

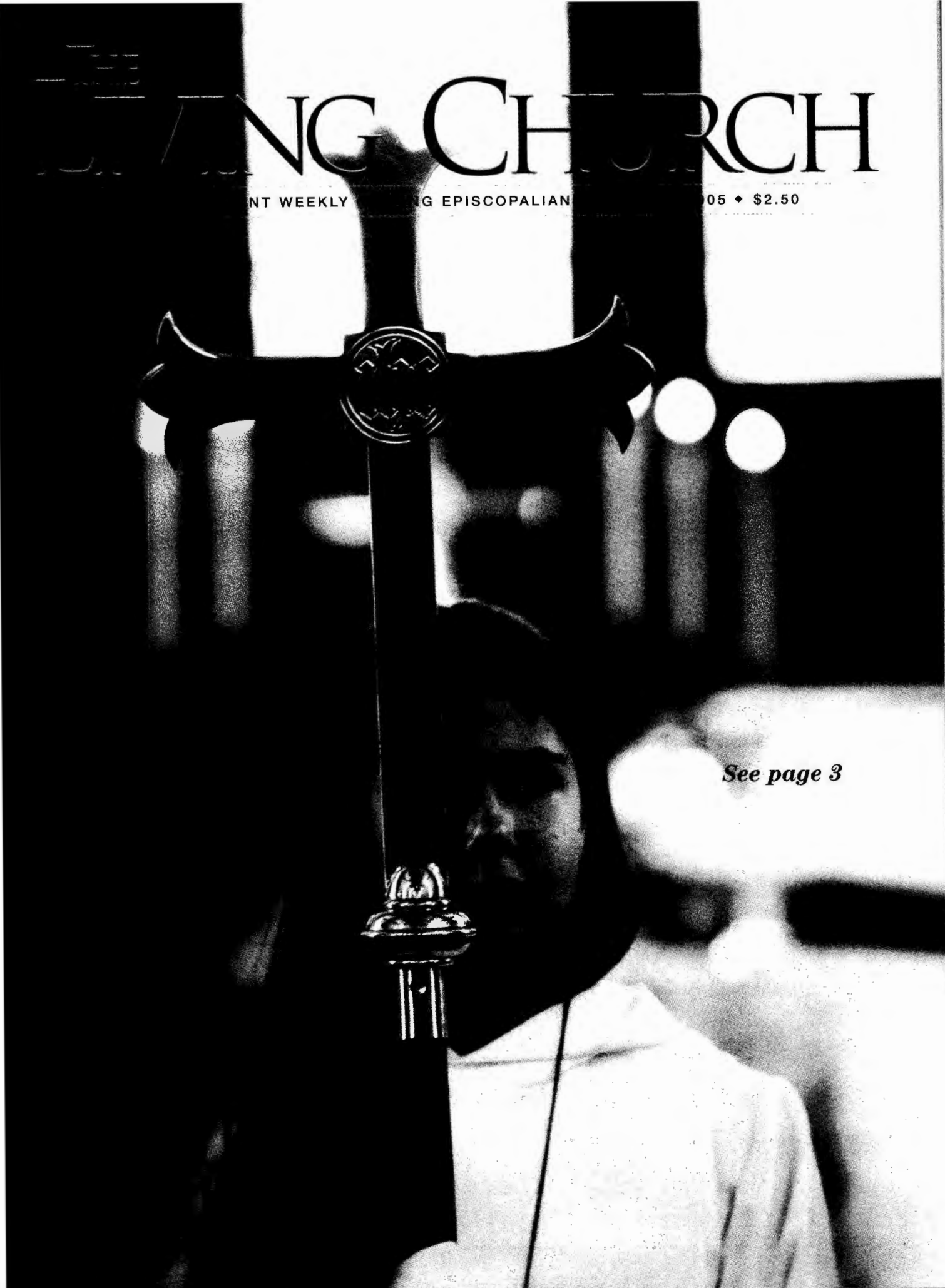
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See page 3



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Volume 230

Number 19

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



Lloyd Johnson photo

The Rt. Rev. John Bryson Chane, Bishop of Washington, with the Very Rev. Samuel T. Lloyd III, newly installed ninth dean of Washington National Cathedral [p.7].

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On the Cover

The Grass Valley, Calif., church that Greta Scirpo, 11, serves as crucifer celebrates its roots in the California Gold Rush. Emmanuel Episcopal Church was organized in 1855 and the following year was deeded land by the Gold Hill Mining Co. on the condition that a church be built within 18 months to serve miners and prospectors. The Rev. James Sigler, Emmanuel's rector, has served the parish longer than any of his predecessors in more than a century.

Louise Caulfield/The Union photo

*"Speak Lord,
for your servant
is listening"*



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SUNDAY'S READINGS

The Lord, the Giver of Life

'You renew the face of the earth' (Psalm 104:31b)

Pentecost (Year A), May 15, 2005

BCP: Acts 2:1-11 or Ezek. 11:17-20; Psalm 104:25-37 or 104:25-32 or 33:12-15,18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17

RCL: Acts 2:1-21 or Num. 11:24-30; Psalm 104:25-35, 37b; 1 Cor. 12:3b-13 or Acts 2:1-21; John 20:19-23 or John 7:37-39

Pentecost, the Feast of the Holy Spirit, is the 50th and last day of the liturgical season of Easter, the Great Fifty Days. It is the season's exclamation point. The season that began with the proclamation that Christ has been raised from the dead culminates with the proclamation that those who believe in him are made new — radically, incredibly new, as if also raised from the dead.

Paul taught, "For anyone who is in Christ, there is a new creation: the old order is gone and a new being is there to see" (2 Cor. 5:17), and "You must see yourselves as being dead to sin but alive for God in Christ Jesus" (Rom. 6:11). This is the crowning, climactic work of God the Holy Spirit. The Holy Spirit, by whose power all that lives came to be, acts mightily again on the Feast of Pentecost.

The many options for readings given for this great feast of Pentecost are evidence of the complexity of the person of the Holy Spirit and his action in the life of the world and the lives of the faithful, but all have to do with giving life. He is first mentioned in the Bible in its second verse: "Now the earth was

formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters" (Gen. 1:2). The image is one of primeval darkness and chaos brooded over by the Holy Spirit as a mother bird nurturing newly hatched chicks in a nest. All the other readings for today expand on and extend this image of the One described in the Nicene Creed as "the Lord, the Giver of Life."

In the beginning of creation, this Lord brings life into existence. When the world had fallen into sin, the same Lord brings new life to those who are redeemed by the Son. Jesus, who tells Philip, "I am in the Father and the Father is in me," says further, "I shall ask the Father, and he will give you another Paraclete to be with you for ever, the Spirit of truth" (John 14:11,16-17a). In words that echo the image in Genesis, in Ezekiel the Lord says, "I shall remove the heart of stone from their bodies and give them a heart of flesh" (Ezek. 11:19). In all the lessons for Pentecost we see the theme that "things which were cast down are being raised up, and things which had grown old are being made new."

Look It Up

Read the lessons appointed for the early or vigil service and see how each supports the theme of "the Lord, the Giver of Life."

Think About It

Christians continue to sin. How does this lamentable but indisputable reality square with the assurance that we are "dead to sin but alive for God in Christ Jesus"?

Next Sunday

Trinity Sunday (Year A), May 22, 2005

BCP: Gen. 1:1-2:3; Psalm 150 or Canticle 2 or 13; 2 Cor. 13:(5-10)11-14; Matt. 28:16-20

RCL: Gen. 1:1-2:4a; Psalm 8 or Canticle 2 or 13; 2 Cor. 13:11-13; Matt. 28:16-20

Building the 'Goodly Fellowship of Faith'

A History of the Episcopal Church in Utah, 1867-1996

By Frederick Quinn. Utah State University Press. Pp. 324. \$24.95. ISBN 0-87421-593-5.

Parts of Utah are so desolate that the moon looks more hospitable, yet it wasn't totally infertile for a blooming Episcopal Church. Frederick Quinn tells a story beginning with Daniel Tuttle's arrival by stagecoach from the East, shortly after the end of the Civil War, to the death of George Bates in 1996, whose move to sell St. Mark's Hospital brought the diocese from poverty to affluence overnight. Bates' successor is the current bishop, Carolyn Tanner Irish, wife of the author.

Quinn presents chronological history, save for some incidental flashbacks, and displays a love and respect for his many sources that easily endears Quinn's efforts to the reader. He begins and ends with summaries that keep the history clear and focused. The middle of the book overflows with beautiful anecdotes, quotes, and stories (and photographs) that firm up the Church's stand of believing that missionary work comes in all forms and styles.

