, and for the most part, that is a good thing. These newer, computer-based methods of communicating with one another were unknown to most of us a decade ago, but now I am left wondering where we'd be without them.

A few observations and opinions after lurking in and around these various places:

They've become incredibly specialized. I didn't look for it, but there must be a place where red-headed Episcopalians can exchange thoughts.

Despite the efforts of participants to discipline themselves, there is considerable rudeness, sarcastic sniping, and anger being expressed by Episcopalians. I suppose that is simply the mood of the Church these days, but some of the opinions being expressed would put TLC's letter writers to shame.

There seems to be a need for every person to have a personal website. Am I the only one without one? Seminarians have them, rectors pontificate at them, church musicians have them, and plain ol' "people in the pews" seem to need them.

The blogs (that's short for weblogs) are particularly interesting. People gather at them to exchange thoughts and ideas with people who tend to be of like minds. I noticed some people showing up on several blogs. Don't these people have jobs? Don't they have lives? Some of the blogs have wonderful names, like Rich Anglican Fudge (with Nuts), The Salty Vicar, and Balaam's Ass.

The largest of these communications vehicles seems to be a listserv intended for members of the two houses of General Convention. It looks as though a couple dozen people share their thoughts here day after day, ruminating on how awful or rude, or even heretical are the opinions of participants from the "other side," while stressing

the need to be polite to those who don't agree with them. One participant exclaimed it was his last post after being shot down by someone from the "other side," but I noticed he was back the following day.

Parish leaders seem to be moving toward websites as the church's chief mode of communications. If lectors want to find out when they're supposed to read, they're directed to go to the parish website. Same goes for meeting times and other notices. What are parishioners to do if they don't own a computer or if they're too infirm to be able to use one?

I continue to be in awe of all this (I'm easily impressed), especially being able to send an e-mail to New Zealand as I did this morning, or visit a parish website in South Africa, as I did yesterday. These methods of communicating can be overwhelming to the novice, but for those who take the time to learn, there's no going back.

*

A true story from a parish in the Diocese of New York:

Rector to the associate: How are things going in organizing the youth group to do the dramatic reading of the Passion narrative on Palm Sunday?

Associate: Pretty good. We've nailed down Jesus.

*

A Milwaukee radio station held a contest the other day in which the host asked listeners to identify J.J. Redick.

The first caller thought J.J. Redick was the author of the Harry Potter books. The second thought he was "that gay Episcopalian bishop."

For the non-sports fans, J.J. Redick is the sharp-shooting basketball player at Duke University.

*

Note to Mel in "Metro Dallas": During Lent I read *Cathedral Meditations*, a short book written by Joan Bristow, a retired Baptist minister. The author visited 22 English cathedrals and wrote meditations about what she experienced there. It was published in 1998 by SPCK, and later by Triangle.

David Kalvelage, executive editor

Did You Know...

Ascension St. Matthew's Church, Price, Utah, is a joint Episcopal-Lutheran congregation.

Quote of the Week

The Most Rev. Frank T. Griswold, Presiding Bishop, in a sermon at the Cathedral of St. John, Wilmington, Del., on truth: "My truth needs your truth even if it is difficult..."



Bishops' Statement Buys More Time

At first glance, the covenant statement issued by the House of Bishops at its recent meeting in Navasota, Texas [TLC, April 3] is a reasonable response to the Windsor Report and the communiqué published by Anglican primates [TLC, March 20] — an apparent compromise in typically Anglican fashion. Time spent studying the covenant statement, however, is more likely to produce reactions of disappointment. The bishops' meeting at Camp Allen was intended to be an opportunity to continue discussion of the Windsor Report, that document produced by the Lambeth Commission on Communion, which the bishops had begun during their January meeting in Salt Lake City. The House of Bishops did indeed spend considerable time in what seems to have been heated discussion, and its response is a result of what the bishops called "remarkable convergences among us."

