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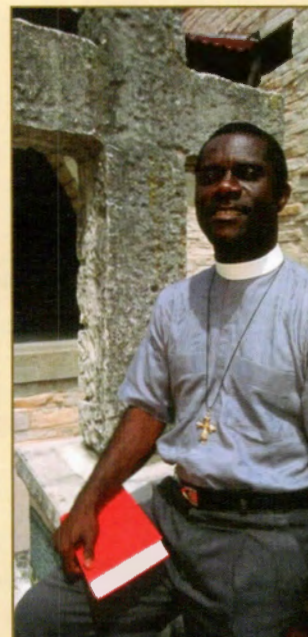
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Volume 230

Number 16

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



Among students taking advantage of a wide range of continuing education opportunities at Episcopal seminaries are those at (from left) The General Theological Seminary, Berkeley Divinity School at Yale, and Nashotah House.

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SUNDAY'S READINGS

When the Stakes Are Highest

‘Some of them were convinced’ (Acts 17:4a)

The Fifth Sunday of Easter (Year A), April 24, 2005

BCP: Acts 17:1-15 or Deut. 6:20-25; Psalm 66:1-11 or 66:1-8; 1 Peter 2:1-10 or Acts 17:1-15; John 14:1-14

RCL: Acts 7:55-60; Psalm 31:1-5,15-16; 1 Pet. 2:2-10; John 14:1-14

In previous weeks of the Easter season, we have seen the themes of the resurrection of Jesus, believing it actually happened, the immeasurable love of God for his people, and finding deliverance in suffering. In the lessons for today, all these themes come together with the urgency of making a decision about putting faith in Jesus as Lord and Savior. The information that one will need to make that decision is presented in a variety of ways.

In the reading from Deuteronomy, parents are commanded to tell their children about the customs they follow and what they mean. In the lesson from Acts, Paul and his companions teach in the synagogue in Thessalonica, urging the Jews there to believe that Jesus is the Messiah in fulfillment of the scriptures. Peter presents two sharp contrasts: a life dedicated to evil that results in sorrow versus a life of delight and holiness — he even describes the contrast as between “darkness” and “wonderful light” (1 Pet. 2:9). He gives the same message by contrasting how people respond to Christ as a “living stone” — they will either believe and find honor, or reject and stumble.

In the gospel, Jesus exhorts the disciples to learn and believe in his unique role in the salvation of the world. To one degree or another, it is all hard

teaching, especially when it is presented as being of ultimate consequence. If true, it means everything. If not true, it is misleading, deceptive and valueless. Even in the Old Testament lesson, long before the promise of a Messiah is made, much less fulfilled, keeping the commandments is presented as the means of being happy forever and surviving.

The choice is offered in various ways. Common to all is that the decision one makes is of eternal significance — everything or nothing — complete, invincible joy or endless sorrow. In the lesson from Acts, we learn that “some of them were convinced,” but those who are not convinced do not allow things to rest. “Filled with resentment,” they put “the whole city into an uproar” (Acts 17:5) in vehement opposition to those who have believed what Paul preached. Finally, the turmoil, the stakes, and the decision come down to one statement from Jesus. His words “I am the way; I am truth and life. No one can come to the Father except through me” get much attention, as do “Anyone who has seen me has seen the Father.” These are given in response to what the disciples say. The lesson begins with Jesus’ telling the disciples, “Do not let your hearts be troubled. You trust in God, trust also in me.” This is the issue.

Look It Up

How does the psalm for today match the theme of the other lessons?

Think About It

Do we really believe that the gospel is fully, authentically true? If so, do we have to declare that all other beliefs fall short of the truth to one degree or another?

Next Sunday


The Sixth Sunday of Easter (Year A), May 1, 2005

BCP: Acts 17:22-31 or Isaiah 41:17-20; Psalm 148 or 148:7-14; 1 Pet. 3:8-18 or Acts 17:22-31; John 15:1-8

RCL: Acts 17:22-31; Psalm 66:7-18; 1 Pet. 3:13-22; John 14:15-21


BOOKS

Papal Elections



SELECTING THE POPE: Uncovering the Mysteries of Papal Elections. By Greg Tobin. Barnes and Noble. Pp. 200. \$9.95. ISBN 0-7607-4032-1.

THE CONCLAVE: A Sometimes Secret and Occasionally Bloody History of Papal Elections. By Michael Walsh. Sheed and Ward. Pp. 180. \$22.95. ISBN 1-58051-135-X.



BEHIND LOCKED DOORS: A History of the Papal Elections. By Frederic J. Baumgartner. Palgrave Macmillan. Pp. 272. \$24.95. ISBN 0-312-29463-8.

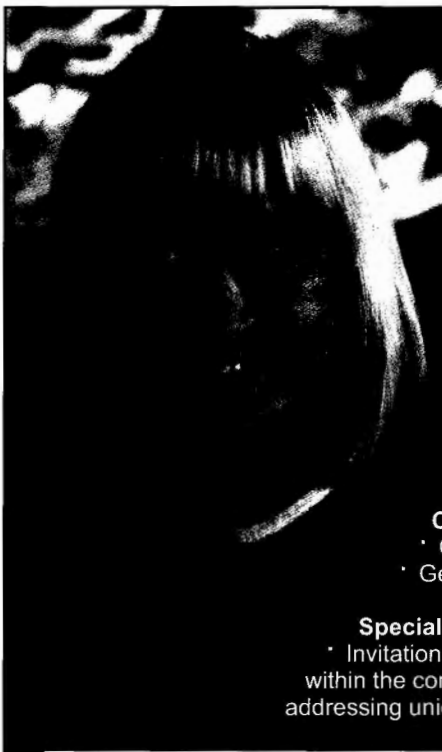
HEIRS OF THE FISHERMAN: Behind the Scenes of Papal Death and Succession. By John-Peter Pham. Oxford. Pp. 368. ISBN 0-19-517834-3.

As I write these words, Pope John Paul II lies near death, and the preparations for the next conclave are underway. These four books tell the story of the drama that was about to unfold on the world's stage.

All four books tell more or less the same history of the conclave, and the famous stories are all here. The election of the Bishop of Rome goes back to the earliest days of the Church, but the conclave as we know it is a fairly modern invention, and every 20th-century pope with the exception of John Paul I has fiddled with the procedure. In 1996, Pope John Paul II issued sweeping changes, and these stand as the rules for the conclave that was to elect his successor.

As speculation rages about the next pope, the story of recent conclaves is especially salutary. Only one recent pope, Pius XII, was a shoo-in, and the history of the papacy is littered with the also-rans: cardinals like Mariano Rampolla, Rafael Merry del Val, Giuseppe Siri, and Giovanni Benelli, who "went into a conclave a pope and came out a cardinal." And although he had made a showing in the first conclave of 1978, Karol Wojtyla was still an outside candidate in the second

(Continued on next page)



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BOOKS

(Continued from previous page)

conclave that elected him until a deadlock had to be broken. His fellow Pole, Cardinal Wyszynski, even remarked at an early stage of the proceedings that Wojtyla was too young.

So predictions are very difficult, and the best commentators hedge their bets. Walsh and Baumgartner do not look so much to the future, whereas both Tobin and Pham take a shot at examining the present state of the Church and the chances of several well-known *papabili*. Of all these books, Pham's is perhaps the most complete, and he includes a number of helpful appendices. Tobin provides two excellent websites of lists of cardinals eligible to vote — a critical resource.

Given Pope John Paul II's longevity, any book on the next conclave is out-of-date almost from the moment of publication. So it is with these books: Some of the cardinals they list are no longer players in the drama. Still, these are valuable books in their different ways, as the world waited to see who will sit on Peter's Chair.

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

Strength for the Journey

A Pilgrimage of Faith In Community

By Diana Butler Bass. Jossey-Bass. Pp. 293.
\$16.95. ISBN 0787974250.

Diana Butler Bass has written an attractive and interesting book — essentially three books wonderfully interwoven in a very readable prose. One is an extended essay on the condition of mainline protestantism in the 21st century, how it got there and what might be its future. She weaves those observations into her stories of eight Episcopal churches she attended over an almost 20-year period. (These vignettes were interesting to me as I know several of the clergy talked about, several of the congregations by reputation, and one personally.) The third book is her account of her own faith journey.

I found her assessment of protestantism moderately valuable. I think she hit upon some valuable insights

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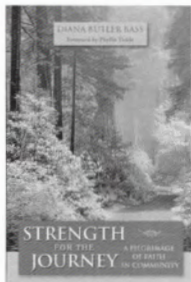
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and has given a valid assessment of the history that has brought the more liberal mainline churches to their present struggles.

The vignettes of the eight churches are significantly more interesting and insightful than the broader picture. For someone to have spent her adult life in eight Episcopal churches in as diverse places as Massachusetts, California, North Carolina, Tennessee and Virginia is interesting in itself. But the ability to compare and contrast with the insights she brings is fascinating. It's really a microcosm of the Church. While not all her experiences were good, I was impressed by her gentleness and generosity, even in her judgments.

The most captivating part of the book is her spiritual autobiography. She is a courageous witness to her

personal journey. And while I may not share some of her ultimate decisions and theological conclusions, it is her story and it is a story worth hearing.

I have never met the author, yet having read this book, I feel as if I know her, and that she is a friend. Indeed, she would be someone I would love to spend time talking with. I am not sure why she wrote the book, but I hope it was to make some friends. She did.

*(The Very Rev.) Stephen H. Bancroft
Detroit, Mich.*

Dining with Pharisees

By **J. Patrick Mullen**. One of 10 volumes published under the name *interfaces*. Edited by **Barbara Green**. The Liturgical Press. Pp. 145. \$14.95. ISBN 0-8146-5162-3.

Here is a good book for those fascinated by the excavation of texts of the Bible through various types of criticism. Mullen takes the reader through in-depth but engaging exploration of

Luke 7:36-50, examining the cultural world of Jesus, the Pharisees, and Luke.

The author uses the techniques of redaction criticism to look at the biblical text and to teach the methods of this way of studying the Bible. It reveals much about the world of the first-century church and how our reading of the Bible is affected by our cultural assumptions. It is especially helpful for seeing the Pharisees in a less stereotypical fashion and learning about their place in relation to the emerging Christian movement.

Written for college undergraduates, the book would work well with a group ready for more than a quick survey of the Bible, a life-after-EFM



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BOOKS

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(The Rev.) *Ann Fontaine Lander, Wyo.*

The Transforming Habits of a Growing Christian

By **William D. Watkins**. Bethany House. Pp. 302. \$14.99. ISBN 0-7642-2635-5.

A Faith for Grown-Ups

By **Robert P. Lockwood**. Loyola Press. Pp. 304 & xvi. \$17.95. ISBN 0-8294-1647-1.

Growth is the key word in these titles. Both books try to tell us how to get to God. In each a young person learns some basics, finds faith failing, later strives to find truth, and eventually reaches God.

In *The Transforming Habits of a Growing Christian*, William D. Watkins, who teaches at Rocky Mountain Christian Academy, describes the pitfalls along his own journey. Overwhelmed by striving for the "perfect Christian life" at his seminary, he "took what many around me thought was a radical step: I stopped reading anything that had to do with Christian living, and, instead, I turned my full focus to exploring Christian doctrines."

It worked, and he tells how. What, he asks, is the ultimate meaning of life? "The answer is simple and straight." Love. God loves us. And if we are to love him, we have to work at it.

On his journey Watkins learned he had to take another unexpected step. He had to abandon the often-urged "balanced Christian life." He was trying to do too much for family, friends and profession. He was squeezing God into "the nooks and crannies" of his life. When he learned to put God squarely in the center he found it far easier to handle everything else.

A Faith for Grownups springs from

a far different Christian tradition.

For years the author, Robert P. Lockwood, has been dispensing homespun wisdom in his column for the Roman Catholic weekly, *Our Sunday Visitor*. Now his book gives us beguiling tales of a baby boomer growing up in a very Catholic household.

Lockwood tells how as a parochial school kid he started off with all the misleading ideas about God — a nagging, fussy old God who got angry if you ate meat on Fridays. His delightful reminiscences show just how wrong a journey toward faith can go.

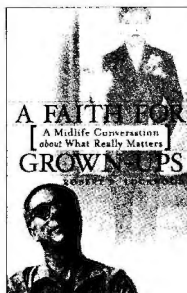
But as you grow up, says Lockwood, you can learn to cope with the problems of faith logically and prayerfully, and everything falls into place. And, wonder of wonders, he finds that all those things the nuns taught young

Roman Catholics prove to be the bedrock that supports this adult faith.