It's hard to believe after reading this book that the Episcopalians ever really earned the epithet "God's frozen chosen," an expression to which even Quinn gives some credence. His characters, Tuttle the historian and pioneer, Leonard the builder, Spalding the Socialist, Moulton the New Englander, *et al*, were determined in their spiritual pursuits, sometimes making enemies, but maintaining their faith in and out of their pulpits. The Church of Latter-Day Saints obviously figures in Quinn's history, though only in the background. Quinn sets that stage by the interesting meeting of the first Episcopal bishop, Daniel Tuttle, and Brigham Young. Tuttle nodded approval at Young's good sense, good taste and grammar, but his praise went no further. At that time Young was engaged in fighting federal disapproval of plural marriages and his own, approved theocracy.

Quinn makes the important point that this diocese — huge in area but

small in numbers and only independent since the early 1970s — is as colorful and remarkable as any in the nation.

Gary Freeman
Beverly, Mass.

Love That Works

The Art and Science of Giving

By Bruce Brander. Templeton Foundation. Pp.162. \$14.95. ISBN 1-932031-77-4.

Bruce Brander has presented a treatise on love stemming from his experience as social philosopher, professor, and human being. Thus he reveals with expertise: "Anyone today embarking upon the perilous course of love feeling certain of happily-ever-after would seem either reckless or naïve. Old-time hopes of life-long, loving bliss have turned unrealistic. Instead, we are guarded, suspicious, made so by what we see and experience of love ... we see love



and its consequences tormenting people with some of the cruelest misfortunes of their lives."

In *Love That Works*, Bruce Brander has given a perspective useful for the ministry of parish nurses; that is, he has set forth the connections among body, mind, and spirit. Other pastoral leaders will find opportunities for augmenting the author's ideas with soteriology. In addition, it seems to these reviewers that lack of love can be as deadly as the diseases which plague us. When we are not nurtured and, similarly, when we do not nurture each other, our spirits die. We are empty emotionally, our physical health suffers. To love others and to allow ourselves to be loved is worth the risk set before us by Prof. Brander, who has given us a fine book.

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Tension Grows Through Letters

An exchange of letters has added to the tension existing among some of the leaders of the Episcopal Church. The Presiding Bishop, a group of American bishops, and the Archbishop of Canterbury are involved.

In the first letter, dated April 6, the bishops wrote to the Most Rev. Rowan Williams, Archbishop of Canterbury, asking to meet with him in May.

The bishops sent another letter on April 6 to the Most Rev. Frank T. Griswold, Presiding Bishop. The bishops expressed concern "for our Church and our place in the Anglican Communion."

Copies of those two letters were obtained by THE LIVING CHURCH and posted on TLC's website. When Bishop Griswold learned that the letters were being displayed, he wrote back to the bishops, responding that it was "discourteous to me and to the Office that I hold on your behalf," not to inform him or to send him a copy of what was submitted to the archbishop.

That communication was followed by a statement sent to Bishop Griswold April 26 and signed by the Rt. Rev. James M. Stanton, Bishop of Dallas. Bishop Stanton sent "A Public Statement in Response to the Presiding Bishop" in which he addressed matters raised in earlier correspondence.

Bishop Stanton wrote, "The record should show that the letter of the Presiding Bishop to the bishops in question was published on the House of Bishops' email service and the Episcopal News Service website before it was received by the twenty-one bishops themselves."

Bishop Stanton acknowledged that the original letters sent by the bishops were sent on a private basis, and intended for their recipients only. "The signatories agreed in advance not to release them publicly in any way," he wrote. "None of the signatories has commented on these letters since they were sent."

As he continued, Bishop Stanton said he did not know how those letters were released to TLC or any other medium.

"The Presiding Bishop expresses his sense that it was 'extremely discourte-

ous' to himself personally and to his Office not to have been copied on the letter to the Archbishop. Why this should be the case is an open question," Bishop Stanton added. "The letters clearly contain the same substance. They differ only in the specific request made to each recipient. Since neither request was dependent on the other, or based on information disclosed to one and not the other, it is hard to see how any discourtesy is involved. At any rate, no such discourtesy was intended on the part of any signatory, and I am sure that I am not alone in expressing regret for any discourtesy perceived."

Bishop Stanton closed the letter by mentioning the 21 bishops are still waiting for a substantive response from Bishop Griswold.

The original letter from the bishops to Archbishop Williams said, "We have strongly encouraged our Presiding Bishop to heed the word of the Primates regarding ECUSA's representation at the forthcoming meeting of the Anglican Consultative Council. We look forward to the opportunity for ECUSA to express humility instead of arrogance and a desire to walk with the wider communion rather than apart from it."

The following bishops signed both of the letters:

Bishops James Adams, Western Kansas; David Bane, Southern Virginia; Peter Beckwith, Springfield; Robert Duncan, Pittsburgh; James Folts, West Texas; Bertram Herlong, Tennessee; Daniel Herzog, Albany; John Howe, Central Florida; Jack Iker, Fort Worth; Edward Little, Northern Indiana; John Lipscomb, Southwest Florida; Bruce MacPherson, Western Louisiana; Wallis Ohl, Northwest Texas; Edward Salmon, South Carolina; John-David Schofield, San Joaquin; James Stanton, Dallas; Jeffrey Steenson, coadjutor, Rio Grande; and Don Wimberly, Texas.

The letter to the Presiding Bishop also was signed by Bishops David Bena, suffragan, Albany; Henry Scriven, assistant, Pittsburgh; and William Skilton, suffragan, South Carolina.

Diocese Divided Over Fate of the 'Connecticut Six'

A 90-minute meeting April 21 called by the Rt. Rev. Andrew D. Smith, Bishop of Connecticut, to discuss the case of the



Bishop Smith

"Connecticut Six," failed to achieve consensus among diocesan clergy. The diocese remains divided over the propriety of threatening to depose six rectors for "abandoning the

communion of the church" for refusing to acknowledge the bishop's authority [TLC, May 8].

Bishop Smith invited Connecticut's 450 clergy to Christ Church Cathedral in Hartford "to meet collegially to discuss the issues and circumstances before us. I would like to share with you, and to hear from you." The six rectors were among the 184 clergy who attended the closed-door meeting.

No resolutions or statements arose from the meeting. The fate of the six has yet to be determined and the diocese's director for communication, Karin Hamilton, told THE LIVING CHURCH Bishop Smith "will not act in haste."

One of the six, the Rev. Ronald Gauss, rector of Bishop Seabury Church, Groton, told TLC the meeting did not give Bishop Smith a mandate to continue against the six. A diocesan spokesman told TLC, however, Bishop Smith had not sought such a mandate, but had called the meeting to "listen to the views of the clergy."

In addition to Fr. Gauss, the rectors accused are: the Rev. Allyn B. Benedict, Christ Church, Watertown; the Rev. Mark H. Hansen, St. John's, Bristol; the Rev. Donald L. Helmandollar, Trinity, Bristol; the Rev.

(Continued on next page)



Donovan Marks photo

During his April 23 installation service as ninth dean of Washington National Cathedral, the Very Rev. Samuel T. Lloyd III receives the dean's cross from the Very Rev. Nathan D. Baxter, eighth dean. Dean Lloyd was rector of Trinity Church, Copley Square, in Boston for 12 years.

(Connecticut - Continued from previous page)

Christopher P. Leighton, St. Paul's, Darien; and the Rev. Gilbert V. Wilkes, Christ and the Epiphany, East Haven.

The town hall-style meeting opened with Bishop Smith presenting a history of the conflict followed by a series of questions and answers and short statements. While partisan statements critical of the other side's motives were made, clergy attending the meeting told TLC the great majority of questions and comments were temperate.

"As a rule, the remarks by the clergy gathered expressed a deep desire for both the bishop and the six to try harder to reach some mutual accommodation," said the Rev. Leander Harding, rector of St John's, Stamford.

At a press conference following the meeting, the Rt. Rev. James Curry, Bishop Suffragan of Connecti-

cut, said that a resolution could yet be reached as long as the six did not "require the bishop to abdicate any of his duties and responsibilities to the diocese."

In a statement released by the six priests that same day through the American Anglican Council, Fr. Leighton said, "If we could miraculously turn the clock back, we would need to return to July 2003, before the Episcopal Church abandoned scripture and the faith and order of Anglicanism. Unless [the Episcopal Church] repents and returns to the apostolic faith, we cannot go back."