The most significant portion of the Windsor Report is a group of recommendations issued by the primates as they addressed controversial events in the Episcopal Church and the Anglican Church of Canada. The House of Bishops dealt with the recommendations, particularly those that called for a moratorium on the consent to and consecration of bishops who are involved in same-gender relationships, and a moratorium on the blessing of such relationships.

The bishops point out that the polity of the Episcopal Church does not give them the authority to impose such moratoria on dioceses, so they produced a moratorium of their own. Instead of calling for a temporary prohibition of consecration of homosexual bishops as sought by the primates, the bishops pledged "to withhold consent to the consecration of any person elected to the episcopate after the date hereof (March 15) until the General Convention of 2006, and we encourage the dioceses of our church to delay episcopal elections accordingly." In other words, if the Episcopal Church can't have any more homosexual bishops, then it can't have any new bishops. Instead of following the recommendations of the primates, the American bishops have set their own terms for a moratorium.

Regarding the blessing of same-sex relationships, the bishops point out that the Episcopal Church has not authorized such liturgies, insinuating that the matter is a moot point. What the covenant statement doesn't explain is that some bishops allow their clergy to determine whether committed same-sex relationships should be blessed. Some have said they intend to continue this policy. It is one thing for the bishops to pledge not to authorize these liturgies, but quite another to leave the decision to others.

Another controversial element in the bishops' statement concerns regret and repentance. "We express our own deep regret for the pain that others have experi-

enced with respect to our actions at the General Convention of 2003," the covenant statement says, "and we offer our sincerest apology and repentance for having breached our bonds of affection" by not consulting with other Anglican churches before taking such actions. Apologizing for not consulting with other churches is a far cry from apologizing for having taken the actions of the 74th General Convention.

Not addressed by the bishops is the important recommendation by the primates that the Episcopal Church voluntarily withdraw its members from the Anglican Consultative Council (ACC). Rather than deal with this, they deferred to the ACC itself and the national Executive Council, which holds a special meeting near Chicago

The House of Bishops did indeed spend considerable time in what seems to have been heated discussion, and its response is a result of what the bishops called 'remarkable convergences among us.'

this week, to address the matter, even though a response from the bishops would have been not only helpful, but also in order.

We would be remiss if we did not recognize some positive elements in the bishops' covenant statement. It is important to point out that the bishops emphasized their desire to remain in communion with other churches within the Anglican family and with the Archbishop of Canterbury. It also should be noted that the statement is the result of considerable work by at least a cross-section of the bishops who apparently were willing to address the major differences facing revisionists and traditionalists in the Church and to address the important recommendations of the Windsor Report. Despite their differences, the bishops apparently functioned amid a spirit of collaboration and collegiality as they formed their statement. In addition, it would seem that the bishops have bought some time, enabling the Church to remain intact at least through the next General Convention. The bishops have issued a worthwhile and helpful document to the Church, but they have failed to provide a badly needed change of mind and heart or a solution to the division that plagues the Church.

same-sex relationships. This rationale is often compared to the exception allowing remarriage after divorce. However, this rationale fails to recognize that we still consider divorce as something to be avoided. It is also based on the belief that a homosexual person has no other choice for enjoying the gift of sexuality. While this reasoning was compelling in the beginning of the debate, it has little relevance today because supporters want to see bisexual people, those who do have a choice, also given the option to join in homosexual relationships. The agenda is revealed further when some supporters say there are few purely heterosexual or homosexual people and that all of us are bisexual to some degree.

Others say that Jesus is silent on loving homosexual relationships and the behavior condemned in scripture is only that which is exploitive or against the nature of the person joining in the homosexual act. To believe this one must ignore Matthew 19 in which Jesus affirms teachings of the Old Testament on marriage, emphasizes the importance of commitment in sexual relationships, and indicates that the only alternative to the marriage of a husband and wife is the life of a eunuch. One must also ignore other passages in the Old and New Testaments that condemn homosexual behavior and assume that, even though supporters say homosexuality is a statistically predictable part of the population, no one had heard of loving homosexual relationships in biblical times. We must conclude that the physical, emotional and spiritual harm

In Search of a Rationale

By Ralph Spence, Jr.