Well, maybe. Anyway, it's fun — and often enlightening — to travel with this folksy raconteur from boyhood in Christ the King parish in Yonkers, N.Y., to grown-up life in Indiana. His wit and

warmth are worth the trip. Lockwood went on to become president of Our Sunday Visitor publishing company but now is director of communications for the Roman Catholic Diocese of Pittsburgh. He's still writing his column, and his book is every bit as good.

Boyd Wright Mendham, N.J.



Christ's Churches Purely Reformed

A Social History of Calvinism

By **Philip Benedict**. Yale University Press. Pp. 704. \$50, cloth; \$30, paper. ISBN (cloth) 0-300-08812-4; (paper) 030010507X.

This book is what is usually termed a work of "massive erudition." It tells the story, comprehensively and thoroughly, of the movement known as Calvinism, in its impact on the Christian Church as a whole and also on the world, especially the 16th- and 17th-

century world. It is also played out against the background of the famous thesis from the German theologian and social thinker Max Weber. He argued that the rise of capitalism was linked directly to the impact on Europe of Calvinistic ideas, especially predestination.

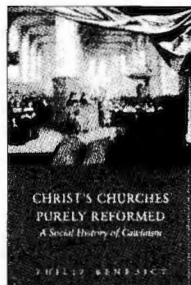
Philip Benedict's book is therefore an excellent work of reference. It also offers special and extended coverage of England, and the long back-and-forths between Calvinism, high church Anglicanism, Puritanism, and so on, which had such a (confusing) impact on our own Episcopal Church, not to mention the United States of America.

The book is also beautifully laid out and illustrated. However, I have two objections to it. The first is: Why was it written? The same territory was covered in 1985 by an Oxford University Press book titled *International Calvinism, 1541-1715*, edited by Menna Prestwich; and the same arguments about Weber and his thesis were

presented by an outstanding group of international scholars. Why write a work of historical narrative unless new evidence has come to light?

The second objection is that the author is at pains to say that he is an agnostic Jew, and is therefore not rooted personally in the material. The idea seems to be that somehow he brings a detachment to the material that a confessional writer, a writer "on the inside," cannot bring. I reject this idea. Works of theological reflection are most accurately done when

(Continued on next page)



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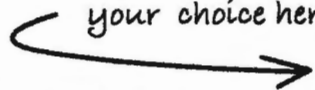
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BOOKS

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the writer has a feel for the ideas from the inside. Is there really such a thing as completely detached scholarship? In religious matters, non-believers miss crucial dimensions of how it felt to be a 17th-century religious person if they do not hold some experience of it themselves. So if you really want to know what Calvinists of the first generations thought and experienced, trust a PCA clergyman or layman, or a historical theologian from Reformed Theological Seminary to tell you. You do not have to go any further than that.

*(The Very Rev.) Paul F.M. Zahl
Ambridge, Pa.*

Jesus

An Interview Across Time

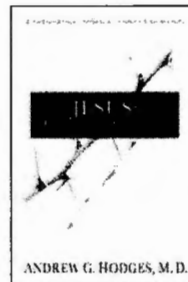
By **Andrew G. Hodges**. Kregel. Pp. 385.
\$16.99. ISBN 0-8254-2790-8.

This long imaginary post-Easter interview with Jesus could be placed at the opposite end of the spectrum from works of the Jesus Seminar. While radical scholars question and challenge every gospel text, Dr. Hodges believes each verse reveals the historical Jesus.

Even though this picture of the inner Jesus is highly speculative, the book may prompt us to ask spiritually challenging questions: What did Jesus think? How would Jesus tell the story of his own life? What would he say, for example, to Bill Moyers?

Those who like the concept of an interview with the Son of God and who are satisfied with an uncritical approach to scripture will like this book — assuming they can also put up with occasional embarrassing passages like "It took me a long time to get over being God. I felt so normal." Readers who are unable to go with this flow might be better off trying to imagine the human Jesus on their own.

*(The Rev.) J. Douglas Ousley
New York, N.Y.*



Many Options for Continuing Education

Learning opportunities abound in U.S., abroad

We are a nation of learners. A study last year by the National Center for Education Statistics reported that in 2002 and 2003, more than 40 percent of Americans ages 16 and older participated in some kind of work-related continuing education program. Personal growth has never been more important to so many people, and education options have never been wider.

Classrooms are busy days and nights, weekdays and weekends. Intensive sessions are available to students with limited time, and the internet has made it possible for distance learners to realize the full potential of a classroom without walls.

The Episcopal Church's accredited seminaries and numerous other domestic and international institutes offer a wide range of continuing education opportunities geared to the needs and interests of clergy and lay professionals. The following is a sampling of programs and courses from which to choose:

Seminary Programs

Episcopal Theological Seminary of the Southwest

Liturgical imagination and church music will be explored in a June 6-10 program at the Episcopal Theological Seminary of the Southwest. The Rev. William Seth Adams will lead morning sessions on "Stirring the Pot: Exercising the Liturgical Imagination," while Dr. Russell Schulz will lead "Church Music: Where have we been? Where are we going?" in the afternoons.

Headquartered on the seminary campus, the Province 7 Center for Hispanic Ministries is offering two summer courses. The Rev. Jaime Case, the center's executive director, will lead an intensive course in Hispanic Ministries June 20-24. Instruction will be in English for those who are **preparing for mission to Latinos** living in the United States. An intensive Spanish language course within an Anglican context will be held July 1-17 in Cuernavaca, Mexico.

Virginia Theological Seminary

The Center for Lifetime Theological Education at Virginia Theological Seminary offers short-term courses, weeklong events, and night courses over a six-to-10-week period. Continuing education credits are offered for all courses.

Program director Kathryn Lasseron explains that some courses are designed for clergy and are aimed at various developmental stages in their ministry, **from their first three years to retirement**, and include conferences on sabbatical leave planning and congregational leadership. Courses designed for lay persons range from eight-week classes — such as introductions to the Old Testament and New Testament and biblical archaeology — to short courses for lay leadership and parish management.

Other courses, including the Lay Clergy Team Leadership Development Workshop, are developed for clergy and laity.

(Continued on next page)



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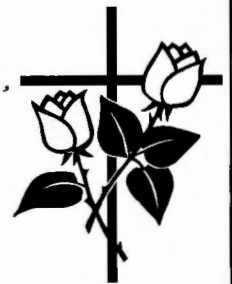
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Continuing Education: Many Options

(Continued from previous page)

Bexley Hall

Offices, classrooms, and living accommodations at Bexley Hall's Rochester, N.Y., campus have moved this year to new space. "We are beginning to realize the positive potential of a lively urban campus," said the Rev. Canon Barbara Price, director of admissions.

Summer intensive courses will be offered weekdays between June 6 and 17. Offerings will include an overview of ethics and moral theology from an Anglican perspective and "Healing in Congregations." The latter course will help students understand the dynamics that wound members of a community and which prevent a church from becoming a healing community, as well as **factors that contribute to a healing environment** for individuals, families, and groups within churches and organizations.

Church Divinity School of the Pacific

The Church Divinity School of the Pacific describes its Center for Anglican Learning and Leadership (CALL) as "an educational partnership with the wider Church." Launched in 1995, CALL addresses issues critical to lay and ordained ministry through programs that include online courses and weekend seminars.

Seven-week, non-credit courses are offered via the internet throughout the year. CALL online courses consist of a syllabus with weekly readings, commentary by the instructor, and online discussion among the participants and instructor. A minimum of 10 students **participate in the class at their convenience by going online** day or night. Several Spanish-language courses are specifically designed to reflect the particular concerns of Spanish-speaking Episcopalians. Continuing education units are offered for each course. CALL sponsors Epiphany West, an annual conference that brings speakers from around the world to address the church's most urgent issues.

The Rev. David Gortner, assistant

professor of pastoral theology, will begin his tenure as CALL director on July 1, bringing his experience as a priest, developmental psychologist, and practical theologian to the program.

Nashotah House

Nashotah House offers lifelong learning opportunities for clergy and laity engaged in Christian ministry primarily through one-week intensive courses during January and July. Offerings in July will include "Preaching the Gospel of Mark," "Pastoral Crisis Intervention" (including a hostage negotiation section **taught with the help of a local SWAT team**), and a workshop designed to help worship leaders enhance their liturgical skills and deepen their understanding of Anglo-Catholic traditions.

Clergy interested in continuing education—and perhaps an advanced degree—can participate in a graduate-level program, also offered in July, that leads to the Master of Sacred Theology (STM) in Anglican studies. Courses offered this July will include "Augustine, the Systematic Theologian," "Hymnody of the Christian Church," "A High Priest Able to Sympathize With Our Weaknesses: Jesus Christ and the Human Condition," and "Becoming Fire: An Introduction to Early Christian Monasticism."

Trinity Episcopal School for Ministry

"We consider lifelong learning a central component in our goal of training and equipping men and women for gospel ministry," explained Katharine Frey, executive director of Extension Ministries at Trinity Episcopal School for Ministry.

One-week interterm intensive courses are offered in January, June and August and provide students "with a taste of Trinity's community of learning, worship, and fellowship," Ms. Frey said. The school's **Travel Study program schedules overseas trips** during both January and June terms.

The school also offers credit courses through its Trinity Online "web-mediated environment." These courses are offered during the regular

semester and Ms. Frey described them as "highly interactive with Trinity faculty, adjunct faculty, and students around the world."

Berkeley Divinity School at Yale

Summer Term at Berkeley Divinity School at Yale offers clergy, church musicians and others a series of short courses in subject areas ranging from history and biblical scholarship to worship and the arts.

Presented jointly by Berkeley Divinity School, the Yale Divinity School, and the Yale Institute of Sacred Music, Summer Term courses are taught by the schools' faculty and guest faculty.

Of particular interest to clergy will be "**Vital Clergy Leadership for Healthy Parishes**," offered June 13-17 and taught by Alan Blanchard, the Church Pension Group's president emeritus.

The General Theological Seminary

For many years, The General Theological Seminary (GTS) has offered a variety of summer courses and workshops for clergy and laity. This year's offerings, presented in late June and early July, will include courses on **scripture as a resource in times of bereavement**; praying more deeply in the liturgy; pastoral care of same-sex couples; and a study of Christian iconographies that will focus on the intersection of biblical texts and Christian art, particularly in how women have been depicted throughout the history of the Church.

The GTS Center for Christian Spirituality sponsors "Summers at General," a two-week residential program offering courses that may be taken for full academic credit or as an audited course. Courses this summer will include "Christian Spirituality in an Ecumenical Perspective;" "The Sacrament of Creation: The Challenge of Francis of Assisi;" "Encountering Religious Pluralism;" and "The Meaning of Icons."

Seabury-Western Theological Seminary

In October of each year, Seabury-Western Theological Seminary offers "Bread for the Journey," six two-hour workshops that focus on topics

designed to enhance and energize those who serve in parishes. Registration is open to Seabury graduates and other interested clergy and lay people. The 2005 workshops will be held Oct. 26-27 with the theme "Working for a Just Society."

"Seabury also welcomes clergy and lay students into its regular course offerings as a way of enriching their ministries through an encounter with the latest theological and pastoral material," said Constance Wilson, newly appointed director of communications. Academic credit is available for participants.

Episcopal Divinity School

Continuing education programs at Episcopal Divinity School, Cambridge, Mass., are "designed for individuals searching for a flexible program to expand their knowledge, faith, spirituality, and leadership abilities," said Nancy Davidge, EDS's director of communications. These may include clergy and seminary graduates but also lay ministers and professionals seeking to strengthen their relationship between their vocational and their spiritual life.

Clergy graduates of accredited theological schools or members of religious communities may enroll in EDS courses as Ministers-in-Vicinity, taking two semester-length courses per academic year on a noncredit basis for a reduced fee. EDS also offers a "Sabbatical Stay," designed for lay or ordained individuals who are active in ministry and looking for spiritual and educational renewal. Stays range from two weeks to four months and include the opportunity to audit two classes; participate in worship, lectures, and special events; and **consult with a faculty facilitator for advice on academic work.**

The School of Theology at the University of the South

The School of Theology at the University of the South, in Sewanee, Tenn., has long defined its role as an Episcopal seminary to include a Programs Center as a resource to the whole Church, said Peg Palisano, director of communications and

(Continued on page 29)

Mainline denominations fading fast?