Fr. Gauss was not optimistic that a ready solution could be found. "We listed what we would like to see happen in relations with a DEPO bishop. It was turned down as demands," he said. "We started at one end in a dialogue — which never happened— hoping that somewhere we could come to some accommodation, but it is the bishop's way 'or the highway'."

Local Support

Working around the theme of "Christian Service," delegates to the 220th annual convention of the Diocese of **Delaware** endorsed a resolution creating a Bishop's Mission Fund to facilitate church planting and missionary outreach.

Delegates from the 38 congregations gathered at St. Anne's Church and St. Andrew's School in Middletown April 15-16 and learned that more than 265 local organizations were beneficiaries of their largess, receiving more than \$1 million in support each year.

"Throughout our long history," said the Bishop of Delaware, the Rt. Rev. Wayne Wright, "Episcopalians in Delaware have been leaders in serving the needs of our community. Caring for the needs of others is a fundamental aspect of Christian life. Jesus reminded us that the greatest among you is the one who serves."

Bishop Wright thanked convention, noting through "our worship and work, through our love of children, our care for the poor, our courage to stand up for what is right, our welcome and inclusion of all people, we are writing new stories about Jesus."

Recruiting Deacons

In addition to the mission fund resolution, five other resolutions were adopted, including the first reading of a canonical amendment to streamline the election process of General Convention deputies. Delegates affirmed proposals for establishing a program to recruit and train deacons.

Resolutions addressing "moral concerns" over the proposed 2006 federal budget, supporting the repeal of mandatory sentences for narcotics convictions, and endorsing the funding of advertising to help share the gospel also were adopted.

Plans for a fall launch of Delaware's first new church plant in several decades, Good Shepherd in Glasgow, were also announced. Good Shepherd was the "result of long and careful

(Continued on next page)

(Delaware - Continued from previous page)

planning, many hours of prayer and much hard work," Bishop Wright said. The new Bishop's Mission Fund would "not only support this new church, but also many other future opportunities for mission."

Households Asked to Cover Diocese's Budget Shortfall

The Bishop of Upper South Carolina has written to every household in his diocese asking for financial assistance to cover a 15 percent income shortfall.

"Our mission and purpose as the family of God are at grave risk," the Rt. Rev. Dorsey Henderson, Jr., wrote on April 14. He asked "each household in Upper South Carolina [to] make an immediate gift of ten dollars for each member of the household for the purpose of financing the ministries presently eliminated from or significantly inhibited in our Statement of Mission 2005."

Bishop Henderson announced he was kicking off the campaign with a personal gift of \$100 — \$10 for himself, \$10 on behalf of his dog, and \$10 "for each of my eight closest relatives."

At its October 2004 convention, the diocese endorsed a statement of mission which supported "critical ministries" totaling more than \$3 million. However, 13 parishes, Bishop Henderson reported, cut back on giving to the diocese, causing a shortfall of \$478,000.

"Some declined for reasons associated with the economy. Others specifically withheld support," Bishop Henderson explained, "as a means of expressing opposition to actions of General Convention 2003."

Almost half of the cuts will be funded through a reduction in the diocese's pledge to the national Episcopal Church: from \$431,500 to \$252,700. Funding for the bulk of the diocese's discretionary programs also will be eliminated or pared.

Archbishop Williams Optimistic About Future with Rome

Archbishop of Canterbury Rowan Williams told a Rome press conference he was encouraged by Pope Benedict XVI's dedication to "the theme of united Christian witness," and expressed confidence the Anglican and Roman Catholic churches would draw closer in the future.



Archbishop Williams

"Pope Benedict has gone out of his way to underline the sense of priority of "ecumenical work," Archbishop Williams said. "He has spoken of the service of unity, and we have taken that very much to heart.

"We look forward in hope and sympathetic interest to how this very fruitful dialogue is to be pursued."

The Rt. Rev. Pierre Whalon, Bishop-in-Charge of the Convocation of American Churches in Europe, and the Rt. Rev. C. Christopher Epting, the Presiding Bishop's Deputy for Ecumenical

Affairs, attended the inaugural Mass on April 24 for the new pontiff at the invitation of the Vatican's Congregation for the Promotion of Christian Unity.

Accompanying Archbishop Williams in the Anglican delegation were Archbishop Drexel Gomez of the West Indies, chairman of the Inter-Anglican Standing Commission on Ecumenical Relations (IASCER); the Rt. Rev. David Beetge, Bishop of Highveld (South Africa), co-chairman of the International Anglican Roman Catholic Commission for Unity and Mission (IARCCUM); the Rt. Rev. Michael Nazir Ali, Bishop of Rochester (England), representing the Anglican Roman Catholic International Commission (ARCIC); the Rt. Rev. John Flack, director of the Anglican Centre in Rome; the Rev. Canon Kenneth Kearon, secretary general of the Anglican Consultative Council and his deputy, the Rev. Canon Gregory Cameron; the Rt. Rev. Geoffrey Rowell, Bishop of Gibraltar in Europe, and his suffragan, the Rt. Rev. David Hamid; and three Lambeth Palace staffers.

Fourth Candidate in Southern Ohio

A fourth candidate has been added by petition to the list of nominees for the election of a bishop in the Diocese of Southern Ohio [TLC, Feb. 20].

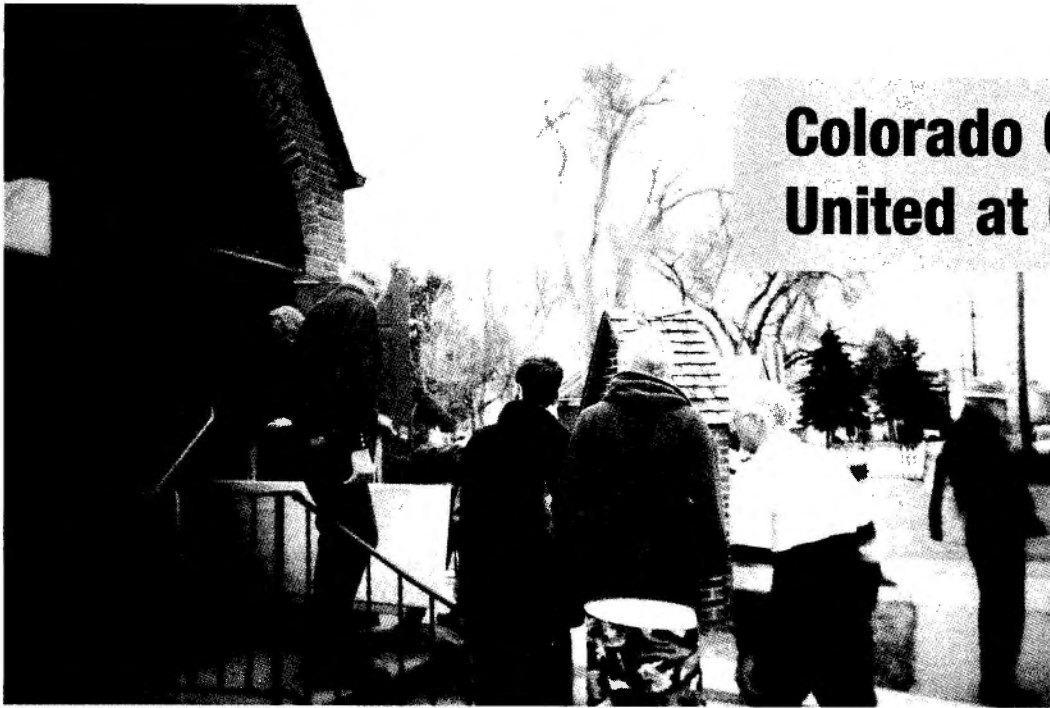
The Rev. Canon George Aldrich Hill III, rector of St. Barnabas' Church, Montgomery, Ohio, was added by the diocesan standing committee following the completion of the background check process.

Southern Ohio's election originally was scheduled for June 11, but it was postponed following publication of the House of Bishops' Covenant Statement [TLC, April 3]. An alternate plan for the election will be presented when the diocesan convention reconvenes June 11.

Archbishop Williams and the Anglican delegation joined Metropolitan Chrisostomos, representing the Ecumenical Patriarch Bartholomew I, and Metropolitan Kirill, representing the Patriarch of Moscow Alexy II, at the audience in Clementine Hall.

Addressing the Anglican and Orthodox delegations in French, the Vatican Information Service reported that Benedict XVI wished to "reaffirm the irreversible commitment" undertaken at Vatican Council II and since then, to stay "on the path towards full unity desired by Jesus for his disciples. ... Your presence, dear brothers in Christ, beyond what divides us and throws shadows over our full and visible communion, is a sign of sharing and support for the Bishop of Rome, who can count on your support to follow" this path.