Bill Cosby has a routine in which he says children must be "brain damaged." He describes a typical scene when a child is caught misbehaving. The parent is demanding to know why the child did what he or she obviously knew was wrong and the child, having no explanation, responds, "I don't know."

I am reminded of the Episcopal Church as the Anglican Communion asks how a person living in a same-gender union may be considered eligible to lead the flock of Christ, only instead of responding, "I don't know," the Presiding Bishop has formed a committee to come up with an answer. Just as children often do things impulsively without thinking through the consequences, the Episcopal Church took action at the last General Convention that is not easily explained.

I am also reminded of typical "mob

behavior," when a group of people lose inhibitions and act in a way that individual members would usually avoid. The group as a whole has no common explanation for the actions taken and sometimes the reasoning of followers is not the same as the leaders. As the appointment of the House of Bishops' theology committee indicates, no common belief has been defined for

Just as children often do things impulsively without thinking through the consequences, the Episcopal Church took action at the last General Convention that is not easily explained.

blessing same-sex relationships and yet supporters march into the future having no idea where they are going.

Some say there should be an exception to the traditional interpretation of scripture to allow the blessing of

that can be caused by practices that are condemned in scripture are not a concern with homosexual behavior.

The last explanation that is often given is that scripture is culturally biased against homosexual relation-

READER'S VIEWPOINT

ships. To follow this line of reasoning, we must first believe that scripture is not the word of God and that we are not blinded to truth by our own cultural bias. Since the condemnation of homosexual behavior is compared to discrimination by gender or race, we must then believe that being homosexual, which is defined by behavior, is the moral equivalent of being female or being a person of color. Finally, if cultural differences are used to deny scripture and tradition, the interpretation of scripture will become dependent upon local cultural norms and any overriding truth will be lost in the confusion. This was seen when the election of V. Gene Robinson was affirmed by many who seemed to feel their own beliefs were no basis for denying the Diocese of New Hampshire its choice of bishop.

In the midst of this confusion, representatives of our Church are now invited to present an explanation of the thinking behind the actions of General Convention to the Anglican Consultative Council. The problem is that General Convention is the only body that has the authority to provide an explanation and the theological rationale was not addressed in 2003. As our leadership struggles to answer questions, it would be helpful to have broad participation in the discernment process.

We could facilitate broad participation and discussion by having a vote or survey in each diocese to determine the percentage of support for: 1. the historic disapproval of homosexual behavior, 2. an exception for committed same-sex partners, 3. the position that scripture is silent on committed homosexual relationships, or 4. the belief that scripture is culturally biased against homosexual behavior. With broad consideration of the theological rationale, ways to protect partners in relationships with no legal status and guidelines for healthy sexual behavior; perhaps we could identify common ground that would help the Church protect the vulnerable and provide guidance in areas of human sexuality. □

Ralph Spence, Jr., lives in Billings, Mont., where he is a member of St. Stephen's Church.

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

Right or Wrong

I was distressed and disappointed when I read the words of the Archbishop of Canterbury as quoted [TLC, March 20]: "Any lasting solution will require people to say, some way or another, yes, that they were wrong, wrong about something."

I think there can be another approach to the present situation, rather than designating anyone as "wrong." I believe that what our American and Canadian churches have said and done is "right" for them and not "wrong"; right for these churches, their societies and cultures and countries at this time.

I also believe that what the global south churches have said and done may be "right" for them and not "wrong;" right for their churches, their societies and cultures and countries at this time.

Acceptance of diversities among and within various provinces of the Church has been characteristic of Anglicanism. I think it is a tragedy that we now have individuals, as well as church bodies, who are saying, in effect, "If you don't agree with me, you are wrong and I am right."

