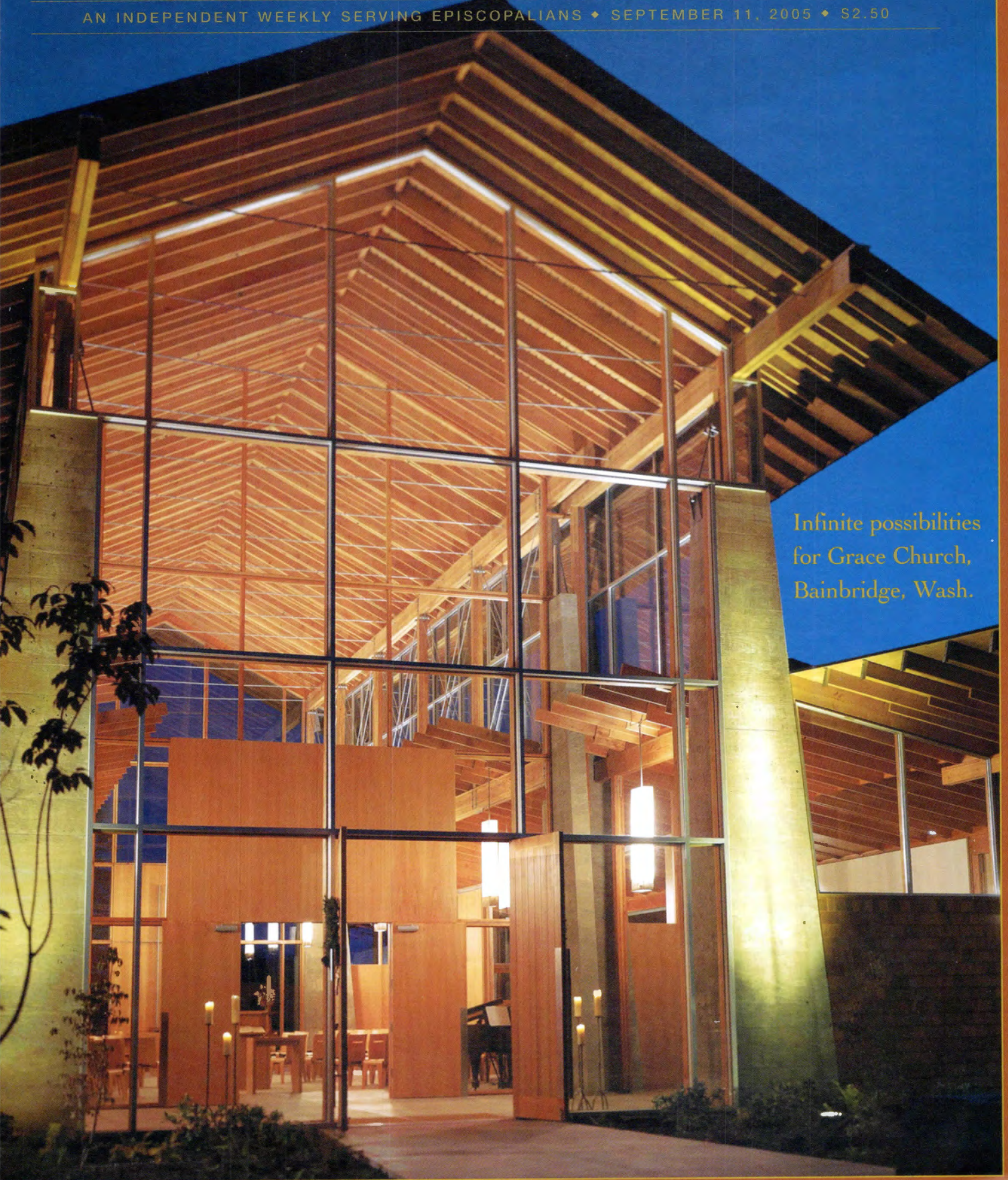


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Oh, the majesty and magnificence of his presence! Oh, the power and the splendor of his sanctuary! —PSALM 96.6

Teach me...Give me...Make me...

Incline my heart...Turn my eyes. —PSALM 119.-

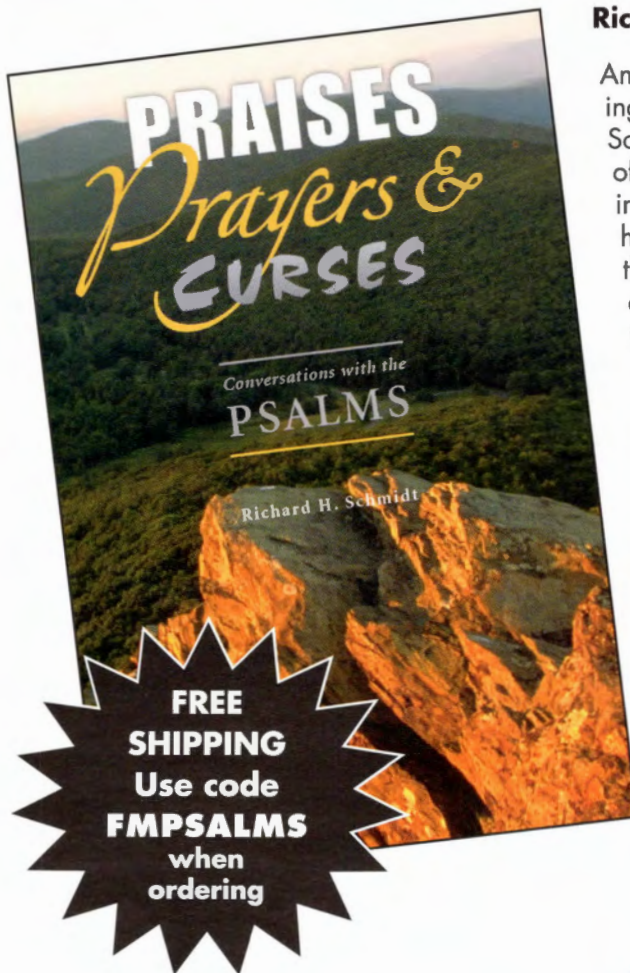
Prayers

CURSES

Let their eyes be darkened, that they may not see, and give them continuous trembling in their loins.

—PSALM 69.25

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The Rev. Dr. Richard H. Schmidt is Editor and Director at Forward Movement and former managing editor of The Episcopalian. The author of *Glorious Companions: Five Centuries of Anglican Spirituality* and *Life Lessons: From Alpha to Omega*, Schmidt has served parishes in West Virginia, Missouri, and Alabama.

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Volume 231 Number 11

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

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SUNDAY'S READINGS

Full of Mercy

'Bless the Lord, O my soul' (Psalm 103:2)

The 17th Sunday after Pentecost (Proper 19A), Sept. 11, 2005

BCP: Eccclus. 27:30-28:7; Psalm 103 or 103:8-13; Rom. 14:5-12; Matt. 18:21-35
RCL: Exod. 14:19-31; Psalm 114; or Exod. 15:1b-11, 20-21 or Gen. 50:15-21; Psalm 103:(1-7), 8-13; Rom. 14:1-12; Matt. 18:21-35

Few psalms are as worthy as Psalm 103 of full treatment in a sermon or a study. It carries the full breadth of the Christian faith. It covers the heavenly hosts, our sin, God's grace, the thanksgiving, hope and praise of believers.

The heavenly host: God the Father has his throne established in the heavens and he rules over all. Furthermore, the self-description he gave to Moses comprises the central strophe: He is a God who is slow to anger, full of compassion, and abounds in mercy and steadfast love.

God the Son shows his redeeming act in the radical forgiveness of the cross, separating our sin from his judgment as far as the east is from the west.

The powerful acts of the Holy Spirit are listed — he moves us to know our sinfulness and our fleeting role on the stage of life. The wind blows over us, and then we know we fade like the flower of the field. And by his action the forgiveness we receive moves us to a healthy fear of the Lord and a desire to keep his covenant.

This view of heaven also includes

the heavenly creatures, the angels who do his bidding, and other ministers who do his will. Their mention at the very least piques our imagination about other things of heaven of which we know so little.

We receive full and proper treatment with awareness of sin before the majesty of the holy God. His redemption is graphically given as redeeming our life from the pit. No "lite" sin in this psalm! His full measure of mercy not only saves but lifts up and crowns. He satisfies and renews.

With such a list of mercies received, it is only right that our response be more than a passing thought. We bless the Lord, we remember his benefits, we even count them. We fear the Lord who has shown us so much undeserved mercy, and we remember that we are but dust and commit to keep his commandments.

The psalm caught the attention of those who came after David. No fewer than 10 of the prophets pick up David's phrases and imagery. We do well to take our people into its beauty and its truths.

Look It Up

Trace the parallels of verses 8 and 9. What does this say about God? What aspects need more emphasis today? Less emphasis?

Think About It

If you were writing a psalm of praise for God and his goodness, what qualities of God would you include? What kindness toward you would you include?

Next Sunday

The 18th Sunday after Pentecost (Proper 20A), Sept. 18, 2005

BCP: Jonah 3:10—4:11; Psalm 145 or 145:1-8; Phil. 1:21-27; Matt. 20:1-16
RCL: Exod. 16:2-15 or Jonah 3:10—4:11; Psalm 105:1-6, 37-45 or 145:1-8; Phil. 1:21-30; Matt. 20:1-16

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BOOKS

Living Words The Ten Commandments in the Twenty-First Century

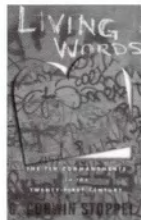
By G. Corwin Stoppel. Cowley. Pp. 142.
\$13.95. ISBN 1-56101-271-8.

Almost every parish priest has been asked, "Why don't we ever talk about the Ten Commandments anymore?" G. Corwin Stoppel's new work may well serve to re-open the conversation.

Stoppel takes the discussion of the commandments beyond proscription and restriction, studying them for underlying truths about the human community and its relationship to God. His insights are seasoned with examples from personal and parish life.

This work would form a good basis for a parish discussion group or Sunday forum series. Stoppel is even handed and easy to read. However, anyone looking for ammunition in today's ecclesiastical culture wars will need to look elsewhere. Wisely or not, Stoppel avoids altogether the specific issues of sexuality so preoccupying our Church today.

*(The Rev.) Frank Hegedus
Los Angeles, Calif.*



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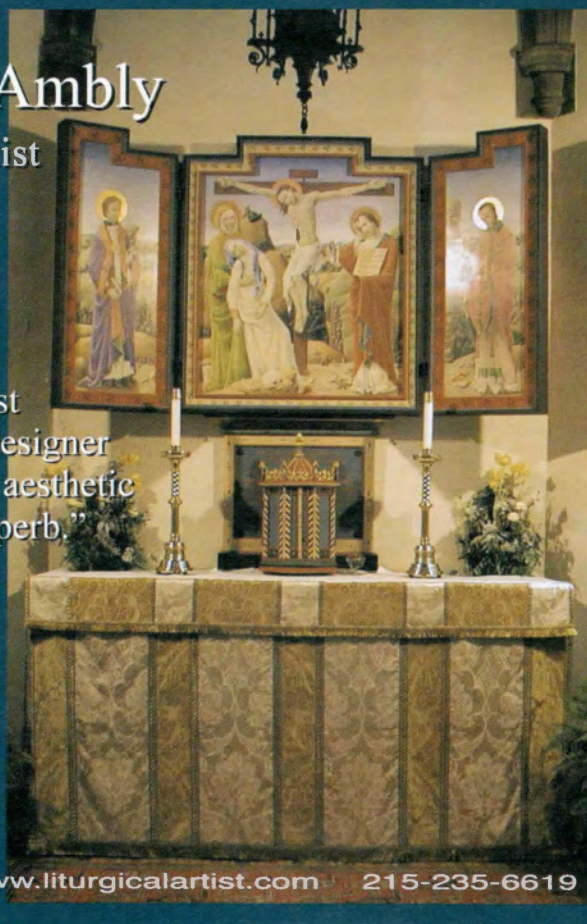
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Jesus Now and Then

By Richard A. Burrige and Graham Gould.
Eerdmans. Pp. 215. \$16. ISBN 0-8028-0977-4.

The first major section of this book presents Jesus as portrayed in the New Testament, especially by the four gospels and Paul. The other major section presents Jesus as he appears through the moral teaching, worship, and theology of the early Church, with emphasis on how the doctrines of the Trinity and the Incarnation developed. The chapter on "Modern Understandings of Jesus" seems the least satisfactory, perhaps because conversations between liberal and conservative theologians remain in their early stages.

Jesus Now and Then concludes on a positive note. "It is the experience of Jesus as risen Lord of the Church which gives continuity to Christian faith throughout the centuries, and it

(Continued on page 8)

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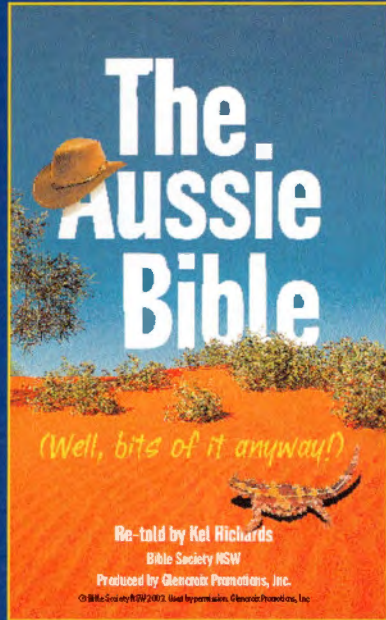
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Adventist Review

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BOOKS

(Continued from page 6)

is this very real continuity of experience which provides the justification for believing that the traditional doctrines about Jesus still have an important place in theology, whatever may be the difficulties of the early Church's formulation of them."

The strengths of *Jesus Now and Then* include the way it pays careful attention to both the New Testament and the early Church, and its use of clear and simple language in doing so.

Richard A. Burrige is dean of Kings College, London. A former Kings College lecturer in theology and religious studies, Graham Gould is a freelance lecturer and writer. *Jesus Now and Then* is based on the popular Jesus course offered by the Associateship of Kings College.

(The Very Rev.) Charles Hoffacker
Port Huron, Mich.



The Other Side of the Altar

One Man's Life in the Catholic Priesthood

By Paul E. Dinter. Farrar, Straus and Giroux.
Pp. 240. \$23. ISBN 0-374-29966-8.

No one who loves the Church and its ministry can be anything other than heartbroken at the tragedy that currently affects the Roman Catholic priesthood. On the one hand, there are those who are currently in trouble, both the clergy who have abused others, and those members of the hierarchy who have not dealt appropriately with both victim and abuser. Though comparatively few in number, they have done damage to victims, to the Church, and to themselves, that is well-nigh incalculable.

On the other hand, there are the many thousands of faithful priests and bishops who have served and who continue to serve the Church selflessly and devotedly. They are com-



mitted to the gospel, to the people in their pastoral charge, and to the needs of God's world. There are those priests and bishops who no longer function or who have been laicized at their own request because they can no longer live lives of celibacy or obedience to structures of authority that seem to them in need of radical reform. This book is the story of one of them.

Paul Dinter lived a faithful life as a priest for 23 years. He offers a thoughtful, careful account of his life, and of the struggles within the Church about sexuality in general and celibacy in particular, and about authority. Those struggles finally provoked him to request a dispensation from his priestly vows, and he is now married and remains a faithful member of his local parish. There is some disturbing writing here, but there is no sensationalism. Dinter gives us some excellent and stimulating reflection on the relationship of laity and clergy, the priesthood, and the mystery of sexuality.

Like many, Dinter does not disparage celibacy when it is a true gift. He merely questions whether it ought to be the unquestioned, and unquestionable, norm, and he questions the theological basis which enables that norm to stand. In this he will have many more allies now than when he was ordained more than 30 years ago.

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

Pilgrim Prayers for People Living With Cancer

By **Susan M. Northey**. Pilgrim Press. Pp. 139.
\$12. ISBN 0-8298-1586-4.

In dedicating her compilation, *Pilgrim Prayers for People Living With Cancer*, Sue Northey has devoted this book to all the courageous individuals who "were inspired to have their personal stories" shared with her. Thus readers experience joys and sorrows endured by people who not only die, but also live through the intense sufferings of cancer. Ms. Northey has

(Continued on next page)



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(Continued from previous page)

related vividly 33 true heroic tales, including "My Calling," the author's description of her own journey through malignancy.



Testimonies precede scriptural quotations coupled with prayers created from the depths of each sufferer. This volume's genuineness appears as a probable outgrowth of Ms. Northey's sensitivity to

human agony together with her own complete remission of Hodgkin's lymphoma. The author has avoided hackneyed and repugnantly shallow discussions of deep suffering while giving us a highly substantial and inspiring book for our healing and edification.

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

**Multiple Paths to Ministry
New Models for Theological Education**

Edited by **Lance R. Barker** and **B. Edmon Martin**. Pilgrim Press. Pp. 193. \$25, paper. ISBN 0-8298-1610-0.

The need for emergent models of theological education that respond to the needs of the 21st-century church is a conversation that has surfaced throughout mainline denominations for more than two decades. The professionalization of ministry throughout the late 19th and early 20th centuries has been well documented in United States cultural history, and yielded positive results such as educational standards, expertise, and advancement in the profession.

The changing social and cultural climate of the last 25 years has done much to undermine the sustainability of professionalism. Rising educational costs and clergy salaries, a growing gap among economic classes, shifting patterns of authority, and declining

rural populations have been principal factors contributing to the inability of the professional model of theological education to serve its constituencies, particularly the poor and middle classes. Still, while many mainline churches recognize various types of ministry, the ultimate measure of a congregation's viability remains, for many, its ability to employ a full-time seminary-trained ordained clergy person, despite the constraints imposed by this model of success.

How can theological education better respond to diverse contexts? What are some of the ways to broaden the scope of theological education to become more inclusive of the priesthood of all believers? How can seminaries and theological schools better equip ministers for a variety of ministries? Such questions are the focus of this book.

Multiple Paths to Ministry includes a variety of informed contributors in
(Continued on page 12)

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Chet Raymo



"Chet Raymo, bless him, is one of those enchanting polymaths who are in love with the universe and use the language of science to make up the words for their love songs. So struck is he by the animated magnificence of clouds, hills, oceans, islands and the light in the sky that he makes geology, physics and astronomy into life sciences and then sings in the language of these life sciences to life itself." —*Boston Globe*

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DISCOVERING GIRARD **Michael Kirwan**



"Really wonderful; an elegantly written initiation into the mimetic theory. I am lucky to have interpreters who understand what I want to say and who can write so well." —René Girard

Discovering Girard is the first book to present Girard's work to a wider audience. It explains and appraises Girard's mimetic theory, shows its impact on theology and other disciplines, and manages to convey the excitement that a discovery of Girard's ideas often generates in readers.

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DISCLOSURES

Conversations Gay and Spiritual **Michael Ford**



At a time when the issue of homosexuality is polarizing the church and society on an unprecedented scale, journalist Michael Ford profiles gay and lesbian Christians from the United States, Great Britain, and Africa to explore the dynamics of being gay and spiritual in the 21st century.

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PATHWAYS TO PEACE

Interreligious Readings & Reflections **A. Jean Lesher**



In *Pathways to Peace*, A. Jean Lesher has collected sayings from many of the world's religious traditions and leaders. Structured according to a Jain chant for hope, love, and peace, *Pathways to Peace* envisions the transformation of conflict in our world into hope for the future through the wisdom of the world's faiths.

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HUMANE CHRISTIANITY **Alan Bartlett**



Humane Christianity examines how the institutional church, which should be a shining example of God's love in the world, has so often throughout history been the very opposite—corrupt, oppressive, abusive, and inhumane. In analyzing why this has been so, Alan Bartlett shows the serious consequences of this inhumanity for Christian witness today.

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THE COST OF CERTAINTY **Jeremy Young**



The Cost of Certainty explores a fundamental ambiguity in mainstream Christian teaching: although the Church claims that God's love is unconditional, he only accepts those who believe in Jesus Christ and have repented of their sins. This gospel of conditional love breeds anxiety and polarization. Young shows how this demeans the true message of the gospels. He argues for the recovery of a spirituality of uncertainty and unconditional love as a basis for a renewal of contemporary Christian faith and practice.

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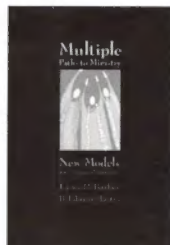


Church and Stage is a guide for people in churches who want to employ theater in ministry, and for theater people who want to create opportunities to work in churches. The points of contact between religion and theater are numerous, and Dean J. Seal offers guidelines for making the connection work no matter what level of experience or financial commitment a congregation brings to the task.

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(Continued from page 10)

the fields of theological education, including Janet Silman, Carol Bell, Isaac MacDonald, Richard Sales, Bert Affleck, Minka Shura Sprague, Glenn Miller, Ken McFayden, and Thomas Ray, writing on such topics as aboriginal community-based learning, mutual ministry, alternative paths to ordination, theological education by extension, commissioned lay pastors, and the small church.



Throughout *Multiple Paths to Ministry* the editors uphold the importance of the small congregations, as well as the need to “liberate” them from assumptions about viability based on economics, rather than mission and purpose. The editors dream of a church comprised of “ministering communities,” rather than communities gathered around a minister.

Multiple Paths to Ministry is a

highly readable and engaging book for those interested in theological education and formation. The individual chapters are suitable for group study and discussion. The book is ecumenical in spirit, and is filled with specific examples from the Episcopal Church. It is an important resource for this exciting time in the life of the Church. (The Rev.) Sheryl A. Kujawa-Holbrook
Cambridge, Mass.

Remember Your Baptism

Ten Meditations

By **Jeanne Finan**. Cowley. Pp. 95. \$9.95.
ISBN 1-56101-273-4.

Jeanne Finan is an Episcopal priest who begins her story about baptism by reminding us that “Baptism is completely free, but it will cost us everything.” The book consists of 10 concise and readable meditations on parts of the baptismal sacrament that can be used as individual introductions for deeper prebaptismal sessions, or all 10 could be used together

in one longer session for prebaptismal counseling during a retreat with those considering baptism. The book could also be used for those already baptized who would like to know more about the sacrament, especially parents who desire baptism for their child. The author’s glimpses into baptism remind us that “we will spend a lifetime learning what this bath has meant.”

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



The Quantity of a Hazelnut

By **Fae Malania**. Seabury Books, an imprint of Church Publishing. Pp. 138. \$14.
ISBN 1-59627-014-4.

We can thank Seabury Books for its reprint of this lovely little book, first published in 1968. Some of us will remember these quiet meditations, and welcome them again. And for

(Continued on page 14)

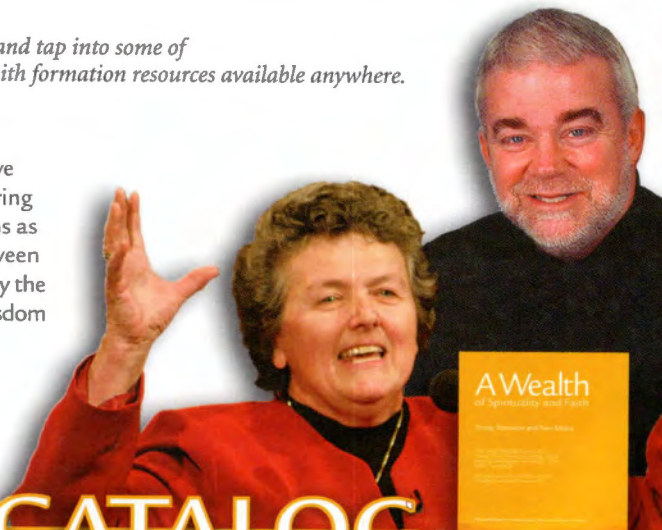
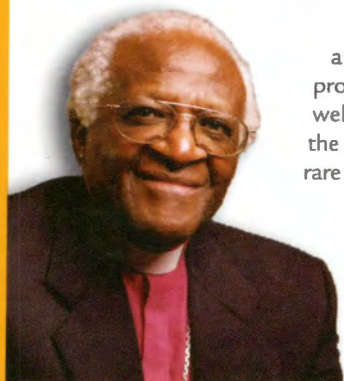
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Bishop Robert Duncan,
Moderator of the Anglican
Communion Network

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things for the kingdom of God. We believe that God has called the Common Cause partners to become an integrated church planting movement that births Biblical, Missionary, Anglican Churches.

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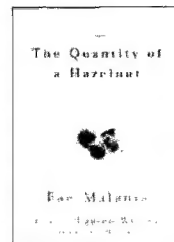
The Altar Guild Calendar 2006 \$12.95
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BOOKS

(Continued from page 12)

those who have not come across them before, this book will be an introduction to a new friend. Fae Malania's reflections will surely bring out many thoughts of her readers, resulting in a feeling of sharing and conversation.

The title is taken from the Revelations of Dame Julian of Norwich, and the author begins with an explanation of her choice:



"I had an awful dream once, it was a terrible dream, terrible things happened in it ... At the deepest point of my despair, in the twinkling of an eye — though nothing was changed — everything was changed. I was holding — something — in the curve of my palm ... It was all that mattered, and in it was everything ... A long time later, in the Revelations ... I met my dream again, and I knew it at once."

These meditations are compelling combinations of familiar and unfamiliar thoughts and ideas. I would recommend this book to anyone who is looking to move closer to God.

Joanne Maynard
Helena, Mont.

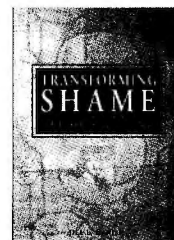
Transforming Shame

A Pastoral Response

By Jill L. McNish. Haworth. Pp. 251. \$19.95.
ISBN 0-7890-2153-6.

This is a brave book about an unfashionable subject: shame. While Jill McNish admits that the Church has often induced unnecessary guilt, she claims that "allowing ourselves to admit to feeling small, inadequate, finite, and human eventually leads to awe and a deeper connection with the one who is God, in whom we find our true home."

Dr. McNish observes that "Honor and shame were (and still are) pivotal values of the Mediterranean world of which Jesus of Nazareth was a part."



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(Continued on page 16)

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In *The Windsor Report: Two Leaders in the American Church Speak Across the Divide*, Ian T. Douglas and Paul F. M. Zahl – two church leaders from very different perspectives – talk about what the ordination of a gay Episcopal bishop means to the future of the Episcopal Church. Summary by journalist Jan Nunley.

The Episcopalians, by David Hein and Gardiner H. Shattuck, tells the story of our fascinating and influential denomination. Includes biographies of 100 notable Episcopalians.