Colorado Congregation United at One Altar



The marble top from the 90-year-old altar arrives at Prince of Peace Church in Sterling, Colo.

Prince of Peace photo

By Steve Waring

The Colorado congregation of Prince of Peace gathers around a new altar composed of parts from all three Episcopal churches that have existed in the high plains town of Sterling. The vicar, the Rev. Stephen Reed, believes that the triune composition of the altar represents a remarriage between Episcopalians in the remote town of 11,360.

In 1932 at the church's current location, a fire in an Episcopal church named All Saints' heavily damaged a marble altar that was attached to the wall. Only the table top portion was salvaged. Refitted with a different wooden base, it served a variety of undocumented uses until Fr. Reed took note of it in the parish hall after his installation as vicar in 2004.

Shortly before his arrival, All Saints' and another Episcopal church had combined, taking the name Prince of Peace. When he arrived, the new congregation still had the two altars from the old congregations facing each other during the Eucharist.

Noting that when it came to congregations under his care, he preferred baptisms to funerals, the Rt. Rev. William C. Frey, Bishop of Colorado from 1973 to 1990, told *THE LIVING CHURCH* that Church of the Holy Cross had been allowed to form in 1978 after

65 of the 215 members of All Saints' demonstrated a sustained preference for a more charismatic-oriented liturgy than All Saints' rector was willing to accommodate. The charismatic group, according to Bishop Frey, also had the financial determination to sustain a second Episcopal church in Sterling.

The split was not peaceful, and under small town scrutiny grudges were nursed and suspicions grew. By the time All Saints' rector retired in 2001, neither congregation could afford a full-time priest. In what would prove to be an inspired decision, the Rt. Rev. W. Jerry Winterrowd appointed the Rev. John H. Spence, the Canon 9-trained, bi-vocational vicar at Holy Cross since 1989, to be priest-in-charge at both Sterling congregations. Fr. Spence gradually prepared the Holy Cross congregation for the need to sell its building and move back into that of All Saints.'

Bishop Winterrowd told *TLC* that the prevailing wisdom on congregational restarts generally counsels new staff and a new building, but he said he had confidence in the pastoral skills of Fr. Spence. And the financial situation of the diocese and the two parishes made any other decision unsustainable in the long run.

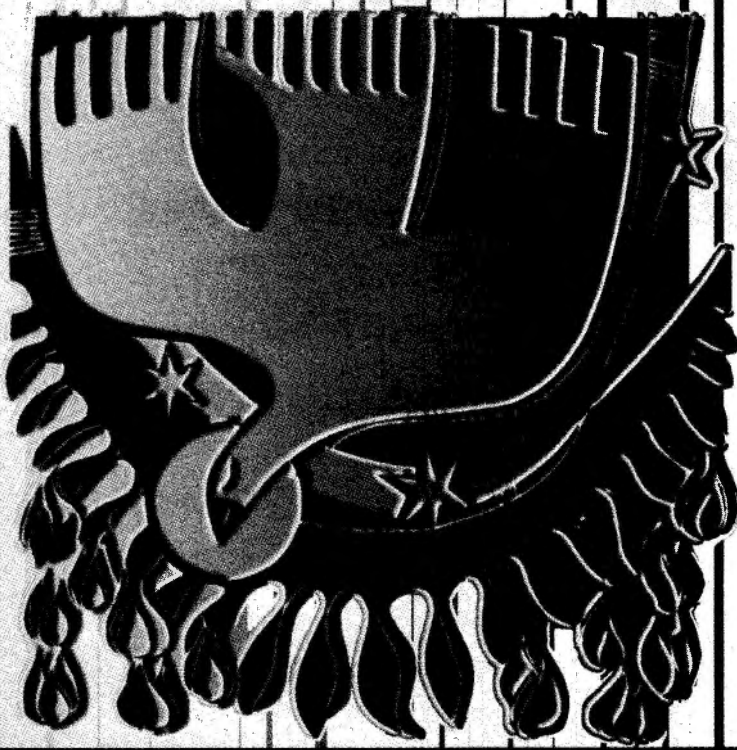
At about the time the two congregations began to reunite, the State of

Colorado opened a penitentiary in Sterling, causing real estate prices to spike. The historical significance of the All Saints' building lowered its commercial value, he said.

At the time Fr. Reed arrived, Prince of Peace was using the Holy Cross free-standing altar, but kept the All Saints' altar against the back wall. He introduced the concept of one altar gently by occasionally making more room up front for a children's sermon. When that proved relatively popular, he began discussing the divided symbol that two altars presented, at bishop's committee meetings and in the church newsletter.

Gradually members began to contribute ideas of their own. This led to sorting through the two sets of altar furnishings and the idea of building a new base for the original marble top from the 1915 altar then in the parish hall.

After services on Maundy Thursday the Holy Cross altar was stripped and solemnly carried out. The All Saints' altar against the wall was used for the Good Friday service after which it too was stripped and carried out. On Saturday the newly polished and resized marble altar top from All Saints' was attached to the base constructed by members of Prince of Peace. Altar frontals from the Holy Cross congregation completed the new creation. □



Tongues of Praise and Thanksgiving

By Gerald A. Skillicorn

We often hear it said that our written liturgy exists to protect us from each other's creativity. In our day, a variety of creative forms have arisen, some that are helpful and some that are not helpful. I would like to discuss one that I consider unhelpful.

It has become the custom in many places on the day of Pentecost to have several people read the gospel in foreign languages. I visited a church last year on Pentecost where nine people, one at a time, read from the lectern in a foreign language. Supposedly, the process presented the confusion of tongues on the birthday of the Church. As a visitor, I was not confused. Rather, I was bored. As interesting as it may have been, I was not drawn into the experience of the crowd on the day of Pentecost.

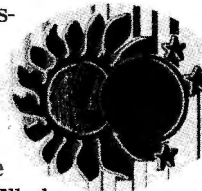
More serious, however, was the inability of the linguistic gyration to draw me into the meaning of the event. In fact, it drew me away from what Luke in Acts 2 meant to convey into a world of non-biblical imagination. Let me explain.

Nowhere in the passage does it say that the apostles were given the ability to communicate the gospel in foreign languages. In fact, it does not say that they spoke foreign languages. In three different sentences describing the confusion, Luke makes it clear that the people only heard in their own language. Three times Luke makes a point of the fact that the confusion came from hearing, not speaking: "because each one heard them speaking in his own language" (Acts 2:6); "And how is it that we hear, each of us in his own language?" (2:8); and "we hear them telling in our own tongues the mighty works of God" (2:11). It is quite clear that the miracle is in hearing, not speaking.

Luke writes in Acts 2:4 that the apostles spoke in other tongues as the Spirit gave them utterance. What were these tongues? We do not really know, but we do know that they were unknown to people because Paul tells us that the "one who speaks in a tongue speaks not to men but to God" (1 Cor. 14:2). Speaking to God is not preaching the gospel in a foreign language to potential converts. Speaking to God is generally called prayer, which is exactly the point Paul is trying to make with the Corinthians, who often interrupted services by speaking aloud in tongues. Paul told them, "if I pray in a tongue, my spirit prays but my mind is unfruitful" (1 Cor. 14:14). The form of prayer is thanksgiving, as we learn from 1 Cor. 14:16, "otherwise, when you bless with the spirit, how can anyone in the position of an outsider say the 'amen' to your thanksgiving." Simply stated, the speaker in tongues is not communicating with anyone except God.

Since Luke traveled with Paul, we can assume that he knew Paul's interpretation of the tongues at Pentecost. Knowing it was thanksgiving as Paul said, Luke described what the people miraculously understood as the "mighty works of God" (Acts 2:11). The praise psalms proclaim the mighty works of God. For example, in Psalm 145:4 we read, "One generation shall laud thy works to another, and shall declare thy mighty act." The psalm is a praise to God about his deeds which are mighty acts. In Psalm 150:2 we read, "praise him for his mighty deeds." Proclaiming the wonders of God is not necessarily preaching. Good thanksgiving and praise in prayer conveys the same truth.

So what happened at Pentecost? The Spirit gave the apostles the ability to praise God for his mighty acts in an unknown language. The Spirit gave the people who gathered the ability to hear them give thanks to God for his mighty acts. Because the people who gathered to observe what was going on knew that the apostles were not really speaking in their own language, they were amazed. They wondered at their ability to understand the jibberish. Recognizing that the apostles were speaking nonsensical sounds, some of the people mocked them and said, "They are filled with new wine" (Acts 2:13).