*(The Rev.) John G. Carson
Hillsboro, Ohio*

I think there can be another approach to the present situation, rather than designating anyone as 'wrong.'

Typically Episcopalian

The TLC issue of March 6 was telling. The first three news items report what we all knew — the Church is in decline. What was the first response of the Executive Council? To adopt a resolution to increase funding in order to move forward in 20/20 evangelism. How very Episcopalian. In the face of declining income, spend money to study the decline. One would have thought the council would have voted to study the reason for the decline in order to take remedial action leading to the evangelism which we haven't done well since the days of Philander Chase and Daniel Tuttle.

Another news item informed us that the Diocese of Tennessee reduced its national Church pledge by three-fourths. No need to study the issue of decline, just ask Tennessee.

Next, our very progressive House of Bishops called for a Communion-wide study of sexuality as recommended by Lambeth Conferences since 1978. If

this is worth doing, shouldn't this call have been made about 25 years ago? Instead, individual dioceses have studied it *ad nauseum*, usually tabling the issue for more study. The liberal agenda will be forced on the Church until it surrenders in exhaustion.

Many months ago I withdrew my financial support from my seminary because I cannot in conscience support an endeavor which teaches what the Bible calls sin to be an acceptable life style. The dean phoned me to ask for a change of heart. He reminded me that General Convention had adopted resolutions calling for evangelism. My response is still to predict that far from growing by some fanciful percentage by 2020, the church will be half its current size.

*(The Rev.) Don Robinson
Yountville, Calif.*

My response is still to predict that far from growing by some fanciful percentage by 2020, the church will be half its current size.

California's Election

The episcopal election in the Diocese of California is scheduled for May 6, 2006. I see nothing from Camp Allen to justify the assertion that our process will be affected [TLC, April 3]. If we elect a person then, the election will, of course, fall within 120 days of General Convention, scheduled to begin June 13, 2006.

My reading of the bishops' covenant is that the bishops with jurisdiction agreed not to vote to confirm any bishop-elect until General Convention. We have not sought to have an election which would call for confirmation prior to General Convention.

This is not to say that our bishop and diocesan council — or even our next diocesan council — could not change the timing, although town meetings on our carefully scheduled timeline are already in progress.