ROBERT BACHER & KENNETH INSKEEP

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The Death of Mainline Denominations

Chasing Down a Rumor

The Death of Mainline Denominations

ROBERT BACHER & KENNETH INSKEEP

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Connecticut Priests Threatened with Dismissal

Six rectors in the Diocese of Connecticut, under threat of an April 15 deadline to submit to the Bishop of Connecticut's plan for Delegated Pastoral Oversight (DEPO) or be dismissed from the ministry of the Episcopal Church, have appealed to the Archbishop of Canterbury.

The Rev. Mark H. Hansen, of St. John's, Bristol; the Rev. Donald L. Helmandollar, Trinity, Bristol; the Rev. Christopher P. Leighton of St. Paul's, Darien; the Rev. Gilbert V. Wilkes of Christ and the Epiphany, East Haven; the Rev. Ronald S. Gauss of Bishop Seabury Church, Groton; and the Rev. Allyn B. Benedict of Christ Church, Watertown, received letters dated March 29 from the Rt. Rev. Andrew S. Smith, Bishop of Connecticut, informing them that the



ACNS/Rosenthal photo

A photo of Pope John Paul II in Westminister Cathedral, London, greets worshipers attending a service of Solemn Vespers on April 4. The Most Rev. Rowan Williams, Archbishop of Canterbury, attended the service and praised the honesty and courage with which the pope faced his own mortality, describing it as a "lived sermon for Eastertide." Archbishop Williams became the first serving Archbishop of Canterbury to attend a papal funeral, on April 8.

standing committee, "having received and considered reports that I have submitted to them, has determined in accordance with Title IV, Canon 10 of the Constitution and Canons of the Episcopal Church, that you have abandoned the communion of this Church."

The six are at odds with Bishop Smith over his support for the normalization of homosexuality within the Episcopal Church and had requested DEPO. Bishop Smith, however, will not grant alternative oversight until the six congregations pay their voluntary parochial assessments at a level he deems suitable [TLC, Feb. 13].

In a letter to his Darien congregation dated March 31, Fr. Leighton said he was not surprised by the decision to impose canonical sanctions. The six have disputed the notion that refusal to accept DEPO on Bishop Smith's terms is an "abandonment of communion," a punishment that until recent years had been meted out to clergy who were received by Rome.

Seeking Protection

Fr. Leighton also said that the six had written to the Archbishop of Canterbury seeking protection from Bishop Smith through the primates' "Panel of Reference." In their Feb. 24 communiqué, the primates asked the Archbishop of Canterbury to set up a "Panel of Reference" to oversee disputes between conservative clergy and their bishops in the United States and Canada, who were divided over issues of doctrine and human sexuality.

At a rally held April 2 in Woodbridge, Va., the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, told supporters of the Anglican Communion Network the plight of the six Connecticut clergy was *prima facie* evidence of the persecution of orthodox minorities by progressive bishops [see related article].

A spokesman for the diocese told THE LIVING CHURCH that Bishop Smith had acted on the recommendation of the standing committee to initiate proceedings against the clergy. The standing committee met in early March, shortly after the primates asked for forbearance on these matters. In a letter to the six dated March 31, Bishop Smith offered little hope to the recusants that he would entertain the "Panel of Reference," writing, "the matters before us can be addressed only within the polity of the Episcopal Church."

A spokesman for the Archbishop of Canterbury told TLC on April 4 that the archbishop was unaware of the Connecticut situation. Speaking through the Anglican Communion Press Office during a week in which the Most Rev. Rowan Williams and other Lambeth Palace staff were involved in a last-minute rescheduling of Prince Charles' nuptial ceremony due to a conflict with the funeral for Pope John Paul II, the deputy secretary general of the Anglican Consultative Council, Canon Gregory Cameron, said the Archbishop of Canterbury was "taking advice" on creating the panel and would act "shortly."

Bishop Plummer of Navajoland Dies at Age 60

The Rt. Rev. Steven Tsosie Plummer, the first Navajo Bishop in the Episcopal Church, died April 2 in a Shiprock, N.M., hospital after a four-year battle with lymphoma. He was 60.

The son of a medicine man, Bishop Plummer lived all of his life in Navajoland, and in 1990 he became the first elected Bishop of the Navajoland Area Mission. When he was encouraged by church leaders to consider candidacy for the episcopacy, Bishop Plummer was reluctant, saying, "I know the weaknesses in me." An informal poll in Navajoland parishes revealed that he was the unanimous choice and he relented.

Soft spoken and with an easy smile, Bishop Plummer was well known around the Church as an advocate for Native American ministries and strived to encourage the development of indigenous leadership among the Navajo and a more self-reliant Navajo Episcopal Church. Those efforts included the development of the "hogan seminary" now known as the Hogan Learning Circle in Navajoland.

"Hogan" is the word for the traditional Navajo house.

Born in Coal Mine, Ariz., Bishop Plummer was raised in a home where the Navajo language was primarily spoken. He later said his first Christian influences came from his mother and from Anglo missionaries. Also key in his formation was the Rt. Rev. Harold Jones, who was the first Native American bishop in the Episcopal Church. Bishop Jones encouraged Bishop Plummer to consider preparation for ordination.

Bishop Plummer attended schools on the Navajo reservation and at the age of 21 entered Cook Christian Training School in Tempe, Ariz. He completed a certificate program at Church Divinity School of the Pacific and was ordained deacon in 1975 and priest in 1976. He spent his entire ordained ministry among the Navajo, serving in Utah and New Mexico.

The Navajoland Area Mission was created by General Convention in 1977 from parts of the dioceses of Arizona, Utah and Rio Grande. Its bound-

aries coincide with that of the Navajo Nation. The only area mission in the Episcopal Church, it functions much the same as a diocese, but with more oversight from the office of the Presiding Bishop and House of Bishops.

In 1993, Bishop Plummer took a voluntary leave of absence to evaluate his personal life and ministry after sexual misconduct charges against him became public. He resumed his ministry as Bishop of Navajoland in June 1994 with the support of Presiding Bishop Edmond L. Browning and the House of Bishops.

Bishop Plummer is survived by his wife Catherine. The couple had four children: Byron Tso, who was killed in an auto accident in 1999; Brian Tso, Steven, Jr., and Cathlena.

Episcopal News Service contributed to this report.



Bishop Plummer

Dioceses Make Adjustments in Light of Moratorium

The dioceses of South Carolina and Tennessee will honor the House of Bishops' March 14 covenant and postpone their search processes for a new bishop, while El Camino Real and Ecuador Central report the moratorium will not affect them.

Elections in 11 dioceses were affected by the House of Bishops' decision to withhold consents to episcopal elections until the 2006 General Convention [TLC, April 10]. Four dioceses — Northern California, Eastern Michigan, California and the Virgin Islands — reported the decision would have no impact on their schedules. Southern Ohio, Tennessee, South Carolina, Southwest Florida and West Texas reported that they would be impacted, while El Camino Real and Ecuador Central had previously not responded.

The Rev. David Breuer, chair of El

Camino Real's Joint Process Committee, said the diocese will not elect a new bishop until 2006. At its January convention, El Camino Real "voted to extend the waiting period that had begun at last year's diocesan convention for another year," re-starting the search in 2006.

The Rt. Rev. Richard F. Shimpfky resigned as Bishop of El Camino Real on March 31, 2004, and currently serves as "bishop in residence" at St. George's Church, Flushing, N.Y., in the Diocese of Long Island. The Rt. Rev. Sylvestre Romero, Bishop of Belize, assumed the post of assisting bishop in El Camino Real last October, and will serve until a new diocesan is elected.

El Camino Real's Joint Process Committee met in June 2003 in response to Bishop Shimpfky's call for

a coadjutor. Bishop Shimpfky's resignation meant "the work of the Joint Process Committee as a committee of oversight regarding the search process has been on hold since the convention of January 2004," Fr. Breuer noted. "The House of Bishops' decision at this point does not seem to impact our circumstances."

On March 23, 2004, the House of Bishops deposed the Rt. Rev. Neptali Larrea Moreno, Bishop of Ecuador Central, for "financial irregularities." The former Primate of Brazil, the Most Rev. Glauco Soares de Lima, assumed the post of Assisting Bishop of Ecuador Central in mid-2004.

Archbishop Soares de Lima said Ecuador Central's episcopal search was in its initial stages. "This will be a long process," he said, and would start

(Continued on next page)

Moratorium

(Continued from previous page)

with building a "consensus about what kind of church we want for Ecuador."

Along with the search for a new bishop, the Diocese of Ecuador Central is also undertaking a reorganization. After his deposition, Mr. Larrea Moreno founded a new denomination, the National Episcopal Church of Ecuador. Although deposed and no longer associated with the Episcopal Church, he remains in possession of the cathedral, a diocesan school and two other properties of considerable value. According to Ecuadorian law, he is considered the owner because the deeds are in his name. In order to recuperate them, the diocese needs to sue him.

After meeting with the Episcopate Committee, the Rt. Rev. Bertram N. Herlong, Bishop of Tennessee, announced on April 6 that Tennessee's election would be rescheduled for March 18, 2006. The delay would not be fatal, Bishop Herlong wrote in a March 24 letter to the diocese, as it will "give us more time to find the best nominees and get to know them before the election."

The "covenant statement will keep the Episcopal Church in the Anglican Communion," Bishop Herlong wrote, "which is something that I and many others desire and that is a lot more important than the problems it presents or changes we and others must make in our episcopal election process."

South Carolina's Nominations and Elections Committee met March 29-30. "Our inclination is to wait to have the election until after General Convention, probably September 2006, but that is not written in stone," said the Rev. M. Dow Sanderson, president of South Carolina's standing committee, afterward. According to Fr. Sanderson, the Rt. Rev. Edward L. Salmon has written to Presiding Bishop Frank T. Griswold, seeking permission to remain as Bishop of South Carolina through the 2006 General Convention.



Margie DeHoust/ACN photo

Bishop Robert W. Duncan of Pittsburgh and Bishop James M. Adams, Jr., of Western Kansas administer blessings to worshippers during the closing "recommitment and recommissioning" service at an Anglican Communion Network conference of the Mid Atlantic convocation attended by more than 1,500 and held April 1-2 in Woodbridge, Va.

Bishop Venables on Having 'Resolve'

Primates from the developing world spoke from a position of strength during their recent gathering [TLC, March 20], according to the Most Rev. Gregory Venables, Presiding Bishop of the Anglican Church of the Southern Cone (South America). Bishop Venables was one of several featured speakers during a regional meeting of the Anglican Communion Network April 1-2 in Woodbridge, Va., attended by more than 1,500.

"We met in an atmosphere of great tension," Bishop Venables said about the primates' meeting in Northern Ireland. "We were determined not to go and slap each other on the back and pretend everything is all right."

When they met with their colleagues, resolve for the developing world primates meant two things: abstaining from communion with the primates from Canada and the United States, and not walking out of the meeting in a huff.

Bishop Venables described meeting with Archbishop Robin Eames of Ireland after one early session, when it appeared the North American primates would not budge and the Communion was again imperiled. Bishop Venables said Archbishop Eames appeared surprised when Bishop Venables told him, "Well, you know we're not going anywhere, don't you?"

It became clear that some statement would have to emerge from the meeting, Bishop Venables said. He described the primates' communiqué as conservative primates telling their North American counterparts, "Please go and stand outside and decide among

yourselves whether you want to come back in again."

Bishop Venables acknowledged that Presiding Bishop Frank T. Griswold and Archbishop Andrew Hutchison of Canada interpret the communiqué differently, and that the document has not secured stability for conservative congregations.

"Don't be surprised if these things which have fallen apart make things very messy for a while," Bishop Venables said.

Nevertheless, he assured conference participants that the network is a legitimate part of the Anglican Communion and described an incident during the primates' meeting when the Archbishop of Canterbury quietly said words to that effect.

The gathering attracted all of the "Dromantine Six" — conservative activists whom Bishop Griswold has suggested are provoking the primates' anger with falsehoods about the Episcopal Church's new teaching on homosexuality and implementation of alternative episcopal oversight for those clergy and congregations which oppose the practice [TLC, April 3].

The Rt. Rev. Robert Duncan, Bishop of Pittsburgh and network moderator, said conservative parishes will be in for more difficulties in the months ahead.

"We can't protect the clergy, we can't secure the property, we can't guarantee the succession. That's the hard news, and it's going to get harder," Bishop Duncan said. "What it's going to require of us is courage and sacrifice and endurance."

Douglas LeBlanc

Seven Percent Increase

Delegates to the convention of the Diocese of **Arkansas** focused on church growth during the Feb. 25-26 meeting at Christ Church in Little Rock, supporting initiatives to plant new churches.

The 75 clergy and 225 lay delegates heard plans for planting congregations in suburban Little Rock and Bentonville in northwest Arkansas, with Jonesboro in the northeast corner mentioned as a potential sight for new growth.

