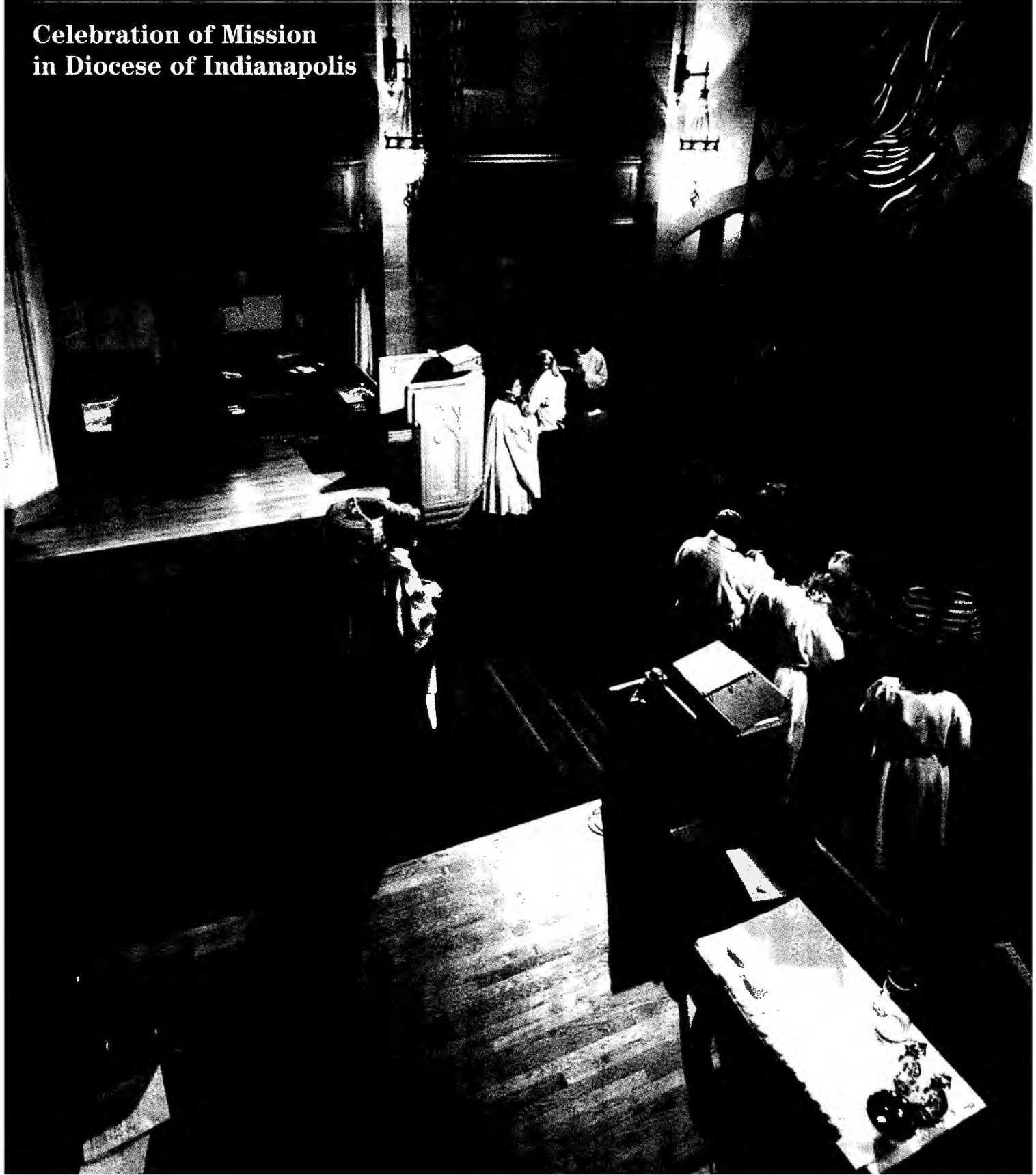


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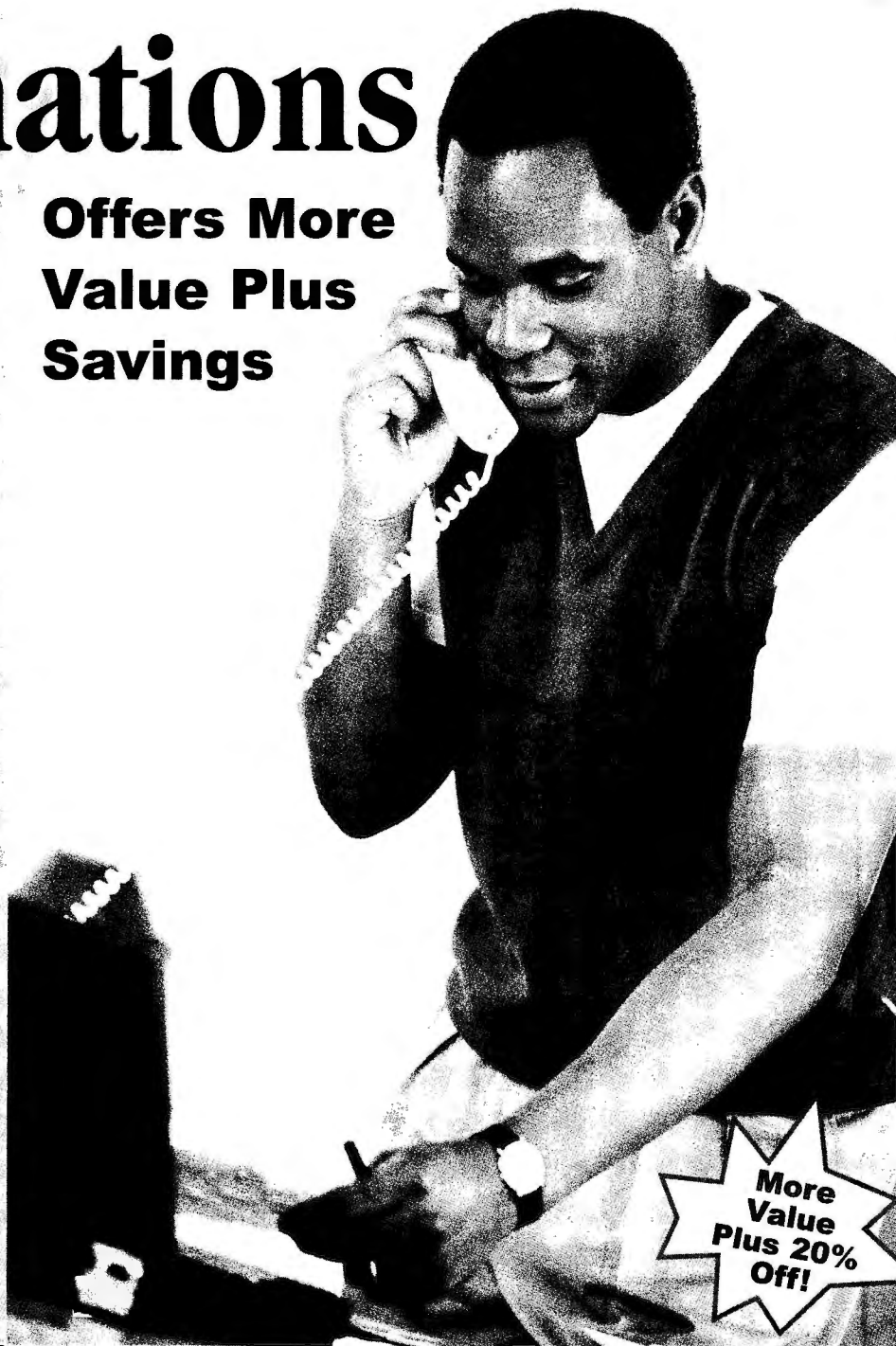
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Volume 231

Number 22

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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BY STEVE WARING

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The Cover

The celebration of the Eucharist during the 168th annual convention of the Diocese of Indianapolis. Convention was held Oct. 27-29 in Bloomington. The service was held in Bloomington's 1st Christian Church.