*Nigel A. Renton
Berkeley, Calif.*

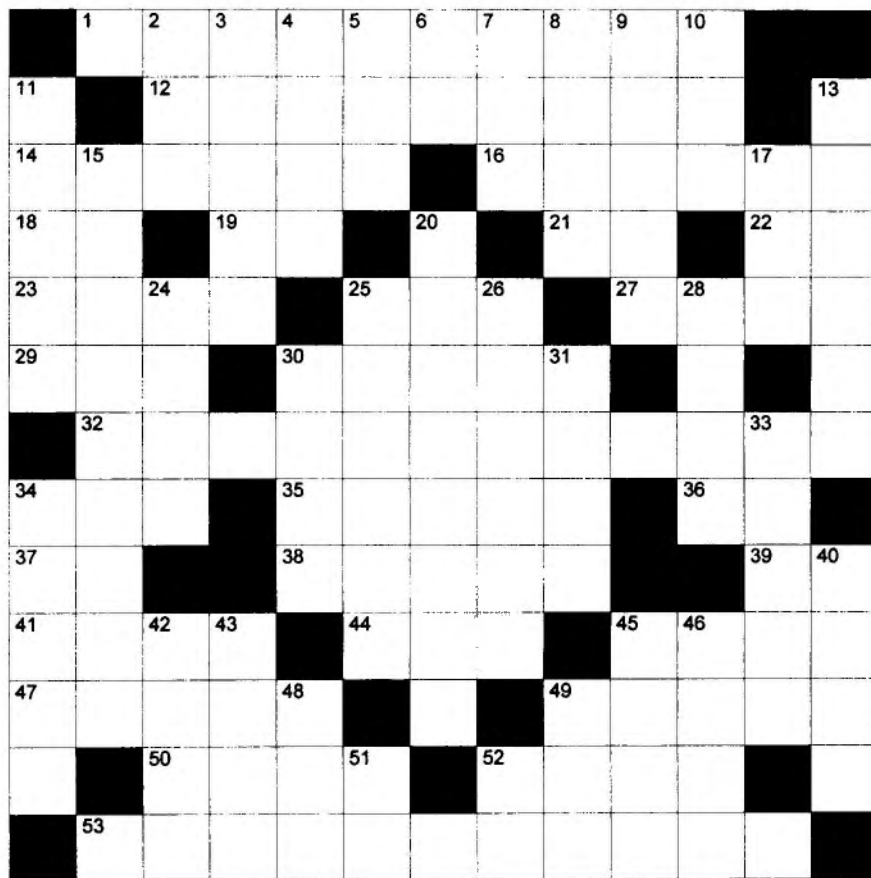
Welcome News

When I read the headline, "Church in Decline" [TLC, March 6], and note Kevin Martin's assessment in the same issue that none of the 10 "likely" candidates for Presiding Bishop appears well qualified, I rejoiced and praised God, knowing that salvation is nearer to us now than when we first believed.

When I recall the House of Bishops' description of itself as "dysfunctional" — merely confirming what some had observed for years — and when I note its steady progress from dysfunctional to irrelevant, I rejoice and give thanks, remembering that in the Lord is plentiful redemption.

For the Christian, the bottom line is always good news: Jesus promised he would build his Church and the gates of hell will not prevail against her. Though we may well be witnessing the demise of the Episcopal Church and the Anglican Communion, let us rejoice and be glad: God will always preserve for himself a faithful remnant.

*(The Rev.) John T. Rollinson, SSC
St. James' Church
Clovis, N.M.*



Something About Mary

Across

1. Something about Mary
12. Biblical Mary
14. "Eats, Shoots & _____"
16. Louisiana cooking
18. Lincoln's birthplace (abbrev.)
19. And, in Nice
21. Sports magazine
22. Former spouse
23. Bee hangout
25. Capitol data-finding org.
27. On deck
29. Firearm
30. Kunta Kinte's story
32. Something about Mary
34. Honest one
35. They may be set
36. Rapper _____ Cool J
37. Concerning
38. Hell of a place
39. Behold's partner
41. "Take _____ the limit" (2 words)
44. _____ Plains
45. Marian greeting?
47. Elm's output
49. OT prophet
50. It's usually I or II, liturgically
52. Engrossed
53. Something about Mary

Down

2. "_____ little teapot..." (2 words)
3. Saver's save
4. "_____ a kick..." (2 words)
5. Football points
6. College degree
7. Church magazine (abbrev.)
8. Residents of (abbrev.)
9. _____ a million (2 words)
10. Conservative type
11. Jesse's son
13. Churchy custodian
15. Marian relative
17. Superman foe
20. Like some vestments
24. "I am the true _____"
25. "Heart of Darkness" author
26. REM's Michael et al.
28. Satanic
30. Biblical daughter-in-law
31. Insolence
33. Reagan's North, informally
34. Isaiah: "_____, shine for..."
40. Patron saint of Norway
42. Mountain lake
43. Lyric
45. Native American group
46. Speak about, in legalese
48. Greek letter
49. It may be old
51. Popular TV drama
52. Sun god

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

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PEOPLE & PLACES

Appointments

The Rev. **Michael Bridge** is rector of St. John's, Ulysses, and vicar of St. Timothy's, Hugoton, KS; add: 104 S Maxwell St., Ulysses, KS 67880-2327.

The Rev. **Jeanette DeFriest** is rector of St. Luke's, 939 Hinman Ave., Evanston, IL 60202-1801.

The Rev. **Laura Edwards** is pastoral care coordinator at Northeast Health Center, Portland, ME.

The Rev. **Eileen Heden** is rector of St. Andrew's, PO Box 250, Liberal, KS 67905-0250.