Delegates approved a 7 percent budget increase to \$1.8 million, based on projected revenues of \$1.7 million; prior year surpluses will cover the majority of the shortfall. A resolution calling for support of the United Nations Millennium Development Goals, setting aside .7 percent of income to fund global relief drew support, as did discussions of reviewing the present system of voluntary parochial support for the diocese.

In his convention address, the Rt. Rev. Larry E. Maze, Bishop of Arkansas, asked the diocese to rethink its funding program, noting that in 1986 the diocese adopted a "voluntary giving" program which later was set at 18 percent of parish income. While some parishes had met this challenge, "many more are far away from the goal and the ministry we share at the diocesan level is showing signs of erosion," he said.

While there were no resolutions or discussion of the tensions within the Anglican Communion, Bishop Maze told convention the Church was living through dramatic times and was in the process of reform and renewal. He commended the Windsor Report, saying it is symbolic of "the Church working at remaking itself. It is a piece of the ongoing conversation in which our Communion must engage if it is to stay healthy and together."

Commenting on the communiqué released by primates the previous day, Bishop Maze was heartened to see the primates address "the awesome pain and suffering" in the pandemic of



Cindy Fribourgh/Arkansas Episcopalian photo
Bishop Larry E. Maze of Arkansas receives an ovation after his Feb. 25 convention address.

HIV/AIDS, as well as growing concern with tuberculosis and malaria. "We will find the value of being the Anglican Communion," the bishop said, "not in what theology we can agree on, but what work can we do on the global level. "Frankly, if we're not doing the work, I don't have much investment in whether the Communion holds or not."

Stay the Course

In his last address as diocesan bishop to the annual council in the Diocese of **West Texas**, the Rt. Rev. James Folts, recommended continuation of the steady course of recent years. Council met Feb. 17-19 at a hotel convention center in South Padre Island. Bishop Folts, who was consecrated bishop coadjutor in February, 1994 and became diocesan in February, 1996, will cede most of his primary duties to Bishop Coadjutor Gary Lillibridge in September. His retirement becomes official Jan. 31, 2006.

After two years of studies, the coun-

cil accepted a plan presented by the Task Force on Mission and Ministry that overhauls the way the diocesan budget is created. The plan provides for dividing the \$3.5 million budget into two parts — one that supports diocesan operations, and a second that supports the ministry of the diocese. The first section will be developed by the Department of Finance; the second part allows for churches to designate which programs they want their apportionment money to support.

The task force also proposed two additional resolutions affecting church finances. The first reduced the apportionment formula, by which churches support the common ministry of the diocese, from a range of 12 to 22 percent to a range of 10 to 18 percent. Under the new formula, the diocesan budget will realize \$271,560 less income from congregations than it did in 2004. The new formula also mandates that no church will have its apportionment raised or reduced more than 15 percent from year to year.

Council also accepted a resolution that allows each church to decide if a portion of its apportionment payment (9.45 percent) will financially support the program portion of the General Convention budget or will instead support ministry outside the diocese through the World Mission Department. Churches must give this same option to their members who pledge. The figure of 9.45 percent is the amount of the diocesan budget that was allocated to national program budget in 2005.

Council also wrestled with its response to the Windsor Report, eventually agreeing that submission to the procedure described in the Windsor Report should be the way that all parties proceed toward reconciliation both "within the Episcopal Church and among the Churches of the Anglican Communion" and also that the Diocese of West Texas "submit to common counsel of the Anglican Communion on matters touching the greater body."

No Longer Exhausted

Sabbatical renews rector's purpose in ministry



Fr. Grantz' time away included a week in Alaska.

By John Schuessler

The Rev. Brian Grantz was, in his words, “absolutely fried.” Serving the previous five years without priestly assistance, the rector of St. Anne’s Church in Warsaw, Ind., had rarely said no to something that needed to be done. But the tasks were weighing so heavily on him that at times he felt like giving up. Furthermore, the turmoil in the Church nationally was only adding to the stress in the life of the congregation.

Fortunately, at the urging of his predecessor, St. Anne’s had agreed to pay for a sabbatical for its rector every seven years, and that opportunity for Fr. Grantz came last May. The timing could not have been better.

Fr. Grantz had chosen no particular course of study. Much time was spent “reconnecting” with his wife, Tamisyn, his four children and, added the Pittsburgh native, with “my beloved Pirates!” But he did make time for travel — a week in Alaska and a month in Scotland. To explore Celtic spirituality more deeply, he spent a week at Iona, the small island off the west coast of Scotland and home to the Iona Community, whose purpose is to seek “new ways to live the gospel in today’s world.” The rest of the time included walking 125 miles across the country with a companion and visiting Glasgow, Edinburgh, and other places, along with his wife for part of the month.

The trip to Alaska was possible because he had a free airline ticket to use, and Fr. Grantz was in need of a reason to get out of town in order to avoid the

diocesan summer youth camp. He had played major roles for all but one year since 1988. “I know myself well enough that if I were anywhere nearby while summer camp was going on, I would end up working,” he said.

He continued, “The timing of each trip was to avoid being away from home while my children were unoccupied with either school or summer camp. If the first stated goal of my sabbatical was an exploration of Celtic spirituality, the second was like unto it: dedicating a significant block of time to my family while my children are still young enough to actually want me around. Celtic spirituality is so incarnational and related to the rhythms of everyday life that I inadvertently furthered my explorations by staying home.”

Following the sabbatical, an immediate change was the arrival of an assistant. The Rev. Lin Hutton began serving the parish the same day Fr. Grantz returned. But other changes were soon to follow.

“I came back as much agitated as refreshed,” Fr. Grantz said. “I knew things needed to change.”

While away, Fr. Grantz visited many different churches, often with his 8-year-old son. “As a cradle

Episcopalian, I often have

theoretical knowledge of other denominations but seldom any first-hand experience,” he said. “We attended a well-organized and highly energetic community church at which I gained tremendous insight into how their ministry is organized and why what they do on Sunday morning is not directly comparable to what Episcopalians do. We attended another church that ran a PowerPoint presentation that had nothing whatsoever to do with the message for

the day, which had nothing whatsoever to do with the fact that it was Pentecost. We attended another large church at which my son observed about an hour-and-a-half into the service that they had never

“Church pundits have been predicting the decline of the mainline denominations for years. I think my experiences on sabbatical finally brought home the urgency of that reality.”

Learning Close to Home

Diocesan programs meet local needs

once mentioned Jesus (which I'm certain was not normal for them, but let me tell you I was proud of my son for making that observation).

"But through it all two things struck me. First, Episcopal worship offered in a perfunctory manner is mind-numbingly dull. And, second, by the middle of July I was very tired of being a visitor."

"A third observation," he added, "is that only one church did a good job of welcoming me and preparing me for worship."

His agitation upon his return had to do with "a deep dissatisfaction with the Episcopal Church and a sense of my own complicity in her woes," he said. "Church pundits have been predicting the decline of the mainline denominations for years. I think my experiences on sabbatical finally brought home the urgency of that reality."

The parish got "a renewed rector," but he stressed, "it took until seven to eight months after returning for me to feel it was a good thing."

Noticeable changes have come in the church's leadership and worship. Ms. Hutton is applying her training skills as a former captain in the Air Force in equipping adult leaders for Bible studies and other responsibilities. Meanwhile, Fr. Grantz focuses on youth ministry.

The 10:15 a.m. Eucharist on the fourth Sunday has moved into the front third of the nave, the music is contemporary, and the seating is arranged for more people to face one another. On the fourth Sunday, the prayers of the people include a number of prayer stations, to light votive candles, place written prayer requests in a bowl which is presented at the offertory, or go forward for healing prayer. This time lasts 10 minutes on average, said Ms. Hutton.

Alin Cass, director of music, described Fr. Grantz as more relaxed and confident because "he has a vision for where we need to go."

Would Fr. Grantz have done his sabbatical differently? "I might have a more comprehensive plan and perhaps a little more focus," he said. "Speaking ahead of time to other clergy about their experiences was helpful, but I could have taken more advantage of that."

Fr. Grantz referred to a familiar story in children's literature to describe his experience. "Years ago I printed that wonderful quote by A.A. Milne from *Winnie the Pooh* and taped it up on my wall: 'Here is Edward Bear coming downstairs now, bump, bump, bump, on the back of his head, behind Christopher Robin. It is, as far as he knows, the only way of coming downstairs, but sometimes he feels that there really is another way ... if only he could stop bumping for a moment and think of it.' That is what my sabbatical did for me — allow me to stop bumping my head long enough to look around and begin to see another way." □



(General Theological Seminary photo)

Relevance to daily ministry is a key factor in program success.

By Michael O'Loughlin

Increased demand for quality continuing education opportunities for clergy and lay leaders has been the catalyst for program development in many dioceses. Today, many clergy opt for instruction geared to their local ministry context.

"In the last two decades we have witnessed a gradual, progressive recognition of the need and benefit of ongoing education," said the Rev. David Robson, convener of the Congregational Development Commission of the Diocese of Central Pennsylvania and rector of St. Paul's Church, Philipsburg. "Today, many clergy enroll in postgraduate education or ongoing education opportunities. Thankfully, the days, of 'everything I need to know about ministry I learned in seminary' are becoming distant memories."

Fr. Robson said the example set by bishops is an important factor in encouraging clergy and lay workers to undertake ongoing education. "If bishops model by being involved in ongoing education, a tacit message is being sent to all that life-long education is important and necessary in the church today."

A successful diocesan program will encourage partici-

pants to apply what they've learned, said the Rev. Frederick Mann, rector of St. Andrew's, Kansas City, and chair of the Diocese of West Missouri's Continuing Education Commission. "The program needs to have leaders who can synthesize both theological reflection and contemporary concerns into a format that invites response and challenges putting into action in the parish," Fr. Mann said.

Ease of access and relevance are two crucial factors to program success in her home diocese, said the Rev. Canon Karen Hall, canon missionary for ministry development in the Diocese of South Dakota.

"We have long distances between communities and churches, so any program needs to be centrally located," Canon Hall said. "Second, whatever program is planned needs to be relevant to the needs of our clergy." In her case, Canon Hall said that means a focus on rural and small-church ministry, the study of scripture in a multicultural setting, and "the implications of ministry in light of the many social justice issues that face our people and communities."

Programs that focus on real-world experiences are likely to attract the greatest interest in his diocese, agreed the Rev. Canon Mark Clevenger, canon for congregations and mission in the Diocese of Upper South Carolina.

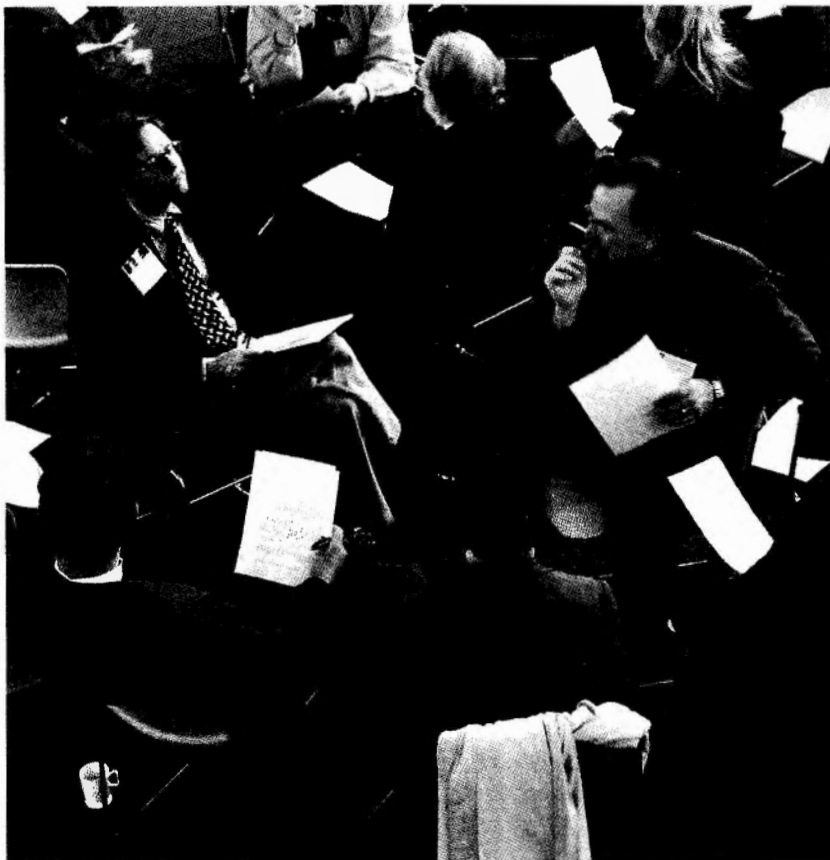
"We first seek advice from practitioners, not merely advice from those who have studied an aspect of the life of the church, who then seek to make recommendations based on those observations," Canon Clevenger said. "For instance, if we are seeking coaching on congregational development, we seek someone who has actually developed one or more congregations, not just someone who has formulated a theory about how congregations are developed."