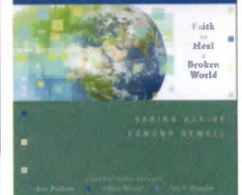
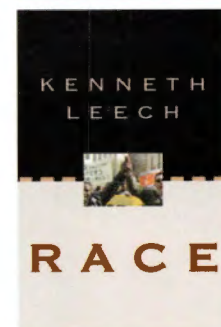
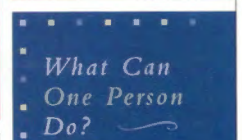
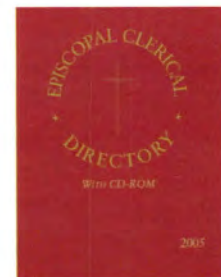
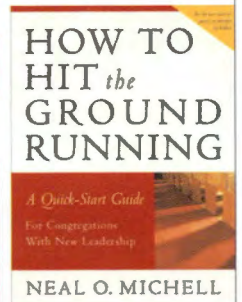
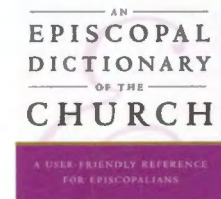
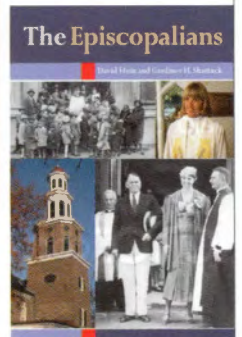
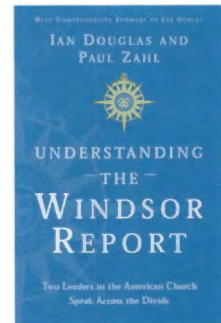
You'll find useful definitions from Aaronic Benediction to Zwingli in *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians*, by Don S. Armentrout and Robert Boak Slocum. An indispensable resource for home or parish office, laity and clergy.

How to Hit the Ground Running: A Quick-Start Guide for Congregations with New Leadership is a user-friendly workbook from Neal O. Michell that can help transform a sometimes directionless period of leadership transition into a time of true congregational development.

Pre-order the *Episcopal Clerical Directory 2005* with CD-ROM – the essential biennial directory of all living clergy in good standing in the Episcopal Church USA – at a reduced price of \$45.00. Clerical entries include biographical information, ministry history, email addresses; parish and institution entries (CD only) include email addresses, websites. (October)

In *What Can One Person Do? Faith to Heal a Broken World*, Sabina Alkire and Edmund Newell use the Millennium Development Goals as a framework to address the challenges of living in a broken, poverty-stricken world, and offer practical recommendations for making a difference.

Race is a treatise on the nature of race and power in Europe and America by Kenneth Leech, one of the most respected social and political thinkers of our time. Leech frames the problems and suggests ways forward for the Church.



The Windsor Report: 0-89869-487-6 \$20.00

The Episcopalians: 0-89869-497-3 \$30.00

An Episcopal Dictionary of the Church: 0-89869-211-3 \$40.00

How to Hit the Ground Running: 0-89869-475-2 \$22.00

Episcopal Clerical Directory 2005: 0-89869-489-2 Pre-order price: \$45.00

What Can One Person Do?: 0-89869-498-1 \$18.00

Race: 0-89869-495-7 \$20.00

Church Publishing

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(Continued from page 14)

Because hitting someone in the face was particularly demeaning in ancient Palestine, Christ's command to turn the other cheek was extremely counter-cultural.

Transforming Shame is written specifically for pastors. Despite the scholarly apparatus of a Ph.D. thesis, however, the text is quite readable; any Christian could find the book spiritually helpful. The wide range of citation enriches the text, and the author contributes many insights from her ministry and therapeutic practice.

Dr. McNish criticizes superficial, "comfort food" religion: "It is preposterous to set out to remake our experience of God in such a way that we are cozy and comfortable with God..." Readers are encouraged to enter "the shame vortex"—to face the truth about themselves, so that the truth of Christ can set them free.

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

Christ Plays in Ten Thousand Places

A Conversation in Spiritual Theology
By Eugene Peterson. Eerdmans. Pp. 368.
\$25. ISBN 0-8028-2875-2.

Eugene Peterson's intent in his new book "is to provide the widespread but often free-floating spirituality of our time with structure and coherence by working from a scriptural foundation and with a Trinitarian imagination."

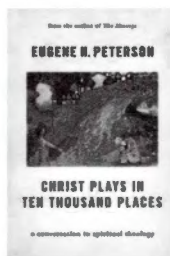
Inspired by a Gerard Manley Hopkins poem, he finds "Christ plays" in creation, history and community.

The same structure appears in each of three major sections. First the "neighborhood" (creation, history, community) is explored, followed by kerygma (Jesus' birth, death, resurrection). Next a threat (gnosticism, moralism, sectarianism) is investigated. The bulk of each major section

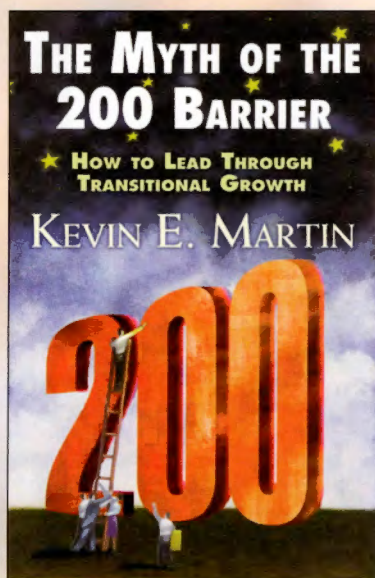
examines substantial "grounding texts," one from each Testament. These are Genesis 1-2 and John, Exodus and Mark, Deuteronomy and Luke/Acts. Each major section then considers what "fear-of-the-Lord" in this particular "neighborhood" requires. In creation it is practiced through sabbath and wonder, in history through Eucharist and hospitality, and in community through baptism and love.

Peterson describes his book as a conversation. It is, above all, a conversation among biblical texts. Through clear language, he shines new and welcome light on numerous connections within the Bible. While "Christ Plays" deserves to be read cover to cover, readers will want to use the index of scriptural references to see again how Peterson handles particular passages.

(The Very Rev.) Charles Hoffacker
Port Huron, Mich.



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The Myth of the 200 Barrier: How to Lead Through Transitional Growth, by Kevin E. Martin. The common experience of large congregations getting larger and small congregations getting smaller has given rise to the belief that growing congregations tend to hit a barrier at the 150-200 attendance mark. Martin explains that there is no barrier:

- There are just two different ways of being a church: the "Pastor Size" church and the "Program" church.
- The "Transitional Church" is really a hybrid of these two cultures, and this dual nature produces stress and tension.

Drawing on sociological and anthropological studies about the significance of numbers in human organizations, Martin proposes practical steps that leaders of Transitional Churches will want to take. Abingdon Press.

CA6-0687343240. Paper, \$14.00

Kevin E. Martin is assistant priest at Christ Episcopal Church in Plano, Texas, and executive director of Vital Church Ministries.

Self, Spirit, and Soul

By Travis Du Priest

FROM ANGER TO ZION: An Alphabet of Faith. By Porter Taylor. Morehouse. Pp. 178. \$16.95, paper. ISBN 0-8192-2111-2.

Just what the title says, an alphabet of virtues, vices, and spiritual vision. Brief meditations often with personal anecdotes on such topics as kindness, redemption, truth, and my favorite: friends. By the Bishop of Western North Carolina. Easy to dip in and out of. Very well written.

GIFTS IN THE RUINS: Rediscovering What Matters Most. By Rosemary Luling Haughton. Foreword by Joan Chittister. Orbis. Pp. 160. \$15, paper. ISBN 1-57075-556-6.

The author does not want to end thinking, but rather initiate thinking and spark a spiritual inventory. Provocative questions

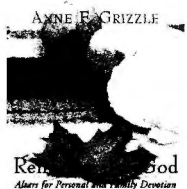


such as Does God interfere on behalf of those who pray hard enough? Does it work? Good on the topic of ritual as well.

MERCIFUL MEEKNESS: Becoming a Spiritually Integrated Person. By Kerry Walters. Paulist Press. Pp. 137. \$12.95, paper. ISBN 0-8091-4119-1.

I once asked Madeline L'Engle what she thought was the most overlooked topic in Christianity. She responded: Mercy. Here, Third Order Franciscan Kerry Walters explores that topic while reorienting our thinking about power. I particularly appreciated "Powerful Weakness."

REMINDERS OF GOD: Altars for Personal and Family Devotion. By Anne F. Grizzle. Paraclete Press. Pp. 192. \$15.95, paper. ISBN 1-55725-402-8.



During spiritual direction, I often encourage the set-

ting aside of space in one's home for an altar, and the placing of personal objects and prayer intentions there. Therefore, I was gladdened by this book on the *lectio* of life and the sacredness of our homes and our daily lives. Insightful book.

LANDSCAPE OF PRAYER. By Murray Bodo. St. Anthony Messenger Press. Pp. 228. \$12.95, paper. ISBN 0-86716-517-0.

A Roman Catholic Franciscan priest offers brief two- to three-page thoughts on various concepts about prayer. Besides his helpful insights ("Still in the Mystery," for example), Anglicans will appreciate his section on "The Middle Way." Focuses on prayer and inner transformation.

FOOD FOR THE SOUL: Selections from the Holy Apostles' Soup Kitchen Writers' Workshop. Edited by Elizabeth Maxwell and Susan Shapiro. Seabury Imprint of Church

(Continued on next page)

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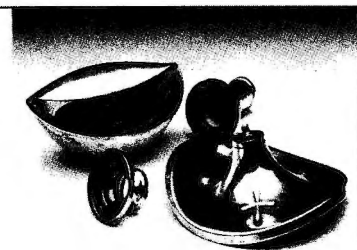
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SHORT & SHARP

(Continued from previous page)

Publishing. Pp. 242. \$18, paper. ISBN 1-59627-001-2.



A most exciting concept, the linkage of a writing workshop and a soup kitchen — nourishment for body and soul at Holy Apostles' Church in New York City. From a participant, Carol West: "I was the only fat one in my Virginia family. It's the fault of my grandmother Eck's great southern cooking." Some of the most profound writing is under the heading "The Worst of Times."

FOOD FOR LIFE: The Spirituality and Ethics of Eating. By L. Shannon Jung. Fortress Press. Pp. 167. \$15, paper. ISBN 0-8006-3642-2.

A wide-ranging theology of eating which raises challenging questions such as What makes eating good?; explores eating and food disorders; and ends with a section on food as a communal expression of God's grace. Telescoped thesis: "Delight and share!"

WHO IS MY GOD? An Innovative Guide to Finding Your Spiritual Identity. Created by the Editors at Skylight Paths. Skylight Paths Publishing. Pp. 143. \$15.99, paper. ISBN: 1-59473-014-8.

Explores not only what one believes, but also how one develops and practices his or her spirituality. Includes a self-test of spiritual types. Covers world religions and all major spiritualities.

THE OLD TESTAMENT FROM A-Z: A Spirited Romp Through the Hebrew Scriptures. By Jay Sidebotham. Pp. 112. \$9.95, paper. ISBN 0-8192-2210-0.



Artist and priest Jay Sidebotham reminds us of G.K. Chesterton's wisdom, "Angels can fly because they take themselves lightly," and invites us to a bit of the same his his entertainingly illustrated "romp" from Adam ("The first man who had to develop a cover-up plan") through Zechariah (wise horse, that).

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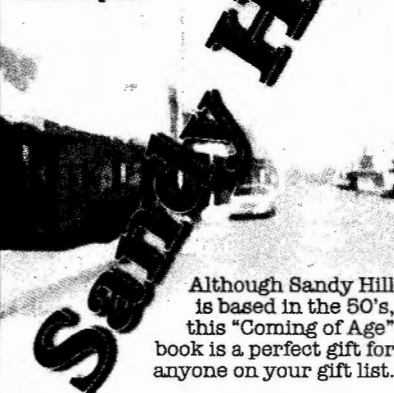
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The cross made of nails at Coventry Cathedral has become a symbol of reconciliation.

Karl Griffiths-Fulton photo



Community of the Cross of Nails to Include St. Paul's Chapel

As part of the commemorative events on the fourth anniversary of the 9/11 terrorist attacks, St. Paul's Chapel in New York City will be received as a member of the international Community of the Cross of Nails (CCN). Participants in the 9:30 a.m. Eucharist on Sept. 11 will include the Very Rev. James Diamond, dean of Christ Church Cathedral, Cincinnati, and president of CCN-USA; the Rt. Rev. John Stroyan, Bishop of Warwick, Diocese of Coventry (England); and the Rev. Oliver Schuegraf, coordinator of CCN at Coventry Cathedral. Fr. Schuegraf will preach at the service.

CCN describes itself as "a worldwide community of individuals and groups who share a commitment to a practical vision of reconciliation and a genuine intention to live a disciplined Christian life."

The community's inspiration dates back to Coventry Cathedral's own struggle to rise, literally, from the ashes of terror after World War II bombing raids in 1940 left the cathedral in rubble.

As government officials and cathedral staff were sifting through the devastation, one clergy member found three large nails which he proceeded to shape into a cross. The makeshift symbol became the centerpiece of the altar when the cathedral was reconstructed. The concept of nurturing new life in Christ from amid destruction inspired the cathedral to embrace a mission of

encouraging forgiveness and reconciliation, first with England's wartime enemies, and later among races, genders, nationalities and religions.

According to Dean Diamond, CCN's central mission is to promote reconciliation both internationally and domestically. CCN teams have worked to advance the work of reconciliation in Nigeria, Northern Ireland, and the Middle East. In 2002, the team met with Jewish, Christian, and Muslim leaders in Alexandria, Egypt, to sign a declaration in which they committed to pray for peace in Jerusalem and the Holy Land, and expressed a commitment to ending the violence there. In the United States, CCN has focused on building interfaith, interracial, and sexual orientation reconciliation.

Dean Diamond said that while many organizations are involved in the work of healing and reconciliation, CCN makes an important distinction between mediation and reconciliation.

"In mediation, two parties come together to tell the truth and find common ground," he said. "In reconciliation, two parties come together to tell truth and to try to forgive one another. This is the spiritual dimension, which is also very difficult."

In welcoming St. Paul's Chapel to the CCN, the organization notes that since 9/11, the chapel has played "a crucial and unique role in the ensuing work of spiritual healing and reconciliation for both the residents of New York, and for the nearly 1 million people from around the world who visit each year."

The chapel has partnered with the Coalition of Religious Leaders and the Interfaith Assembly for Housing Justice, hosts ecumenical reconciliation-themed events, and offers outreach ministries that include a daily prayer service to honor victims of war and terrorism worldwide, a weekly healing Eucharist, and "Spiritual Awakenings," an adult education series "focused on theological, spiritual and literary expressions of reconciliation and forgiveness."

The Rev. Stuart Hoke, St. Paul's parish missionary, will serve as the chapel's CCN representative.

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- **KNITTING RETREAT**, January 19-22 - Led by Varian Brandon, Atlanta. Learn techniques, make friends, be creative, meditate and worship. *My goal is that they will be encouraged and be knit together by strong ties of love.* (Colossians 2:2)
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Remembrance and Hope

Trinity Church, Wall Street, to dedicate memorial on 9/11 anniversary

By Michael O'Loughlin

When the World Trade Center towers collapsed on Sept. 11, 2001, a 70-year-old sycamore tree standing in the churchyard across from the towers helped shield St. Paul's Chapel from the full brunt of the catastrophe. On the weekend that will mark the fourth anniversary of the 9/11 attacks, Trinity Church, Wall Street, the parish that operates St. Paul's, will unveil a sculpture inspired by that sycamore. Trinity's rector, the Rev. James H. Cooper, hopes it will serve as both a memorial and a powerful symbol of hope.

Pennsylvania-based sculptor Steve Tobin conceived the idea for a tree-root sculpture for Trinity Parish soon after 9/11 when he read about the role the sycamore had played in preserving the 200-year-old chapel. But it wasn't until early 2004 that Fr. Cooper approved the project and allowed Mr. Tobin to create a casting of the original 600-pound tree stump, which was on display in St. Paul's churchyard. The original stump, which Fr. Cooper calls "an organic piece of 9/11," will be returned to the churchyard on the weekend of Sept. 10-11, when the sculpture will be installed and dedicated in a courtyard at Trinity.

Commemorative events will begin when Fr. Cooper rings the Bell of Hope in St. Paul's churchyard at 8:46 a.m. on Sept. 11, with a special Eucharist to follow in the chapel at 9:30. At that service, the chapel will be



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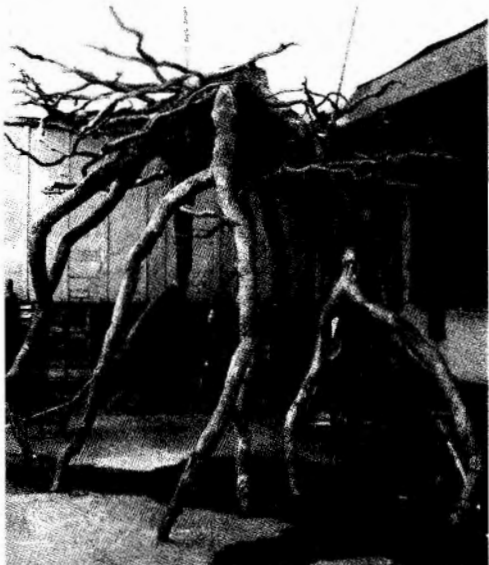
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Steve Tobin photo

A deep red patina will be applied to the bronze sculpture, which will stand 18 feet tall when installed in a courtyard at Trinity Church, Wall Street.

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dedicated as a member of the international Community of the Cross of Nails (see related article). An interfaith memorial service at 1 p.m. will end with a procession to Trinity for the dedication of the sculpture at 2.

At press time, Kathleen Rogers, who represents Mr. Tobin, said the sculpture is about 75 percent complete. The finished sculpture will measure 25 feet across and will stand 18 feet high, large enough that visitors will be able to walk through and beneath the roots. Cast in bronze, individual roots have been welded in place with great attention to details of the uprooted tree. Ms. Rogers said that earth from St. Paul's churchyard will be used in making a natural patina that will be applied to the bronze. "The patina has not yet been applied, but it will be of a deep red hue," she said.

Many of Mr. Tobin's previous sculptures have been inspired by nature, including several installations of roots cast in bronze. For this reason, he has felt that the Trinity project fit well with his artistic vision. Earlier this year, he told Episcopal News Service that he was particularly inspired by St. Paul's service as the center for volun-

(Continued on next page)

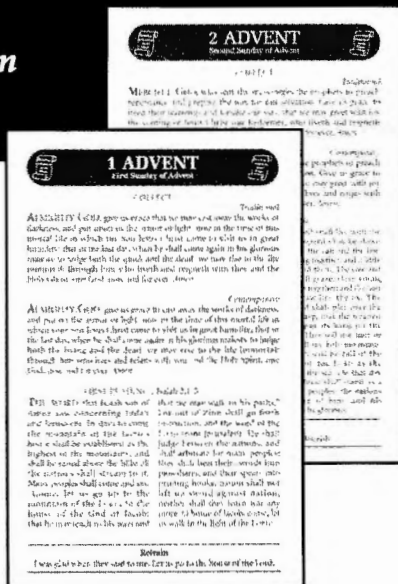
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The sculpture will complement displays and interactive exhibits that already attract tens of thousands of visitors each week to the historic church and chapel.

(Continued from previous page)

teer ministry to the many emergency and recovery workers laboring at Ground Zero. When confronted with devastation, the chapel "changed its mandate and opened its doors. They were a vehicle for an uplifting response, so to make something that

will be a lasting monument to this is a real honor."

Fr. Cooper said he believes visitors will find Mr. Tobin's artwork meaningful on several levels.

"For us theologically, the roots are a symbol and reminder of the death and loss, but also can reflect the hope and

promise of the resurrection," he said. "When our roots go deep in faith, we can find new life."

The sculpture will complement displays and interactive exhibits that already attract tens of thousands of visitors each week to the historic church and chapel. "Many people are drawn to both Trinity and St. Paul's," Fr. Cooper said. "My hope is that after they visit St. Paul's and learn more about the ministry there, they will be drawn to walk over to Trinity to see Steve's sculpture, and vice versa."



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About the Artist

The creations of Steve Tobin, the artist who is crafting the sycamore roots sculpture for Trinity Church, have been shown in galleries, museums, and exhibits worldwide. His life-long interest in the connections between mathematics and life sciences has led him to explore and break through the limits of materials such as glass and clay.

Mr. Tobin's studios outside Coopersburg in rural Bucks County, Pa., include a series of buildings spread out on 13 acres of land. He conceives and undertakes his projects without regard to their commercial viability. He does not accept commissions and finances all the projects himself. He estimated that the four-ton Trinity sculpture required 20,000 hours of labor (he works with a dozen assistants) and cost him \$330,000 to complete.

He earned an undergraduate degree in theoretical mathematics from Tulane University, and an art history degree from Columbia University. Among the many museums that include Mr. Tobin's work in their collections are the American Craft Museum, the American Museum of Natural History, the Delaware Art Museum, the Corning Museum of Glass, and the Philadelphia Art Museum. His work is also in the collection of the White House, and numerous corporate collections.

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Centers Stay Focused

*How Life at Episcopal Conference Centers
has Changed and Stayed the Same in the
Past Four Years*

By Patricia Nakamura

The events of the fall of 2001 that cracked this country's shell of perceived safety had a remarkably light touch on the church's conference centers.

Amanda Segers, registrar at **Camp Mikell** in Toccoa, Ga., said, "Most people still came the weekend after — 9/11 was a Tuesday." Most scheduled conferences are attended by those within driving range, she said, a statement common to most centers. Camp Mikell hosts an "annual fly-in," the Palm Sunday southeast gathering for Maher Baba. It was not affected.

"Immediately after 9/11, morale was down among staff and attendees. We had no cancellations, but fund-raising was down," she said.

At **Kanuga**, in Hendersonville, N.C., vice president Ray West said 2002 was a very good year. "Maybe international and national attendance was down, but it was replaced by attendees nearer home. Seventy percent of our programs are Kanuga-generated, along with parish family weekends. Some school events were rescheduled from fall to December, and that worked out well. They discovered December was a good time."

He mentioned one financial negative. "Insurance premiums rose. And we had to buy terror insurance. The federal government will cover any terror-related loss not covered; so we had to have it."

Kevin Moomaw, director of operations at **Shrine Mont** in Orkney Springs, Va., said that a few who had been personally affected did cancel immediately afterward. But "people who had been here before were glad

to be here again, and out of northern Virginia."

The Episcopal Conference Center in **Oakhurst**, Calif., hosts many Elder Hostels, mainly on the natural history of nearby Yosemite National Park. About 50 percent of these guests are from outside California. Attendance in 2002 dropped across the board, said program coordinator Nancy Hussain, and "it's taken until this year for our enrollment to come back to pre-2001 levels. One church group cancelled that autumn, said contract administrator Melva Hale, "because the women were not comfortable being far from their husbands."

One center that was the victim of a domino effect was the **Duncan Gray** Conference Center in Canton, Miss. Director Bill Horne said, "We were to celebrate the best of our first 10 years in 2001. It was not to be. 9/11 precipitated the collapse of what was then our biggest and best client." The construction company had many of its industrial and public contracts abruptly cancelled. "This customer had grown to nearly 20 percent of our annual revenues. When they went under they cancelled a large portion of what would have been a fifth of the Gray Center's 2001 business. It turned out to be a very bad year from which we have not yet entirely recovered. If it had been earlier in the year it might have had even more impact."

The Gray Center's 770 acres, with walking paths and fishing lakes — "no hunting!" — this year was host to the return, for its 30th meeting, of a nationally drawing program, the Mississippi Conference on Church Music and Liturgy. "Back where it started," Mr. Horne said happily. □

Homeless Outreach Coast to Coast

Episcopal parishes and dioceses across the country, including the **Ecclesia Ministries** in Boston [p. 41], are actively involved in providing shelter, food, and other services to homeless people in their neighborhoods. Here is a sampling:

For more than two decades, My Brother's Table, a ministry of **Trinity Church**, Pocatello, Idaho, has provided 50-90 homeless and transient people each Sunday with a hot meal and canned goods.

St. Paul's Church, Newport, Ky., has made service to the homeless a part of its parish mission statement, and for more than 35 years has provided care and education to the Greater Cincinnati area's neediest children through its St. Paul's Child Care Center.

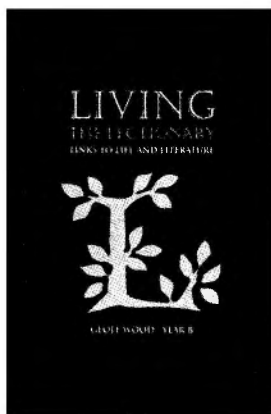
Children participating in the vacation Bible school at **St. Mark's Cathedral**, Shreveport, La., collected more than 360 pounds of food for the Kid's Café meal program, which serves more than 400 Shreveport area children five days each week.

St. Jude's Jubilee Center, North Pole, Alaska, provides a food pantry and vouchers to residents of Fairbanks, Alaska.

Members of **St. Lawrence**, Libertyville, Ill., staff a local PADS (Public Action to Deliver Shelter) site each month, providing an evening meal, overnight shelter, and a sack lunch for the following day.

Sts. Andrew and Matthew, Wilmington, Del., participates in the city's Sunday Morning Breakfast Ministry, in

(Continued on next page)



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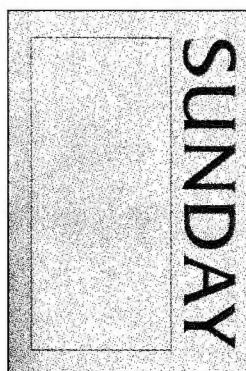
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—Virginia Sloyan, from the introduction of *Living the Lectionary, Year C*

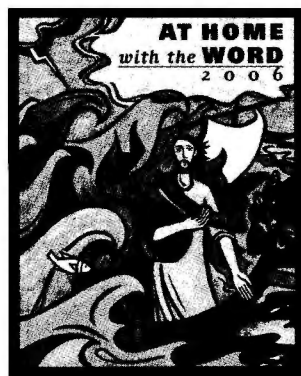


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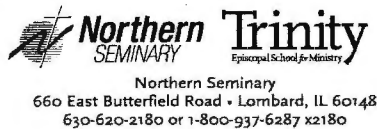
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Homeless Outreach

(Continued from previous page)

which seven faith communities serve hot breakfast to hungry people.

Trinity Church, Sutter Creek, Calif., offers a food bank, clothing, medical and mental health care, and job training opportunities at its Jubilee Center.

Volunteers and donors at **Grace Church**, Windsor, Conn., serve monthly meals to homeless men, women, and children at South Park Inn, Hartford.