If communicating the gospel in a foreign language was the key to the outpouring of the Spirit, then we need to ask ourselves why it did not happen when the Gentiles received the Spirit in Acts 10 or when the Ephesians received the Spirit in Acts 19. The answer is simple: Those present did not need to be convinced of an activity of God through understanding their prayers. They knew that by speaking in tongues the Spirit was enabling their spirits to give thanks to God for his mighty acts in a language not understood by anyone.

So we return to the feast of Pentecost and the reading of the gospel in foreign languages. The drama, however interesting it may be, does not teach us the truth. Truly, may we be saved from one another's creativity. □

The Rev. Gerald A. Skillicorn is a retired priest who lives in Overland Park, Kan.

Discourtesy Abounds

Nobody asked for my opinion on current events, but here it is anyway:

- The saga of the "Connecticut Six" is one of the saddest in this Church's recent history. While the meeting called by Bishop Andrew Smith with the clergy of the diocese [p. 7] probably was of value in helping people to understand the issues, there has to be a better way than to go the route of inhibition and deposition. Their loyalty to their bishop may be in question, but the six rectors have not broken communion as charged. They continue to preach and teach the faith as they always have. Whether or not these priests are disciplined, their relationships with their bishop will never be the same. Unfortunately, their fate may well be the same as clergy in the dioceses of Los Angeles, Lexington, and elsewhere who are no longer priests in good standing.

- The letters from a group of 21 American bishops to the Archbishop of Canterbury and the Presiding Bishop speak clearly of the strife within the Episcopal Church. Their mention of "irreconcilable differences" is a frank admission of the seriousness of the matter, and their raising the need for "further and accurate information" regarding reactions to decisions made at the 2003 General Convention is welcome and hopeful. It was also encouraging to see that some bishops previously regarded as "fence-sitters" become signatories to the letters.

- In a letter written to the 21 bishops in response to their aforementioned letter to the Archbishop of Canterbury, Presiding Bishop Frank T. Griswold presents some of the clearest communication he has put forth since he became primate. It also offers some implausible remarks. He tells the bishops that it was "extremely discourteous" of them not to inform him that they had sent a letter to the Archbishop of Canterbury. It is difficult to believe that the Presiding Bishop was

unaware of the letter to Canterbury before it showed up on TLC's website. And since when did manners become important in this skirmish? Bishop Griswold also asks each bishop to let him have "some indication ... as to your own thinking at this time." I would guess that most of us could go through the list of bishops who signed that letter and be able to identify their positions "at this time." I'm surprised that our primate is unable to do that.

- The strategies of the House of Bishops and the Executive Council in responding to the recommendations of the Windsor Report are irritating. Both bodies said, in effect, OK, we've read your recommendations and can

appreciate where you're coming from, but we're going to do this our way, thank you very much. The responses seem arrogant and condescending, and do little to improve the already tenuous relationships the Episcopal Church has with most of the rest of the Anglican Communion.

- The volume of letters and e-mails about the Reader's Viewpoint article, "Is the Episcopal Church Anti-Semitic?" [TLC, Nov. 28], by Bishop Edward Little II of Northern Indiana, continues to grow, even months after its publication. It is now safe to say it has generated more feedback than

any other article during my 14 years with TLC. It was apparently a long-simmering topic that people wanted to discuss. We haven't heard the end of it.

- As I've admitted many times in this space, I tend to be on the naïve side, but I am nevertheless amazed and confounded seeing and hearing the amount of bashing of Benedict XVI being done by Episcopalians. It's bad enough to see journalists going on the offensive, but most of them don't know any better. Can't we at least wait a few months and see what he does before taking shots at him? I prefer the stance taken by an Episcopalian friend who said, "Anyone who loves cats and Mozart can't be all bad."

David Kalvelage, executive editor



Did You Know...

Christ Church, Shrewsbury, N.J., was used as a barracks by patriot soldiers during the Revolutionary War.

Quote of the Week

Syndicated columnist Terry Mattingly on media coverage of Eastern Orthodox Holy Week: "News photographers just love gold robes, incense, candles, flowers and men with long beards."

*On the day
of Pentecost,
those people
are united
by the gift
of the Holy
Spirit.*

Prayers for Benedict XVI

Most Anglicans were interested spectators from afar as cardinals of the Roman Catholic Church assembled in conclave to elect a new pope. They will be watching curiously to see how the pontificate of Pope Benedict XVI unfolds. Of particular interest will be the stance taken by the new pope regarding ecumenical ministry, especially that with Anglicans. As Cardinal Joseph Ratzinger, Benedict XVI has had some dealings with Anglicans. He is remembered fondly by those orthodox Episcopalians gathered in Dallas in 2003 to whom he sent a message of encouragement. On the other hand, he was regarded with disdain by many when he issued a statement of support for the papal bull declaring Anglican orders null and void.

Anglicans will doubtlessly be among those praying for Benedict XVI as he takes on greater responsibilities. His reputation as a distinguished theologian and his accomplishments in upholding the teaching and faith of the Church should prepare him well for the papal ministry. We join with millions of others who offer prayers and best wishes.

Come, Holy Spirit

The Feast of Pentecost arrives at a propitious time for a badly divided Church. On this important feast day, occurring 50 days after Easter Day, we hear the story in the Book of Acts of the people of Jerusalem being restored to closeness with God after generations of hate, wars and killings. On the day of Pentecost, those people are united by the gift of the Holy Spirit. Barriers were overcome, and differences that once seemed major suddenly seemed less significant. People were reconciled to God and to one another, made one by the Holy Spirit. A fresh outpouring of the Holy Spirit may be just what the Church needs at this time. We know that with God, all things are possible, even the breaking down of the issues that divide this Church. Come, Holy Spirit, and renew the face of the earth.

Prayer During Ember Days

During the week that follows the Day of Pentecost, the Church observes Ember Days — three days which occur four times each year and pertain to ordination. The Ember Days have been in existence since the third century, and although the focus of their observance has changed through the years, they have continued to be days of prayer. On Wednesday, Friday and Saturday of this week, the Church offers special prayers for those in the ordination process, and candidates sometimes observe this time in prayer and retreat. Occasionally ordinations are held on these days. In addition, in the Episcopal Church, every candidate or postulant for holy orders is required by canon to report to the bishop by letter or in person during these weeks. Those of us not pursuing the ordination ministry would do well to pray that suitable candidates may be found for the ordained ministry as well as for all Christians in their vocation in the Church. The prayers For the Ministry on pages 205-206 and 256-257 in the prayer book are particularly appropriate for these days.

Soldiers of

RECONCILIATION

By Frederick C. Harrison

We live in a world in which nation is against nation, ideology against ideology, and even ourselves against ourselves. It is alienation in the relationship between God and his creation.

In the world as it is today we seem to have lost the awareness of the holy in our lives. It is a condition manifested in cold-hearted murders, social decadence, drugs, broken commitments, infidelity, and isolation that stems from and fosters social, cultural and familial dysfunction. To deceive, lie, cheat, and manipulate is rationalized as acceptable, even expected, in order to achieve one's own goal or in some political and social settings.

These demonic acts are manifested by alienated relationships, which abound. We struggle with these demonic powers, which are most

often of our own making, and try to cope by labeling the result a "sociopathic society." Rather, it is secularism, which I define as the demonic at war against the holy. Scripture labels it simply "the sins of the world."

Against this, we, the body of Christ, become active participants with Christ in the ministry of reconciliation. Our faith teaches, and in our worship, we are reminded who we are, as we, confessing, are absolved in the Eucharist, and, thus reconciled to God, we sing "Holy, Holy, Holy!" as we are given the Body and Blood of Christ.

It is a world in which the holy purifies the profane. In Christ, the profane is replaced with the forgiveness from the cross. It is Christ who restores relationships by his reconciling act on the cross. This

action is then the mission of the ministry of reconciliation by the body of Christ, his Church.

Thus redeemed and recreated, we return to the mission field as ministers of reconciliation. We participate with Christ in replacing the profane with the holy. The sacred message and action of the Christian, reconciliation, is imperative to restore the holy to a despairing and broken world. The ministry of reconciliation is the only effective means to cast out the demonic.

Our faith is always reminding us that acts of good works and kindnesses are important, visible signs of Christian living. Good deeds are common to many, believers as well as non-believers. But equally important for all is the Christian message warning we must be on guard against the insidious trap of the demonic with those alluring influences so prevalently sur-

rounding us and clothed in the very words of good works.