At a May 2004 clergy conference in the Diocese of Minnesota, participants identified 18 topics for continuing education programs that would help them become more effective in their jobs, explained Marilyn Clinton, chair of the diocese's personnel committee. Yet just last month, the committee cancelled all the programs. The reason? Lack of attendance.

"We set up our continuing education for clergy programs in response to specific requests from our clergy, yet they chose to not attend," Ms. Clinton said. "We need to find out why."

For many clergy and laity, the commitment of time and money can be barriers to continuing education. The Rev. Canon Thaddeus Bennett, canon for ministry development and deployment in the Diocese of Vermont and rector of St. Mary's, Newfane, suggested "if diocesan matching funds are available, they should be available for both lay and ordained church professionals. Plans should include bringing continuing education opportunities into the diocese, as well as supporting people going outside the diocese for programs."

The Rev. Mark Gatzka, missionary for deployment, congregational development and evangelism in the Diocese of



(General Theological Seminary photo)

Workshops offered by seminaries can complement local programs.

Maryland, noted that "thanks to a far-sighted bishop, the Diocese of Maryland created a Continuing Education Grants Fund, which generates in the neighborhood of \$14,000 a year that a committee gives away." Funds are available for laity as well as clergy "and in fact the majority goes to lay continuing education events."

The Rev. Bill King, deputy for ministry development and clergy deployment in the Diocese of Alabama, said communication is crucial. "The Diocese of Alabama publishes a Clergy Continuing Education and Sabbatical Resource Guide, which is distributed each year at our Spring Clergy Conference. It contains a range of opportunities within the United States and internationally, as well as a limited list of funding resources."

Programs That Work

A number of dioceses have enjoyed success with continuing education programs, including the Diocese of Southeast Florida, which established the Nehemiah Project as "a covenant relationship between 10 parishes of the diocese and the entire diocesan family of the Diocese of Southeast Florida." According to the diocesan website, "the parishes covenant with the diocesan family to engage in a 24-month transformational period of discernment, training, and the implementation of a ministry plan that will begin their adventure of raising the size one level within three years" and, in time, ministering to a much larger parish family as measured by average worship attendance.

"We are now into our third Nehemiah class, totaling 27 parishes," reports the Ven. Bryan Hobbs, archdeacon for congregational ministry.

Canon Hall of South Dakota said that the diocese's Niobrara School for Ministry will celebrate its 20th anniversary

sary in June. "We have six ministry weekends, and a week-long summer seminary," she said. "Persons in the ordination process or seeking quality theological education are invited to participate." This year, the Rt. Rev. Craig Anderson, former Bishop of South Dakota, will lead a program focusing on foundation theology and theological reflection as it affects mission and ministry.

The Rev. Canon David H. Johnson, canon to the ordinary in the Diocese of Mississippi, said several programs have enjoyed particular success. "One that has a national reputation for very high quality is the annual Mississippi Conference on Music and Liturgy," he said.

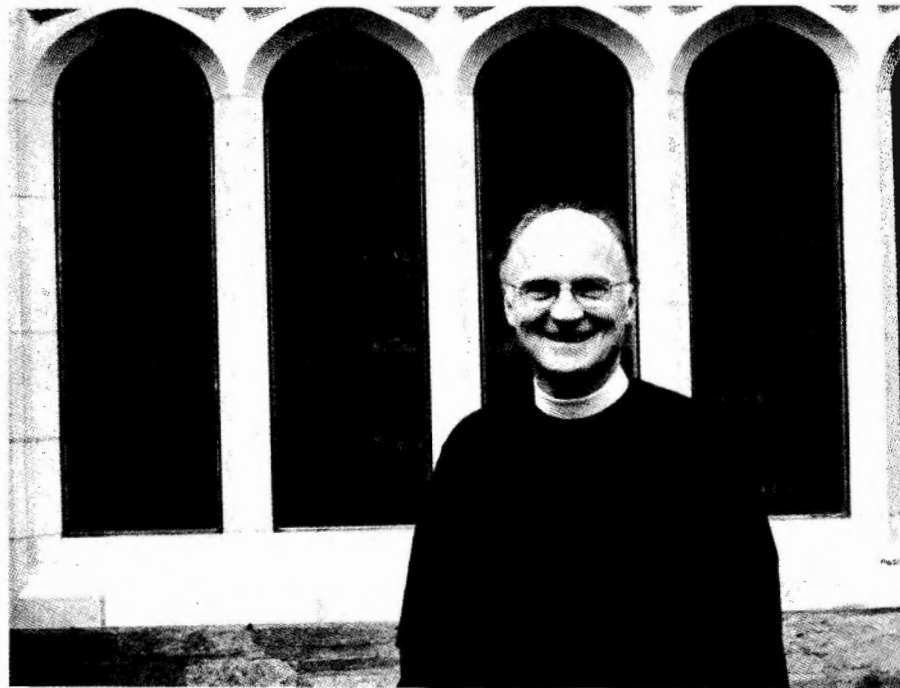
"Another long-time program of the diocese, our Post-Ordination Consultation (POC), is designed for priests and deacons who are in their first two years of ordained ministry."

"Maryland has always sponsored an annual clergy conference and the response has been mixed over the years, as one might expect," said Fr. Gatza. "The most interesting thing we did was in 1999-2002, when we hosted an extension campus of the Seabury Institute's D.Min. program in congregational development." Fr. Gatza said. "Instead of going to Evanston, Illinois, for three weeks three successive summers, we met there one summer and for six semesters came for monthly overnight sessions with faculty at our diocesan Claggett Center. The result is that 12 of us, mostly in parishes, have really solid congregational development training."

In the Diocese of Massachusetts, "the primary diocesan offering for lay and clergy continuing education in recent years has been a series of large-scale events collectively titled 'The Converted Life,'" said the Rev. Canon Steven C. Bonsey, canon for evangelism. "Recent events have focused on themes of stewardship and evangelism. These events support, both in style and substance, the mission strategy of the diocese that calls us to 'join God' in God's redeeming work in the world." The most recent event, held in March, included workshops on communication for evangelism, person-to-person evangelism, and newcomer incorporation. □

To read more responses on continuing education from these sources, visit THE LIVING CHURCH website: www.livingchurch.org.

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



The Rev. Canon Howard Anderson.

Lifelong Learning

The Rev. Canon Howard Anderson of the Cathedral College talks about the importance of continuing education for leadership growth and personal refreshment.

By Heather Newton

Last year, the Cathedral College of Washington National Cathedral was born out of the merger of the cathedral's College of Preachers and program department. The merger bonded the rich history of the College of Preachers' teaching ministry with the resources and outreach of the cathedral's program department to create an educational center that is well poised to develop into a powerful source for equipping the ministries of clergy and laity, and for promoting work in missions, interfaith dialogue, and global reconciliation efforts.

Spearheading the vision and growth of the Cathedral College is its canon warden, the Rev. Canon Howard R. Anderson, who assumed his position last November after a decade of service as rector of St. Paul's Church, Duluth, Minn.

Canon Anderson says he sees his role as warden as both shaping and facilitating the work that is and will be done through the various outreach efforts within the Cathedral College. Currently there are four

centers, in addition to the ongoing work of the College of Preachers, within the Cathedral College that are not only serving the needs of domestic clergy and laity, but are also seeking ways to meet the needs of the international community through global justice and reconciliation efforts.

The Center for Theology and Interfaith Initiatives and the Center for Global Justice and Reconciliation are working to support an ongoing interfaith dialogue with Christian, Jewish, and Islamic scholars in the search for commonalities among and a better understanding of the Abrahamic faiths in hopes of promoting global reconciliation. The objective of such a dialogue is practical, not just philosophic.

"Most people who are interested in interfaith dialogue are not interested in it as an academic exercise, but because it could lead to global peace and reconciliation," Canon Anderson notes.

The Center for Christian Formation, another outreach of the Cathedral College, is exploring possibilities for developing a lay

school for ministry that will provide course work and perhaps offer various certificates, such as in global justice or women's spirituality, both locally in the D.C. metro area and to partner cathedrals and parishes throughout the United States by means of modern technology.

"With today's technology, we can stream live events and sermons, so we're looking at ways to do fresh, intellectually stimulating and meaningful lay formation," says Canon Anderson.

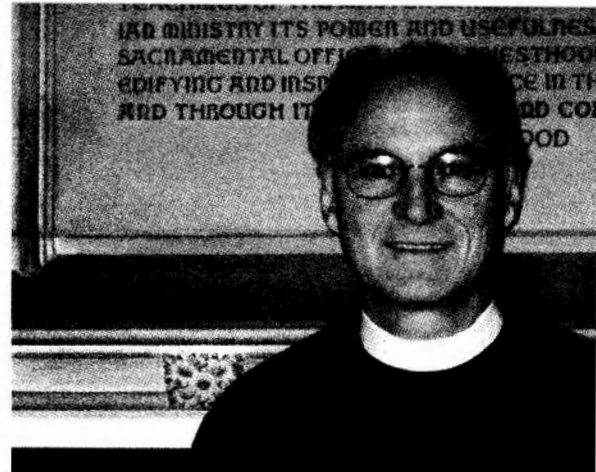
In addition, the Center for Christian Formation is exploring the possibility of partnering with neighboring seminaries to form a doctorate program in which the seminaries would offer a doctorate degree in ministry, with the College of Preachers serving as a coordinating center of the program while offering seminary students access to the preachers and speakers who come to the cathedral. In addition, Canon Anderson said, the center is also in the early stages of considering the possibility of offering a doctorate in Spanish preaching.

The Center for Spirituality and Mission is continuing its work in missions and centering prayer work because all ministry needs to be grounded in the spiritual disciplines, Canon Anderson explained. "The spiritual disciplines penetrate all of the other ongoing projects, because the heart of a ministry has to be Jesus Christ," he said.

With so many projects underway, Canon Anderson has plenty to do. However, he says his past experiences as a pastoral leader, educator and ministry developer have taught him how to balance administrative duties and leadership while continuing to minister to the needs of others. In addition to his years as rector in Duluth, he has served as a national team lead for CREDO (Clergy Reflection, Education, Discernment Opportunity), a Church Pension Fund project supporting clergy wellness, and as *anam cara* — a spiritual director — for a number of clergy and laity.

"I happen to think all ministry is about relationships," Canon Anderson said. "Even in an educational ministry such as the new Cathedral College, my work is really about relationship. I think the skills I gained as a parish priest are

"I think that continuing education is absolutely at the core of priestly formation, and to be a priest is to be a lifelong learner."



Canon Anderson: "It's about relationships."

invaluable to my current work with funders, board members, participants, and people in the leadership structure of various denominations because to navigate your way through the intricacies and subtleties of parish life and leadership — from very conservative to very liberal, which is Anglicanism at its best — you really have to learn to be something of a diplomat.

"Here, we have incredible breadth in background and understanding of the individuals who participate in some way in the college. By virtue of the baptismal covenant, we seek and serve Christ in all people and we treat every human being with dignity. So whether here or in a parish, the rules are the same, and the work ultimately revolves around relationship."

Even with such exuberance, Canon Anderson concedes that the process of merging the College of Preachers and the cathedral's program department has been no small task. "One of the harder aspects of merger has been in blending the two cultures of the College of Preachers and the cathedral because they are very different institutions," he noted. "The cathedral is very large with many employees, but the college is very small and very tight. It will take some time for the cultures to merge — it's just like a marriage. It takes a while. But everybody wants this to work, so there's no resistance; it's just adjustment."

Ultimately, Canon Anderson views the merger and the formation of the Cathedral College as an important means of reinvigorating the vital role of continuing education in the spiritual health of both clergy and laity. "I think continuing education is absolutely essential," he said. "Some professions such as law or medicine require doctors and lawyers to do continuing education

or risk losing a license. Not clergy. Clergy can get out of seminary and never open a book and nothing happens to them."