The **Diocese of Colorado** sponsors St. Francis Center, a Denver day center that provides training and employment services to the homeless.

Homeless residents of Panama City, Fla., receive food, blankets and personal hygiene supplies from members of **St. Andrew's Church**.

Members of **Holy Trinity**, Decatur, Ga., prepare and serve hot meals to residents of Hagar's House, a shelter for women with children.

St. Mark's Church, Plainfield, Ind., accommodates as many as 12 individuals and family members at its on-site shelter. It also has a food pantry, clothing shop, and a parish nurse available to make referrals.



St. Francis Center photo

A guest and volunteer coordinator share chores at Denver's St. Francis Center, a ministry of the Diocese of Colorado.

Homeless children receive weekend meals, personal hygiene items, and school supplies from **St. Paul's Church**, Fayetteville, Ark.

Agape Café, an outreach ministry of the **Episcopal Chaplaincy** at the **University of Iowa**, provides a nutritious breakfast to low-income people each week.

Episcopal Social Services, a Jubilee Center, provides education, employment, and other services to Wichita, Kan., residents in need.

Members of **St. Philip's in the Hills**, Tucson, Ariz., prepare and deliver more than 1,000 lunches each month for the city's Casa Maria and Primavera Shelter.

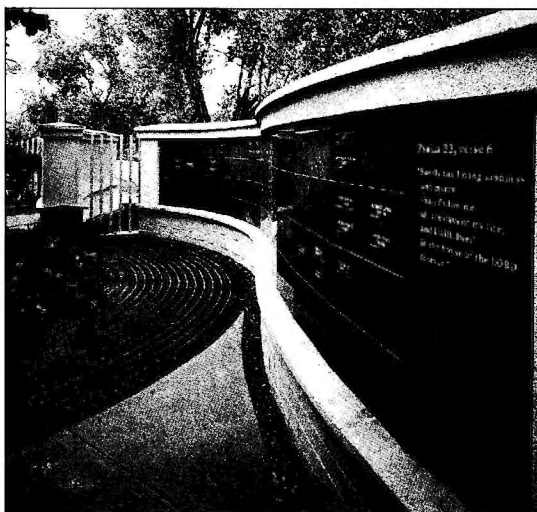
The Jubilee Café at **Trinity Church**, Lawrence, Kan., provides free made-to-order breakfasts to low-income people.

St. Stephen's Church, Birmingham, Ala., supports the efforts of the Birmingham Healthcare for the Homeless Coalition, providing direct care and advocacy for the city's homeless population.

Neighborhood Action, an outreach ministry of **St. John's Bowdoin Street**, Boston, serves meals to the homeless five afternoons and one evening each week, also offering free medical screenings, clothing vouchers, and groceries.

Episcopal Community Services of the Diocese of Pennsylvania provides shelter to 105 homeless women and children daily through its St. Barnabas Mission. ECS Project SAFE provides transitional care and support services to formerly homeless mothers who are also in recovery from drug and alcohol addiction.

The **Grace Church Homeless Ministry**, Silver Spring, Md., prepares and serves food to homeless people in Washington, D.C., two Saturdays each month.



Bring Christian Burial Back Home to Your Church

*St. Dunstan's Episcopal Church,
San Diego, California.
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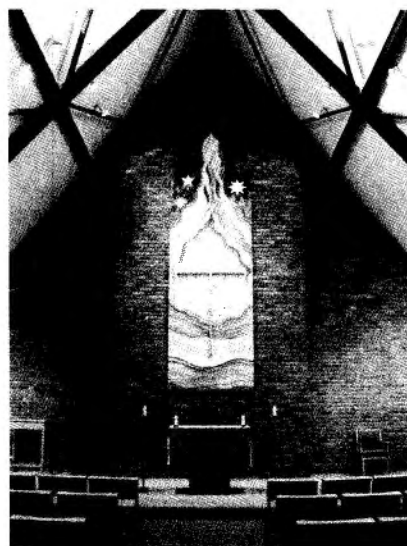
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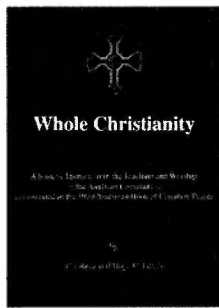


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Blind Spots

For newcomers, finding their way through our traditions is more difficult than we expect.

By Bennett G. Jones II

I can remember when the extent of newcomer ministry in most congregations was their parish's name in bold print in the Yellow Pages and a pale blue, red and white sign on the street corner. We understood, of course, that our "silent" evangelism was intended for Episcopalians. This was true on two levels: for ourselves (seeing our name in print made us feel like we were "doing" something) and for other Episcopalians looking for a church. I can spot Episcopal Church signs 200 yards away. Do other denominations even have signs?

Any unfortunate soul from some "other" denomination (back then, all Americans were Christians) who happened to visit was expected to follow along — how hard could it be to find pages in the prayer book and hymn numbers in the hymnal? Back then, an Episcopalian's worst nightmare was a visitor who asked questions. This did happen from time to time, and most of us learned to smile and say, "The rector will answer that at the next confirmation class." Then you would turn to your spouse and ask, "Honey, when is the next class?"

Unless you live on a house boat permanently floating down the river of De-Nile, it should be abundantly clear that times have changed. I have known this for at least 17 years. However, a recent experience woke me up to the fact that, no matter how visitor-sensitive I think I am, in many ways I am still blind to how our tra-

ditions can trip people up.

Not too long ago, a couple visiting our parish approached me looking very concerned.

"We were under the impression that this was not a Catholic church," one said.

I responded, "It isn't. This is an Episcopal church." It was common for people to experience something of the flavor of the Roman Catholic Church from our worship, and I assumed this was where the confusion came from.

"Then why do you say you believe in one holy catholic church?"

I've been to seminary, OK? I answered their question and put their concerns to rest. But it still took about 30 minutes for the implications of this conversation to enter my field of view, and I suddenly wondered, "How many other visitors have read those words and assumed we were, somehow, a Roman Catholic church and left, never to return?"

Our worship bulletin contains the entire service each week. We use zero inserts, except for a worksheet containing a fill-in-the-blank outline of my sermon and the scripture passages that I refer to. I have tried to remove all liturgical jargon like "sursum corda" and "collect." Why? Because gone are the days when visitors would patiently endure a worship service they couldn't completely follow or understand because they knew that they would learn the ropes eventually or at the next confirma-

(Continued on page 32)




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In spite of all efforts to the contrary, I had to come up against yet one more blind spot: "catholic."

(Continued from page 30)

tion class. I can whine and fume all I want about it, but the fact is people want to connect with worship that is relevant — to them. Still, in spite of all efforts to the contrary, I had to come up against yet one more blind spot: "catholic."

I immediately added a footnote to the Nicene Creed. At first I was simply

going to write something like, "Here, 'catholic' means universal." While technically correct, it struck me as inadequate. More than 100 years before the creed was written, "catholic" was used when someone wanted to refer to the whole Church in distinction from a local congregation, like "the church in Corinth." In the Nicene Creed, however, it means much more than this. Obviously, the

faith expressed in the creed is the faith of the universal Church of Jesus Christ. No one would have confused the Nicene Creed as having to do only with a local congregation. The creed already makes clear that the Church we believe in is "one," so that cannot be what is meant by "catholic/universal." The one thing it never meant is "Christian," and I am certain that if "catholic" had meant "Christian," the learned minds behind the creed would have considered its placement there absurdly redundant. What then are we saying?

You will recall that at the time, the authors of what we know as the Nicene Creed were, among other things, defending the Church from Gnostic heresies. The Gnostics claimed that the saving message of the gospel of Jesus was actually contained in secret knowledge which was accessible only to an elite few. In response, the Nicene Creed insists that the Church we believe in is "catholic," which refers to the "universal" (available to everyone) faith of the Church. In other words, it is the universal mission of the Church to proclaim the good news of Jesus universally: to everyone, everywhere and always. You can see that simply defining catholic as "universal," while technically correct, is woefully inadequate.

Here is what we have added to our bulletin: **Here, "catholic" means universal. It refers to the belief that the message of forgiveness and salvation through Jesus is a "universal" one that the Church proclaims to everyone, everywhere and always.*

Where are your blind spots? That is the problem. If we could see them, they wouldn't be blind spots. Some may consider all this fuss inconsequential. Think again. There are a great many people whose experience with the church has been so negative that they cannot get past knee-jerk responses to certain things. It is a small thing to add a sentence to the bulletin and one that very likely has huge implications for visitors. □

The Rev. Bennett G. Jones II is the rector of St. Paul's Church, Munster, Ind.

The missing stages of modern Western ordination



Episcopal Ordination and Ecclesial Consensus

Sharon L. McMillan

Liturgical scholars refer to Episcopal ordination as a two-stage process: election and consecration. Using early and medieval texts of the Roman Rite, Sharon L. McMillan demonstrates how this two-stage sacrament involved a consensus of the local See, neighboring Sees, metropolitan See, and eventually the apostolic See as critically important elements of the election.

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Florida Clergy Petition Panel of Reference

Six Florida parishes have petitioned the Archbishop of Canterbury's Panel of Reference for protection following the Rt. Rev. Samuel Johnson Howard's rejection of their request for alternate episcopal oversight on Aug. 12.

The clergy and wardens of All Souls', Jacksonville; Calvary, Jacksonville; Redeemer, Jacksonville; Grace, Orange Park; St. Luke's Community of Life, Tallahassee; and St. Michael's, Gainesville; wrote on Aug. 13 to Lambeth.

Writing to Bishop Howard on Aug. 16, the six stated the petition to the Panel of Reference was necessary to preserve the status quo. "Because we fear that your letter may imply some risk of action against the mission congregations and their vicars, leadership of the six congregations."

The six parishes told the Bishop of Florida they were amenable to resolving the dispute within the diocese and "will rescind our application if that can be accomplished." We are "always open to talk," to "see if there is some possibility of accommodation," said the Rev. David Sandifer, vicar of Calvary Church. Fr. Sandifer said the six were seeking a solution that "honors our Lord" and "doesn't shame our bishop."

The Rev. Canon Kurt Dunkle, canon to the ordinary, told THE LIVING CHURCH that Bishop Howard "welcomes" help in resolution of the dispute. However, Canon Dunkle expected the Panel of Reference will refer the dispute back to the diocese because "the six have not attempted to engage the program the Windsor Report has commended to the Church — Delegated Episcopal Pastoral Oversight (DEPO)."



Diocese of Kansas photo

The Rev. Rick Hoecker (center) did not realize he had two months left to live on the day he and his wife, Maria (right), received their M. Div. degrees from the School of Theology of the University of the South in Sewanee, Tenn., on May 28. Their 8-year-old daughter, Chloe, accompanies the couple from the chapel.

A Special Ordination

Rick Hoecker and his wife, Maria, were to have been ordained as transitional deacons with four others from the Diocese of Kansas on June 11, but that changed shortly after the couple's May 28 graduation from the School of Theology of the University of the South. Rick was diagnosed with colon cancer that had spread extensively.

The Bishop of Kansas, the Rt. Rev. Dean E. Wolfe, flew to Tennessee to ordain the couple, assisted by Bishop Porter Taylor of Western North Carolina. Maria Hoecker has been called as assistant at St. Philip's Church in Bre-

vard, N.C., in that diocese. Rick, 55, had been released from the hospital the day before the ordination service. He died July 28.

Bishop Wolfe said that ordaining the Hoeckers had been one of the greatest privileges of his episcopacy. "The length of Rick's ordination did not reflect the depth of his ministry," he said.

A funeral took place at Otey Memorial Parish in Sewanee, Tenn., Aug. 4. A memorial service also took place at the Hoeckers' home parish, Trinity, Atchison, Kan.

Melodie Woerman

Diocese of Newark Settles Lawsuit

The Diocese of Newark signed a consent decree and agreed Aug. 18 to pay \$80,000 to two former employees of Trinity Church, Irvington, N.J., to settle a sexual harassment lawsuit brought against the diocese by the U.S. Equal Employment Opportunity Commission (EEOC).

By signing the consent decree, the diocese admitted to no wrongdoing but

agreed to create and distribute to church workers updated policies on workers' rights and sexual discrimination and harassment. The two women alleged that the Rev. Dana Rose, vicar of Trinity Church, subjected them to "offensive and unwelcoming touching," and that Fr. Rose made lurid and improper suggestions of a sexual nature "on a regular basis."

ECF President Stresses 'Connecting' Lay People

For the past 13 years, Donald V. Romanik has served as vice president for legal and governmental affairs with the Connecticut Institute for the Blind. In his new position as president of the Episcopal Church Foundation, he undoubtedly will find his previous experience of great value.

"The Episcopal Church Foundation has a long tradition of being a neutral, safe space," he said. "That is particularly important at this time."

Mr. Romanik grew up Roman Catholic and became active in the Episcopal Church while attending Trinity College in Hartford, Conn. During chapel services there he met his wife, Margaret, a lifelong Episcopalian who sang in the chapel choir. Over the past 25 years, Mr. Romanik has been "very active" in various lay leadership capacities, serving at one time or another as chairperson of the parish committee (the equivalent of senior warden) at Christ Church Cathedral in Hartford, and senior warden at the Church of the Good Shepherd, also in Hartford. He has also been chair of the Spanish language ministries committee for the Diocese of Connecticut.

His leadership experience at the parish level and his arrival at the Episcopal Church Foundation come at a strategically important juncture for the foundation. Last fall it published results of an extensive survey which indicated that at least 60 percent of the leadership in Episcopal congregations feel the priorities of the General Convention and the Episcopal Church Center leadership are out of order and do not provide them with the necessary resources to build up their local congregations. The study also indicated that the polity and policy of the Episcopal Church are poorly understood by the majority [TLC, March 6].

Mr. Romanik has concluded that Episcopal lay leaders from a variety of theological perspectives are "seeking assistance in making connections beyond the local church. The Episcopal Church Foundation has gone through a strategic planning process and is reorienting its goals more toward "seeking



Mr. Romanik

to help individuals and parishes to connect with their diocese, the national church structures and ... the Anglican Communion through a greater focus on mission and ministry.

"The survey strongly indicated people were longing for connections beyond their parish walls," he said. "Other than their professional background, most lay leaders come to their positions in the Episcopal Church with little or no training or support for what they are trying to do."

Within the past year the foundation has also developed a partnership with Holliman Associates, enabling it to offer for the first time a full spectrum of fund-raising services. The partnership with Holliman also will provide a new revenue stream.

The foundation was begun in 1949 by the Most Rev. Henry Knox Sherrill, who retired as Presiding Bishop in 1947. Its mission is to "nurture the formation of religious leaders and to develop the financial means necessary for the support of competent, compassionate and faithful ministry," according to foundation literature. In order to accomplish that, it has relied primarily on its \$35 million endowment to fund that ministry which includes publication of Vestry Papers, Cornerstone conflict resolution services, as well as research projects such as the Global Anglican Project and the Emmaus Project, which is a continuation of the 1999 Zacchaeus Project that "uncover[ed] creative initiatives by bishops and their staffs," according to information obtained from the foundation's website.

"The Episcopal Church Foundation is one of the best-kept secrets," Mr. Romanik said. "People are familiar with many of the products. More than 30,000 people read Vestry Papers every other month, but they may not be able to make the connection with the foundation. A lot of the services that the foundation currently produces are free to the public. We need to make it known more widely within the Episcopal Church."

Steve Waring



Heidi Shott/The Northeast photo

The Rt. Rev. Chilton Knudsen (second from right), Bishop of Maine, takes a turn at the oars of a replica "lighthorseman," as the crew makes for Allen Island. Colonial history enthusiasts, local Episcopalians and others recently commemorated the 400th anniversary of what is believed to be the first Anglican service to be held in North America on dry land. English explorer George Weymouth landed on Allen Island while exploring the coast of Maine for possible settlement. A service was held on the island during the landing on Pentecost Sunday, May 29, 1605.

Malawi Election Has Some Crying Foul

The election of a prominent liberal activist from the Church of England as bishop of one of the poorest dioceses in the Anglican Communion has prompted accusations of foul play and

raised questions of his "orthodoxy." Formal objections were lodged in early August with the Ecclesiastical Court of the Church of the Province of Central Africa by lay members of the

Diocese of Lake Malawi, charging that improper influence was used to secure the election as bishop of the Rev. Nicholas Henderson.

Vicar of St. Martin's Church, Acton West, and All Saints', Ealing Common, in West London, Fr. Henderson, who also chairs the advocacy group the Modern Churchpeople's Union, was elected bishop at the diocesan synod in Lilongwe July 29 from a list of three clergy to succeed Bishop Peter Nyanja, who died in March.

A lawyer for the petitioners stated the electoral commission "twisted the formalities" to ensure the election of Fr. Henderson.

The petition also states that as a foreigner, bishop-elect Henderson is not conversant with Malawian culture and would introduce "strange cultures and traditions."

The petition also takes issue with the fact that prior to the election Bishop-elect Henderson was introduced to the synod as the leader of fund-raising drives in the United Kingdom for the diocese.

In response, Bishop-elect Henderson said he enjoyed Archbishop Bernard Malango's full confidence, looked forward to taking up his post, and in anticipation has begun lessons in the local language.

Under the provincial canons of Central Africa, communicants in good standing may bring objections within 28 days of the election. Permissible objections to the election of a bishop under Chapter 7 of those canons are that the bishop is not of age, of competent learning, of sound faith, or that the electoral process did not conform to law.

THE LIVING CHURCH has learned that African church leaders have voiced concern over Fr. Henderson's "sound faith." Fr. Henderson has criticized doctrinal tests for the clergy and is a supporter of the full inclusion of gays and lesbians in the life of the Church, stances locals claim were not disclosed before the election.



Debbie MacNeill photo

An auto lies wedged against the front entrance to Christ Church, Somers Point, N.J., after the driver failed to put the transmission in reverse while attempting to turn around. There were no injuries and damage to the building was under \$10,000.

No Drive-Thru Eucharist

Despite evidence to the contrary, Christ Church, Somers Point, N.J., has not begun offering "drive-thru" Holy Eucharist, according to the Rev. Stephan P. Beatty, rector.

Fr. Beatty said he felt compelled to make that announcement on Aug. 21, because parishioners were unable to use the front door on that Sunday. On Aug. 15, an automobile jumped a curb and was driven into the front door as the driver was attempting to turn around in the parking lot. This is the third time the building has been hit by a motorist since the church opened in 1976.

"I think it is because of how the parking lot is situated," the church secretary, Debra MacNeill, told *The Press* of Atlantic City. "We had two other ladies hit the gas instead of the brake and damage property."

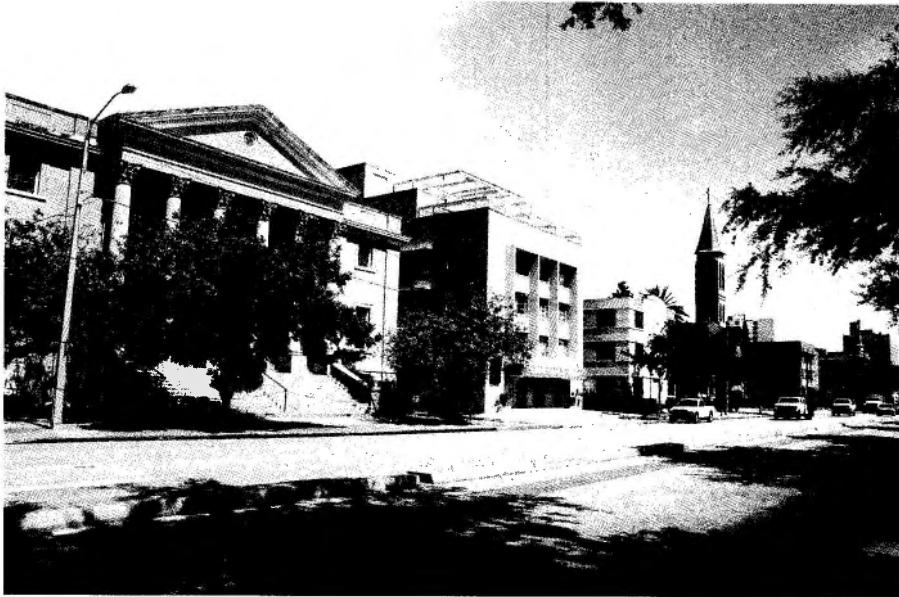
The city building officer has suggested that Christ Church install concrete-filled poles in front of each parking space to prevent further "drive-thru" incidents. As it is now, the

only thing separating the parking lot and the church building are some bushes and the curb.

Fr. Beatty, who was on vacation when the incident occurred, said the church has not received a final damage estimate from its insurance company, but it appears that the cost will be under \$10,000 to repair. The primary result is inconvenience as a stairway connected to the entrance provides the most direct route from the church to the undercroft.

"It didn't really poke a hole in the wall," Fr. Beatty said. "It just kind of pushed the brick in. Fortunately, no one was hurt. Unfortunately, the wall will have to be replaced."

Pre-school teachers were in the church basement preparing for the start of the new school year when a car driven by Marie Cenat was attempting to turn around in the parking lot. Ms. Cenat was shaken up, but otherwise uninjured and her car was towed. No tickets have been issued.



Jim DeLa photo

The cathedral church in the Diocese of Southwest Florida, St. Peter's (steeple) in St. Petersburg is located four blocks inland from Tampa Bay and across the street from Williams Park, a major downtown gathering place with its benches and band shell.

20-Story Tower Planned

St. Peter's Cathedral, St. Petersburg, Fla., recently closed a deal with property developers Cathedral Partners Ltd. to build a 20-story condominium tower next to the landmark downtown church.

The contract calls for the cathedral to contribute the land and \$5 million in capital. In return it will receive 35 parking spaces, and 60,000 square feet of space in the tower's first three floors.

The 20-story tower, which will be one of the city's tallest buildings, will contain approximately 80 residential condominiums. Present plans for the cathedral's space in the building envision placing the parish hall, nursery, kitchen and meeting space on the ground floor; office space, Christian education facilities and two residential apartments on the second floor; and a music department and apartments for use by "artists in residence" or guests of the cathedral on the third floor.

St. Peter's dean, the Very Rev. Russell Johnson, told *THE LIVING CHURCH* expansion of the physical plant was essential for the revitalization of the church. Without improved facilities "I have my suspicion that St. Peter's would be turning off the lights. We've got to have new spaces."

In 1990, the cathedral purchased the neighboring First Baptist Church of St. Petersburg for \$1 million. Plans to develop the site have been thwarted for 15 years by conservationists determined to save the neoclassical revival Baptist church. Named a historic landmark in 1994, the Baptist church building has stood empty since St. Peter's purchased it.

The St. Petersburg City Council has given permission to the cathedral to tear down the Baptist church, providing it has the funding in hand for new construction and the façade of the old building is incorporated into the new structure. Construction plans do not call for any changes to the Gothic-style cathedral.

Dean Johnson told *TLC* downtown congregations "need to spend money and take risks to renew themselves.

"I am convinced that the only way to [renew downtown churches] is to have a first-class staff, a first-class program and decent facilities. Young families will not put their children in run-down facilities," he said.

The deal is a win-win for the church and community, he noted. "St. Petersburg needs a St. Peter's in its center, and I hope we can do this for ourselves, the city and mostly for God."

Parade Turns Ugly

The Bishop of Gibraltar in Europe, the Rt. Rev. Geoffrey Rowell, has rebuked the chaplain and parish council of a Church of England parish in Riga for holding a gay pride service following a violence-marred march through the old city of the Latvian capital.

Approximately 100 marchers celebrating "Riga Pride 2005" on July 23 were pelted with eggs and tomatoes by several thousand onlookers during the first gay pride march in the former republic of the Soviet Union. While neo-Nazi skinheads and Russian nationalists played a prominent role in the altercation, the majority of the mob were "Christians" from Latvia's mainline churches: Lutheran, Roman Catholic and Orthodox, according to the Anglican chaplain, the Rev. Juris Calitas.

Controversy over the march began shortly after Riga's city council granted permission for the event on July 8. Members of government, including Prime Minister Aigars Kalvitis, as well as the heads of Latvia's Roman Catholic, Lutheran, Baptist and Orthodox churches protested, prompting Riga's mayor to cancel permission.

An emergency appeal to an administrative court restored the permit and the parade took place under the protective police shield. The hour-long parade began and ended at St. Saviour's [Church of England] and was followed by an ecumenical Anglican-Lutheran worship service.

Parade participant Maris Sants reports that to enter St. Saviour's the marchers had to pass through a hostile jeering crowd, including one woman standing at the church entrance holding an icon and crucifix. "While trying to press people to kiss" the relics, Mr. Sants said, she "eventually gave slaps to some participants."

A spokesman for Bishop Rowell told *THE LIVING CHURCH*, "St. Saviour's, Riga, had not requested any permission for such a service to take place" and the bishop believes it is "inappropriate" for a church service to be conducted "in what would seem to be a lobbying and confrontational way."



Susan Marie Andersson photos

Each first Sunday, Fr. Harper gives the homily with the Godly Play class on the floor.

A 100-Year View of Ministry

Congregation eyes infinite possibilities for Grace

By Linda Fullerton

At Grace Church's Thursday night healing service, a view of infinity appears in the floor-to-ceiling windows that flank the altar. Mirrored in the night-darkened expanse of glass, the exposed rafters and structural elements of the building are reflected over and over into a distant forever. That long view through the darkness is an apt metaphor for Grace's approach to ministry — building a church to last a hundred years is just one more reflection of a ministry of infinite possibilities.

Grace is a young congregation in Bainbridge, Wash., comprised of many old hands at ministry, which may explain why a small church that once worshiped in a windowless basement room in the local Masonic Temple also supported an active church

school, a feeding ministry to downtown Seattle's homeless population, and a 10 percent tithe of its plate and pledge income to be given away in outreach grants.

After Grace called the Rev. Bill Harper as its first vicar in 1994, it seemed inevitable that the next step would be a permanent church home. But some wondered whether building on upscale Bainbridge Island, where costs are high and large chunks of land are hard to find, would drain all the energy out of the congregation.

Two turning points came in the spring of 1995, with the sale of a donated lot to provide seed money for land acquisition, and an all-parish retreat to discover what Grace's future might hold. This "blue sky" retreat, where no idea was too extreme to be captured and included, featured exercises to stimulate the

imagination – guided meditations, small-group discussions, even a “build-a-church” session where age-integrated teams worked with wood scraps, paint, fabric, stones, and bits of bric-a-brac to design and build wildly imaginative model churches.

What emerged from that weekend was a sense of unlimited possibilities that energized the congregation for the planning and building process. There was a clear conviction that Grace’s ministries would flourish best in “a church built for a hundred years.”