The sacred message and action of Christian reconciliation is imperative in restoring the holy to the despairing and broken world. This cannot be done by holy talk or religious cliché alone. It can only be done by the choices we make for living our temporal lives. Our actions in our social, political, sexual, economic, and, yes, our religious settings witness to the freedom Christ brings. This is our spiritual life in action. Our Christian life is not static but dynamic. The living Christ is manifested as we live him out in our temporal lives. Christian life is active living in the Christ of God we know in Jesus. This is the dynamic of the holy in action. In this war against secularism, the holy vanquishes secularism, the profane. We stand up and speak the truth, come whence it may, cost what it will. There is an old hymn that sends this message: "Stand up, stand up for Jesus."

Our tradition impels us by the taking into our bodies and lives the very Body and Blood of Christ, thus enabling us to carry the ministry of reconciliation into the world. In the 1928 BCP, the baptismal service gives us a more militant commission as we are sealed with the sign of the cross to "confess the faith of Christ crucified" and that "we will fight against sin, the world and the devil." It was left out of the 1979 prayer book because some felt it was too militant. From such a position, a compromising attitude and one of not wanting to make waves in the Church was developed and encouraged. In this world of terrorism, secularism and political correctness, perhaps now we need to have a more militant attitude, standing up to sing once again, "Onward Christian Soldiers ... with the cross of Jesus going on before." □

The Rev. Frederick C. Harrison is priest associate at St. Anne's Church, Crystal River, Fla.

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



Deep-Driven Racism

Denis Ford [TLC, April 17] is concerned that “rich white American males are exploiting black Africans.” He then goes on to suggest they are able to manipulate these African bishops because said bishops are homophobic and ignorant. He is concerned that if this exploitation is permitted to continue, “racism will be driven deeper” in America and the Episcopal Church.

It seems it is already pretty deep. So deep that it cannot be acknowledged and called by its name when it is expressed as clearly as the author expresses it.

Perhaps in these troubled times in our Church, we would all do well for follow our Lord’s injunction: “First take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye” (Matt. 7:5).

*(The Rev.) Gilbert T. Crosby
St. Francis of Assisi Church
Tallahassee, Fla.*

*“First take the log
out of your own eye,
and then you will see clearly
to take the speck out
of your brother’s eye”
(Matt. 7:5).*

I had to read the letter titled “They’re Being Exploited” several times to believe the author was, in fact, serious. This deeply cynical note expresses — to perfection — an attitude of such arrogance and corrosiveness as to defy easy description. The author’s simplistic assessment of history, his lack of forbearance in assigning evil motives to those who disagree with “the rest of the Episcopal Church,” and the almost laughable (if it were not so vicious) denial of either scruple or intelligence in the African part of the Anglican Communion, brings to mind the worst of high Victorian “white man’s burden” thinking. Alas, it goes to show that intolerance continues to appear in new forms of dress. Can we not see how judgmental and poisonous this kind of substitute for theology has become? If this is the fruit of “inclusivity,” God help us!

*(The Rev.) Brandon L. Filbert
St. Bede’s Church
Forest Grove, Ore.*

It’s Not Helpful

The Rev. James H. Hall [TLC, April 17] equates racist Americans with the actions of the “African and global south clergy.” This is not helpful, even if his point is only to comment on an alleged irony in the situation.

Is it ever legitimate to refuse to share the Holy Eucharist?

What if we were talking about dinner at home instead of the Lord’s Supper? I fully understand the Eucharist is not just a family meal, but there are similarities.

If I accepted an invitation for supper, but wouldn’t stay because of the skin color of a guest, I would be a racist. No responsible person would accept my explanation as having a legitimate claim to the Christian ethic.

On the other hand, if I showed up and was told that the soup was poisoned (and/or I was convinced that was the case), I wouldn’t be expected to eat.

Or if someone brought both his wife and mistress to Christmas dinner, not everyone would cheerfully sit down together, and most Christians would understand completely.

I realize the analogy has its limitations. Nobody has been accused of poisoning the elements of the Eucharist at Newry, but some who attended did identify another betrayal all the same. This is the source of the division. The Eucharist is a sign of unity, and it shouldn’t be used to coerce or defame those who detect its absence.

There are bad reasons to refuse to share the Eucharist, but it is at least conceivable that there are valid reasons to wait for another opportunity.

*(The Rev.) Michael I. Gorchov
St. Paul’s Church
Troy, N.Y.*

Silence is Deafening

I would like to add an observation to the Reader's Viewpoint article by Ralph Spence, Jr. [TLC, April 10].

Mr. Spence wrote, "Others say that Jesus is silent on loving homosexual relationships ..." He also refers to Matthew 19 pointing out that the "only alternative to the marriage of a husband and wife is the life of a eunuch."

I find that in Mark 10:6-8, Jesus had some things to say that certainly did not include homosexuality, and his silence is deafening: "But from the beginning of creation, 'God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.'" Mark did not say anything about a "significant other" of another gender.

I can't think of, or find, any reason that a "wife" can be anything but female, or a "husband" anything but a male. Where does the House of Bishops find such support?

I'm confused. Where did I go wrong?

*(The Rev.) Dick Casto
St. Mark's Church
Woodbine, Ga.*

In his article, Ralph Spence asserts that General Convention 2003 acted "impulsively without thinking through the consequences."

This is an astonishing point of view, since Mr. Spence, having participated in several conventions and on the Executive Council, knows that the issues of human sexuality have been in discussion in the Episcopal Church since the early 1970s. Study of these issues has been recommended by recent conventions and by the Lambeth Conference since 1978; extensive theological studies have been published; successive conventions moved toward approval of the sexuality resolutions; and it was clear at the convention of 2000 that the resolutions which were narrowly defeated there would almost certainly pass in 2003, as they did by a strong margin.

He would have us believe that "the Presiding Bishop has formed a committee to come up with an answer," as

READER'S VIEWPOINT

...and a eunuch. The rationale is often compared to the eunuchs allowing themselves their desire. However, this rationale fails to recognize that we all consider divorce an exception to be avoided. It is also based on the belief that a homosexual person has no other choice for enjoying the gift of sexuality. While this reasoning was contained in the beginning of the debate, it has been replaced by today's law and supporters want to see bisexual people, those who do have a choice, also given the option to join in homosexual relationships. The agenda is revealed further when some supporters say there are few people homosexual or bisexual to some degree.

Others say that Jesus is silent on loving homosexual relationships and the behavior is defined in scripture as a sin that which is repulsive or against the nature of the person joining in the homosexual act. He believed the very same Jesus. Matthew 19 is where Jesus offers teachings of celibacy in marriage, explains the importance of remarriage in sexual relationships, and indicates that the only alternative to the marriage of a husband and wife is the life of a eunuch. The same Jesus, however, who promises in the Old and New Testaments that consider homosexuality a sin, also promises us homosexuality is a naturally procreative part of the population, no one had heard of being gay or lesbian until the late 19th century. We must consider that the physical, emotional and spiritual health

By Ralph Spence, Jr.

In Search of a Rationale

By Ralph Spence, Jr.

But only has a eunuch in which the young children must be "emasculated." He describes a "typical" scene where a child is taught something. The parent is determined to know why the child did what he or she obviously knew was wrong, and the child, having no explanation, research, "I don't know."

I am troubled by the Episcopal Church as the Anglican Communion and from a person living in a same-gender union may be considered eligible to lead the flock if I think only of the possibility. If that's true, the Presiding Bishop has formed a committee to come up with an answer. Just as children often do things impulsively without thinking through the consequences, the Episcopal Church took action at the last General Convention that is not easily explained. I am also reminded of typical "radio

behavior" when a group of seven- to eight-year-olds and act as a sign that indicates that the children would actually understand for the a few ideas and questions the teaching of children is not the same as the leaders. As the apostles of the House of Bishops, develop composite indicators, no answer would have been better for

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

Nurturing someone's relationship and get supporters starts into the future having no idea where they are going. Seven-seven there should be an exception to the traditional interpretation of scripture to allow the blessing of

that can be viewed by practices that are considered in scripture are not a success with homosexual behavior. The law regulations that is often given to that scripture is culturally based against homosexual relationships.

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Mark did not say anything about a "significant other" of another gender.

if there had been no previous thinking and all was "confusion." In fact, the discussion and study of the past 30 years has been so voluminous and relevant that Presiding Bishop Griswold requested help in summarizing it so that it could be presented efficiently to the Anglican Consultative Council.