The Rev. **John Houck** is vicar of Sts. George and Matthias', 164 E 111th St., Chicago, IL 60628-4346.

The Rev. **Rebecca McClain** is director of the Church Deployment Office, 815 Second Ave., New York, NY 10017.

The Rev. **Eric Miller** is rector of St. Stephen's, 200 Virginia St., Beckley, WV 25801.

The Rev. **Patty Mouer** is rector of St. Luke's, 219 Chunn's Cove Rd., Asheville, NC 28805.

The Rev. **Chris Smith** is associate at Zion, PO Box 717, Manchester Center, VT 05255.

The Rev. **Elizabeth Wade** is rector of Grace, 820 Broadway St., Paducah, KY 42001.

Ordinations

Priests

Delaware — **David DeSalvo**.

Iowa — **Margaret Jackson**.

Kansas — **Eric Anderson**.

Maine — **Nicole Janelle**, assistant, St. Mary's, 961 S Mariposa Ave., Los Angeles, CA 90006.

Deacons

Central Pennsylvania — **Anne Flynn, Jane Miron, Timothy Newcomb**.

New York — **R. William Franklin**

Resignations

The Rev. **John K. Gibson**, as rector of Prince of Peace, Apex, NC.

The Rev. **Frisby Hendricks**, as rector of Holy Trinity, West Palm Beach, FL.

Deaths

The Rev. **Nathan Wright, Jr.**, a priest active in the civil rights movement, died Feb. 22 at a hospital near his home in East Stroudsburg, PA, of complications from diabetes. He was 81. Fr. Wright was a community organizer, author and professor and headed the Department of Urban Work in the Diocese of Newark.

Born in Shreveport, LA, and raised in Cincinnati, OH, he attended several colleges, earning a degree from the Harvard Graduate School of Education. He served in the Army during World War II as a medical administra-

tive corps officer. In 1947, he participated with an interracial group of men and women who traveled on buses and trains throughout the South to test a U.S. Supreme Court ruling that banned segregated seating on interstate transportation. He was ordained to the priesthood in 1949 and in the following year he became assistant youth minister at Trinity Church, Boston, and later rector of St. Cyprian's in that city. In 1964 he became head of urban work in Newark, and later he joined the faculty of the State University of New York at Albany, where he chaired the Department of African and Afro-American Studies. He assisted at several congregations in the New York City area. Fr. Wright is survived by his wife, Pauline; five children, Chi, of New York City; David, of Louisiana; Barbara and Lydia, of Newark, and Carolyn, of East Orange, NJ; eight grandchildren, and five great-grandchildren; his twin brother, Benjamin Hickman, and a sister, Lydia.

The Rev. Canon **Kenneth Umbecker**, retired rector of St. Mark's/St. John's Church, Jim Thorpe, PA, died Jan. 19 in New Hope, MN. He was 70.

Canon Umbecker served the Jim Thorpe parish for 10 years, and when he retired in 2004, he moved to Minnesota. He was born in Minneapolis and educated at Vanderbilt University, the University of Georgia, and Seabury-Western Theological Seminary. Canon Umbecker was ordained deacon and priest in the Diocese of Minnesota in 1959, and served several congregations in that diocese. He was assistant at Gethsemane Cathedral, Fargo, ND, 1975-86, and was named an honorary canon there. He also served as a community developer and a field representative of the American Cancer Society. He had been a member of the standing committee in the Diocese of Bethlehem.

The Rev. **Harry Sinclair Mills**, 92, a deacon for more than 40 years in the Diocese of Pennsylvania, died Jan. 19 in Lancaster, PA.

A native of Philadelphia, Deacon Mills was a graduate of Drexel University. He was ordained in 1963 and served his diaconal ministry at Church of the Good Samaritan, Paoli, PA, 1963-68, and Washington Memorial Chapel, Valley Forge, PA, 1968-91. He retired in 1991. Surviving are two sons, Harry, Jr., and Stephen, two grandchildren and four great-grandchildren.