A series of personal feasibility interviews that same summer found surprising financial strength in the congregation, coupled with a widespread commitment to a new building. But it wasn’t until stewardship time, in the fall of 1995, that the proverbial rubber began to meet the road. The congregation had committed to paying its clergy, its rent, and its diocesan assessment, continuing its ministries (including the outreach tithe),

Even as plans for a new building went forward, Grace was learning that the people, not the building, are the church and that the church can be church anywhere.

and erecting a new building in one of the most costly areas in the nation.

The theme for the stewardship campaign that year was an optimistic and faith-filled “We Can Do Both!” A congregation whose spirits had been opened to the possibilities pushed both campaigns forward. Within a few months, more than \$2.2 million in six-year pledges was raised, leaving only about \$600,000 of the total cost of the building and land to be financed.

Even as plans for a new building went forward, Grace was learning that the people, not the building, are the church and that the church can be church anywhere. Sunday services in gardens or on saltwater beaches were commonplace. But there was no bigger thrill than the morning the people walked to worship down a bumpy dirt trail, to an even bumpier logged-over meadow in the middle of its newly acquired 10 acres of land. After years of planning, many more Sundays on the land, a competitive search for the just-right architect for Grace, and the terrible uncertainties of Sept. 11, 2001, Grace dedicated its land in a high-spirited groundbreaking ceremony and began construction in 2002.

Today, Grace Church’s home on that 10 acres is a reality. Supported by six massive concrete pillars, the roof of the nave soars 30 feet above radiant-heated floors. Walls of glass and generous expanses of clerestory windows allow natural light to pour in during the day and artificial light to shine out at night, turning the building into a glowing beacon. Low shed-roofed wings flank the nave with classrooms, offices, music room, kitchen, and parish hall.

Most of the west wall of the nave is a series of 12-

foot-high sliding panels that open easily to blend the nave and parish hall, providing overflow seating and instant access to after-service coffee hours or receptions. Outside the tall front doors, fresh water flows into a baptismal font fashioned from a rough-hewn granite boulder unearthed on the property. Part of Grace’s baptismal rite is dispatching a party of children to fetch water from the font.

As envisioned, the new building and land are tangible ministries to the larger community. Grace is mitigating the creeping urbanization of the island by keeping its property in a near-natural state with native plants, specimen trees, gravel parking areas instead of asphalt, and a minimum of outdoor lighting. The building’s elegantly simple design, neutral furnishings, and professional-quality sound system already accommodate a full calendar of community concerts and art shows as readily as they do Sunday services. A local Jewish congregation regularly holds Shabbat services at Grace, and a Native American ministry, led by an Episcopal priest of Sioux descent, has emerged under Grace’s sponsorship as well. An 11-circuit labyrinth on a secluded rise offers a ministry of healing and discernment.

There’s more good news in the state of Grace’s original ministries. With more than four times the space of the old building, children’s and young people’s ministries are flourishing. This summer, Fr. Harper’s

(Continued on next page)



The congregation gathers for the last time in its old location, the basement of the local Masonic Lodge.



The congregation walks to the first service in their new church.

Advice for Prospective Builders

Based on its own experience, Grace Church, Bainbridge, Wash., suggests that congregations contemplating building bear in mind these bits of advice:

1. Take it easy on yourselves and each other, and fear not. God is faithful and will give you what you need (though not necessarily everything you may think you want).

2. Be grateful for the varying gifts of those around you. Say "thank you" often and sincerely, and take every opportunity to publicly celebrate every milestone.

3. Open the entire process — it takes longer and it's messier, but it's far better to have everyone on board and all the ideas and concerns on the table. Give everyone, from oldest to youngest, a real job to do, a real role to play, and a real voice. Ask the children first. Then listen.

4. Be certain everyone understands, and is gently reminded of, the difference between a church and a building. A church is the people, a building is a setting and a tool for ministry. How people think of the project — "a new building for our church" — is important in shaping attitudes and defining essentials.

5. Find an architect, and later a contractor, whose values closely match your own. Look for integrity and patience as well as professional competence.

6. Be prepared for setbacks and delays; they will happen. At our first service in 1992, one prophet among us said it would take 10 years before we had a home. It took 11.

7. When there are big decisions to be made, stand back and take the long view. When we told ourselves we were building a church for 100 years, we were freed to raise our sights from what we personally wanted (getting our own way) to the needs and wants of future generations.

8. Enjoy the journey instead of yearning for the destination. After we acquired our land, we consciously decided to get to know the land and discover what it had to teach us. Among other things, we discovered we had an "eagle tree" — a tall fir where eagles came to roost and hunt. Building so we would not drive away the eagles became a priority. Even if we had never built a building, stewardship of the land had ministry value in itself.

9. While you're waiting for a home, use your time to discover who you really are. Experiment with your liturgy. Be church in unexpected places. You'll discover what it is to be church, what's important to you, and how much (or how little) in the way of "trappings" you really need.

10. In canvassing pledges, honor the \$10 donation as much as the \$100,000-plus contribution. We did not publish the amounts that people donated, just that they did. All published donor lists were alphabetical.

11. Expect surprises and differing points of view. During the design phase, one Grace parishioner was uncomfortable with the soaring height of the roof in the nave: "It implies that God is up there in the sky somewhere, instead of right here with us."

12. Once the new building is finished and it's time to move in, the attitudes of clergy and other leaders are enormously important. Reassure everyone upfront that it will take some time before everything works just right and years before the landscaping gets done and matures, so relax, give thanks, and don't worry.



Bishop Vincent Warner of the Diocese of Olympia joins the Rev. Bill Harper, vicar (left), the Rev. Jim Phinney, pastoral associate, and the Grace congregation on the church's consecration day, June 14, 2003.

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vision of a Northwest wilderness pilgrimage for teenagers has been realized. And Grace's outreach tithe still distributes thousands of dollars in grants to parishioners ministering in Africa, Southeast Asia, and closer to home.

In the two years since the building's dedication, Grace's membership has doubled, prompting some concerns that the congregation's spirit and values may be lost in the crowd of new faces. But hospitality and some well-established norms are helping the church absorb the overwhelming growth instead of falling victim to it. Because parishioners have always worn permanent, personalized nametags and participated in Grace "tribes," it's easy to ask newcomers to do the same.

Patterned after the 12 tribes of Israel, Grace's tribes are subsets of the larger church that provide pastoral care, fellowship and weekly service support (greeters, ushers, readers, oblation bearers, coffee hour, etc.) on a rotating schedule. Being personally welcomed into a tribe and handed a dish towel quickly grounds new members and helps them integrate as full partners in the life and values of the community.

A newcomer's ministry staffs an information table each Sunday, long-time parishioners make a special effort to get acquainted, and Grace's Bishop's Committee is beginning a parish-wide ministry survey to assess the growth, revisit the mission statement, and identify new ministries and new directions that may be emerging within the congregation.

Perhaps the best news is that the congregation can move forward with confidence, assured that not all decisions need to be made now. There's a part reserved for future generations to play. As Fr. Harper says, "What a road we've been on. What I love most is the ministry of hope and possibility — this building, the building process, our ministries, grew out of that, and it still feeds everything we do. Thinking in 100-year chunks has set us free to be hopeful." □

Linda Fullerton is a parishioner at Grace Church, Bainbridge Island, Wash.



The worship service near Brewer's Fountain on Boston Common began a decade ago.

The Common Cathedral

Ecclesia Ministries places itself among Boston's homeless

By Aaron Orear

A rough-hewn altar and cross and a handful of park benches are all the furniture to be seen. There are no walls, no roof and no steeple. Sunlight streams through clouds and branches, rather than through stained glass. When the temperature drops below freezing there's nothing to do but wear more clothes.

The congregation isn't dressed in Sunday best. For the most part the members are in their everyday only, having spent last night sleeping in doorways, under freeways, or in the open land of a park. Some have come to feed their

Whatever their reasons for attending, they will all tell you that there's nothing common about the common cathedral.

souls in worship; some have come to feed their stomachs at the coffee-hour lunch. Others, marked by their cleaner clothing and better-fed looks, are there to feed a spiritual hunger for something genuine that "traditional" church doesn't always provide. Whatever their reasons for attending, they will all tell you that there's nothing common about the common cathedral.

This outdoor church is, of course, not a cathedral at all,

at least not in the technical sense. There's no bishop's throne, and the priest is not the dean of anything. Spelled lowercase by design, common cathedral is the name which street people have given to the weekly worship which takes place on Boston Common in the shadow of the city's Episcopal cathedral, St. Paul's. It is the most visible face of an energetic program known as Ecclesia Ministries, started in the summer of 1994 by the Rev. Deborah Little.

Dr. Little, who prefers to be called Debbie, began simply with a backpack full of sandwiches, socks, a prayer book, and healing oil, walking the streets of Boston to offer the city's homeless whatever assistance she could. "Initially I was very frightened," she reports. "I was afraid I'd be caught not knowing anything, which I didn't." Over time she learned what might be called street etiquette. "Would you like a sandwich?" could get a conversation going," she says. "Many street people are very lonely. They put it in different ways, but that's what many people's homelessness is. It's disconnection from family and friends. People wouldn't be homeless if not for that."

Daily pavement pounding is still the heart of Ecclesia's ministry, though Dr. Little has what she calls the "founder's curse," meaning she has largely moved into the world of fundraising and networking. The feet on the street now belong mostly to the Rev. Joan Murray, a United Church of Christ minister who has been with Ecclesia since 2002, to a large volunteer base, and to a rotating group of seminarians who come from all tradi-

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tions to study on the front lines of Christianity. They continue the most basic acts of street ministry — handing out sandwiches and socks, offering assistance in navigating a maze of legal and medical issues, connecting people to services, and simply talking and praying for a while.

That connection, face to face with people many of us normally ignore, inspired Dr. Little to bring church out of doors. “I came to know the people on the street and came to know that there was a church out there and I needed to show up,” she says. “Gathering the community in liturgy came last, which I sort of think is the right order of things.” Starting on Easter Day of 1996 with 16 curious souls, common cathedral has grown to average 100 to 150 people. Most are homeless, and many are regulars. Newcomers are invited by Ecclesia ministers or by their fellow street people. There are also curious passers-by, who perhaps slept in that morning only to find themselves at church as they took an afternoon walk in the park.

Enriching the mix are visitors from a wide range of denominations and faiths. Suburban churches, not positioned to do such radical ministry to the very needy, come

The face to face
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Dr. Little to bring
church out of doors.

to Ecclesia and common cathedral as part of their own outreach. They serve peanut butter sandwiches after the Eucharist, hand out mittens and scarves, and often join the daily rounds on the streets of the city. Although Dr. Little is an Episcopal priest, clergy from other traditions often serve behind the altar. Unitarian, United Church of Christ, Roman Catholic, Lutheran, and Methodist

clergy have all celebrated at the table, all using the open-source liturgy which Dr. Little based on the Book of Common Prayer.

Just as street ministry first inspired and fed the church, the church is now bringing those in need together with those who can help. Nurses offer medical advice and a lawyer is there to connect the homeless with a variety of free legal help. The draw of common cathedral often reaches people who would otherwise remain unknown. “Sometimes Sunday is the only interaction we’ll have with someone who is otherwise in hiding,” says Dr. Little.

In addition to serving needs of the body, Ecclesia reaches out to serve hungers of the soul. It provides pas-



Common cathedral averages 100-150 people each Sunday.



Dr. Little (left) and Ms. Murray celebrate the Eucharist.

Inclusion is at the heart of the street church.

toral care in hospitals as well as on the street, and performs burials for the unknown who might otherwise go un-mourned. There are weekly Bible studies in English and Spanish, an addiction recovery group, an art studio, and even a film discussion group. Catechesis is offered to those who wish to be baptized or confirmed during Bishop M. Thomas Shaw's annual Christmas visit. "We want to help people make a deeper commitment to their faith and church," says Dr. Little. "We struggle with how to do this without trying to 'sell' any one denomination. I think that would run counter to what Jesus is about, which is to open up rather than close down."

Inclusion is at the heart of the street church. The name itself, common cathedral, implies not only the geographic location, but also the openness of the gathering. "What initially struck me most about Ecclesia is that it truly lived up to Jesus' welcome to all at his table," says Jennifer Morazes, former ministry assistant to Ecclesia. "Too often in churches, we set up so many barriers, so many 'walls' in the name of being acceptable, polite, clean, organized, etc., that we keep out exactly the types of people Jesus spoke with, ate with, and ministered to in his lifetime. To me, Ecclesia was and continues to be church in its purest and messiest form, going outside with those who literally are outside and therefore bringing everyone into the fold."

The daily work, of course, is continual. As Jesus said, the poor will always be with us. But growth is also on the

horizon. Ecclesia has received a grant from the Ford Foundation to create a model which can be taken to other cities. Networking with other street ministry leaders is now Dr. Little's biggest task. She feels Ecclesia has



One of the common cathedral participants.

something from which the larger Church could learn. "It offers the traditional church a way to connect," she says. "In many ways this is the spiritual heart of what we want to be doing." □

Aaron Orear is a freelance writer and seminarian based in Toronto, Ontario, Canada.

Sculpture By Timothy P. Schmalz

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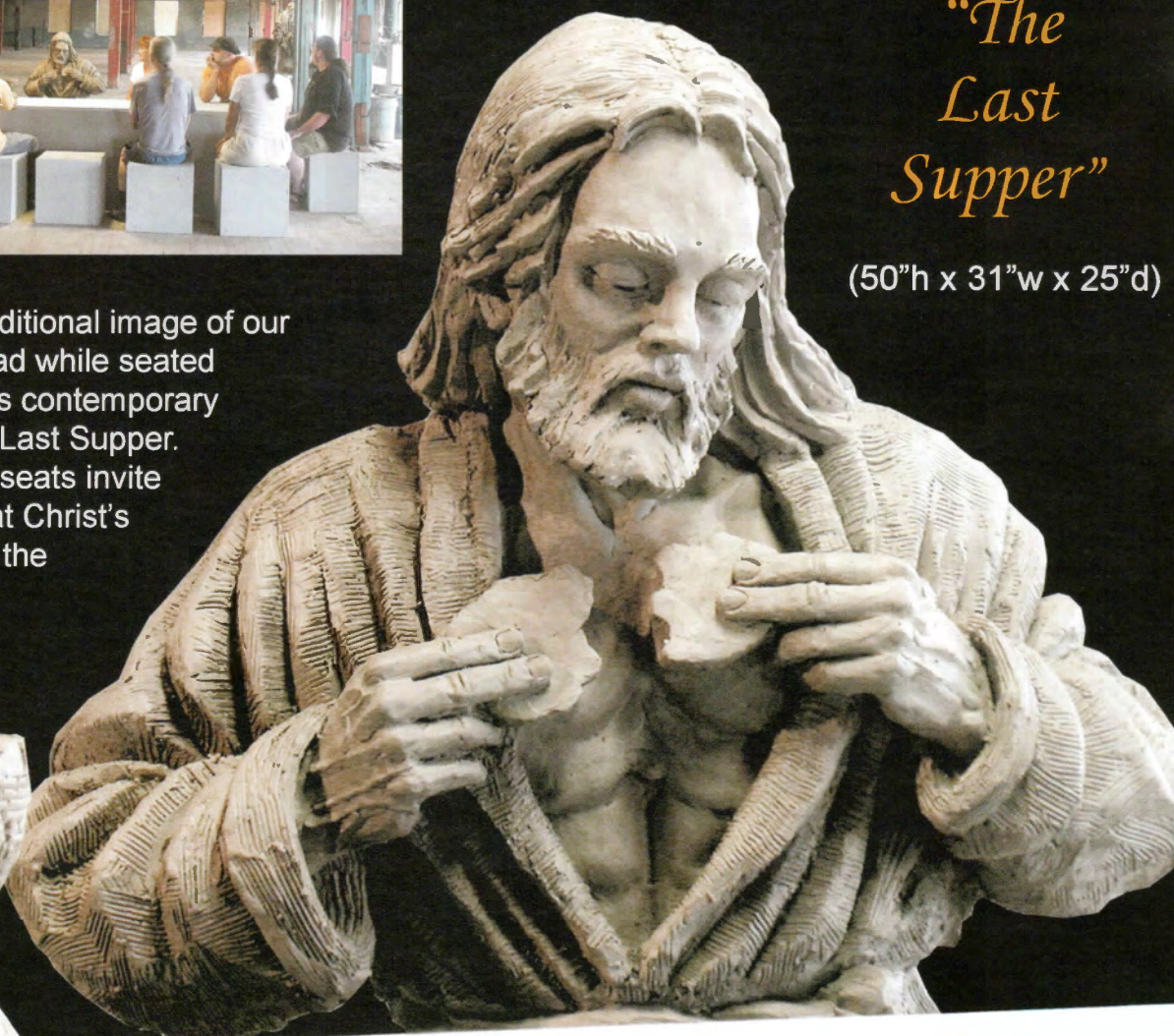
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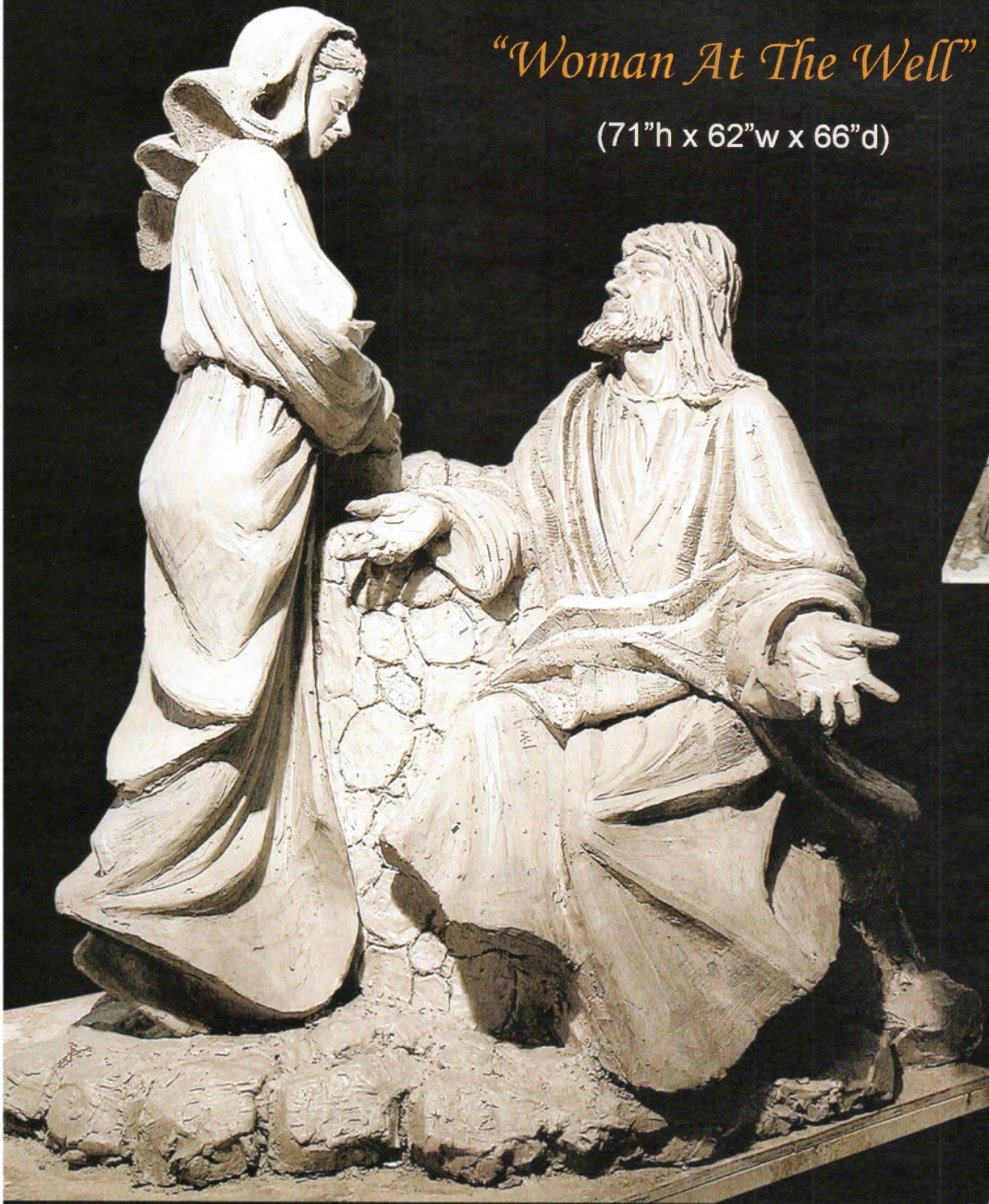


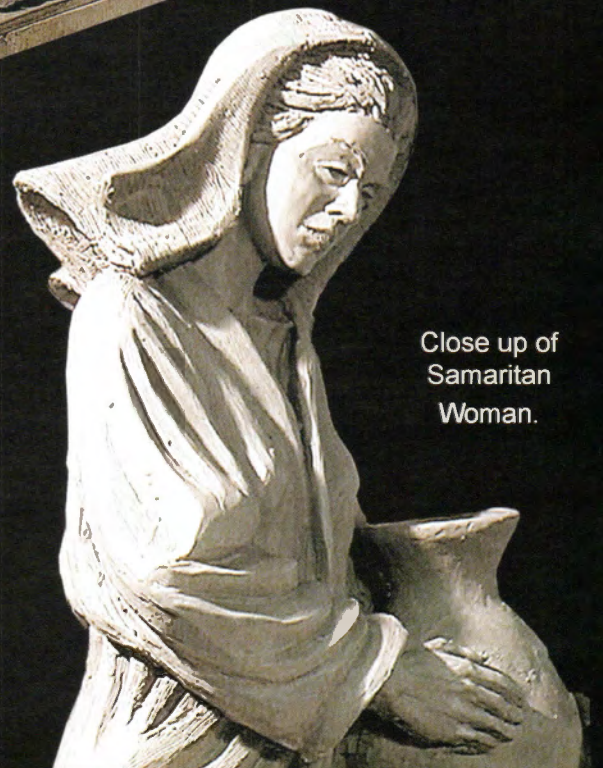
Photo of the back.

Photos of
clay originals.
Bronze casts
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The Samaritan woman holds her water jug off to one side. This gesture and body language suggests her caution and reservations about this strange man, yet her face gives away her enlightened curiosity as she contemplates the profound words of our Lord.

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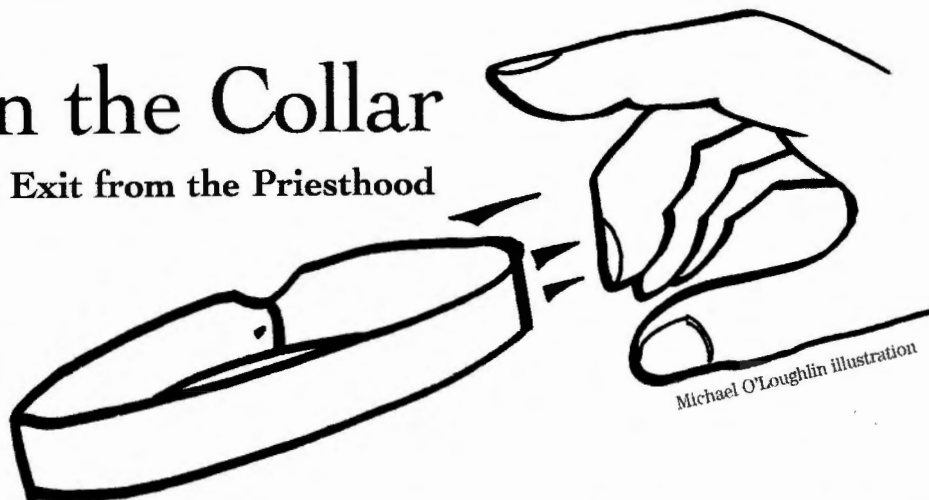
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Close up of
Samaritan
Woman.

Throwing in the Collar

Lack of Support Prompts Exit from the Priesthood



By Nathan Wilson Ferrell

There has been much talk in the Episcopal Church in recent years about the need to identify new young clergy to lead us forward into the 21st century. We have heard the statistics of how the number of ordinations has dropped steadily since 1986, while the average age of ordinands has risen steadily over the same time period. Many dioceses have begun initiatives to encourage the consideration of holy orders among young Episcopalians, and the Church has joined an ecumenical group (PLSE) to encourage young persons to join the ranks of the clergy. While there are a few young folks trying out this priestly life, by and large it is not happening on the scale needed. And so, at least in my part of the world (the Northeast), the Episcopal Church continues to shrink. The future does not look very bright from these shores. Why is this? What is happening to thwart our good intentions?

I cannot claim to be able to answer these questions authoritatively. But if we all honestly reflect upon our experiences in the Church — local parish and beyond — is it really so hard to understand the current state of affairs? Not for me. I do not know what is wrong with the Church, but I do know my own experience. I have found that there is no real support in our institutions for young persons in the priesthood.

As a young man who went into seminary right out of college, following a sincere and earnest call to pastoral leadership, my growing family has followed me into parish after parish,

seeking that elusive “great situation” where we could feel fruitful. And what have I experienced in my 10 years since beginning this journey? After seminary, the Church sends people out into parish ministry to do a job for which they have received very little practical training (i.e., conflict resolution, administration, politics, etc.). Once in their jobs, there are few resources readily available to help these clergy to gain the skills needed to do these jobs well. And yet, all the while, our parishioners are evaluating and critiquing our performance (either privately or publicly) on the basis of these tasks for which we have little background. Unfortunately, there is very little support at the diocesan level if the parish priest runs into difficulty. We are for the most part on our own.

Even though we work on behalf of our bishops, we receive no real constructive feedback on our leadership from them. But we have hundreds of people in the pews who compare us constantly to the BFR (“Beloved Former Rector”), who subconsciously project their own fears and anxieties upon us, and who try to shape us to meet their expectations of what a good and faithful priest is supposed to be. (They are more than ready to tell us how to do our jobs!) For all of this, we get paid what amounts to a stipend, far below what we know our value would be in the business world. And all the while, we are expected to be the joyful, loving, smiling leader of a Christian community, doling out the

warm fuzzies, thankful that we have the blessed opportunity to follow our deepest calling.