Yet clergy who do not recharge their batteries through continuing education face a different kind of consequence. "My experience in working on diocesan staffs is that while some clergy burn out, most rust out," Canon Anderson explained. "Because they're so caught up in the day to day, they forget that even Jesus left the crowds when he needed healing and he went off and prayed and studied. I think that continuing education is absolutely at the core of priestly formation, and to be a priest is to be a lifelong learner."

He is quick to note that many clergy understand and value the importance of continuing education, but lack the resources to obtain the training they desire. "I see clergy wanting to come to the College of Preachers to improve their preaching, but faced with tight budgets, vestries may put only \$200 in the person's continuing education budget. Since most of our parishes don't pay a lot anyway, many clergy can't afford continuing education unless they have a working spouse who supports them.

"I like to say that continuing education, prayer, reflection and study are not urgent, but they are important because they are what feed us," Canon Anderson said. "I would like to see dioceses telling clergy that they must do continuing education. The Cathedral College provides a place where clergy and lay people can come and receive the resources to go back out and change the world in their daily lives."

□

Heather Newton is a freelance writer who lives in Washington, D.C.

Readers and Subscribers

For the last quarter-century or so, we have been sending complimentary copies of the four Parish Administration Issues we publish each year to all the clergy in the Episcopal Church who do not subscribe to our magazine. The idea behind this strategy is two-fold: Because much of the content of those special issues has to do with ministry at the parish level, we believe those issues can be a resource for the clergy. In addition, we are hopeful that once the non-subscribing clergy become familiar with this publication, they will want to subscribe. That has proved to be wishful thinking, for more than 7,000 members of the clergy — about 40 percent of the total number in the Episcopal Church — do not subscribe.

The 7,000-something total needs some explanation. While they are listed as non-subscribers, many of these bishops, priests and deacons do read the magazine. Rather than receiving a personal copy, they read the one that's sent to the parish or the diocesan office, or they get a look at a hand-me-down copy passed on by a friend. Then there is a sizable number of clergy for whom English is not their first language. So far we have not been able to translate all of our content into, say, a Spanish edition.

In an effort to find out why these non-subscribing clergy choose not to subscribe, I asked them to tell me of their decision. I was surprised by the number who chose to do that. They responded by letter, by e-mail and by phone call. Some took my letter and scrawled comments in the margins or wrote on the back. As you might guess, their answers were all over the place. Some poured out heartfelt stories of health or financial problems which have limited their income. Others spewed venom at us because of the content of past issues. Many cited the New Hampshire consecration as causing them to lose interest in reading about the Episcopal Church. A 95-year-old deacon and a 93-year-old

priest wrote similar letters, telling us that while they have enjoyed the magazine in the past, they are no longer able to see well enough to read it. A 92-year-old priest said although he enjoyed TLC, he was too busy to keep up with a weekly magazine. Another 95-year-old said he reads enough church news in other publications.

One of those who responded mentioned the story of how his bishop told him that after 25 years of "faithful service," the Church "I had signed on to" no longer existed and would probably never exist again. "I was in essence told that my views were too orthodox and historic to fit into the life of the Episcopal Church as it exists in this time in history," and he was asked by his bishop whether he had considered another church where he might be happier.

A priest who says he can't afford the magazine was told by his bishop to leave his parish because its members had advanced more into "progressive theology" than he had.

Another claimed he was deposed because "I had taught what Anglicans had always believed" and no longer had an income.

One of those who responded, the Rev. Kate Chipps, recounted a story of an encounter on Palm Sunday:

"...the service at Grace Church, Casanova, Va., was over and we were all walking out the front door. I noticed a pile of horse manure straight ahead near the line of cars parked along the fence across the gravel drive. I thought to myself, 'You really know that you are in a rural church when you see "road apples" as you walk out of the church on the way to coffee'."

We will continue to send complimentary copies of Parish Administration Issues to non-subscribing clergy along with members of the national Executive Council who do not subscribe. We believe that well-informed clergy and laity are essential in building strong, healthy parishes.

David Kalvelage, executive editor



Did You Know...

St. Benedict's, a redundant Church of England edifice in Manchester, is now used as an indoor training center for mountain climbers.

Quote of the Week

The Most Rev. Andrew Hutchison, Primate of the Anglican Church of Canada, on how Archbishop of Canterbury Rowan Williams presided at the recent primates' meeting: "He allowed the meeting to slip beyond his or our control."

Preparing for Death

Like most Christians, Episcopalians followed closely the daily, even hourly, developments in the Terri Schiavo saga. Most of us held strong opinions, which, in typically Anglican fashion, were far from unanimous. We watched as a drama pitting a Florida woman's family against her husband unfolded publicly while she awaited death following the removal of a feeding tube from her body. The involvement of such figures as President Bush and Jesse Jackson increased interest in the case, and the intrusion of Congress, a variety of judges, a governor, ethicists, members of the clergy, religious organizations, attorneys and columnists added to the confusion.

Mrs. Schiavo's death will not put to rest the important legal and moral issues raised by her case. Matters of life and death, magnified by the publicity generated by worldwide news coverage of the Schiavo dilemma, eventually will be addressed by many of us, either in the lives of our families or in deliberations by church and legal conclaves. The complicated, heartbreaking questions of whether or when it's permissible to allow someone to die will be argued and discussed for many years.

A practical consequence of the Schiavo case is the fact that it points out the need for Christians to be prepared for death. The sanctity of life should be maintained while at the same time keeping in mind the inevitability of death. The importance of providing written directives for family members concerning medical treatment cannot be stressed too strongly.

Educational Opportunities

Not long ago, "continuing education" in the Episcopal Church usually meant sabbatical leaves for the clergy. Thankfully, while clergy continue to take sabbaticals, we have expanded our definition of the topic to include various courses, seminars and programs for not only the clergy but for the laity as well. Theological seminaries, diocesan schools for ministry, colleges, institutes, and other endeavors are offering opportunities for continuing education these days.

Participants in church-related continuing education or professional development programs can be of great value to their churches. Whether they are learning about recent developments in parish administration or examining recent trends in the study of scripture or theology, clergy and lay leaders can return to their congregations energized and refreshed, anxious to share their learning with their faith communities.

This special issue emphasizes continuing education. It contains articles and advertising that should be helpful to those who may be interested in pursuing educational interests. We hope it will be of value to all.

Friend to All the World

For many Anglicans, Pope John Paul II was a shining example of holiness. Characterized by the Archbishop of Canterbury as a friend of the Anglican Church, John Paul stressed the importance of ecumenical ministry. He had a positive relationship with Anglicans, having met several times with the Archbishop of Canterbury, including a time of prayer with him at Canterbury Cathedral. Among his most significant meetings was one with the Orthodox Patriarch Bartholomew I. Relationships were established with many other leaders, Christian and non-Christian.

In his many travels, John Paul took the message of the good news of God in Christ to some 120 countries. He made friends everywhere he went, from royalty to factory workers. Among his accomplishments, it seems particularly appropriate to recall that he clamped down on communism, liberation theology, and attempts to change church teaching on ordination and sexuality. He espoused a traditional theology, dedicated himself to young people, and maintained a strong personal devotion to the Blessed Virgin Mary, whom he called "the spiritual mother of all people." Above all, John Paul II was a man of prayer. He will be a hard act to follow.

Most of us held strong opinions, which, in typically Anglican fashion, were far from unanimous.



The Sound of Silence

By Stephen Noll

Many people on all points of the Compass Rose have been waiting to get a clear statement of where the Anglican Communion stands on the limits of sexual activity. Waiting and waiting ... six years and counting since the Lambeth Conference of 1998.

Lambeth 1998 is the fixed knot in our Communion's skein of history, because it firmly tied the issue of homosexual activity to another fixed knot: the teaching and authority of holy scripture. Lambeth's Resolution 1.10 on human sexuality stated that "in view of the teaching of Scripture, [this Conference] 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." Therefore, the conference "reject[s] homosexual practice as incompatible with Scripture." In these seven definitive words from Lambeth, the bishops of the Anglican Communion stated in effect: We cannot accept the agenda of the gay rights movement because it contradicts the fundamental principle of our identity as Anglican Christians.

There may be many other things about homosexuality in matters of pastoral care, social concern and church order up for discussion, but according to Lambeth, the compatibility of homosexual activity with the word of God is not one of them.

This truth is obvious to the Church in Africa (north of South Africa at least). African primates and convocations have reiterated it in a number of statements and in breaking communion with the Episcopal Church and the Diocese of New Westminster (Canada). The African primates went to Ireland in February armed with this conviction, and

they believe that the primates' communiqué articulates their view.

People in the West may not read the primates' message this way. Why? Perhaps because the drafters of the document were Western ecclesiastical politicians putting in their own dialect what others would have said more simply and forcefully. Some drafters may even see themselves as Penelopes, playing for time until a mythical consensus appears.

Many Westerners are also deceived because Presiding Bishop Frank T. Griswold and the apologists of the North American Church are, to switch metaphors, spewing ink like a retreating octopus, saying nothing has really happened to affect their future in the Anglican Communion. This activity is folly, as they may well deceive themselves into thinking they can befog and befuddle the rest of the Communion on the key issue.

No doubt their delusion is tied to the thin thread in the Windsor Report calling for a demonstration of the "significant development of theology which alone could justify the recent moves by a diocese or a province" (sec. 33, also secs. 135 and 142). And no doubt we must brace ourselves to hear more of "our stories" from the gay lobby at the Anglican Consultative Council meeting in June.

What we will not get is a serious refutation of Lambeth's statement that homosexual practice is contrary to scripture. Oh, yes, we'll hear incantations on the theme, "we solemnly reverence scripture, it's just the interpretation we can't agree on."

How far does that refrain really get anyone? I wrote a book for the 1997 General Convention arguing that the rejection of all sexual activity outside marriage is part of the warp and woof

of scripture from Genesis 1:27 to Revelation 22:14-17 — to which no reply was given. In 2001, Robert Gagnon wrote a 500-page book, *The Bible and Homosexual Practice*, which came to the same conclusion. Gagnon challenged Bishop Griswold to respond to his argument and was treated to the P.B.'s characteristic sound of silence in reply.

There are indeed many hard texts and ambiguities in scripture. Upholding heterosexual monogamy and rejecting all other forms of sexuality is not one of them. The global south leaders know this, and whatever the spinners may say, they are not going to wait much longer. These leaders are the true Penelopes, deflecting the wiles of false suitors while holding fast to their vow to the one true spouse, the word of God.

At the decisive debate at Lambeth, Nigerian Bishop Peter Adebisi held up a Bible and said: "Missionaries came to Africa carrying the Bible with them and teaching Christians to hold meticulously to the words of scripture. Now scripture has spoken: God created man and woman..." The issue facing the Episcopal Church and the Anglican Church of Canada is whether or not they will remain part of a Church that holds that the Bible is the word of God and conforms its life accordingly. □

The Rev. Stephen Noll is a missionary serving as vice chancellor of Uganda Christian University in Mukono, Uganda. He is the author of Two Sexes, One Flesh: Why the Church Cannot Bless Same-Sex Marriage (1997) and The Handwriting on the Wall: A Plea to the Anglican Communion (1998).

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



A Sign of Love, Not Unity

The editorial, "Poor Example of Unity" [TLC, April 3], states: "Using the Eucharist as a strategy to make their point in the current impasse facing the Anglican Communion is unfortunate, for the Eucharist is a sacrament of unity."

The editorial supports this conclusion by citing Article XXVI "Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments."

May I call attention to Article XXVIII: "Of the Lord's Supper"? It states:

"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves; but rather it is a Sacrament of our Redemption by Christ's death."

The editorial's presumption that the Eucharist is "a sacrament of unity" is a favorite mantra by those who seek to resolve doctrinal and moral divisions by resorting to the reconciling power of "being at the table together despite our differences."

Article XXVIII speaks of the Lord's Supper as a sign of love, not unity. The love between Christians is not about tolerance

of doctrinal and moral divisions. It is about willing the good and perfect will of God for one another . . . for what we need is not to "feel included," but to be conformed to the image of Christ. Those primates who absented themselves from the Eucharist did so out of the primacy of speaking the truth in love about our broken Communion, rather than giving in to the therapeutic model for using the Eucharist to bridge all chasms artificially. In that, they were wise and loving.

The Supper of the Lord centers on the fact of our redemption by Christ. If that redemption is set aside in favor of focusing on institutional "unity" among disparate believers, a new faith is at work. With such a faith, the primates will not commune, nor should they.

*(The Rev.) Stuart B. Smith
All Saints' Church
Memphis, Tenn.*

The Articles of Religion have the same authority as ever according to resolutions of General Convention, but perhaps it is wise that they have been placed among other historical documents at the back of our prayer book if they are to fall prey to the kind of misinterpretation displayed in the editorial, "Poor Example of Unity."