The Rev. **Louis R. Tarsitano**, 53, a leader in the "continuing" Anglican movement, died Jan. 15 in a hospital in Savannah, GA. He had a history of a heart condition. Fr. Tarsitano was a priest of the Anglican Church in America (ACA) and the rector of St. Andrew's Independent Episcopal Church, Savannah.

Formerly a member of the Episcopal

CLASSIFIEDS

Church, Fr. Tarsitano had been the rector of St. Mark's, Denver, CO. He and many of his parishioners left the Episcopal Church over the ordination of women and the 1979 prayer book. He emerged as a spokesman for continuing church matters and he was the author of many books and articles. He is survived by his wife, Sally; his children, John, Richard, and Mary Margaret, and his mother.

The Rev. **Ira Patterson Seymour**, 66, retired priest of the Diocese of Arkansas, died Feb. 23 at his home in Sherwood, AR, of Lou Gehrig's disease.

Born in Jacksonville, FL, and raised there and in Burbank, CA, Fr. Seymour was a graduate of Florida State University and the Episcopal Theological Seminary. Later he earned a law degree from Howard University and another graduate degree from Oxford. He was ordained to the diaconate in 1967 and the priesthood in 1968, then served at congregations in several dioceses, including some on an interim basis. He moved to Jacksonville, AR, in 1999 to be vicar of St. Stephen's Church; he also was chaplain at Little Rock Air Force Base and was involved in prison ministry. He retired in 2003. He is survived by his wife, Betty, and two children.

The Rev. **Alan Robb McLean**, 62, rector of St. Luke's Church, Wenatchee, WA, died in February during surgery several hours after being found wounded in his office. The Chelan County coroner ruled his death a suicide.

A native of Brooklyn, NY, Fr. McLean was a graduate of Harvard and Stanford universities and Seabury-Western Theological Seminary. He was ordained deacon in 1990 and priest in 1991 in the Diocese of Indianapolis and served as assistant at Trinity Church, Indianapolis, for a year, then as vice president for finance and administration at Seabury-Western, 1991-93. He was rector of Trinity, Pine Bluff, AR, 1994-98; rector of St. Stephen's, Forest, VA, 1998-2002, and rector in Wenatchee since 2002. In 1967 he was serving with the Marines in Vietnam when he stepped on a land mine that severely injured both of his legs. He was awarded the Purple Heart and the Bronze Star. Following military duty he worked for the Pillsbury Co. in international finance. He spent five years in France. Surviving are his wife, Betsy; a son, Robb, of Albuquerque, NM; daughters Mary Kennedy, of Olympia, WA; and Mary Watkins, of Tacoma, WA; and two brothers, Ralph, of Washington, DC, and Peter, of Tacoma.

Next week...

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FACULTY APPOINTMENT IN NEW TESTAMENT: Nashotah House, a seminary of the Episcopal Church, is seeking a faculty member in the field of New 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 Greek (two semesters), the two in New Testament Survey (also two semesters) as well as share in the teaching of the required course in biblical exegesis. Elective course offerings would also be welcomed. The person appointed, whether ordained or lay, will be expected to participate regularly in the seminary's daily worship in the Anglo-Catholic tradition. Rank and compensation will be negotiated on the basis of the successful applicant's qualifications and experience. **The position begins August 1, 2005,** with teaching duties beginning near the end of that month. For further details contact: **The Very Rev'd Robert S. Munday, Ph.D., Dean/President, Nashotah House, 2777 Mission Road, Nashotah, WI 53058. The deadline for applications is May 1, 2005.**

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@saintthomashollywood.org Website: saintthomashollywood.org**

FULL-TIME RECTOR: Church of Our Saviour, Charlottesville, VA, seeks experienced, outgoing, caring rector to empower lay leadership and to increase membership, diversity, and stewardship. Contact **Katherine Talley, 287 Cottonwood Drive, Barboursville, VA 22923** or Kat_talley@hotmail.com.