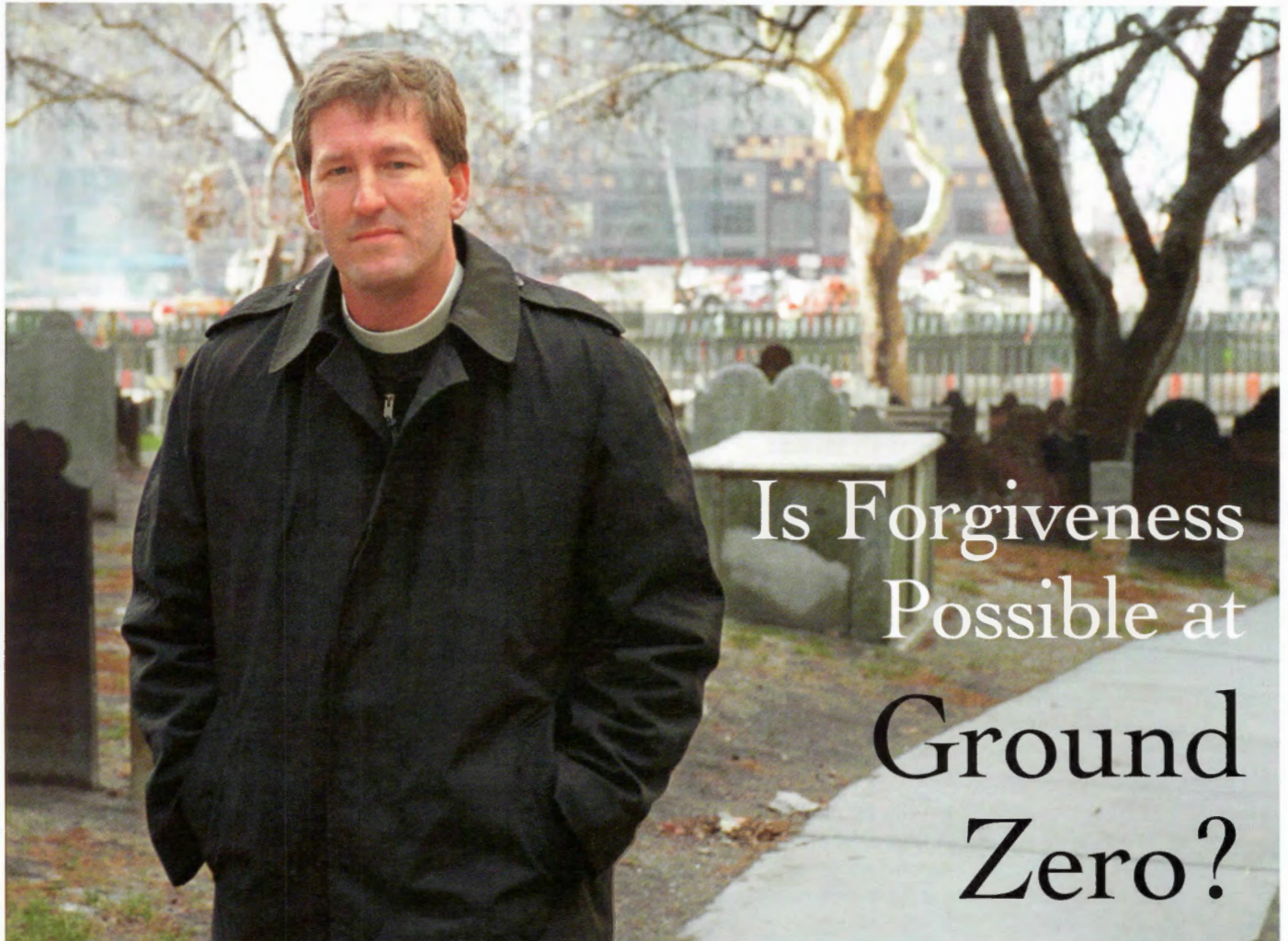
We in the Church need to be honest. The emperor has no clothes! Why would young persons want to do this for their careers? In our era of manifold options, can they not see many other possibilities that bring far greater reward and much less personal anguish? They can, and they do.

I, for one, don't blame them. That is why it is over for me. I am putting my

After seminary, the Church sends people out into parish ministry to do a job for which they have received very little practical training.

collar in the drawer and heading out into the business world. For 10 years my growing family has followed me as I pursued my calling and dream to be a parish priest. There have been good moments. But, by and large, what we have gained is growing debt, criticism, judgment, instability, impossible expectations, and heartbreak. I know that others have had more positive experiences, and I am glad for them. But for me, this ride is over. I cannot ask my family to follow me into another parish where we are likely to receive more of the same. But I will pray for God to restore a measure of sanity, civility, and honesty to this Church which I love so much. □

The Rev. Nathan Wilson Ferrell is the former rector of Trinity Church, Topsfield, Mass.



Fr. Harris at St. Paul's: "Choosing forgiveness ... breaks the cycle of violence."

Leo Sorel photo

By Becky Garrison

As the United States approaches the fourth-year anniversary of the terrorist attacks of Sept. 11, 2001, the barriers surrounding the 16-acre site where the Twin Towers once stood have become an interim chapel, as family members, survivors, rescue workers, friends and visitors make pilgrimages to a spot that is considered for many to be sacred space.

People come to mourn, pray, and reflect, leaving behind candles, flowers, and personal mementoes such as Mass cards, photographs of loved ones who died on 9/11, and hand-written notes. Now that the medical examiner's office has stated it lacks the technology needed to

Four years after the terrorist attacks of Sept. 11, 2001, the barriers surrounding the 16-acre site where the Twin Towers once stood have now become an interim chapel.

make any further identifications for more than 40 percent of the victims' families, the former World Trade Center site has become sacred space because it remains the only concrete place where these families can go to pay tribute to their loved ones.

While churches memorialize Sept. 11, 2001, the Rev. Lyndon F. Harris advocates that religious communities

can also play a pivotal role in re-imagining New York City as the city recovers from the devastation of the terrorist attacks. Fr. Harris, the former priest-in-charge of St. Paul's Chapel's 9/11 recovery effort, is serving as executive director and founder of The Sacred City Project, a 501(c)3 nonprofit organization that seeks to bring out the sacred in the site for each to explore and consider through their unique and personal mental, emotional and spiritual lens. According to Fr. Harris, this can best be done through an interfaith effort that respects and encompasses all faith traditions.

The interfaith community that emerged in the wake of the terrorist attacks mobilized to provide support at Ground Zero and throughout the rest of the city. A diverse range of religious organizations such as St. Paul's Chapel, the Salvation Army, Catholic Charities, Red Cross certified chaplains, Board of Rabbis, and the Council on American-Islamic Relations offered support and services to victims, families, and rescue workers related to 9/11.

As religious fanaticism brought down the Twin Towers, the religious community can play a vital role in the rebuilding of Lower Manhattan. Fr. Harris notes, "Religion as a cultural force must be studied and faith communities mobilized to participate in the redevelopment. We neglect religion at our peril." Religion has had a role to play in many of the conflicts of the later 20th century. Violence often begets a desire for revenge, cul-

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Visitors to Ground Zero find on a memorial banner the names of some who died.

Left: The Ground Zero cross.

ArtAID.org photos

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minating in more violence. If this planet is to survive, this cycle must come to an end. As Gandhi reflected, "an eye for an eye leaves both eyes blind."

Fr. Harris states, "It is only natural that we would be outraged by the evil made manifest in the attacks of 9/11. And it is vital that, as a nation, we understand the gravity of this situation and are prepared to act in self-defense. But the decision to forgive in no way lets the terrorists off the hook for their horrific acts. Rather it is a posture, a decision to release ourselves from the baggage that we carry. Choosing forgiveness rejects the need for revenge and breaks the cycle of violence. And this makes a new future possible."

According to Fr. Harris, the epicenter of this devastation needs to be a center for international healing. Therefore, The Sacred City's first and focal project will be the

Choosing forgiveness rejects the need for revenge and breaks the cycle of violence.

— The Rev. Lyndon F. Harris

creation of a Garden of Forgiveness at or near Ground Zero in New York City. This will be a garden where people of all faiths and traditions would be able to pray and meditate on the need for peace.

Fr. Harris was moved to create a Garden of Forgiveness after meeting Alexandra Asseily, a psychotherapist, who was the inspiration for the award-winning Garden of Forgiveness in Beirut. This garden originated when Mrs. Asseily, who lived through the civil war in Lebanon, awoke one night to a vision of a green garden to be built in the middle of the Green Line of destruction, which cut through the city of Beirut.

On Feb. 22, representatives and friends from the faith communities in New York paid tribute to Mrs. Asseily at a breakfast in Lower Manhattan. At this breakfast Fr. Harris announced that Mrs. Asseily will serve as an advisor to

the Board of Directors of the Sacred City Project. He rejoiced at the prospect of partnering with Mrs. Asseily.

"Mrs. Asseily's wisdom, courage and experience will serve as an invaluable resource for our work at Ground Zero," he said. "She is an extraordinary companion to have with us on this journey. We must connect our experience on 9/11 with the experience of others facing similar tragedies, that we connect with humility, not hubris, our ground zero with the other ground zeros of the world."

Fr. Harris' work as the principal spokesperson for the work of The Sacred City Project has included making presentations at conferences organized by institutions as diverse as the National Press Club in Washington, D.C.; the Parliament of the World's Religions and the Forum of World Cultures meeting in Barcelona, Spain; and the National Council of Churches. He was the first honoree of the General Theological Seminary's Dean's Medal for Exemplary Service. In addition, he received distinguished alumnus awards from both Wofford College and the School of Theology at the University of the South, and was nominated to be a recipient of the World Council of Churches' "Blessed are the Peacekeepers Award." His book, *The Little Church that Stood: Stories of Hope and Healing*, is slated for publication in 2006.

Among The Sacred City Project's other endeavors include a peace rally at Ground Zero on the U.N. International Day of Peace (Sept. 21, pending permit), a conference on forgiveness at Ground Zero slated for spring 2006 with Fred Luskin of the Stanford Forgiveness Project keynoting, with other speakers such as NYPD Detective Stephen McDonald and a citywide Interfaith Colloquium on Re-Imagining the City. For information about The Sacred City Project, go to www.sacredcity.org. □

Becky Garrison is the senior contributing editor for The Wittenburg Door and author of a forthcoming book about the political divisions in American Christianity.



Looking Back on Five Decades of the Church

My, How You've Changed!

By Harold R. Brumbaum

Like a hot buttered rum on a frosty night, a good Class reunion can lift the spirits and warm the heart. For the first 10 of them or so, it's old home week, catch-up time. "You're a sight for sore eyes! Howvyaben?" Hugs and high-fives all around. Then, along about the 25th, the revels grow more subdued. Nostalgia sets in, the remember-whens, the lament for lost youth: "Where are the snows of yesteryear?" Time has quietly started exacting its toll. And by the time you arrive at your 50th, that reunion can bring an identity crisis as well. As the hair has been thinning, so have the ranks, and among the survivors not every face is easy to place. You resort to reading the name tags — if, that is, you can still see that far. It becomes a kind of guessing game: Name That Classmate!

And along those lines, here's another pastime: Name That Church. For if that sort of transmutation is true of

people, it is also true of the institutions they populate. Among them, then, this Church of ours as, leaping back a half-century in time, we reminisce about the Class of '55, the year when, turning my collar around, I first put this uniform on.

Case in point: Episcopal seminaries, in those days, had something in common with the New York Yankees' locker room: not a female in sight. Maybe that's one of the reasons there was such a clergy shortage back then, as there memorably was. A far cry from today, when some jurisdictions have clergy in abundance — to the point that entering seminarians are warned they might not find work when they emerge. This feast of clergy can be attributed, at least in part, to a famine of parishioners which has made downsizing the order of the day, with the result that a lot of places that once had curates on staff (the traditional training ground for the newly ordained) are now being served by a single priest.

Back in the '50s, though, the place was jumping. Mak-

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My, How You've Changed!

Looking Back on Five Decades of the Church

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ing up for lost time after the war, parents were hatching scads of young, and soon clamoring for Sunday schools to give their little boomers a salutary dose of religion. But so acute was the shortage of clergy to oblige them that, like others of my classmates, I was sent out to start up a church while still in divinity school. Armed, like the Bard, with "small Latin and less Greek" (plus, as if to pronounce myself no slouch, a smattering of Hebrew), I entered the fray, knowing as much about that sort of husbandry as a flea knows about veterinary medicine. That, again, was what curacies had been good for in the glory days that could afford them.

Founding a church, not always an easy task, was if anything harder in those days because of the high bar people had to clear to join it. In particular, that bar was represented by the hands of a bishop in our line of succession, which alone opened the way to the communion rail. So it fell the lot of the clergy to tell perfectly nice people who happened to be Presbyterians, say, that they would oblige us by abstaining from the feast until they had been anointed at those hands — that is to say, become Episcopalians.

Not the most effective way, it proved, to grow a church; and a stricture that might have taken an even larger toll were it not that in most places the Eucharist (then known by the homelier name of Holy Communion) was celebrated only once a month.

The same inhibition was true, of course, of our own young: They too should hold off until they were confirmed in the seventh grade or so. Nowadays, when baptism conveys full citizenship in the kingdom, confirmation has become, if anything, a rite of passage or puberty rite (hence aptly if whimsically known in some parts as a "confirmitzvah"), letting sponsors in their role as proxies off the hook. And in some places the sole qualification for access to the sacrament by anyone of whatever age or creed is the ability to swallow — an Episcopalian being, under the terms of this hospitable practice, pretty much anyone who frequents an Episcopal church.

Another case in point: There were, back then, other strictures too, several of them aimed at the ladies, who were asked to remove their gloves to receive the bread, to blot their lipstick lest it besmirch the cup, and (enabling that cup to hone in on its target) to avoid wearing broad-brimmed hats. Nowadays, though, such niceties are needless, those adornments having largely gone the way of the gentlemen's mutton chops and spats.

Case in point: Again, in those days the



clergy were taught not to eulogize the dead, on the principle that those in mourning knew all too well, without being told, the measure of their loss, and so also, full well, did God. Instead, the homilist was to direct his thoughts toward the promise of the world to come — if, that is, he preached at all, no provision for remarks of any kind being contained in the rite as it appeared in that version of the prayer book. Today, contrarily, many a funeral consists in the main of a string of tributes, some moving, some of them attempts at levity, recalling a span of years now ended. Tellingly, what used to be called the order for the Burial of the Dead

has commonly come to be known as the Celebration of a Life, an exercise in denial allowing scant opportunity for the catharsis of grief.

Then follows the reception, often an oddly festive event, and one commonly accompanied by cocktails — a sedative to ease the pain?

"The times, they are a-changin'," observed the balladeer. Fact is, looking back, it seems they never have stood still. Case in point: Where 70 years ago a British king's marriage to a divorcee cost him his crown, today his great-nephew, and

heir to that throne, does the same with hardly a hiccup, with, indeed, Canterbury's blessing on the enterprise. So much for affairs of state. And as goes the state, it appears, so goes the Church. Leafing through the archives, I see that over the past half century upward of 40 missives of mine like this one have appeared in these pages which, taken together, could make up something like a journal of those changing times.

Case in point: The earliest of them, published here back in the '60s, bemoaned the lot of the deacon. In those days, a woman could no more aspire to be one than a man could hope to bear a child. Rather, apart from the convent, her vocational options within the Church were that of the deaconess (licensed, but not ordained), or the DRE (shorthand for director of religious education). As for the newly minted male deacon, he was customarily hired to run the youth group during this provisional stage on his way up the ladder to priesthood, chrysalis to butterfly — if, that is, having stayed out of trouble and minded the rector for a year, he was further found to be, in the language of the rubric, "faithful and diligent" as well as

"The times, they are a-changin'," observed the balladeer. Fact is, looking back, it seems they never have stood still.



“perfect and well expert ... in the things appertaining to the Ecclesiastical Administration.” (*Didn't one wish!*)

Now, in its most recent incarnation as the icon of servant ministry, the same diaconate, precisely because it is the most self-effacing, has arguably become the most exalted of holy orders. And if, for some curious reason, this pre-eminence has yet to be acknowledged by every presbyter and prelate, such was at any rate, and for whatever it's worth, the view (20:27; 23:11) of Matthew's Jesus. Nor am I alone, I should think, in standing chastened by his gaze.

As a crowning case in point: Half a century ago, while we were fussing about such arcane matters as high church vs. low, the monumental issue presently tearing our Church and Communion apart didn't exist, since practically no one came out in the open back then and owned to being lesbian or gay. And, visceral as it is, this dispute could go global and make the great schism of East and West look like a petty squabble over dining habits and decor. Where, that same half-century ago, ecumenism was the fashion of the day (remember COCU, anyone?), now, like soldiers marching to a different drum, we seem bent on going it alone.

So now, then, as ever, go the times. And, whether through the enterprising actions of some General Convention duly assembled or those of this free-wheeling cleric or that, there will no doubt be many another arresting tale for chroniclers to tell in time to come: an occasion for rejoicing, another to ponder, one to mourn. After all, for things not to change — Now that would be a change. □

The Rev. Harold R. Brumbaum is a retired priest who lives in Nicasio, Calif.



Enjoying Old Age

By John F. Waldron

A teenage skateboarder in our neighborhood recently told me that, in his opinion, “Skateboards make old people crazy.” He quickly softened his comment to say, “But not you. You're old but you ain't crazy — yet.” I thanked him as best I could, considering the frailty of my senior condition.

So I'm old, eh? It must show if a 14-year-old boy can spot it.

I've resolved not to dwell on the subject, but just a few weeks ago, my grandsons again brought up the improbability of fitting 75 lighted candles on my next birthday cake. It turned into a Sunday dinner geometry problem that confounded the entire family.

I feel like old age has finally caught up with me near the end of a long race and we've decided to jog the last mile or so together. He's not going to sprint in and neither am

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I. There's too much to see. Too much to hear. Too much to talk about.

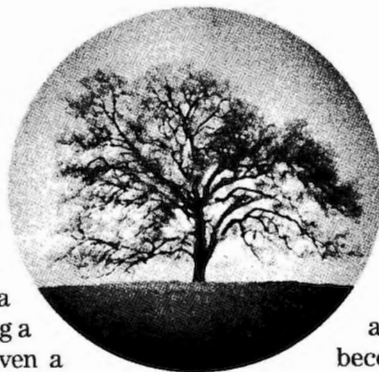
It took awhile to get used to retirement's idleness, or more properly, such an unprogrammed lifestyle. It would have been much easier on my wife had I become a golf fanatic or a "mister fix-it" or a stamp collector. Being a car buff would have been good, or even a stock market maven. But I never found such a new and rewarding crusade. Consequently, I remain faithful to the unproductive diversions I've always enjoyed: reading, music, politics and writing.

Perhaps it's best that I have no serious avocational responsibilities, for I do occasionally lose track of things. I'm frequently stumped by our zip code or a familiar neighbor's last name. My garage door code numbers are often missing from my brain and watching Jeopardy has become 30 minutes of torture. Still, I press on, confident that it's only the minutiae that's fading.

When I retired, I became the daytime music program director at our house. Seeking to satisfy my wife's tastes as well as my own, I adopted a sort of condominium Muzak policy of something semi-classical for everyone. I failed badly.

Today, with a small speaker in my den, I allow the spirit of each morning to make the music decisions for me. I can do Irish tunes for two hours or I can do Bach. It can be Kenny G or Chopin. At times, the U.S. Marine Corps Marching Band passes in review. Somewhat to my surprise, bluegrass has moved into my quiet hours as I've taken to the sound of banjos, fiddles and a steel guitar. "Oh, blue moon of Kentucky keep on a-shinin'..."

They told me in the hospital that old people will often



crave rich food and big dinners. So what happened to me? All I seem to crave is ice-cold orange sections in the morning. Peaches and grapes, too. And then there's this current love affair with sourdough bread. Ritz's new, salty chips do not remain on the pantry shelf for long and my preferred pickles have clearly become Claussen's crispy, refrigerated dills.

I'd also like to know why I still must have banana Popsicles. Will my coffee always be a dark-roasted blend? And is it sinful for me, after dinner, to want to follow my coffee with the taste of a Hershey's Chocolate Kiss, wrapped in that inscrutable tin-foil twist?

I don't think I have ever enjoyed the sweet, sharp, sour, biting tastes of ordinary foods as much as I do today. Sometimes I feel like I want to drink vinegar.

One aspect of old age for which I was totally unprepared is the freedom to think. A CD featuring the Washington National Cathedral Choir can hold me in thought for an hour and transport me, hundreds of miles away, back to the chancel of my father's parish, the Church of the Epiphany, on the carline north of Pittsburgh.

It's a Sunday in Advent and I am a choirboy again, singing the Magnificat. As pure as the words were then, they are just as pure today. I know them by heart and I think about them; I wonder and I dream and I remember.

When H. W. Longfellow wrote that "the thoughts of youth are long, long thoughts," he was referring to the "blessed little barefoot boy." But, really, how much longer and sweeter are the deep, prolonged thoughts of the elderly?

This past winter, I especially noticed the muted earth tones that accompany a long Virginia winter. I marveled at a hundred shades of brown in the fields, spreading away to the woods and toward the hills.

Exploring the countryside on old, two-lane roads is best accomplished aimlessly. My wife, Janney, and I just sort of bob along, calling attention to the barns and the horses and the goats. It's rather like playing Animal Poker as children. I don't think I'd take such drives without her, though. Wouldn't want to.

With no morning alarm clocks in my life, my day often lasts until 1 or 2 a.m. After the e-mails to friends and associates; after the final edition of ESPN "Sports Center," and a few more chapters of whatever I'm reading, I call it a wrap and head for bed.

Sometimes I think that if my wife and I were to make a firm commitment, maybe we would travel more this year. But then I think, where would we go and what would we want to see? The warm days are here. Our beach is alive again and the sunrise crew is back on the fishing pier. Oh, this could be another great saltwater season. □

John F. Waldron is a member of Galilee Church, Virginia Beach, Va.





Stefanie Ulrich began health ministry at All Saints' Church, Omaha, Neb., by making visitations to the elderly. She has had an office at the church since 1991.

On Rounds with the Parish Nurse

By Nancy G. Westerfield

"Don't call me 'the parish nurse!'"

Stephanie, the trim urban executive, stabs her luncheon quiche for emphasis. "I am the staff minister of health," she says firmly. The staff numbers seven in her Episcopal church, largest in the Diocese of Nebraska. Her church's endowment funds her modest salary. In her tenure of 14 years at her calling — "I am living out my covenant with God" — she has established a strong leadership position in her parish office, where Freud shares the shelf space with the Benedictine Rule of Life.

"Parish nurse" says the nameplate on Kathy's door, the Bishop Kemper Room in her church's community center, a multi-floor facility that was once a parish dream, realized when the local business college adjacent to St. Stephen's went defunct. She is budgeted for four hours per week, a fiction that encompasses her roles of referral, case management, advocacy, liaison, networking and vestry member in this mid-sized Nebraska town now bursting with immigrants.

To this glorified post of volunteerism (Stephanie's first three years were unpaid), these professionals bring their outstanding skills. Both have been ER and ICU nurses, Kathy a school nurse and Stephanie a flight nurse, charge nurse, and vascular lab head. They cherish the knowledge that the nurse is the most trusted person in the health profession — and at the same time a member of a team, the hospital team, or in this setting, the pastoral team. No longer in the business of hands-on nursing, and

walking the careful parameters of patient privacy, she (or he) must confer with clerical team members and coordinate support of the laity.

Can we say that the job description is amorphous? "Not one of my days is the same," I hear from them. "The ministry is constantly re-inventing itself," says Stephanie, as medical know-how explodes. "Watch the media, keep abreast of legislation and medications. We are called to make medical decisions with legal implications. But I'm allowed to be creative, visionary, explore with my clergy," nurse Stephanie adds to the definition given by National Episcopal Health Ministries (NEHM) that "Health ministry focuses on both healing and health in the local congregation, combining the ancient tradition of the Christian community with the knowledge and tools of modern health care." Add further assignments: health education, health assessments, support groups, wellness programs, counseling, spiritual presence, ad infinitum. If the priest is a Jack of all trades, his nurse is a Jill of all ills.

On a day of rounds with nurse Kathy, I watch her in her role of educator. In the Bishop Clarks on Room of the parish center, she instructs a class of 15 on "Medical Visit Communication": How to get the most from a visit with your doctor. She could use a bilingual co-presenter. Asked to participate, my Spanish was inadequate to the pace. Laotian faces in the second row bent to her patient, gentle English. In the front row, faster learners asked eager questions. Just next door, a roomful of 40-50 learners of English followed the instructions of a teacher from

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Nebraska's Central Community College.

From Kathy's office, full of handouts for ready information, she and I head off to meetings and visits: interconnecting with regional health workers as they reported and planned workshops, conferences and training courses. Maintaining connections is paramount. Kathy's connections with the local hospital secured help when a Sudanese woman was dumped by her family at St. Stephen's Center, writhing, bleeding on the office floor as she miscarried without language to speak her plight — and Kathy at the ER demanded admittance to care. Kathy's visits to the hospital and homes fill out her days: "I carry my pyx in my pocket," she says. "I sign papers, I am the parish nurse" — though she is uncomfortable with "faith community nurse," a designation newly drafted by the American Nurses Association.

Stephanie, too, is hostile to the direction she sees taken by the ANA turning away from pastoral care models to professionalize the specialty as a job, one to be learned on an instructional track, academically. Herself radiantly spiritual, a spiritual director, she clings to the "calling" ideal. She will use a \$15,000 grant-in-aid from the Diocese of Nebraska to underwrite 12 scholarships to her own major educational effort in 2005: a 30-hour Congregational Health Ministry Certificate program. Its lure is not continuing education units, but a retreat experience firmly within the Anglican tradition and using the Book of Common Prayer. Her curriculum is based on her own book, *Health Ministry in the Local Congregation* (Morehouse, 1996). The person to be raised up by this training will not be a mini-Stephanie, a mini-Kathy, but her own person doing her own thing as a vital member of a pastoral care team.

Bishop Joe Burnett of Nebraska is strongly supportive of the three health ministries he has in place (a third serves western Nebraska at Scottsbluff). By 2010 he aims for one in every congregation and cluster. "A huge pool is out there," Stephanie says, "of RNs retired and seeking re-entry." This writer knows. When I tripped and fell in the dark at the Great Vigil of Easter, four nurses and a nurse-practitioner rose up to attend the fallen.

Churches ask whether they can afford this. Kathy and Stephanie maintain their own professional insurance (\$89 per year). Perhaps

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the question ought to be: Can we afford support up to the level where the momentum of self-sacrifice, like Kathy's, takes over and carries the covenant forward? More and more, start-up grants are available, as from Interchurch Ministries. Intensive networking uncovers fresh sources and monies. Networking covers holes, too. My elementary school nurse tells me, "You

screen the children for church camps; you know all their needs. But none of it reaches me. Every September, I have to start over again."