Article XXVI confirms the ancient catholic doctrine of the validity of the sacraments with the intent of reassuring all members of the Church that they are receiving true sacraments of the gospel independent of the faith, morality or holiness of the minister, as long as he intends to do what the Church does.

But what has this to do with several primates' decision not to participate in celebrations of the Holy Eucharist because of Bishop Frank Griswold's presence? No one was questioning the validity of the sacraments he celebrates. Rather, they were declaring that Bishop Griswold, by his unrepentant support of the New Hampshire consecration, has broken the unity between himself and them, so to them it would be hypocritical to share in a "sacrament of unity" where little or no unity exists.

The Book of Common Prayer provides for the possibility of excommunication, (BCP, p. 409) and from the earliest times primates have excommunicated whole provinces for heresy and/or schism. This is what some primates claim

they have done regarding the Episcopal Church. We may disagree with them, but we cannot accuse them of ignoring or breaking the church's catholic tradition or the Articles of Religion. Nor can we blame them for not setting an example of trying to uphold the Church's unity. If there is to be any blame, it must rest on those within the Episcopal Church who insist upon novel interpretations of scripture that fly in the face of the vast majority of Christians throughout the world.

*(The Rev.) John H. Heidt
Fort Worth, Texas*

The editorial, "Poor Example of Unity," on Article XXVI reminds me of another example of disunity. For perhaps all of my 25 years of ordained ministry I've experienced the "myth of unity." It happens at the vast majority of diocesan events (Massachusetts and Connecticut) where we celebrate the Eucharist. Because the language "violates their conscience," many around me feel justified in changing it. This is principally done with pronouns for God. Of course those persons don't simply remain silent at the offending words, they intone their "correction" at least as loudly as other words.

I have the typical evangelical discomfort with the some of the BCP's baptismal language. When I think of it, I explain this to families during the pre-baptism meeting. I understand sacramental and covenantal language, indeed that is how I defend use of certain verbs. However, I say that I will not change the language during the service. In ordination I pledged to uphold the Church's sacraments and rites. That takes precedence over my conscience.

Hypocrisy is the word that often comes into my mind with many colleagues. They proclaim unity as the sacred trust, yet they have no problem imposing their values on my ears as

we recite the liturgy. I do believe Article XXVI. I have willingly been in the theological minority with my diocesan colleagues for my entire ordained ministry. However, more and more, I am choosing to exclude myself from the pretense of unity, when those around me care more about their conscience than the integrity of the liturgy.

*(The Rev.) Thomas R. White
St. Peter's Church
South Windsor, Conn.*

Personal Experience

I read with interest Bishop Wolf's Guest Column, "A Jewish Perspective" [TLC, March 20]. She writes of her family's immigration to the U.S., and their religious story. She tells of her family's persecution for their faith both by Russians and Germans, and speaks of harassment that she finds in today's America, and in our church. This is all unfortunately true. And there certainly is innocence and guilt on both sides of the Israel-Palestine situation.

Some years ago Bishop Wolf entered the world of the homeless to experience this side of America. I suggest that she join Bishop Tom Shaw's bishop pilgrimage to Israel-Palestine in June so that she can live this situation as well.

*Jim Tate
Brooklyn, N.Y.*

Orders in Question

In answer to the Very Rev. Michael Bauer Reed [TLC, March 20], who responded to my letter [TLC, Feb. 20]:

I am familiar with Brandreth's *Episcopii Vagantes* and own a copy. It chronicles this bizarre phenomenon without endorsing it, and quotes the Lambeth Conferences of 1920 and 1958 as unable to recognize these bishops. I am also familiar with the "Augustinian" view of ordination and reject it as typical of the legalism and individualism that has infected so much of Western Christian thought.

By contrast, "The view of the Eastern Church is generally Cyprianic, or non-Augustinian" (Brandreth, p. 9). But Fr.

Reed's church is not Eastern Orthodox, as one might have inferred, but a part of the Episcopal Orthodox Christian Archdiocese of America, whose homepage describes it as "An Orthodox Anglican Jurisdiction committed to his world view;" links indicate that its orders derive from the same unauthorized event that I described in my previous letter. While devoted to the historic episcopate, I do not consider it to have a life of its own, independent of the historic church. What is truly laughable is the idea that there can be holy orders without holy order.

*(The Rev.) Lawrence N. Crumb
Eugene, Ore.*

East and West

Fr. Webber makes good points in his "Word and Sacrament in Balance" [TLC, March 27]. I was interested in his mention that one cannot be on both sides of the altar at the same time. It has been

my practice to face east for the opening and the final prayers and to go around to the other side facing west during the canon of the Mass when the immanence of Christ is being portrayed. This deliberate movement reminds the congregation and me of both the transcendence and immanence of God in appropriate moments of the Eucharist. I also give sermons at every Mass (trying not to dump the whole load when only a few are present but feeding those who are).

*(The Rev.) James Graner
Larned, Kan.*

Holy Days Linked

This year Good Friday occurred on March 25. March 25 is also the Feast of the Annunciation, which this year was moved outside of Holy Week, so as not to conflict.

Rather than being removed from Holy Week, the Annunciation was once

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LETTERS TO THE EDITOR

closely associated with it. In fact, from the time of Hippolytus at the beginning of the third century on, there has been a tradition that Jesus was conceived and also died on March 25. Reinforcing this idea, martyrologies also commemorate on March 25 "the Good Thief" (Dismas), to whom Jesus on the cross said: "Today shalt thou be with me in Paradise." If the Good Thief died on this day, by implication, so did Jesus. The co-incidence of the crucifixion and the Annunciation reinforces the symbolism of death and rebirth, which is the Easter message. Nevertheless, the crucifixion is commemorated not on March 25 but on the Friday before the Sunday of the Resurrection, Easter Sunday — which is a moveable feast linked to Passover. While Easter was a moveable feast, the crucifixion was, apparently for some, reckoned also as a fixed date: March 25.

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

Help is Available

If the infamous parish library described by the Rev. Timothy E. Schenck in "To Purge or Not to Purge?" [TLC, March 20] is his own, he has only himself to blame.

There are numerous manuals on how to start or to renew and also to promote a successful church library. They are easily obtained. The library at Trinity Church, Lawrence, Kan., for example, is a member of the interfaith Church and Synagogue Library Association. From it we have obtained all the help we have needed and we have been able to share information with other Episcopal members.

Our library contains up-to-date, relevant materials, carefully processed. As librarian I am actively involved in taking care that no books that deserve to be discarded or moved to the genizah — a storeroom for religious manuscripts — litter the library or the church. Every church can use a genizah or the deposit of worn-out or obsolete sacred books.

Thanks to TLC for the excellent book reviews. They are invaluable as a selection guide for new purchases.

Ruth A. Turney
Lawrence, Kan.



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Continuing Education: Many Options

(Continued from page 13)

church relations. With its keystone, Education for Ministry (EFM), now in its 30th year, the **Programs Center serves more than 10,000 individuals annually**, including hundreds who attend summer conferences at Sewanee during June and July.

Continuing education programs are offered year-round and include lectures by theologians and church leaders, Christian Education conferences, spiritual development workshops and retreats, Anglican heritage tour courses, and leadership development and clergy renewal programs.

Institute Programs

Church Development Institute

The **Church Development Institute (CDI)** trains participants for the ministry of congregational development. According to the Rev. Robert A. Gallagher, who developed the program in 1978, parish leaders and diocesan consultants who participate learn parish dynamics, methods that can be used to promote change toward health and faithfulness, and how to manage the change process.

CDI has both a national and a diocesan expression. There are currently five diocesan CDIs (Milwaukee, Newark, Rochester, Southwestern Virginia, and Washington) and national CDIs held in Seattle and Deer Isle, Maine, that invite registration from people in all dioceses.

CDI addresses **the unique dynamics of the parish church** and focuses on trust development and conflict management, leadership approaches, size dynamics, intervention theory and methods, appreciative and planned change processes, and strategies for evangelism and membership growth.

Christian Economic Development Institute

The Chalmers Center for Economic Development, a research and training

initiative of Covenant College, Lookout Mountain, Ga., will host its fourth annual Christian Economic Development Institute (CEDI) on June 13-18.

Participants interact directly with field practitioners to create an action plan to help the poor in their community become financially self-sufficient. Courses are offered for those **servicing in the developing world and within the United States**. No prior financial or economic experience is necessary.

Alban Institute

The Alban Institute, an independent, nonprofit center for learning in Herndon, Va., offers a variety of educational experiences for congregational leaders. Educational offerings range from multi-day seminars held at conference and retreat centers to one-day workshops that take place throughout the country.

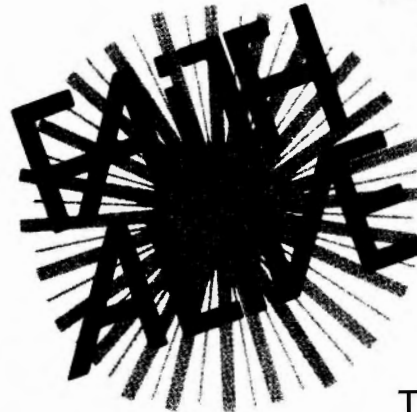
Topics range from leadership issues
(Continued on next page)

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*By the Rev. Charles E. B. Gill
St. Andrew's Episcopal Church
Nags Head, NC
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Continuing Education: Many Options

(Continued from previous page)

to congregational size topics to spirituality and self-care to special skills, including **managing conflict and using dialogue**. Nationally known facilitators lead these learning opportunities.

Consortium of Endowed Episcopal Parishes

The Consortium of Endowed Episcopal Parishes is a network of more than 100 endowed parishes "distinguished by innovative and effective initiatives and approaches to leader-

ship education for lay and clergy in the Episcopal Church." Areas of expertise include endowment development, planned giving, stewardship, grant making, leadership education and strategic planning.

The Consortium is a membership organization for **parishes with endowments of \$1 million or more**; guest parishes may register for regional meetings, and the annual conference, which will be held in Alexandria, Va., Feb. 23-25, 2006, with specialized pre-conference meetings beginning Feb. 22.

Trinity Institute

"The Anatomy of Reconciliation: From Violence to Healing" will be the

theme of the 36th national theological conference of the Trinity Institute, a continuing education initiative of Trinity Church, Wall Street, New York City. The conference will be held Jan. 30-Feb. 1, 2006.

Drawing on personal stories and theological insight, presenters that include authors Robert Coles, James Alison, and Miroslav Volf will explore how "violence becomes embedded in our sense of self, society, and God." Next year's conference will, for the first time, offer participants the opportunity to meet in **small groups with skilled facilitators**. The extended conference will be held Feb. 1-3, 2006, at the Trinity Conference Center, West Cornwall, Conn.

Trinity Clergy Leadership Project

Another program of **Trinity Parish**, the Clergy Leadership Project, is an interactive learning initiative designed to nurture and challenge experienced parish priests (five or more years) in the Episcopal Church in ways that **transform their personal lives and professional ministries**.

The next class will meet Oct. 23-28, 2005; May 7-12 and Oct. 22-27, 2006; and May 6-11, 2007. Each participant attends all four sessions.

International Programs

St. George's House

The Clergy Courses at St. George's House, Windsor Castle, England, are designed to "encourage those who take part to consider their ministry afresh in the light of social, cultural and intellectual transformation," according to Dr. Martin Gaskell, director of studies. Open to ordained ministers from different Christian traditions, the July course (four weeks) and October course (10 days) are designed for clergy in the middle years of their ministries and aim to help them **reflect theologically on how they can best develop their gifts** for the future. The January course (two weeks) is designed for clergy in the last 10-15 years of their paid ministry and seeks to help them reassess their potential contribution to the future life and mission of the Church.


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The Oxford Summer School in Religious Studies, meeting this year from August 9-22, provides an opportunity for lay persons and clergy interested in Christian theology and biblical studies to participate in the kind of learning experience enjoyed by those who study formally at Oxford University. The maximum group size is 49 students, ensuring a **small but diverse group of mature participants**, representing a wide range of ages, denominations, religious involvement and theological pursuits.

For more information

Episcopal Theological Seminary of the Southwest

www.etss.edu/continuing_ed.shtml
Bob Kinney, director of communication:
bkinney@etss.edu; 512-472-4133, ext. 343.

Virginia Theological Seminary

www.vts.edu
Kathryn Lasseron, program coordinator,
Lifetime Theological Education:
klasseron@vts.edu; 703-461-1753.