FULL-TIME RECTOR: Wanted for small parish located in the western Catskill Mountains of New York State. Historic church and large three-story Victorian rectory situated within a small college town, excellent schools. Need rector who will foster growth and offer spiritual guidance. Send inquiries to **St. John's Vestry, PO Box 121, Delhi, NY 13753, Phone: (607) 746-3437.**

FULL-TIME RECTOR: St. Matthew's Church, St. Paul, Minnesota, is seeking a rector. Located in St. Anthony Park neighborhood, our church is a program-sized congregation that is thoughtful, diverse and progressive. We are distinguished by our emphasis on music, artistic expression and an international focus. We are seeking growth spiritually and in congregational size. We are also hoping to establish new ministries to students at the University of Minnesota. Please contact Joan Hershbell, chair of search committee, by **May 1, 2005.** Phone: (651) 645-6173. E-mail: jhershbe@visi.com. Website: www.stmatthewssmn.org.

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Please check our website at www.trinity-episcopal.org for a detailed job description and information on Trinity Cathedral.

Send a cover letter and resume to the attention of **Harris Matarazzo, 121 SW Morrison Street, Suite 1020, Portland, OR, 97204** and an electronic copy of both to crhardman@crhardman.com. E-mail subject line, "Pastoral Care Trinity Cathedral."
Deadline for application is May 1, 2005.

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 RECTOR: *Church of the Advent Episcopal, Sun City West, AZ.* We are a very active, 25-year-old church with 450 members, serving retirement communities of 55+-year-olds and a rapidly growing surrounding city northwest of Phoenix, with families of all ages. Our theme, "A Bridge to a Better Life Through Christ," is lived every day. We expect to grow approximately 50% during the next three years, and need a rector to replace our recently retired leader, who will guide us for the next several years. The person we call will be well-grounded in pastoral care, stewardship, preaching, teaching, outreach and evangelism. Please send your resume and CDO Profile to; **Church of the Advent, Episcopal; 13150 W. Spanish Garden Drive; Sun City West, AZ 85375**, or e-mail it to; search@adventepiscopalaz.org. Our Parish Profile can be seen on www.adventepiscopalaz.org.

FULL-TIME ASSOCIATE TO THE RECTOR FOR YOUTH AND FAMILY MINISTRIES: *St. Paul's Episcopal Church, Wilkesboro, NC.* St. Paul's, located in the Episcopal Diocese of Western North Carolina, is in search of a person in a full-time position to lead the parish in the faith development of our children, youth and their families. The people of St. Paul's span a diverse spectrum of viewpoints, age and gifts and enjoy a reputation as a welcoming, active, diverse, spiritually alive community of faith. For more information contact: **The Reverend Thomas Morris, Rector, St. Paul's Episcopal Church, PO Box 95 Wilkesboro, NC 28697** Phone: (336) 667-4321, E-mail: stpaulrector@earthlink.net.

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.

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

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.

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 PRIEST: *St. Mark's Parish, Waupaca, WI.* St. Mark's, a vibrant pastoral-sized congregation located in a charming, recreational community of north-eastern Wisconsin, is seeking a new full-time priest. The parish is represented by a mix of age groups and classes of people, but retains the embodiment of a close-knit family with common goals and vision. Members are extremely involved in the services held, and we offer many opportunities to our congregants to serve Christ as readers, chalice bearers and acolytes. We encourage parish life through monthly fellowship activities, small group activities, and even a special Jazz Mass on the first Sunday of the month. 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, and to step out more in developing membership growth by nurturing and expanding our periphery.

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 had the benefit of faithful pastoral leadership from a recently retired rector for nearly 15 years. 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@charternet.com
Application Deadline: May 1.

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.**

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 Valenta@capital.net.

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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 Prosopton School of Iconography. For information call **Jane Tan Creti** at (402) 397-3059. E-mail: janetancred@msn.com.

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