Bishop Jackson Kemper, the frontiersman whose name honors nurse Kathy's office, might not have known of nurse Florence Nightingale, "The lady with a lamp," lately added to our church calendar, who also invented the "nightingale," a bed jacket constructed of just one piece of material (a "tunic woven without seam?"). But Bishop Robert Clarkson, who gave his name to Omaha's Clarkson Hospital and Clarkson College of Nursing, no doubt knew. So how many Episcopalians does it take to turn the lamp into a long-burning beacon of health and hope? Just one: the parish nurse. □

Nancy Westerfield is a member of St. Luke's Church, Kearney, Neb.



Kathy Stoddard speaks to an English as a second language (ESL) class at St. Stephen's Church, Grand Island, Neb.

The Beauty of Good Teaching

Ten benefits for children, teachers and congregations

By Jerome W. Berryman

In 1960, I was outraged by what I was being taught in a required, three-hour religious education course at Princeton Theological Seminary. The professor, Cam Wyckoff, responded to my noisy but inarticulate protestations by blessedly allowing me to take a tutorial with him instead of the class. He wrote on my term paper that he was "almost persuaded" by the theory of religious education I created that semester and that I should keep working on it.

I've continued that work (the result is called Godly Play) and I would like to propose 10 best practices that I have noticed in the decades since Professor Wyckoff's intervention. These practices can make any curriculum better, and without them, any curriculum is worse than it could be.

1. Give great care to the place where children are taught. Sit in the doorway of the education space at the eye level of the children and ask yourself, "What does this room teach?" It teaches as surely as the teachers do. The room needs to be calm, orderly, and have a meaningful coherence to it.

2. Look for volunteers with a twinkle in their eyes. They tend to leave an opening for and enjoy the presence of the Holy Spirit in their teaching and learn-

ing. You can teach almost everything else to heroic volunteers, but this is the fundamental foundation on which to build. Children need the consistency of such teachers from September through May. This may not be what some adults want, but it is what nearly all children need.

3. Choose the best quality materials. Teaching materials should be beautiful, accurate, and well cared for. How can children respect what is taught as Christian if it is represented by shoddy and broken symbols? When children engage powerful symbols with their senses they will know them with their bodies and spirits as well as with their minds, so we must be careful about what we give them.

4. Be seriously playful as you teach and learn. Play is voluntary. It takes deep concentration and is done for itself. It is pleasurable and is related to the learning of languages, creativity, and problem solving. This is a very different approach from entertaining children. Entertaining children kills their creativity and it makes them passive and other-directed. Advertisers will bless you for entertaining children, but children need more. They need the deep play of contemplation to know the dynamic richness of the Trinity.

5. Dwell in and deeply know the stories you tell. In Holy Communion we begin with a story about

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The Beauty of Good Teaching

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something that took place a long time ago and, before one realizes it, the story moves into the present and we are participating in it in a way that shapes the future. The care and respect given to Holy Communion needs to be observed when inviting children into any part of the master story.

6. Support your volunteer teachers. I do not mean entertaining or externally rewarding them. That kills creativity for adults as clearly as it does for children. What teachers need is for their own spirituality to be nourished by a wonderful learning and celebrating community of maturing people. Children know whether you are growing or not. It is the non-verbal communication of this authentic fact that intrigues them to learn.

7. Focus on the practice of teaching. Sometimes teachers exhaust themselves trying to figure out what they are going to do next Sunday and never get around to practicing what they will present or the best way to be with the children they teach. Teaching is an art. You can't play a musical instrument beautifully without practicing and you can't be part of a string quartet without learning how to play together.



8. Remember that teaching and learning are gifts. The goal of teaching and learning is to give the gift of playful orthodoxy. This phrase sounds like an oxymoron because we have become accustomed to not using the entire creative process when teaching and learning the language of the Christian people. If this action is grounded in the complete pattern of the creative process—disjunction, scanning, insight, development, and closure—then children can become deeply centered and open to new situations, new people, and the future without losing a sense of who they are. Focusing on either end of the creative process to the exclusion of the other phases leaves out genuine insight.



9. Make children a priority. Sometimes churches spend more time and money on the evangelism of strangers than they do on their own children. It also sometimes happens that churches focus their primary educational efforts on adults, who should be able to learn on their own, rather than on children, who are learning how to learn to “be Christian.” Does that make sense? When you do that, you get the kind of church that we have. Why not try for something more with the next generation?

10. Appreciate how teaching children helps adults grow, too. The greatest beauty of good teaching is the spiritual maturity that comes from being with children. As Jesus implied, there is a kind of mutual blessing between the generations that is fundamental to such maturity. This is why volunteer teachers who learn how to use these best practices don't burn out. They continue growing, and religious education becomes a matter of congregational development without meaning to.

Beauty enriches our body, mind and spirit. It is not only a matter of now and then but of forever. The beauty of good teaching can be found in these practices, and while they are not the easiest or the most popular practices, they deserve to be respected and tried. □



The Rev. Jerome W. Berryman founded and directs the Center for the Theology of Childhood, Houston, Texas.

Changing Times for Parishes

For many years this magazine has upheld the importance of parish ministry. That's why we publish these fat Parish Administration issues. TLC has long advocated that if there are strong, vibrant parishes, the dioceses eventually will reflect that as well, and that should trickle upward to produce a healthier Episcopal Church. In this baffling theological and ecclesial climate, this is not necessarily the case.

There are lots of strong parishes. Those who travel around the Episcopal Church and claim that it's healthy and full of life probably have reached this opinion by visiting one or more of these dynamic churches. They have lots of people participating in a variety of ministries, attendance is good, and as often as not, the congregation is growing. Usually there is good liturgy and a high quality of preaching. Most dioceses have at least one of these churches. Elsewhere, the picture isn't so bright. Many of our congregations reflect a stagnant status quo, a day-to-day existence that's not so healthy. Attendance has dropped, giving has been reduced, and the leadership seems tired and brow-beaten.

It's been fascinating to note that some parishes seem able to go about their mission as if everything were normal in the Episcopal Church. The leadership of these congregations either has tired of the infighting that has plagued the Church in recent years and it has decided to move ahead, or the leaders have decided to ignore tension and to function as if the great struggle wasn't being waged down the road or across town. There is something to be said for the ostrich-like mentality that exists in these congregations. Their members probably consume fewer antacids and headache remedies than those who are involved in the fray. Their clergy probably sleep better at night, and I imagine they spend less time visiting their therapists or spiritual directors. My guess is these independent-minded churches are going to have some company before long.

While some congregations will decide to cast their lot with a bishop they've never seen, perhaps in a diocese they couldn't find with an atlas, others will be happy to plunge into the conflict, embracing the theology espoused by the 2003 General Convention. That will leave still others that do not want to be aligned with either side. They will proclaim themselves as "centrists" and try to function almost independently.

I suspect many of our churches will become more congregational, and in some places that will be a difficult accomplishment, for there are

churches already pushing the limit. As some dioceses have less and less contact with the Episcopal Church, some parishes will have fewer dealings with their dioceses. Many parishioners, no matter what side they're on, will rely on their congregations to be safe havens from the encroaching battleground. "I don't care what they do as long as it doesn't affect my church" is the thinking. Meanwhile, their clergy are likely to tire of finding many of their brothers and sisters in a different place, either theologically or geographically. Sizable numbers will snap up the Church Pension Fund's early retirement plan that enables clergy to leave as early as age 55 providing they've had 30 years of ordained ministry.

Many of these churches get into trouble when they try to pay less than their full apportionment to the diocese, preferring to give the diocese only that amount that would be used within the diocese, hoping to "penalize" the Episcopal Church by withholding the amount that would go to the mission of the national Episcopal Church. Unfortunately, it is usually the ministries that need help the most that wind up being affected by the shortfall. Over time, however, if a sizable number of dioceses cut back on their fair share, it's bound to have some effect on "815."

Chances are, it will not be business as usual in your parish church over the next year or so. If you've been able to steer clear of the fallout from New Hampshire so far, be thankful, but that position may be increasingly difficult. We are likely to rely more and more on our parishes, for the most basic, arguably most important, ministries, involving administration of the sacraments, pastoral care, evangelism, and stewardship, will continue to take place there. Regardless of the polity of the Episcopal Church, our parishes and missions, not the dioceses or the national church, are emerging as the primary institutions. In a time of crisis, that's not a bad thing.

David Kalvelage, executive editor

The Living

The Living

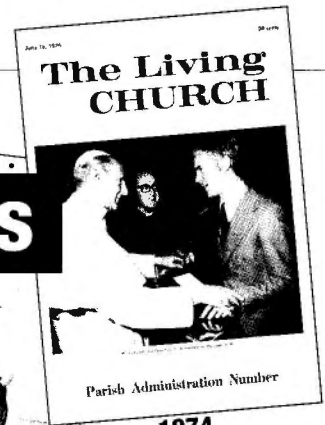
The Living CHURCH



1959



1963



1974

Did You Know ...

St. Andrew's Church, Columbia, N.C., existed for nearly 200 years without a church building.

Quote of the Week

The Rev. Paul Borthistle, who took part in a "blessing" of bicycles at Christ Church Cathedral, Vancouver, B.C., in which a lubricant was applied to the bike chain, on bicycles: "The bicycle is symbolic of an ecologically responsible lifestyle, so when we're blessing the bicycle, we're acknowledging that cyclists have made a conscious choice to live in an ecologically responsible way."

One to Watch Closely

The ruling by a judge that favored St. James' Church, Newport Beach, Calif., in its legal battle with the Diocese of Los Angeles [TLC, Sept. 4] will be watched closely by other dioceses and by other churches that have separated from the Episcopal Church. Because the Newport Beach church emerged victorious does not mean that other congregations are likely to have the same outcome. State laws, religious corporation laws, diocesan canons, and parish charters and bylaws may differ from each other enough so that an identical situation in another diocese may not have the same outcome.

The people of St. James' were hopeful from the beginning that the judge would rule in their favor, for a similar case involving a Methodist church in California also favored the parish. It is also encouraging to those at All Saints', Long Beach, and St. David's, North Hollywood, which have been involved in struggles to retain their properties. Because St. James' is located in Orange County, that decision was announced before those involving the other two congregations, which are in Los Angeles County.

As expected, the Diocese of Los Angeles announced immediately it would appeal the decision, ensuring that the eventual outcome may not be known for months. When standoffs like this one become litigious, the process usually drags on, the resulting publicity is unfavorable, and the cost can be overwhelming to all. Unfortunately, the scenario may become commonplace in the months ahead.

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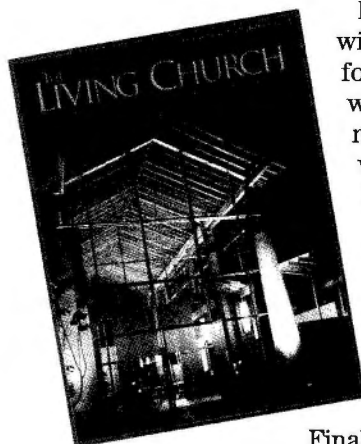
Super-Sized Issue

We are proud to present this particular issue of THE LIVING CHURCH, for it is the biggest in our 127-year history. A large amount of advertising was sold for this issue, accounting for its 88 pages.

Because this is a Parish Administration Issue, it will have a greater readership than usual. It is one of four we send each year to members of the clergy who are not subscribers, and to members of the national Executive Council. We extend a cordial welcome to all those receiving this issue, and hope they will be so satisfied with it that they will want to begin their own subscriptions.

We also welcome senior students at eight of the Church's 11 theological seminaries. They are receiving a complimentary one-year subscription to the magazine thanks to a grant from Encourage, Inc. This is the third consecutive year this grant has been provided.

Finally, we greet those who are new subscribers and may be receiving their first Parish Administration Issue. These special issues, with an emphasis on the parish ministry, are published in September, January, March and June. While there is a preponderance of parish-related articles and advertising in this issue, we assure all our subscribers that they will find all our regular features as well. We hope all will enjoy it.



A Christian Response to Violence

By Patrick Augustine

"I fear for the future!" said the man on the treadmill next to me after the London bombings were announced July 7. In a few more weeks, no doubt he and I will recall our experiences on 9/11 when misguided zealots took thousands of innocent lives in our own country.

Violence, terrorism and killings are routine among Palestinians and Israelis. Pakistan and India have nuclear capabilities, a border and centuries of animosity in common. Muslims and Hindus continually clash in Kashmir. Millions have been killed and displaced by war between Sudan's Islamic north and Christian south. Iraqis die daily in attacks by Sunni insurgents on Shiites and the resulting American military counterattacks. Religion is alive and well, but misplaced fervor fuels unending violence forever, it seems.

Throughout history, the most fanatical political struggles have been legitimized by religion. Because of religious and ethnic violence in his name, God's

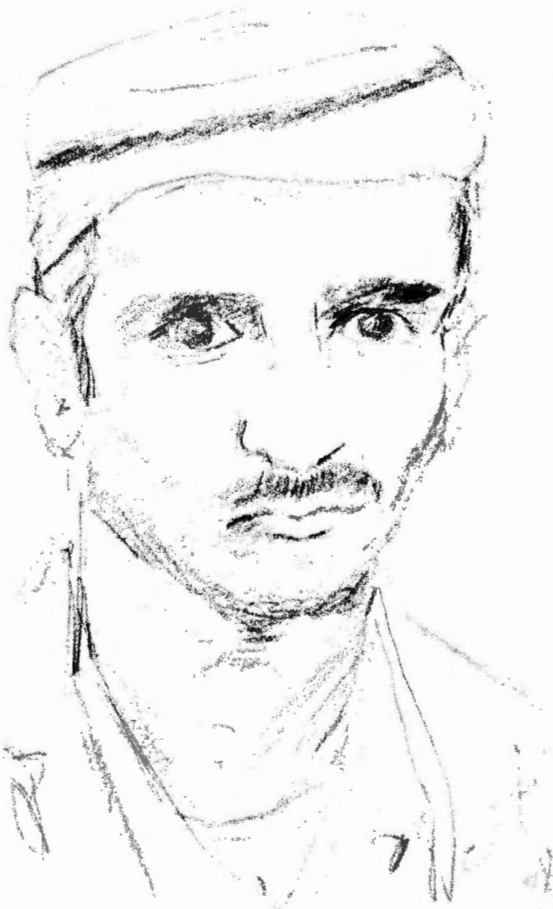
creation has been and still is "red in tooth and claw." The all-too-typical and selfish approach to solving problems and settling disputes with violence must be seriously questioned without further delay. We should heed this simple observation by philosopher Norman Cousins: "War is an invention of the human mind. The human mind can also invent peace." Look at the progress made in Northern Ireland. Then pray and act as though similar healing can be achieved in other violence-wracked countries.

Followers of Jesus Christ cannot be passive spectators or participants in violence. He offers us an alternative and expects action. "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you" (Matt. 4:43-44). This might sound naïve and weak to the powerful, just as the message of the cross seemed ineffective to perpetrators of violence in Jesus' time. But true disciples understand God's ultimate intent is to redeem humanity from the bondage of violence, not to place one group in power over another. The Church's mission is to proclaim the gospel of release and redemption even in the face of terror and death. Because of the risen Christ, we believe evil shall not prevail. God is sovereign, not man.

Remember post-apartheid South Africa? The world expected Nelson Mandela to seek revenge on whites after decades of dehumanizing treatment and injustice for black people. Instead, he emerged from jail with a way to heal his divided land. He appointed Desmond Tutu, Anglican Archbishop of South Africa, to head a Truth and Reconciliation Commission, an open forum for victims and perpetrators to share their pain and tell the truth. "The central concern is the healing of breaches, the redressing of imbalances, the restoration of broken relationship, a seeking to rehabilitate both the victim and the perpetrator, who should be given opportunity to be reintegrated into the community he has injured by his offense," Archbishop Tutu said a decade ago. This commission and its results exemplify the transforming power of the gospel of peace, forgiveness, restoration and reconciliation. "In Christ, God was reconciling the world to himself . . . and entrusting the message of reconciliation to us" (2 Cor. 5:19).

The Church is empowered by Jesus Christ to proclaim his message of healing and reconciliation. If we don't, who will? We are called by Christ to focus on the twofold

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Dean Graf illustrations



Christian and Muslim beliefs about God are similar in many respects. We should seek and celebrate our commonalities and tolerate our differences.

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mandate to love God and to love our neighbor. We can do both by recognizing and repeating these truths among people of all faiths, and even the faithless:

1. Christian and Muslim beliefs about God are similar in many respects. We should seek and celebrate our commonalities and tolerate our differences. The purpose of dialogue is not for conversion but to learn and to appreciate each other's faith traditions. Hans Kung, a Roman Catholic theologian, has said, "There can be no peace among nations without peace among the religions and religious peace can be established only through religious dialogue."

2. Islam and Christianity are one in emphasizing worship and prayer as essential elements in faithfulness to God. Followers of Christ should pray unceasingly for harmony and tolerance among our faith communities. Pray as well for repentance and changed hearts among perpetrators of violence who hurt the children of God regardless of denomination. We invite Muslims to pray with us for peace and good will on earth.

3. Christians and Muslims must examine together the difficult question of differing approaches to human rights, poverty, hunger, HIV/AIDS, environment, and freedom of religion. Muslims enjoy full freedom to practice their faith in Western society. We must ask Islamic communities living among us to appeal to Islamic governments to grant freedom

of religion to non-Muslims in countries where one's faith can invite persecution or even death.

4. Our churches and homes should be embassies of hospitality. "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares" (Heb. 13:2). Each one of us should invite Muslim neighbors in our community to share hospitality. As Henri Nouwen has said, "Hospitality is our vocation: to convert *hostis* into *hospes*, the enemy into guest, and to create the free and fearless space where brotherhood and sisterhood can be formed and fully experienced." In the absence of hospitality among our faith communities, the world cannot know how all God's creation is meant to live in peace.

The gospel of Christ is not a message of violence but of good news for all God's children to live in peace and harmony. It is always God's intention that we should live in friendship and harmony. Muslims and Christians need each other. In a world where technology draws us ever closer, intertwining lives and livelihoods, it is imperative that we co-exist peacefully in our global village. There are no easy answers or simple solutions, but waiting for governments or "someone else" to take steps is fruitless and foolish. Praying and working for peace and reconciliation must become daily activities for each and every follower of Christ. □

The Rev. Canon Patrick Augustine is the rector of Christ Church, La Crosse, Wis.

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



The Wrong Canon

As one of the bishops who have publicly opposed Bishop Andrew Smith's inhibition of the Rev. Mark Hansen, I am saddened to see TLC print Bishop Smith's accusation that "... none of the bishops who signed the letter had the wisdom or courtesy to call before launching this broadside" [TLC, Aug. 28].

Bishop Smith may not recall this, but I have been in touch with him by letter and telephone on at least five occasions regarding his handling of "the Connecticut Six." Until I informed him that I had licensed each of the six rectors to function in the Diocese of Central Florida (as an expression of solidarity with them), he was favorably disposed to the possibility of my exercising Delegated Episcopal Pastoral Oversight among them.

If Bishop Smith's concerns about Fr. Hansen are the ones he has publicly stated — namely that Fr. Hansen has left his ecclesiastical responsibilities to pursue secular employment — there is a canon designed to deal with this. It is Title IV, Canon 11 (Of a Priest or Deacon Engaging in Secular Employment without Consent, Being Absent from the Diocese, or Abandoning the Work of the Ministry). It is not Title IV, Canon 10 (Of Abandonment of the Communion of This Church by a Priest or Deacon).

Canon 10 is designed to address a situation in which a member of the clergy leaves the Episcopal Church for another denomination. The problem with employing it against Fr. Hansen is that it affords him no due process, no confrontation of his accusers, no opportunity to respond to charges, no trial, no appeal.

We are at a sad and dangerous moment in the history of the Episcopal Church when bishops treat their clergy and congregations as Bishop Smith has treated Fr. Hansen and the people of St. John's, Bristol.

*(The Rt. Rev.) John W. Howe
Bishop of Central Florida
Orlando, Fla.*



It's Insulting

I read with dismay the Reader's Viewpoint article by the Rev. Robert Warren Cromey [TLC, Aug. 28] in which he enjoins us Christians to stop preaching Jesus to those of other faiths, because this practice implicitly insults other religions.

Astonishingly, in the next breath, he suggests we should instead preach "population control." The content of the message of "population control" will conflict with some faiths (e.g. Roman Catholicism and maybe Islam). Doesn't Fr. Cromey see how insulting and even racist it is to ask people in other cultures to stop reproducing? He would have us withhold the living water that comes through life in Christ and offer instead the stale crumbs of modernity.

Finally, if separation from God is not a possibility (as Fr. Cromey claims), if we don't need reconciliation with God, then for what did Jesus die? Was the crucifixion the means for God to reconcile to himself all things (Col 1:20), or just a horrible end to an exemplary life? If the former, then what is wrong with introducing people to their Savior?

*John Boyland
Milwaukee, Wis.*

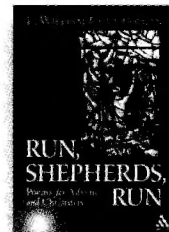
Fr. Cromey is to be thanked for his candor in stating what many believe but are afraid to say publicly. However, I believe he is wrong.

The *reductio ad absurdum* of his essay is that Jesus, too, was wrong, insulting, and imperialistic to offer something different to those who, in Fr. Cromey's view at least, already had everything they needed. And just how far back must

(Continued on next page)

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(Continued from previous page)

we go? Was Abraham deceived and insulting to those who failed to hear the same voice that called him out of Haran? Moses at the burning bush? The prophets? And what of all the people whom Jesus sent out, from Stephen, Philip, Paul, Peter, and the thousands of others who followed their example?

The single verse on which he hangs

his thesis is in that "addition" to Mark, added, as any scholar will tell you, to clean up a gospel that ends so unsatisfactorily with a hanging conjunction. And, 30 years? Surely Fr. Cromey is not unaware of the astounding reliability of oral tradition in the life of preliterate societies.

To his credit, he does not drag in, as so many critics do, the abhorrent aber-

rations, the forced conquests of Crusaders and Conquistadores, and other forced "conversions" by those who nullified the evangelical command by attempting to wed Jesus with Mars, the god of War.

I wish Fr. Cromey could have heard the late — and I believe great — Ugandan evangelist, Festo Kivengere, speaking from the pulpit of St. John's Cathedral in Denver in the mid 1980s, when he said, "Don't be fooled by the romantic picture of happy natives who don't need the gospel. I and my family lived in constant life-sapping fear of the spirits of ancestors and demons until the liberating word of Jesus set us free."

*(The Rt. Rev.) William C. Frey
San Antonio, Texas*

The Rev. Robert Cromey writes, "I believe we should stop trying to convert people of other faiths. We need to stop being offensive to the religions of others."


I think he should carry through with his point and write a letter to Jesus Christ himself and tell him that, while he appreciates some of his teachings, this matter of dying on the cross for our sins was altogether unnecessary — way too much pain and discomfort. There are other religions, both existing and in the years to come, which can save anyone quite adequately without his bloody sacrifice. On top of this, this radical-death thing caused conflict and offense between Christians and persons of other religions, and despite what Jesus reportedly said, no one should cause offense.

He should also write to the disciples. Surely this business of going forth to make disciples of all the nations, baptizing and teaching, was an unnecessary endeavor which Jesus couldn't possibly have meant for them to do. Leave people alone. Most any religious thing available to them is quite adequate to open to them the doors of heaven. A knowledge of the gospel is not necessary.


Should anyone be slow to catch on, I'm being totally facetious.

*(The Rev.) J. Scott Wilson
Weatherford, Texas*


(Continued on page 64)




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LETTERS TO THE EDITOR

(Continued from page 62)

While a member of the Board for Theological Education in the early '90s, we visited the campus of Episcopal Divinity School. During Morning Prayer a young woman behind me prayed aloud against what she called "theological imperialism." I would call it mission, evangelism, spreading the gospel, or living out the great commission.

Robert Cromey's piece is a continuation of this thought that somehow to tell others of the good news of Jesus Christ is "insulting." He tells us that he is a universalist in that he believes all are saved regardless of their life, faith, or relationship with God. It is not too much of a stretch to say that given his view of salvation, the incarnation, life, death, passion, and resurrection of Jesus Christ is irrelevant. If it is true, as he states, that no matter what you believe, you will be saved to eternal life with God, then Jesus did not need to come, suffer and die.

He turns the faith into a U.N. water management project instead of the source of living water. My heart aches for the people he has led astray over the course of his ministry. If you wonder why the Episcopal Church is going down the tubes, look no further than this misguided theology.

(The Rev.) Donald J. Curran, Jr.
Grace Church
Ocala, Fla.

The article by the Rev. Robert Warren Cromey, "An Insulting Practice," was pretty conventional stuff, but it does give me the opportunity of making two points.

First, seeking to collect souls in a way similar to the collection of scalps is certainly wrong and, indeed, sinful. However, there is another way: to believe that the gospel of the Lord Jesus Christ is not only good news, but terrifically good news, much more than winning the Powerball or being a first-time father. It is such good news that it would be churlish to keep it to oneself. As with any good news, one wants to share it. This depends upon experiencing the terrific, fantastic goodness of God in Christ, and I am sorry that Fr. Cromey has not done so.

The second has to do with his universalism. St. Isaac of Nineveh urged us to pray even for the demons in hell, and it was Teilhard de Chardin (I believe) who wrote that the Church requires us to believe in hell. The Church does not require us to believe there is anyone there. And of course God's love is omnipotent, but he does not compel anyone. Simply to say that anyone — Hitler, Stalin, the génocidaires of Rwanda, Jeffrey Dahmer — to say nothing of those unnoticed sinners who corrupt and destroy their integrity in thousands of ways, some of which are familiar to anyone with the slightest perspective him or herself — will be saved makes the love of God indistinguishable from his indifference. Moreover, it reduces this life from high drama with ultimate consequences to mere mummery with no eternal consequences at all.

(The Rev.) Joseph Frary
Portland, Maine

Clear and Profound

In the context of his condemnation of the terrorist bombings in London [TLC, July 31], Bishop Griswold stated, "To win the war on terrorism, we must first address its root causes, and bring peace to the Middle East."

I could not agree more with the Presiding Bishop, but I wish he had added what Bishop Geralyn Wolf stated across the same page of that issue, in which she pointed to what perhaps is the most clear and profound "root cause" for there being no peace in the Middle East. She said, "Unless the Arab world and Palestinians in particular are willing to acknowledge Israel's right to exist, I don't see how you can have the foundation for a lasting peace."