Bexley Hall Episcopal Seminary

<http://bexley.edu.anglican.org>
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admissions: bprice@bexley.edu; 585-546-
2160.

Church Divinity School of the Pacific

www.cdsp.edu
Teresa Brown, director of online educa-
tion: tbrown@cdsp.edu; 1-800-353-2377.

Nashotah House

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Dr. Carol Klukas, director of admissions:
admissions@nashotah.edu; 1-800-627-4682.

Trinity Episcopal School for Ministry

www.tesm.edu
Katharine Frey, executive director of
extension ministries: 1-800-874-8754.

Berkeley Divinity School at Yale

www.yale.edu/sdqsummerterm
The Rev. Maryetta Anschutz, associate
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The General Theological Seminary

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Helen Goodkin, co-director, M.A. program
and lay education: goodkin@gts.edu; 212-
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Episcopal Divinity School

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tions: ndavidge@eds.edu; 617-682-1502.

The School of Theology, University of the South

www.sewanee.edu
Peg Palisano, director of communications
and church relations:
theology@sewanee.edu; 1-800-722-1974.

Seabury-Western Theological Seminary

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www.cditrainers.org
The Rev. Robert A. Gallagher: [odct@com-
cast.net](mailto:odct@com-
cast.net); 206-285-4647.

Christian Economic Development Institute

www.chalmers.org
Ben Borger, project developer:
chalmers@covenant.edu; 706-419-1805.

The Alban Institute

www.alban.org
education@alban.org; 1-800-486-1318.
Kristen Tufts, marketing manager

Consortium of Endowed Episcopal Parishes

www.endowedparishes.org
Cynthia Cannon, executive director:
ccannon@endowedparishes.org;
847-864-5863.

Trinity Institute

www.trinitywallstreet.org/institute
Angelica Roman-Jimenez, program admin-
istrator: aroman@trinitywallstreet.org;
212-602-0805.

Trinity Parish: Clergy Leadership Project

www.trinitywallstreet.org/
Elizabeth Chute, promotion and public
relations manager: [echute@trinitywall-
street.org](mailto:echute@trinitywall-
street.org); 212-602-0813.

St. George's House, Windsor Castle

www.stgeorghouse.org/clergy.asp
Catherine Downes, administrator, Clergy
Courses: [catherine.downes@stgeorges-
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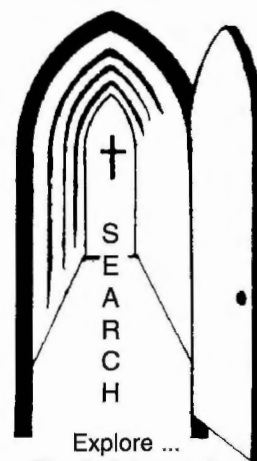
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The Rev. **Stephen Booth** is rector of Trinity, 88 Walker St, Lenox, MA 01240-2725.

The Rev. **Brian Burgess** is rector of Christ Church, 62 Delaware St., Woodbury, NJ 08096-5989.

The Rev. **Jim Dorn** is rector of St. Mark's, PO Box 370, Palatka, FL 32178-0715.

The Rev. **Harry Douglas** is vicar of Ascension, PO Box 546, Carrabelle, FL 32322.

The Rev. Canon **Bryant Kibler** is canon missionary in the Diocese of Lexington, PO Box 610, Lexington, KY 40588-0610.

The Rev. **Edward King** is rector of St. John's, PO Box 374, North Adams, MA 01247-0374.

The Rev. **Jerry Kramer** is rector of Annunciation, 4505 S Claiborne Ave., New Orleans, LA 70125-5097.

The Rev. **Margaret Lloyd** is rector of Christ Church, 149 Court St., Plymouth, MA 02360-4003.

The Rev. **Sharla Marks** is deacon at St. Gregory's, 1091 Country Club Dr., Mansfield, TX 76063.

The Rev. **Robert Morris** is assistant at Christ Church, PO Box 1558, Ponte Vedra Beach, FL 32004.

The Rev. **James M. Parker** is vicar of Holy Spirit, 2901 Kerry Forest Pkwy., Tallahassee, FL 32309-6825.

The Rev. **Timothy J. Rogers** is rector of St. Peter's, 24 St. Peter St., Salem, MA 01970-3292.

The Rev. Canon **Johnnie Ross** is canon to the ordinary in the Diocese of Lexington, PO Box 610, Lexington, KY 40588-0610.

The Rev. **Tara Soughers** is rector of Trinity, PO Box 55, Wrentham, MA 02093-0055.

The Rev. **Bonnie Spencer** is rector of Our Saviour, 2112 County St., Somerset, MA 02726-5501.

The Rev. **Robert Trache** is rector of Epiphany, 70 Church St., Winchester, MA 01890-2523.

The Rev. **Samuel Wells** is dean of Duke Chapel, PO Box 90974, Durham, NC 27708-9974.

Receptions

Fond du Lac — The Rev. **Brian M. Beno**, as a priest from the Roman Catholic Church.

Ordinations

Priests

Southern Ohio — **Jeffrey Queen**, vicar, St. Mary's, PO Box 352, Maineville, OH 45039.

Springfield — **Gene Richard Tucker**.

Resignations

The Rev. Canon **Lila Byrd Brown**, as special assistant to the Bishop of Florida.

The Rev. **Eletha Buote-Greig**, as rector of St.

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The Rev. **Carol M. Flett**, as rector of St. Peter's, Weston, MA.

The Rev. **Maureen Dallison Kemeza**, as rector of St. Paul's, Newton Highlands, MA.

The Rev. **Edward G. Rice**, as rector of St. Paul's, Dedham, MA.

The Rev. **Jim Smalley**, as rector of St. Stephen's, Beaumont, TX.

Retirements

Rebecca Peeples, as canon for finance and administration in the Diocese of Florida.

The Rev. **Gerald Walston**, as associate at Christ Church, Ponte Vedra Beach, FL.

Deaths

The Rev. Canon **Robert "Bud" Pettit**, retired canon of Gethsemane Cathedral, Fargo, ND, died Feb. 26 in St. Paul, MN. He was 81.

Canon Pettit was born in St. Cloud, MN, and grew up in Fargo. He served in the Marine Corps during World War II, then worked for a railroad. He retired in 1981 and studied for holy orders. He was ordained deacon in 1985 and priest in 1987 and served in North Dakota and Texas. Canon Pettit was named honorary canon of Gethsemane Cathedral in 1999. Surviving are his sister, Margaret Lonergan, of St. Croix Beach, MN; a daughter, Deborah J. Fischer, of Beavercreek, OH; two grandchildren and two great-grandchildren.

The Rev. Canon **Rawle C. Belle**, 70, former rector of St. Peter's Church, St. Croix, USVI, died March 24 in St. Croix.

A graduate of Union Theological Seminary, Clarksville Theological Seminary, and Nashotah House, Canon Belle was ordained deacon in 1979 and priest in 1980 in the Diocese of the Virgin Islands, following 13 years of service in the Moravian Church. He was assistant at St. John's, St. Croix, 1979-82, and rector of St. Peter's from 1982 until he retired recently. He was a former member of the standing committee. Canon Belle is survived by his wife, Claudia, and three children.

The Rev. **Charles A. Mosby**, retired priest of the Diocese of Delaware, died Feb. 15. He was 89.

Born in Batesville, AR, he was a graduate of St. John's College and the General Theological Seminary. After ordination to the diaconate and priesthood in 1941, Fr. Mosby was curate of Associated Missions of Warren County, NJ, 1941-43; vicar of Church of the Transfiguration, Towaco, St. Andrew's, Lincoln Park, and Christ Church, Totowa, NJ, 1943-48; rector of St. Andrew's, Harrington Park, NJ, 1948-65; and rector of St. Peter's,

Cazenovia, NY, from 1965 until 1979, when he retired. He served several churches in Delaware while in retirement. He is survived by his wife, Mildred, and four children.

The Rev. **John T. Harvard**, chaplain at The Hill School, Pottstown, PA, died March 27. He was 57.

Fr. Harvard was born in Cooperstown, NY, and educated at Harvard University, the General Theological Seminary, and Eastern Baptist Theological Seminary. He taught in schools in Massachusetts following his graduation from college. He and his wife became missionaries for the South American Missionary Society of the Episcopal Church, serving in Peru from 1979 to 1986. He was ordained deacon in 1979 and while in Peru he was ordained priest in 1983. He served as vicar of Cristo de Redentor in Arequipa until 1985. He was rector of St. Thomas', Morgantown, PA, 1987-97, then he took the position at The Hill School. In recent years he assisted at St. Gabriel's, Douglassville, PA. Fr. Harvard is survived by his wife, Susan; a son, William, of Sewanee, TN; a daughter, Tessa, of Danvers, MA; and a sister, Mary K. Humphreys, of Herndon, VA.

The Rev. Canon **Paul E. Traeumer**, 80, retired priest of the Diocese of Eau Claire, died March 31 at Spooner Hospital, Spooner, WI.

Born in South Milwaukee, WI, Canon Traeumer was a graduate of Nashotah House and the University of Wisconsin. Following service in the Navy during World War II, he was ordained deacon and priest in 1950. He was a naval chaplain from 1952 to 1959, then served in several congregations in the dioceses of Milwaukee, Chicago, Iowa and Eau Claire. His most recent ministry was vicar of St. Alban's, Spooner, and St. Stephen's, Shell Lake, WI, from 1982 until 1990, when he retired. He was a member of the Society of Mary, Living Rosary, and was an associate of the Community of the Transfiguration.

The Rev. **Raymond E. Gayle**, 88, who ministered in nine dioceses, died March 23 in Island Hospital, Anacortes, WA.

A native of Portland, IN, Fr. Gayle was educated at the University of Kentucky, Bexley Hall Divinity School, and Seabury-Western Theological Seminary. Following ordination in 1941, he held positions as vicar, rector and headmaster in the dioceses of Nevada, Ohio, Oregon, Chicago, Southern Ohio, Milwaukee, Wyoming, Louisiana, and Olympia. He retired in 1986. He is survived by his wife, Ann; daughters Persis and Deborah; sons Christopher and Phelps; three grandchildren; and his brother, Robert.

Next week...

'Live Long and Prosper'

RACA Spring Retreat and Annual Meeting: New Location: The Mercy Center, 2039 Geyer Road, St. Louis, MO 63131-4686. Beginning with dinner on Tuesday, May 17, 2005 through breakfast on Thursday, May 19, 2005. Send registration (\$140) to **The Rev. Stephen M. Winsett, 728 Miami Ave., Terrace Park, OH 45174.** Phone: (513) 576-0125. E-mail: swinsett@cinci.rr.com.

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

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.

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 Walenta@capital.net.

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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.stmatthewsmn.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 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.

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September 26-October 7, 2005*

Herbert O'Driscoll &
Marcus Losack
*The Leap of the Deer:
A Pilgrimage to Ireland*

October 3-7, 2005 in Los Angeles

Malcolm Boyd, Ana Hernandez,
& James Koenig
*Exploring Proclamation
Through the Arts*

October 13, 2005*

Jean Bethke-Elstain
*A Workshop on Ethics in the
Pulpit*

October 17-21, 2005

Marva J. Dawn
Truly Trinitarian Preaching

October 24-28, 2005

Herbert O'Driscoll
The Art of the Homily

October 31-November 4, 2005

Paul F.M. Zahl
*"The Man with the X-Ray Eyes"
(1963): Evangelizing the Dark
Recesses of the Human Heart*

November 7-11, 2005

Timothy B. Cargal &
Edward McNulty
Hearing a Film, Seeing a Sermon

November 14-18, 2005

James Alexander Forbes, Jr.
Healing the Spirit of the Nation

December 4-8, 2005

John Bell
Unlearning the Bible

December 11-14, 2005*

(4:00 pm Sunday - 1:00 pm Wednesday)
Frank T. Griswold III with
Jean Milliken and Eugene Sutton
*Christ: Dayspring of Wisdom -
A Time of Advent Reflection and
Retreat for Clergy before the
Poinsettias Arrive*

January 15-20, 2006 in Los Angeles

Steven Charleston
*Preaching in Urban Multi-Cultural
Churches*

*All conferences marked with an asterisk have special fees. For more information visit www.cathedralcollege.org. All conferences welcome registrations by laity as well as clergy. Unless otherwise noted, registration for five-day conferences is \$750, which includes room, meals, and program fee. A commuter registration of \$450 for residents of greater Washington, D.C. includes meals and program fee. To register, contact College Registrar Joan Roberts at 202-537-6381 or jroberts@cathedral.org, or register online at www.cathedralcollege.org.

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