The arguments which Mr. Spence promotes in his article have all been honestly and thoroughly debated. His distortions do not help the Church.

The "rationale" that he supposedly seeks is complex but alive and well. It is strong, but it does not convince everyone. Some will never be convinced. This is not "confusion," as he would have us think. It is the inevitable work by which the Church, throughout its history, has painfully recognized major issues and made changes that could not be avoided forever.

*Gordon W. Gritter
Avila Beach, Calif.*

Leadership Needed

Recently Presiding Bishop Frank Griswold told people that they don't understand our legislative process. (Why wasn't he so concerned with the will of a General Convention in regard to the relocation of Church Center from New York City at the beginning

of his tenure?) Then Dean George Werner told us that nothing can be done (to respond to the Windsor Report, and primates) until the 75th General Convention in 2006. However, we have the Executive Council to make decisions during the period between General Conventions.

The House of Bishops met and crafted a wordy response, to say "If we can't ordain practicing homosexuals, we won't ordain any bishops, so there!" The bishops failed to act decisively as their counterparts in Canada and England did.

All of our national elected leaders (and standing committee members) should reread the preamble to the constitution of the Episcopal Church. In part:

"... The Episcopal Church ... is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church ... in communion with the See of Canterbury..."

Any act taken, or omitted, by our leadership that damages this relationship with the Anglican Communion is in clear violation of the constitution of this Church. Yet we have bishops saying "Who needs them?" If our present and future leaders cannot uphold the constitution, they should resign and let those come forward who are willing to do what is needed to maintain the worldwide fellowship.

*(The Rev. Canon) Richard A. Swan
Eldorado, Ill.*

Bound in Unity

I thought the editorial, "Poor Example of Unity" [TLC, April 3] was right on target. I think we forget that though we differ on matters of human sexuality or V. Gene Robinson, or same-gender issues, because we are members of Christ's body, we are bound in unity when we break bread together as one body in the Eucharist.

About two years ago I heard a good quote from a bishop in Province 2. It went something like this: "Even if we differ on issues, we are all one around the table of God." Have these primates ever heard of forgiveness? I think

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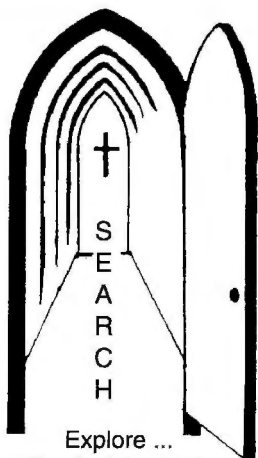
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LETTERS TO THE EDITOR

some of them need to re-read the gospels and see what Jesus says about forgiveness.

*Dennis Wisnom
Clifton Park, N.Y.*

Limited Scope

TLC just doesn't get it. The editorial, "Questionable Decision" [TLC, April 17] shows the limited scope of your vision. Your assessment of the situation, "when the sick and orphans become victims of a stand on theological principles," misses the mark. Primarily they are not victims of this stance but view it as an eternal matter. God has already provided for the needs of the bishops' people through the person and work of Jesus Christ. Accepting blood money from an American diocese is not as important as the state of their immortal soul. Temporal alleviation of pain and suffering are not as vital as eternal alleviation of the fires of hell. It is all a matter of perspective. One has to ask, from God's point of view, is this a questionable decision?

*(The Rev.) Vern Caswell
Oklahoma City, Okla.*

Booming Ministry

Thank you for the coverage of "Asian Ministry: Ready to Soar" [TLC, March 20]. I find it uncanny that it appeared in the week before Easter, the Resurrection of Christ. Asian ministry is perhaps new to the Episcopalians in the United States, and therefore limited in size and materials resources. In a larger context of the history of the Christian faith and witness, however, Asians are no newcomers.

Mar Thoma Christians in Kerala in Southwestern India trace their heritage back to St. Thomas, an apostle of Jesus. It is in the Syrian Jacobite tradition, now in communication with Canterbury; therefore our sisters and brothers. The first ethnic group to convert to Christianity, the Armenians, are Central Asians. Nestorians sought refuge in China during the T'ang Dynasty, nearly a millennium and a half ago. Xavier arrived as the first missionary to Japan in 1549, more than half a century before

the Puritans in Plymouth.

Among the most vibrant Christian nations in the world today are the Philippines and South Korea. What they learned from the missionaries, who often came in tandem with the soldiers and the traders, is gratefully preserved by Asian Christians. But they are actively developing a Christian way of thinking, praying and living of their own, as in Africa and in Latin America.

It is well to remember that more than half the Anglicans in the world are Sub-Saharan Africans. More than half the Roman Catholics are in Latin America.

The sphere of Jesus' ministry on earth was on the fringe of the Mediterranean world. The ministry of Paul, arguably the "first Christian," came from "Asia Minor." He came from the crossroads of the world then, and now stands at the crossroads of the world today.

Christ is ready to soar, again.

*(The Rev.) T. James Kodera
St. Luke's Church
Hudson, Mass.*

Just Checking

I have just done the crossword puzzle in the April 10 issue. Is Timothy Schenck testing us to see if anyone does the puzzle or does he not know his history?

The clue for 18 Across is Lincoln's birthplace. Please tell Timothy that Lincoln was born in Kentucky. He didn't move to Illinois until he was a young man.

*Katharine McMillan
Jacksonville, Fla.*

Moving in Reverse

After the drubbing they have received at recent General Conventions and in many episcopal elections, conservative Episcopalians ought to be both heartened and instructed by the election of Rome's newest pope. If nothing else it proves that the political steamroller is as efficient in reverse gear as it is in forward.

*(The Rev.) John Conrad
St. Alban's Church
El Cajon, Calif.*

PEOPLE & PLACES

Appointments

The Rev. **Sarah Belknap** is rector of St. Peter's, 1648 W 9th St., San Pedro, CA 90732-3404.

The Rev. Canon **Dexter Cheney** is priest-in-charge of Christ Church and St. John's, West Haven, CT; add: 28 Church St., West Haven, CT 06516.

The Rev. **Alexandra Conrads** is vicar of St. Martha's, 520 S Lark Ellen Ave., West Covina, CA 90602.

The Rev. **George Crocker** is priest-in-charge of Christ Church, 470 Quaker Farms Rd., Quaker Farms, CT 06478.

The Rev. **Linda L. Kelly** is rector of St. Matthew's, 727 W Browning, Pampa, TX 79065.

The Rev. **Martha Klein-Larsen** is priest-in-charge of Epiphany, 262 Main St. N, Southbury, CT 06488.

Ordinations

Priests

Connecticut — Maureen Peitler Lederman.

Los Angeles — Karen Calafat, Michael Cooper, Gwynne Guilbord, Nicole Jannell, Heidi Kinner, Todd Miller, Ellen Murasaki-Wekall, Rachel Anne Nyback, Nancy Park Sinclair, Katherine Sylvester, Cynthia Evans Voorhees, Christopher Worthley.

Deacons

Los Angeles — Linda Pedersen.
Wyoming — Dick Naumann.

Deaths

The Rev. **Frederick G. Bannerot III**, whose ordained ministry in the Diocese of West Virginia continued for nearly 40 years, died April 14 in Charleston Area Medical Center Hospital, Charleston, WV. He was 72.

Fr. Bannerot was born in Charleston. He graduated from Yale University and Virginia

Theological Seminary before being ordained to the diaconate and priesthood in 1965. He ministered in 10 churches in West Virginia, most recently as vicar of St. Mark's, Glenville, 1991-97, and as pastoral assistant at St. John's, Charleston, following his retirement in 1998. He was also director of pastoral care for CMAC Hospital, 1980-88. Fr. Bannerot was a former canon missionary of the diocese. He is survived by his wife, Jutta, and two children.

The Rev. **Chester Harris Howe II**, rector emeritus of St. Matthias' Church, Whittier, CA, died Jan. 28. He was 70.

A native of Westfield, MA, Fr. Howe was a graduate of Wake Forest University and the Church Divinity School of the Pacific. He was ordained in the Diocese of Los Angeles, as deacon in 1960 and priest in 1961. His ordained ministry began in the Whittier church he would later serve as rector, as curate from 1960 to 1963. He was rector of St. Timothy's, Apple Valley, CA, 1963-66, and then was called to Whittier, where he was rector from 1972 until 1986, when he retired. Fr. Howe was active in the life of the Diocese of Los Angeles, as a member of the commission on ministry, the cathedral corporation, and in diocesan ministries to the homeless. He is survived by his wife, Ann; two daughters, Jean Moore and Ruth Ann Marquez; a son, John; five grandchildren; and a brother, Josiah.