Israel has not refused to negotiate in good faith for peace with the Palestinians. Israel did so successfully with Egypt and Jordan. However, over the past 20 years, whenever Israel was near an agreement for peace with the Palestinians, the Palestinian terrorists' suicide bombers inevitably committed another violent atrocity, killing innocent women and children in the streets or shopping malls, and the

(Continued on page 66)

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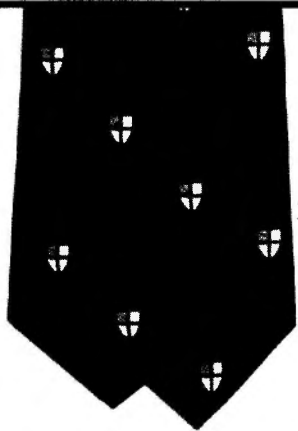
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LETTERS TO THE EDITOR

(Continued from page 64)

progress that had been made for
peace and understanding quickly
evaporated, and understandably so.

The first and most fundamental role
of any government, including that of
Israel, is to protect its citizens. Bishop
Wolf clearly understands the issue.

*(The Rt. Rev.) Maurice M. Benitez
Austin, Texas*

No Need to Roam

Thanks to the editor for his column,
"Mystery and Awe" [TLC Aug. 14]. At
least one reader agrees with him
wholeheartedly.

Too often we forego silence, mys-
tery and awe in the name of inappro-
priate socializing and chatter at the
Peace, and announcements that, once
printed in the bulletin, do not need to
be repeated to an audience that I, for
one, assume to be functionally liter-
ate. The Peace, once passed from the
priest to the congregation, can then be
passed among those sitting together.
The peace of the Lord is effectively
passed among his people. There is no
need to get up and roam. Likewise,
there is no moment when announce-
ments can be read that does not, to
some degree, detract from the mood
of holiness that I would hope is the
goal of a well-done liturgy.

In order to appreciate silence, one
need only compare the often chaotic
main service on a Sunday morning to
the totally awesome Maundy Thurs-
day night Eucharist, a service done
almost completely in silence.

*Richard H. Picard
Merrick, N.Y.*

Hearing Voices

In reading the editorial, "Heavy-
Handed Action" [TLC, Aug. 7], I was
struck by two things. First, I keep hear-
ing voices around the Church urging
our bishops to act like bishops (usually
meaning, exercise their authority), but
when they do, there is a hue and cry
about abuse of authority. Second is
comments like "theology in opposition
to that of the parish." Maybe I missed
the point in seminary, but I always
thought it was about the Church's the-

ology, not the parish's. The issue, it
seems to me, is not about what kind of
people we set apart as bishops, but
whether or not we even want to be a
church with an episcopal polity. And
this seems to include the left, the right,
and the middle.

*(The Rev.) Gary W. Goldacker
St. Stephen's Church
Richmond, Va.*

Atheist Clergy

The editorial "Unbelieving Clergy"
[TLC, July 24], conjectured that perhaps
some 3 percent of Episcopal clergy do
not believe in God.

At a recent retreat of the clergy of the
Diocese of North Carolina, I was in a
buzz group, a young female priest serv-
ing as convener. When the floor was
opened for discussion, another female
priest immediately asked, "What is
God? And do we really need God?"

The convener, seeing that some were
shocked, said, "It used to be that homo-
sexuality was not acceptable in the
Church, but now that has been
changed. Atheism is still unacceptable,
but we are working on that."

Later, at the diocesan convention, I
related the incident at the clergy retreat
to a female priest whom I know is still
holding onto the faith. I asked if she had
ever heard anything like that among
other female priests. "Oh, yes," she said.
"I hear that kind of talk all the time."

Radical feminist priests seem to feel
that God's masculine nature is an insult
to themselves, and in light of the above
remark, it would appear that far more
than 3 percent of them are atheists. My
experience with male priests indicates
that far more than 3 percent of them are
also closet atheists who await the glad
day when they can openly proclaim
their abandonment of the Christian
faith.

*(The Rev.) Warwick Aiken, Jr.
Eden, N.C.*

Please send Letters to the Editor to:
**THE LIVING CHURCH, P.O. BOX
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or email at tlc@livingchurch.org.

DEPO Working in Rhode Island

The House of Bishops' plan for Delegated Episcopal Pastoral Oversight (DEPO) has received near universal condemnation from those who are in "serious theological disagreement with their diocesan bishop," but the proposal is nearly identical to a long-standing one in the Diocese of Rhode Island that has been widely praised. The Rt. Rev. Geralyn Wolf, Bishop of Rhode Island, believes she enjoys relatively good relations with the handful of conservative parishes and clergy in her diocese because she has created space so that they can honor their beliefs.

"Every group in the Church that feels alienated needs to be able to connect with others of like mind," Bishop Wolf said. "Here in Rhode Island there are not too many parishes that would sympathize with the theology espoused by the [Anglican Communion] Network. I could understand why they would want to connect with them."

Last spring, when the New England Convocation of the Network met in Rhode Island, Bishop Wolf said she offered to greet participants at the start, but only if her presence would not cause controversy. After consulting with the conference organizers, she was assured she would be welcome.

"I wanted to show that I respected them and their need to be in relationship with others like them," she said. "I didn't stay to spy on them. There has got to be room for a variety of opinions on [human sexuality]. This controversy is not likely to be solved any time soon."

Soon after she was consecrated Bishop of Rhode Island in 1996, Bishop Wolf said she met collegially with two rectors who were opposed to female bishops on theological grounds. The three were already acquainted with each other, having started their ministries in the same

(Continued on next page)

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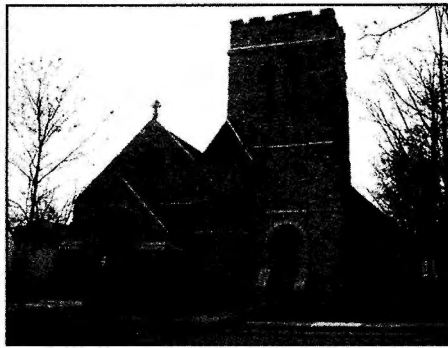
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AROUND THE DIOCESES

'Respectful Discussion'

Discussion of the Windsor Report played a key role in the convention of the Diocese of **Central Pennsylvania** June 10-11 at Bucknell University in Lewisburg.

The convention "recognize[d] and appreciate[d]" the work of the Lambeth Commission on Communion; "recognize[d] with gratitude" the leadership of the Rt. Rev. Michael Creighton, Bishop of Central Pennsylvania, in "leading" the diocese in "exploring the complex ramifications" of the document; "recognize[d] with gratitude" the House of Bishops' Covenant Statement issued in response to the Windsor Report; and vowed to continue "respectful discussion concerning the issues raised by the Windsor Report."

Resolutions to preserve the farm-

(Continued on next page)



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Rhode Island

(Continued from previous page)

deanery, and that "alleviated some fears." Bishop Wolf recalls talking things out at that first meeting and then together working out a pastoral arrangement that has endured.

The agreement on visitations states that the visiting bishop must be a member in good standing of the Episcopal Church's House of Bishops, that the choice of visiting bishop should be worked out between the bishop and parish, that Bishop Wolf would initiate the invitation, and that relations remain cordial between her and the dissenting clergy and parishes.

There is one Forward in Faith parish where Bishop Wolf said she has never made a "visitation," but she has been invited to visit that parish seven or eight times during the past nine years.

"I'm willing to go there under whatever circumstances we can work out," she said. "I have real affection for these priests and I believe they do for me. We do agree when it comes to spirituality and the importance of Christ in our lives. We've shared at some wonderful levels."



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land of Central Pennsylvania and to adopt a "fair share asking" of 20 percent of net disposable parish income to fund diocesan operations were adopted, as was the diocesan budget of \$2.1 million for fiscal 2006.

A resolution that sought to pledge the solidarity of Central Pennsylvania with the bishops of the Scottish Episcopal Church "on the acceptance of gay priests" and accepting as a "matter of gospel justice GLBT persons into the full membership of the Church with all rights and responsibilities of heterosexual persons in the Church, including the blessing of their relationships and recognition of their families," was referred back to committee.

In his convention address, Bishop Creighton welcomed the diocese's new companion relationship with Sao Paulo, Brazil, established after the Diocese of Recife, also in Brazil, broke relations in response to Bishop Creighton's support of the confirmation of the election of Bishop V. Gene Robinson as Bishop Coadjutor of New Hampshire.

Bishop Creighton also spoke of the diocese's work in Uganda that continues despite the decision by the Rt. Rev. Jackson Tembo, Bishop of South Ruwenzori, to sever relations. Central

Pennsylvania, Bishop Creighton noted, was still working with the Bishop Masereka Foundation of Uganda to stem the scourge of HIV/AIDS and was in the process of sponsoring a medical mission to that country.

The divisions within the Church and the diocese's experiences with rejection should be a spur to dialogue and not confrontation, Bishop Creighton

said." Unity comes from the love of God reflected in how we treat one another."

The convention also established transition and discernment commissions to plan for the election of its next bishop. The diocese hopes to elect a bishop in July 2006. Bishop Creighton said he would retire upon the consecration of his successor in the fall of 2006.

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Removing the Stigma

The Synod of the Church of the Province of Southern Africa recently adopted a resolution to eradicate from churches and communities the "sin of stigma" which continues to undermine the implementation of an holistic and comprehensive strategy to minister to people infected with, or otherwise directly affected by, HIV and AIDS and to combat further the spread of this pandemic."

The Anglican Provincial Synod is the highest legislative body of the Anglican Church of Southern Africa. It meets every three years.

The synod meeting also debated the issue of homosexuality.

Anglican Communion News Service contributed to this report.

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Global Relations Funding Declines

Funding for Anglican and Global Relations (AGR) has declined every year but one since 1995. The department at the Episcopal Church Center with primary responsibility for "strengthening the relationships between [the Episcopal Church] and the 37 other provinces in the Anglican Communion" is projected to receive \$7.7 million in 2006, which represents approximately 15 percent of the composite \$49.4 million General Convention program budget. These numbers contrast with \$10.7 million, 25 percent of the total budget that convention deputies dedicated to world mission in 1995.

"The money hasn't disappeared," said Brother James E. Teets, BSG. Br. James is manager of partnership services and deputy for budget in the Anglican Global Relations office. "It has gone to beef up other departments. Where you commit your money says a lot about where your heart is."

Not all line items in the AGR budget have declined, according to Br. James. For instance Episcopal Church contributions to the Anglican Consultative Council (ACC) have increased consistently. Some of the reduced budget share is because of incremental decreases in funds contributed to other Anglican Communion provinces formerly affiliated with the Episcopal Church. Between 1995 and 2006, the Episcopal Church had "covenant agreements" with the Philippines, Mexico, Central America and Liberia. The 15-year covenant with the Philippines expires in 2007. The 25-year covenant with Mexico expires in 2020. The 40-year covenant with Central America expires in 2038. The covenant with Liberia has no expiration date. Last year it received \$220,900.

In 2003, General Convention approved Resolution A151, which stated "that world mission funds historically committed to the Church's

global engagement through financial covenants to former international jurisdictions of the Church be re-deployed in other areas of the Church's global engagements, and especially world mission, as such funds become available through incrementally diminishing levels of support to autonomous jurisdictions." The resolution also called for preparation of a "detailed financial plan in consultation between the Standing Committee on World Mission and the Joint Standing Committee on Program, Budget, and Finance." Despite the concurrence of both the House of Deputies and the House of Bishops, funds to AGR continued to decline.

"I don't think that this was intentional," said Bonnie Anderson, vice president of the House of Deputies

Correction

An internet news report on Aug. 16 titled "St. James' Newport Beach Wins in Court," contained incorrect information. After the initial lawsuit by the Diocese of Los Angeles was filed, St. James' filed an anti-SLAPP (Strategic Lawsuit Against Public Participation) motion, not a separate lawsuit.

According to www.en.wikipedia.org, a SLAPP is a lawsuit "to intimidate and silence a less powerful critic by so severely burdening them with the cost of a legal defense that they abandon their criticism. The acronym was coined in the 1980s by University of Colorado professors Penelope Canan and George W. Pring."

The decision handed down by Orange County Superior Court Judge David C. Velasquez ruled in favor of St. James' anti-SLAPP motion against the diocese, finding that the root of the diocesan lawsuit arose over St. James' "rejection of the Church's doctrinal views" and "determining the diocese had failed to show that it ever had a legal ownership claim in the property." The anti-SLAPP ruling means that St. James' is entitled to a mandatory award of reasonable attorney's fees from the diocese.

and a member of Executive Council, the body that oversees the budget when General Convention is not in session. "I think this was a case of specific programs requiring specific funds winding down and others not being proposed. I'm pleased that World Mission has brought this to the attention of the Church. It's a trend that needs to stop."

Pan Adams, chair of the Standing

Committee on Program, Budget and Finance, said the committee will not begin work on the 2006-2009 budget until next January, but a detailed plan for implementation of Resolution A151 is "on the agenda."


Find more news, including updates of stories on these pages:

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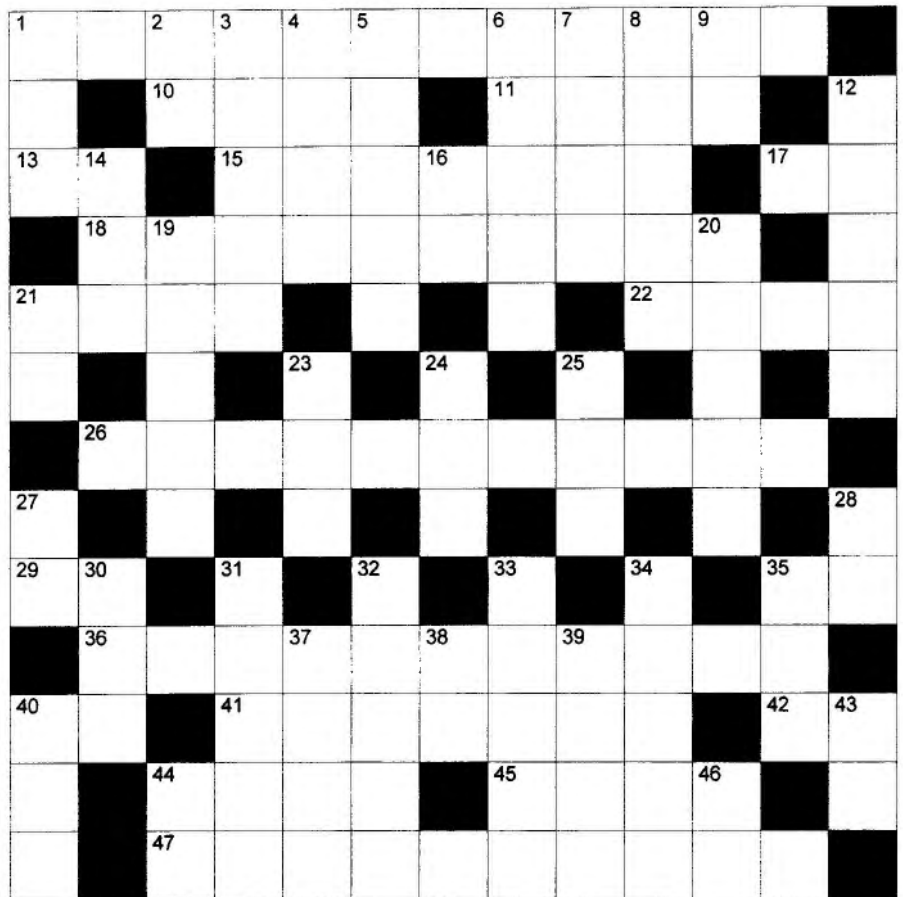
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Ecclesiastical Address



Across

1. Priest's dietary result?
10. Indonesian island
11. To laugh, in Provence
13. UK lavatory
15. Asleep
17. Egyptian sun god
18. Episcopal vision?
21. A relic, often
22. Magi's night light
26. Feared LA Ram
29. Greek letter
35. NY-based Int'l org.
36. Cathedral priest in trouble?
40. Compass point
41. It's done to teeth, biblically
42. Greek letter
44. Landed
45. Mice screams
47. Question to a female priest

Down

1. Less than several
2. White plague (abbrev.)
3. Medieval guild
4. Valley of David & Goliath clash
5. Wisconsin college
6. Notre Dame's Fighting _____
7. Liquor type (plural)
8. Desires
9. Memo abbrev.
12. San Diego priest?
14. House financial gp. (in DC)
16. Very soft musical dir.
19. Circle type
20. Anesthetic of yore
21. Attitude start, for Matthew
23. SAT kin
24. Apocalypse: the _____ Time
25. "Bawlrmer" term of endearment
27. UK politician
28. "... _____ remembrance of me"
30. Rapper Vanilla _____
31. Saxon or Catholic start
32. War goddess
33. Song lyric: " _____ right"
34. Card a Jamaican musician?
35. Ash can?
37. It's under control: "I'm _____"
38. Failing grades
39. Proclaim
40. It may be Red or Dead
43. Abraham's birthplace
44. FM drive time
46. Seymour's nickname

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

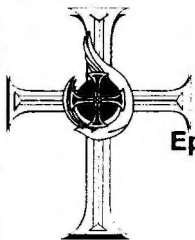


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National High School Conference: April 21-23, 2006

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Summer Internships: June-July, 2006

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Much from the Past

Because people begin subscriptions to THE LIVING CHURCH at all times of the year, they may have missed Parish Administration Issues of the past. As a service to newer readers as well as a recollection for veteran subscribers, here are some highlights of Parish Administration Issues of the past 10 years:

2004

Jan. 4 – We'd Like to Start a School: Questions and answers for parishes to consider. A roundup of good news in the Episcopal Church. How to articulate your faith.

March 14 – Calling young people to ordained ministry. A blind priest ministers effectively in prisons.

June 6 – Prayer class for mothers. A new Georgia church is intentional about welcoming people. Outdoor liturgies can be transformational.

Sept. 5 – Churches show hospitality to immigrants. Build a better stewardship campaign.

2003

Jan. 12 – Diocese and cathedral work together in Cleveland. Lay persons take on the role of preaching.

March 23 – What churches do during Lent. Tale of a church planter. In search of the perfect bulletin.

June 8 – How a congregation responds when its priest leaves. The roles of deacons.

Sept. 7 – How to evaluate a congregation. Being intentional about hospitality.

2002

Jan. 20 – Finding clergy for small congregations. The concept of Deep Church.

March 17 – The increasing ministry to the homeless. Why our churches don't grow.

June 9 – Ministry is most effective in our parish churches. Some historic churches are thriving.

Sept. 8 – A full church is normal in this congregation. The 20/20 plan to grow the church is not an option.

2001

Jan. 7 – Retirement gives one a new perspective. The church can learn from the world of business.

March 18 – Rubrics for a welcoming church. Spirituality in the workplace.

June 3 – Clergy sabbatical leaves. How a cathedral ministers in the city.

Sept. 9 – Living in rectories: Yes or

(Continued on page 76)

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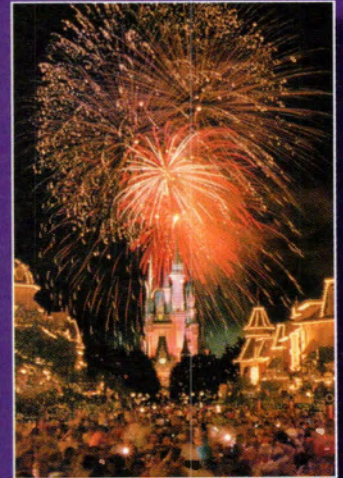
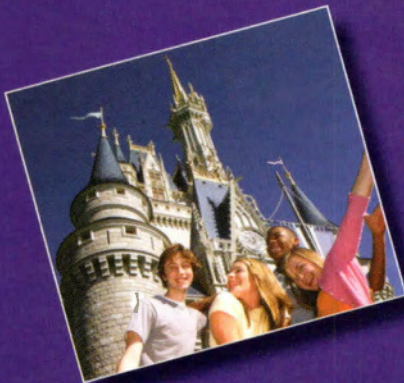
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(Continued from page 74)

no? The search for a priest can be a positive time.

2000

Jan. 2 – Why some churches grow and others are shrinking. A look at parish visitations.

March 19 – Preparing for a visit from the bishop. Making an Easter garden.

June 4 – Mutual ministry in the parish. Children receiving communion at an early age. Being intentional about evangelism.

Sept. 10 – How to explain church policy. Advice for search committees.

1999

Jan. 3 – Rectors and wardens working in harmony. Methods of showing encouragement to your priest.

March 14 – Urban churches face the challenge of crossing cultures. "How to be a bad preacher."

June 13 – Refugees in our parish churches. Praising God in the psalms.

Sept. 12 – Stepping stones to

stronger stewardship. Ten commandments for the 21st century.

1998

Jan. 4 – Celebrating new church buildings. Getting off to a good start with the new rector.

March 8 – How to begin a parish newsletter. Creating a parish history. The benefits of a church library.

June 7 – How parish administrators go about their ministries. What churches do during the summer months.

Sept. 13 – Making churches more accessible. Dallas church offers a literacy program to its neighborhood.

1997

Jan. 5 – The Church's legal system needs a revival. Dealing with clergy burnout.

March 16 – The growth of parish nursing. Newsletters draw people into the life of the parish.

June 15 – Electing a vestry by lot. Change at a New York City parish.

Sept. 7 – Lay vicars take on responsibility in the Diocese of Texas. Keeping adolescents active in the church.

1996

Jan. 7 – The Church has a population problem. TV commercials are drawing people to churches.

March 10 – The benefits of sister-parish relationships. Preaching can be a formidable task.

June 2 – Good preaching can be a blessing. A well-known priest retires after a 25-year rectorate.

Sept. 8 – What to do when the new rector arrives. Community college chaplaincy develops its own style.

1995

Jan. 1 – Lay people can be effective preachers. Suggestions for using the church's calendar.

March 12 – An evangelism program that bears fruit. Ideas to help children understand worship.

June 11 – A sampling of parish outreach programs. Holding one another accountable in the parish.

Sept. 10 – Episcopalians talk about how they pray. How clergy can cope with vocational aches and pains.

To read the full text of these feature articles, please refer to the column "This Week in the Living Church magazine" on The Living Church website:

www.livingchurch.org
or type in the following address:
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Appointments

The Ven. **Richard I. Cluett** is interim dean and rector of Cathedral of the Nativity, 321 Wyandotte St., Bethlehem, PA 18015.

The Rev. **Jennifer Creswell** is associate at Grace, PO Box 366, Millbrook, NY 12545.

The Rev. **Rebecca Crise** is curate at Christ Church, 410 Grand Ave., Waukegan, IL 60085.

The Rev. **Bonnie W. Duckworth** is deacon at Grace, 419 S Main St., Lexington, KY 27292.

The Rev. **Jedediah D. Holdorff II** is rector of St. Mark's, 426 W 6th St., Medford, OR 97501.

The Rev. **John Huntington** is rector of St. Andrew's, PO Box 458, Cripple Creek, CO 80813-0458.

The Rev. **Casey Longwood** is rector of St. Paul's, 822 Washington St., Oregon City, OR 97045-1945.

The Rev. **Robert Lundquist** is priest-in-charge of St. Paul's, 1208 W Elizabeth St., Fort Collins, CO 80521.

The Rev. **Robert Moon** is priest-in-charge of St. Richard's, PO Box 1317, Lake Arrowhead, CA 92385.

The Rev. **Elizabeth Morse** is priest-in-charge of St. Michael's, 361 Richmond St., El Segundo, CA 90245-3729.

The Rev. **Amy Pringle** is priest-in-charge of St. George's, 4467 Commonwealth Ave., La Canada, CA 91011.

The Rev. **Charles Reeder** is rector of Holy Comforter, PO Box 412, Broomfield, CO 80038-0412.

The Rev. **Dick Rosenbaum** is priest-in-charge of St. John's, PO Box 332, Toledo, OH 97391-0332.

The Rev. **Richard H. Schmidt** is editor and executive director of Forward Movement Publications, 300 W 4th Street, Cincinnati, OH 45202-2666.

The Rev. **John Taylor** is vicar of St. John's, 30382 Via Con Dios, Rancho Santa Margarita, CA 92688.

Ordinations

Priests

South Dakota — **Claude Edward Vershure.**

Deacons

Colorado — **Claudia Wyatt Smith**, vicar, St. Benedict's, PO Box 1186, La Veta, CO 81055; **Cassandra Jo Strotheide**, assistant, St. Matthew's, PO Box 2929, Parker, CO 80134-0292.

Dallas — **Thomas Rogers, James Roseberry, Kara Wischmeyer.**

Los Angeles — **Charles Asher, Rosamond Stelle Finley, Robert William Fisher, Thomas Mark Hallahan, Abel Ernesto Lopez, Melissa Jane McCarthy, Patricia Steagall-Sanchez Millard, Ruth Alta Monette, Maria Elizabeth Munoz, Sarah Winn Nichols, Andrew Thomas O'Connor, Neil Alan Tadken, Richard Olin Tiff II,**

(Continued on page 81)



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The Rev. Heather Voss, chap
Sun 5

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Sun H Tu 7:45, 9, 11 AM (Nave)

Sun H Tu 9:15, 10:15, 11:15 (St. Bede's Chapel)

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Williamsburg, VA 23185 - 3520

The Rev. Sandy Key, r

Website: skey@brutonparish.org

Bruton Parish: Sun 7:30, 9, 11:15 & 5:30 (followed by dinner), Wed 5:30 dinner followed by "Popcorn Theology" & (Canterbury Room-Bruton Parish), Wren Chapel: Tues 8

HAMPDEN-SYDNEY COLLEGE Farmville

LONGWOOD UNIVERSITY

JOHN MEMORIAL CHURCH

400 High St., 25901 (434) 592-5695

E-mail: jmc@kinax.net

The Rev. Edward Tracy, r

The Rev. Dr. William Elottner, chap

Sun H Tu 10:30

VIRGINIA TECH Blacksburg

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(840) 552-2411

Canterbury House, 204 E. Roanoke St.

E-mail: canterburyvt@yahoo.com

Website: www.christchurchblacksburg.org

The Rev. D. Scott Russell, campus minister & assoc. r

The Rev. Clare Fischer-Davies, r & assoc. campus minister

Sun H Tu 8:30 & 10:30; Tues Contemp Pray 7;

Canterbury House - Wed H Tu & Dinner 5:30

VIRGINIA (cont'd)

UNIVERSITY OF VIRGINIA Charlottesville

ST. PAUL'S MEMORIAL CHURCH (434) 295-2156

Website: www.stpaulsmemorialchurch.org

E-mail: uvchaplain@custone.net

The Rev. David Polst, the Rev. David Mollhiney

The Rev. Karin MacPhail

Sun H Tu 8, 10 & 5:30; Wed Student Fellowship Mtg 5, H Tu 5:30

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle

CHRIST CHURCH (206) 633-1611

Website: www.christchurchseattle.org

E-mail: cocseattle@earthlink.net

The Rev. Stephen Garratt, r

Sun H Tu 8 & 10; Tues Contemplative H Tu 6; Wed H

Tu & Bible Study 6:30

UNIVERSITY OF WASHINGTON Seattle

GOVERNMENT HOUSE 4525 19th Ave

E-mail: shshane@dirizle.com (206) 524-7900

Website: <http://students.washington.edu/covhouse>

The Rev. Mary Shehane, d

Wed 6 H Tu w/ Bible Study Prayer Group

WYOMING

UNIVERSITY OF WYOMING Laramie

WYOMING TECHNICAL INSTITUTE (WyoTech)

LARAMIE COUNTY COMMUNITY COLLEGE

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stmattdaramie@aol.com

The Rev. Chuck Wilson

Sun 5 Worship and dinner; Canterbury House is open

all week

ST MATTHEW'S CATHEDRAL

Website: <http://www.wydiocese.org/ST.M/home.htm>

E-mail: stmattdaramie@aol.com

The Very Rev. Marilyn Engstrom

Sun 8 & 10:30 throughout the week

Note: College ministry takes place at both Canterbury (and its house) and at St. Matthew's. Students move between the two locales. For example, Choral Evensong is held at St. Matthew's, etc.