The Rev. **J. Kevin Fox**, 55, rector of St. Luke's Church, Hot Springs, VA, died April 18 of cancer. Fr. Fox was headmaster of Stuart Hall School in Staunton, VA, for 14 years, and had retired from the school last June.

A native of Baltimore, he was a graduate of Boston University and Yale University Divinity School, and then he was ordained deacon in 1983 and priest in 1984. He is survived by his wife, Macy, and two sons, Colin, and Brendan.

The Rev. **Robert E. Hodgson**, 76, of Canon City, CO, retired priest of the Diocese of Colorado, died Feb. 20.

Born in Cameo, CO, Fr. Hodgson earned degrees from the University of Nebraska and Seabury-Western Theological Seminary. He was ordained deacon in 1959 and priest the following year. He was priest-in-charge of St. Luke's, Plattsmouth, NE, 1959-61; vicar of St. James', Pentwater, MI, 1961-62; non-parochial from 1962 through 1971, and associate at Grace, Galena, IL, 1974-93. He retired in 1993. He also served in the Army, attaining the rank of First Lieutenant in the Chemical Corps. Fr. Hodgson is survived by two brothers, Forrest and Karl, and a twin sister, Ruth Long.

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Answers to last week's puzzle



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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LEADERSHIP CONFERENCE: Small Church Leadership Institute (SCLI) is designed for leaders, ordained and not ordained, seeking to develop leadership skills for small congregations. This summer's SCLI conference will be at Toddhall Center (Columbia, IL), July 24-29. Cost for the retreat (including room and board) is \$325 by 6/24/05, \$375 after 6/24/05. For more information or to register, please contact **Sarah Johnson** (800) 334-7626, ext. 6283; E-mail: sajohnson@episcopalchurch.org.

ASSOCIATE RECTOR: Christ Church, the oldest church in Macon and the Diocese of Atlanta, is seeking an associate rector. Primary duties include Christian education, parish development, pastoral care, and preaching. Send personal profile to: **Christ Episcopal Church, 582 Walnut Street, Macon, GA 31201.** Or, you may e-mail them to erin@christchurchmacon.com. Website: www.christchurchmacon.com.

FULL-TIME RECTOR: *Lake Placid, NY.* St. Eustace overlooks a Main St. bustling with tourists & athletes in 4 Adirondack seasons in a town of 5000. An inclusive, close-knit parish seeks rector with humor, ebullient warmth in pastoral care, good kid skills, inspirational leadership & meaningful preaching. Visit www.steustace.org. Send resume, CDO profile to **Canon Kay Hotaling, Diocese of Albany, 68 S. Swan St., Albany, NY 12210** or Kchotaling@albanydiocese.org and to Search, St. Eustace, 2450 Main, Lake Placid, NY 12946 or e-mail: steustace@adelphia.net.

POSITION OF DEAN AND RECTOR: *St. Paul's Episcopal Cathedral, Buffalo, New York.* Historic St. Paul's Cathedral in culturally rich Buffalo, New York, is seeking candidates for the position of Dean and Rector to lead its dynamic, diverse and welcoming congregation. The cathedral parish has a long tradition of excellence in Anglican worship and an outstanding music program. We are looking for a spiritual leader with strong administrative experience and proven pastoral skills who will foster congregational growth, support our growing youth program, and participate in a shared ministry with the congregation. Interested candidates are invited to send their resume to **Roger Mark Seifert, Senior Warden, 374 Delaware Avenue, Suite 302, Buffalo, NY, 14202-1611.**

FULL-TIME ASSISTANT RECTOR: *St. Paul's Episcopal Church in Mt. Lebanon, PA,* is a vibrant program-sized congregation looking for our new assistant rector. This person will provide leadership to our established, thriving youth program as a primary responsibility. Other duties include participation in our liturgical life and a role in pastoral care. Please visit www.stpaulspgh.org to learn more about our parish. Please respond to mbrown@stpaulspgh.org or Search Committee, 1066 Washington Road, Mt. Lebanon, PA 15228.

FULL-TIME ASSISTANT PRIEST: *St. Paul's, K Street, Washington, DC.* St. Paul's is a historic, vital and growing urban parish in the Anglo-Catholic tradition. St. Paul's is looking for an energetic priest who will share with the rector the demanding liturgical schedule. We are looking for someone who is compassionate and able to minister to and be comfortable with a diverse parish of some 700 souls. The priest should be a family man equipped to encourage the challenging and continued growth of families with young children, and the CGS and youth programs.

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

FULL-TIME RECTOR: *Christ Church, Cody, Wyoming.* Vibrant program church in Rocky Mountain West seeks rector to work with us in enhancing education, pastoral care, parish growth and diversity. Fiscally sound, strongly committed to outreach with an active lay ministry. Send letter of interest, resume to: **The Rev. Canon Gus Salvador, Diocese of Wyoming, 104 S. 4th Street, Laramie, WY 82070.** E-mail: gus@wydiocese.org For more information go to www.christchurchcody.org.

FULL-TIME RECTOR: *St. Mark's Episcopal Church, Birmingham, AL.* Family-sized parish seeks a rector with the ability to relate God's word to today's issues. Additionally, we are focused on pastoral care, church growth, Christian Education, and community outreach. Contact us for a copy of our profile: aa@ibpp.com. Or send resume and CDO profile to **Anthony Joseph, St. Mark's Episcopal Church, 228 Dennison Avenue, SW, Birmingham, AL 35211.**

FULL-TIME RECTOR: FLOCK NEEDS SHEPHERD *Emmanuel Episcopal Church in Geneva, Switzerland,* is seeking a full-time rector. We need a man or woman with excellent preaching skills, contagious faith, personal warmth, and a heart for adventure to lead us through the next decade. We are a congregation with open arms and a passion for community, worship, and supporting our wonderful diversity. We are looking for someone to serve as a catalyst to enrich our life together, deepen our faith, expand our lay leadership and broaden our support base. Appreciation of and experience with multicultural and multi-denominational groups a must, previous work outside the US helpful, and knowledge of French a plus. Are you called to be our shepherd? See our profile at www.emmanuelchurch.ch. Please send CV by email only to rectorsearch@gmail.com. *Deadline* is June 10, 2005.

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

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FULL-TIME ASSOCIATE/ASSISTANT: *St. David's (Radnor) Episcopal Church, Wayne, Pennsylvania,* is seeking a new, full-time priest or transitional deacon to join the staff of our church. We are seeking an approachable pastor, a strong teacher, and an engaging preacher who enjoys people and the life of ministry. St. David's is a resource-sized parish with a large staff and a very active congregation on the mission to *know God in Jesus Christ and to make Christ known.* Please send your resume to the **Very Rev. W. Frank Allen, Rector, St. David's Episcopal Church, 763 S. Valley Forge Road, Wayne, PA 19087** or E-mail: fallen@stdavidschurch.org. Website: www.stdavidschurch.org.

CLERGY AND SEMINARIANS: New in Recovery? Interested in meeting other recovered clergy in fellowship and support? Contact **RACA c/o The Rev. Peter Courtney, 127 Iverness Road, Athens, GA 30606.** Phone: (706) 613-8402; E-mail: petercourtney@bellsouth.net.

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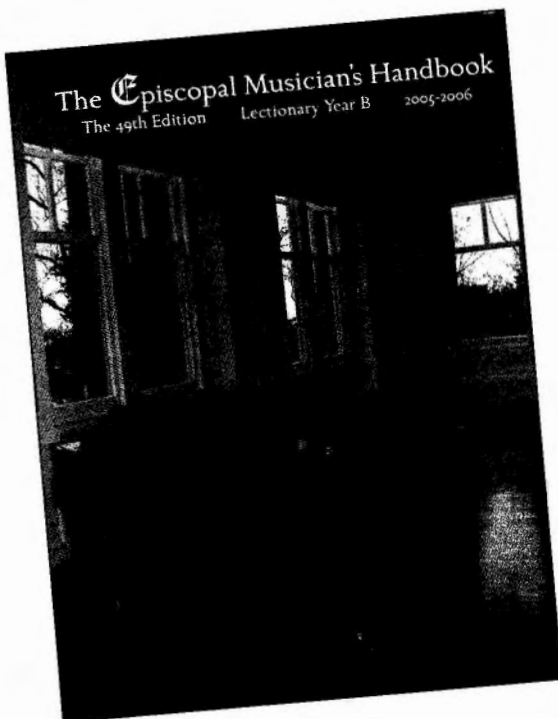
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