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

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PEOPLE & PLACES

(Continued from page 78)

Mary Patricia Trainor, Sonia Elaine Waters.
Massachusetts — **Stephen Arbogast,**
Andrew Blume, Ted Cole, Daniel Collier, Chi-
tral De Mel, Steven Godfrey, Thea Keith-Lucas,
Sharon Powers, Stephanie Spellers, Matthew
Stewart, Sze-Kar Wan.

Resignations

The Rev. **Caroline Diamond**, as vicar of St. Richard's, Lake Arrowhead, CA.

The Rev. **Cory Lassen**, as rector of St. Andrew's, Ojai, CA.

Deaths

The Rev. **Paul E. Parker**, rector emeritus of Christ the King Church, Stone Ridge, NY, died June 18 following a short illness. He was 78.

Fr. Parker, of East Dorset, VT, was a native of Springfield, IL. He was a graduate of Hobart College and the General Theological Seminary. He was ordained to the diaconate in 1954 and to the priesthood in 1955 in the Diocese of New York, and spent his entire ordained ministry there. Fr. Parker was vicar, then rector of St. John's, Lewisboro, 1954-59; rector of St. Simon's, Staten Island, 1959-63; rector of Ascension and Holy Trinity, West Park, 1963-80, and rector in Stone Ridge from 1980 until 1989, when he retired. Surviving are his wife, Mary Ann, and two children.

The Rev. **Robert Gail Ruffie**, 77, rector emeritus of the Church of the Holy Family, Park Forest, IL, died June 27 at his home in Naples, FL.

Fr. Ruffie was born in Elgin, IL, and educated at Trinity University and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1952 in the Diocese of Chicago. Following two years as curate at Christ Church, Waukegan, IL, he became vicar of Holy Family, serving until 1961 when that church became a parish and he was elected its first rector. During his time at Holy Family, the church was built in 1958. He remained there until 1993 when he retired and moved to Florida, where he was associated with St. Mary's, Bonita Springs. He was a former member of the diocesan council, was named dean emeritus of the Joliet Deanery, and was a member of the Catholic Clerical Union.

The Rev. **Robert Allen Tourigney**, 86, first vicar and rector of St. Francis' Church, Palos Verdes Estates, CA, died June 2 in The Woodlands, TX, where he resided in recent years. Fr. Tourigney served at St. Francis' for 37 years, and when he retired in 1988 he was named rector emeritus.

A native of Providence, RI, he was a grad-

uate of Brown University and the School of Theology of the University of the South. He was ordained deacon and priest in 1945 and was assistant at St. Matthew's, San Mateo, CA, 1945-48; assistant at St. Andrew's, Ann Arbor, MI, 1948-49; and youth director for the Diocese of Los Angeles, 1949-51. He became founding vicar of St. Francis' in 1951, and when it achieved parish status in 1953, he was elected rector. The parish hall at St. Francis' was named for him in 1996. In Los Angeles he was a former member of the

Department of Christian Education and the Ecumenical Commission, and served on the board of the Church Home for Children. In recent years he was an associate at Trinity in The Woodlands. He was a frequent author of letters to the editor of THE LIVING CHURCH. Fr. Tourigney is survived by his wife, Helen; and two daughters, Helen and Charlotte.

Next week...

The Intelligent Design Debate



Virginia Theological Seminary Alexandria, VA

Faculty Position Announcement

Professor of Pastoral Theology and the Practice of Ministry

Virginia Theological Seminary invites applications for a full-time faculty position in pastoral theology and the practice of ministry to begin in late August of 2006. Women and racial and ethnic minority candidates are particularly encouraged to apply.

Critical engagement with contemporary culture and society is central to the curriculum as a whole and to this position. The successful applicant should be interested in helping to shape the field of pastoral theology. Specific qualifications for this position include experience in congregational ministry and in the preparation of persons for holy orders and other vocations in the church, a Ph.D., Th.D. or D.Min., and specialization in one or more of the following areas: theology of ministry, pastoral theology and the cure of souls, ministry development, multicultural ministry, and congregational studies. Ability to speak Spanish is desirable.

Responsibilities will include teaching required and elective courses in pastoral theology and the practice of ministry and oversight of curricular offerings in pastoral theology and the practice of ministry. Participation with other faculty members in the D.Min., M.T.S., and Masters in Christian Education (MACE) programs will be expected, as well as participation in the programs of the Center of Lifetime Theological Education. The position also includes faculty responsibilities in the ongoing life of the seminary.

Salary and rank will depend on experience and qualifications. Please send a letter of application, a full curriculum vitae, and the names and addresses of three references **by September 16, 2005** to:

The Very Rev. Martha J. Horne, Dean and President
Virginia Theological Seminary
3737 Seminary Road, Alexandria, VA 22304

FOUNDING DIRECTOR EPISCOPAL PRESCHOOL

*Christ Church Christiana Hundred
Wilmington, Delaware*

Christ Church Christiana Hundred, a large dynamic parish near Wilmington, Delaware, is establishing an Episcopal Preschool to open in September 2006. The School's Board is seeking a Founding Director to implement the Preschool's Mission, Vision and Guiding Principles, which are outlined in detail on the church's website.

Our Founding Director must have a Bachelor's Degree from an accredited college or university in early childhood education or related field, a minimum of 5 to 7 years in teaching and/or administration, and the entrepreneurial talent required to manage a successful start-up.

Please send resume and inquiries to:

Maryann Younger
Christ Church Episcopal Preschool
P.O. Box 3510, Greenville, DE 19807

E-mail: ccchpreschool@aol.com

A complete Role Description is available at www.christchurchde.org/preschool



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All Saints Parish Gastonia, NC

FULL-TIME PRIEST

All Saints is a vibrant pastoral /program size congregation located just west of Charlotte, N.C. Our mission is to become a community where all persons will encounter the power of The Living God, through His Son, Jesus Christ. We meet this purpose by being an inclusive, family-oriented, spirit-filled, warm and friendly parish that opens its doors to all people. We have a strong lay ministry because we embrace the gifts and talents of everyone. We encourage opportunity for renewal and nurture spiritual growth for all parishioners. We accommodate a meeting place for community organizations, we support local charities and the Anglican Mission in Peru.

All Saints seeks a priest who will share our vision, continue to lead us in our 37 ministries, aid us in reaching our parish goals, and provide pastoral care, spiritual guidance, and edification through the preaching of The Word. If you believe that God is calling you to this special place, please send a resume and CDO profile to:

Rev. Deacon Ann Fritschner, DDO
900-B CentrePark Dr.
Asheville, N.C. 28805

E-mail: deployment@diocesewnc.org.

Please visit us at www.allsaintsgastonia.org.

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Eau Claire, Wis.



FULL-TIME RECTOR

**Mount Calvary Church
Baltimore, MD**

Mount Calvary Church of Baltimore (a Forward in Faith Parish) is seeking a rector. As the "first daughter" of the Anglo-Catholic Revival in the United States, she remains to this day a bulwark of orthodox Anglican practice while dedicated to a vibrant and diverse downtown ministry. For details and a profile, please contact:

**The Search Committee
Mount Calvary Church
816 N. Eutaw Street
Baltimore, MD 21201**

or E-mail:

hcwallace@hotmail.com

Please view our website at:
www.mountcalvary.com

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SEWANEE

THE UNIVERSITY OF THE SOUTH

UNIVERSITY CHAPLAIN

The University of the South invites applications and nominations for the position of Chaplain of the University. The University is an institution of the Episcopal Church, comprising a diverse community of scholars, students, and staff, welcoming people of many faiths and loyalties while seeking to be enlightened by Christian faith in the Anglican tradition.

The University of the South includes a College of the Arts and Sciences with 1350 undergraduate students, one of the leading liberal arts colleges in the country. It also includes the School of Theology, one of the accredited seminaries of the Episcopal Church with more than 100 full time students and highly-regarded continuing education programs enrolling over 9000 participants annually.

The Chaplain is a priest of the Episcopal Church, and conducts University services according to the Book of Common Prayer. The Chaplain has primary pastoral responsibility in the University, working closely with other officers of the University, including the Dean of the School of Theology, with the Rector of Otey Parish, and with a staff that includes an Associate Chaplain and the Organist and Choirmaster. The Chaplaincy supports a great tradition of Anglican music, an outreach program, a Catechumenate, and an interfaith dialogue. It also shares in a program of vocational discernment funded in part by the Lilly Endowment.

We expect that the Chaplain will have a record of pastoral leadership, prayerful commitment to God, excellence in preaching and liturgy, theological and ethical insight, warm and effective professional and personal relationships based on mutuality, competent administration in a complex organization, and an open spirit willing to engage seriously and sympathetically with the many perspectives and faith traditions of the Sewanee community. We seek a Chaplain with intellectual curiosity, scholarly competence, and the ability to affirm both faith and reason.

Founded by leaders of the Episcopal Church in 1857, Sewanee is located on a striking 10,000-acre campus atop Tennessee's Cumberland Plateau between Chattanooga and Nashville. The Chaplaincy is housed in the majestic All Saints' Chapel, at the heart of the University campus.

A résumé and the names, addresses, and telephone numbers of three references should accompany letters of application. Applications will be accepted until the position is filled. Only those candidates, however, whose materials are received by October 31, 2005, can be assured of receiving full consideration. Nominations, inquiries, and letters of application should be sent to:

Dr. Linda Lankewicz, Provost
The Very Rev. William S. Stafford, Dean of the School of Theology
The University of the South
735 University Avenue
Sewanee, Tennessee 37383-1000

*The University of the South is an Equal Opportunity Employer.
Minorities and women are encouraged to apply.*

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BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.**

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FACULTY POSITIONS

PROFESSOR OF MORAL THEOLOGY AND ETHICS: General Theological Seminary of the Episcopal Church seeks applicants of demonstrated competence for the position of Professor of Moral Theology and Ethics (pending funding). The position is open to all ranks and is a tenured/tenure track position. The appointee will take up his or her duties on July 1, 2006. Applicants must demonstrate significant scholarly achievement in the field of moral theology and ethics with special reference to the Anglican tradition.

Teaching responsibilities include a foundational course in moral theology (in which philosophical categories and questions are included), teaching at the M.Div., M.A., S.T.M., and Th.D. levels, and a willingness to direct Th.D. dissertations. The degree of Doctor of Theology or Doctor of Philosophy or an equivalent degree in other academic structures is expected. A knowledge of and sympathy for the Anglican tradition is highly preferred. Women and minorities are encouraged to apply. Preliminary interviews will be held at the annual meeting of the AAR/SBL in Philadelphia. Please send letter of application, complete curriculum vitae, and three letters of recommendation by **October 15, 2005** to: **Chair of the Ethics Search Committee, The General Theological Seminary, 175 Ninth Avenue, New York, NY 10011.**

LITURGY POSITIONS

ASSOCIATE PROFESSOR/PROFESSOR: *The Yale Institute of Sacred Music and Yale Divinity School;* tenured position at the rank of either Associate Professor or Professor as appropriate. We seek a gifted teacher with distinguished publications and a professional commitment to the interdisciplinary study of liturgy. The candidate must have a proven record as a scholar in the liturgical practices of Christian faith communities present in North America (Roman Catholic, Orthodox or Protestant) and their immediate historic antecedents. **Review of applications will begin on November 1, 2005** and continue until the position is filled. Applicants should send a curriculum vitae, cover letter, and the names and addresses of three references to **Martin Jean, Director, Yale Institute of Sacred Music, 409 Prospect Street, New Haven, CT 06511.** A job description is available on the web-site of the ISM, <http://www.yale.edu/ism>, or may be obtained by calling the main office of the Institute at (203) 432-9751. Yale University is an Affirmative Action/Equal Opportunity Employer. Yale values diversity in its faculty and students and especially encourages applications from women and underrepresented minorities.

MUSIC POSITIONS

FULL-TIME ASSISTANT ORGANIST/ASSISTANT DIRECTOR OF MUSIC: *St. Martin's Episcopal Church, Houston, TX.* Position Open - Fall 2005. Excellent choir, superb facilities and work environment. Traditional worship; Parish of 7,600; Schoenstein 2004; 80R/4M; Competitive salary/benefits; 48-hour week; "second in command" job/Some administrative duties with responsibilities to play/direct in Director's absence. Successful applicant will be Christian with an evangelist's heart, pastoral skills and experience in Episcopal liturgy and skill set in organ/choral repertoire, improvisation, accompaniment and hymn leading. Apply by **October 1, 2005** to **George Mims, Organist and Director of Music, St. Martin's Episcopal Church, 717 Sage Road, Houston, Texas 77056** or E-mail: gmims@stmartinsepiscopal.org.

PART-TIME MUSIC PROGRAM DIRECTOR: *St. Paul's Episcopal Church, Lakewood, CO,* seeks a music program director. **Required:** strong keyboard skills (piano & organ), experience in leading church musicians; flexibility; self-motivation. **Desirable:** experience with Episcopal liturgy; traditional & contemporary music & formats. 10 hrs/week. Church has large, state-of-art Rodgers digital organ. Respond to: **St. Paul's Episcopal Church Lakewood, Attn. Kristin Sesko, 9200 W. 10th Ave., Lakewood, CO 80215** or E-mail: kjesko@comcast.net.

POSITIONS OFFERED

ASSOCIATE RECTOR: *Trinity Episcopal Church, Tulsa, OK,* is seeking an Associate Rector who is dynamic, magnetic, enthusiastic and outgoing. Our new associate is to work with parish development, especially new member ministry. In addition he or she will also be involved with Christian education, outreach and worship in a large downtown church in the southwest with a substantial endowment; an outstanding music ministry; while successfully completing a capital campaign. Further responsibilities include outreach to the homeless, women coming out of prison, and a Day School with connections to Head Start. Trinity Episcopal Church is a house of prayer for all people, a vibrant place in a vibrant city that seeks inclusion and wants to expand its worship. Are you a good fit for us? Please contact: **Trinity Episcopal Church, 501 South Cincinnati, Tulsa OK 74103;** E-mail: Smckee@trinitytulsa.org PH: (918)-582-4128. Visit www.trinitytulsa.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: **Canon Gus Salsbador, Diocese of Wyoming, 104 S. 4th Street, Laramie, WY 82070.** E-mail: gus@wydiocese.org For more information go to www.christchurchcody.org.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Paul's Church in Duluth, Minnesota,* is accepting applications now through **October 1, 2005** for a full-time rector. Our greatest dream is to have our services filled with parishioners listening to an open-minded, insightful rector who "feeds us" and helps us grow to be an even more loving people. A rector who would inspire us with wisdom and knowledge. A rector who has the courage to take us beyond a literal belief in the Bible. It's exciting just thinking about it. St. Paul's Episcopal Church is a program church with a rich history dating back to 1869. St. Paul's is located in Duluth, Minnesota, where the sun rises above Lake Superior, casting its shimmering glow. The North Shore beckons, and the Boundary Waters Canoe Area Wilderness is only a short drive away. We enjoy four seasons of outdoor activities, fine and local arts, and collegiate and local sporting. Duluth is home to several institutions of higher education. It is a regional medical center with two well-established teaching hospitals. The Twin Cities Metro area is reached within a few hours' time. Look for our Parish Profile and more about us on our website, www.stpaulsduluth.org. Excellent compensation and benefits package offered. Qualified applicants should respond to: **St. Paul's Search Committee, 1710 E. Superior St., Duluth MN 55812.**

FULL-TIME RECTOR: Are you looking for a congregation that wants to be inspired by your preaching and taught by you to do the ministry of the church? If so, St. Elizabeth Episcopal Church is just the place for you! We are seeking a rector who is an inspirational teacher, pastor, collaborative leader, and someone who will help us promote the growth of youth and young adult programs. We are a small, pastoral parish ready to go to the next level. Services and music are traditional. As a bonus, we are located in the fastest growing area of Jacksonville, Florida. Send resume and CDO profile to **Linda Hargraves, 11347 Simmons Rd., Jacksonville, FL 32218,** or E-mail: lhargraves@aol.com.

FULL-TIME RECTOR: *All Saints' Episcopal Church, Riverside, California,* is accepting applications for a full-time rector. Full-time staff includes an ordained parish administrator, sexton, and secretary. Part-time staff includes professional bookkeeper, three active retired clergy, and music director. Congregation is talented and volunteers.

Program-sized parish with an ASA of 220, over 200 weekend Eucharists, and an active baptized membership of 498 (131 below 16 years). Active youth ministry with J2A. All Saints' Carden Academy K-4 school on site. Spanish congregation (Mass in Spanish). Active inreach/outreach programs with a dozen 12-step programs at facility. Music program includes children, adult, bell, and school choirs, and facility use for opera, orchestra, and other community cultural groups.

Riverside, a historical and diverse community, is growing and changing. Established in 1894, All Saints' is looking for a rector to lead the parish in growing the physical plant, expanding programs for both the parish and the community, serving the spiritual needs of all who come through the door, continuing strong inreach/outreach programs including interfaith dialog, and leading comprehensive spiritual development and religious education. Confidentiality assured. Please respond with resume and CDO profile to **Mark Kowalewski, Los Angeles Diocese Deployment Office, P.O. Box 512164, Los Angeles, CA 90051-0164, deployment@ladiocese.org** Phone: (213) 482-2040, ext. 222. Fax: (213) 482-0844. See www.theEpiscopalChurch.org.

FULL-TIME RECTOR: *Christ Episcopal Church,* a large suburban church in **Charlotte, NC,** with a staff of 31, including six ordained persons, is searching for a new rector. Our search committee expects to invite letters of interest through at least October 1, 2005. Candidates should send letter of interest, resume and CDO profile to **Christ Church Rector Search Committee, c/o Norfleet Pruden, Chairman, 1139 Queens Rd., Charlotte, NC 28207-1849** or by E-mail to: npruden@kennedyconvington.com. For more information we encourage you to visit: www.christchurchcharlotte.org.

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME INTERIM PRIEST: *St. Stephen's Episcopal Church in Billings, MT.* With 150 average attendance, we are financially secure, and have a very active lay ministry. Our city radiates with cultural offerings such as a great symphony and fine arts center. In addition we have an outstanding medical center and two colleges all cradled within God's magnificent mountain scenery. Respond by **October 15** to: **St. Stephen's Church, Attn: Senior Warden, 1241 Crawford Drive, Billings, MT 59102** or E-mail: reco59102@msn.com. Please visit our web site for additional information.
www.ststephensbillings.homestead.com.

WANTED ALIVE IN NORTH DAKOTA: Full-time priest to serve 3/4 as Ministry Developer for historic Grace Church, Jamestown, and 1/4 as Canon Missioner for Southeast Region. Must be committed to ministry of the baptized with skills in teaching and training. For position description and submission of CDO profile and resume contact **Bishop of North Dakota, 3600 25th Street South, Fargo, ND 58104** or E-mail: nodakcdo@aol.com.

FULL-TIME RECTOR: *St. Michael & All Angels, Columbia, SC.* Seeking a rector with strong administrative skills to lead growth in membership and stewardship; to promote and guide our spiritual growth and strengthen parish unity through effective preaching, pastoral care and implementation of a life-long Christian formation program. St. Michael's has 300+ communicants, a respected C.D.C., a deeply committed congregation and a tradition of service in a vibrant community. Salary/benefits commensurate with experience.

Send resume and CDO profile to **The Rev. Canon Mark Clevenger, Diocese of Upper South Carolina, 1115 Marion Street, Columbia, SC 29201** with a copy to St. Michael & All Angels Search Committee, 6408 Bridgewood Road, Columbia, SC 29206. Visit www.stmichaelepiscopal.org for more information.

FULL-TIME RECTOR: *Centreville, MD. St Paul's Parish* located in the scenic Eastern Shore town of Centreville, Maryland, is seeking a full-time rector to provide spiritual, organizational and inspired leadership to our 250-member congregation. The ideal candidate will possess strong preaching and pastoral care skills, a passion for Christian teaching, and have effective communication skills to relate to all segments of the church and local community population. As a congregation in a growing area of population we are anxious to find a rector who can relate to both our current membership and the many newcomers to our local area. Located one hour from Washington, DC, and Baltimore, St Paul's, Centreville, has much to offer in culture and lifestyle to individuals as well as families.

If interested, please send resume and CDO clergy profile to: **Search Committee, St Paul's Episcopal Church, 301 South Liberty St., Centreville, MD 21617-0278** or E-mail: ned.aull@jhuapl.edu.

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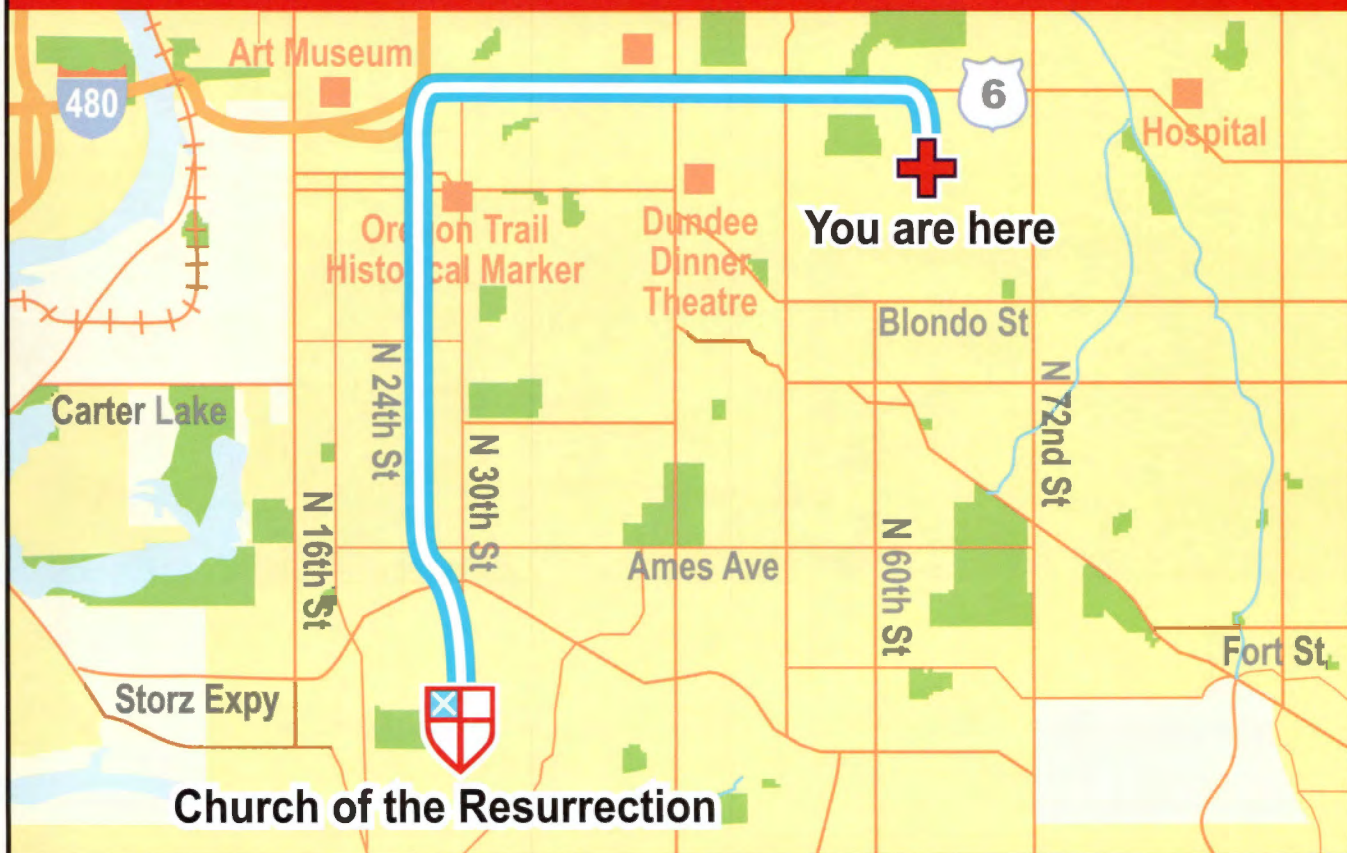
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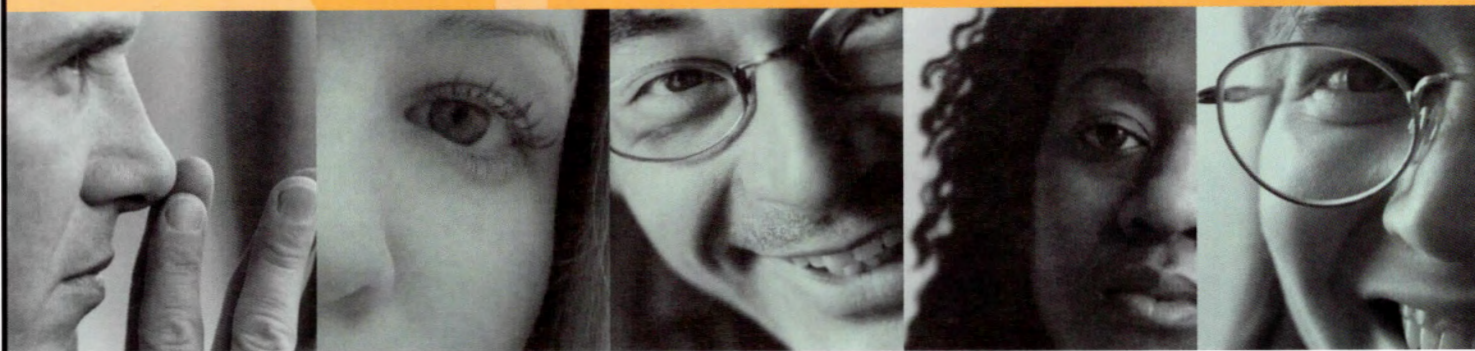


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