Steve Poiston photo



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SUNDAY'S READINGS

Anguish and Answer of Advent

'What I say to you, I say to all – Watch!' (Mark 13:37)

The First Sunday of Advent, Nov. 27, 2005

BCP: Isaiah 64:1-9a; Psalm 80 or 80:1-7; 1 Cor. 1:1-9; Mark 13:(24-32)33-37

RCL: Isaiah 64:1-9; Psalm 80:1-7, 16-18; 1 Cor. 1:3-9; Mark 13:24-37

The psalmist sets the stage perfectly for Advent. "Where is your kingdom, God?" he seems to be asking. "We know you are in charge, that we belong to you, and you have made glorious promises to us as your children. Now we want to see those promises. The world is laughing at us. Show us that you are the King, that we are your special people among all the people of the world." Or, to quote the poet further, "Show the light of your countenance — just once! — and we will be saved!"

Isn't that the tension of Advent? We know we belong to the King of Kings, so where is the glorious kingdom? Why are our life and our world such a mess? We want to see the power of his kingdom.

The word of our Lord to us is crucial: "Watch!" He is not telling us what to watch for so much as how we are to watch. Wait, he says, remembering that his kingdom is coming. Don't look for it in this world, don't attempt to find its fullness before he comes, don't try patching together a substitute, don't get drawn into the schemes and the priorities of this world, no matter their

promises. If you do, you will find yourself in the company of those who return to his fold in sorrow and shame. The Lord restores, but oh the anguish and the grief of having not watched, of despairing of the Lord's reign. Oh the shame of having sought it in the ashes of the promises of the world.

How would this satisfy the anguished cry of the psalmist? And of us today? The wisdom of the collect helps.

The "works of darkness" are those very temptations which would cloud our vision of his return. These are not ordinary sins, but the aping of the world for the satisfaction of our appetites from things seen and experienced now. The "armor of light" is the ways of our minds which recognize that the King came into this world "in great humility." If he withheld his glory, then, of course, we will not see glory yet. But there will be the day of his return "in glorious majesty." In that brightness we will see the light of his countenance. In the light of that countenance we will see his kingdom in full color. In the meantime, train your eyes, direct your vision, be careful for what satisfies. "Watch!"

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Look It Up

The collect is full of biblical references. Break out some of the phrases and read them in their biblical context. See how they fill up the meaning of Advent.

Think About It

What are my temptations which darken my view of Christ's kingdom? Which of them will I try to cast off this Advent?

Next Sunday

The Second Sunday of Advent, Dec. 4, 2005

BCP: Isaiah 40:1-11; Psalm 85 or 85:7-13; 2 Pet. 3:8-15a, 18; Mark 1:1-8

RCL: Isaiah 40:1-11; Psalm 85:1-2, 8-13; 2 Pet. 3:8-15a; Mark 1:1-8

BOOKS

Wrestling for Blessing

By Marilyn McCord Adams. Church Publishing. Pp. 144. \$20. ISBN 0-89869-476-0.

Wrestling for Blessing is a volume of sermons preached by the Rev. Marilyn McCord Adams, addressing the brokenness of godly people abused by churches, pastors, parents, and other authority figures. Professor Adams compares her hearers' struggles for God's blessing with Jacob's wrestling against the angel in Genesis 32:22-31.

However, it seems to this reviewer that we do not need to struggle with angels in order to receive God's blessing. On the other hand, our homiletic professors teach us to expose gospel, the completion of the struggle in Christ upon whom rests our justification of faith through the grace showered upon us by our Savior. These sermons do not seem to fulfill that homiletic requirement.

This reviewer cannot recommend *Wrestling for Blessing* as a treatise offering by sermon the comfort of God's word to troubled hearts sitting in church pews. However, as integrated lectures, the author has sustained the theme which deals thoroughly with suffering and healing. These academic orations seem more suitable to lecture hall than to the pulpit.

Edward F. Ambrose, Jr.
Phoenix, Ariz.

Christmas with Dietrich Bonhoeffer

Edited by Manfred Weber. Fortress. Pp. 48. \$11.99. ISBN 0-8066-5004-4.

Manfred Weber has excerpted from Bonhoeffer's considerable corpus a remarkable and moving series of meditations on the birth of Jesus. Bonhoeffer manages to speak about the Incarnation in a way that is both moving and meaningful, and there is much here for meditation, prayer and preaching. Here in Bonhoeffer's distinctive voice, Weber has given us a wonderful gift for Christmas.

(The Very Rev.) Peter Eaton
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Bob Williams/ENS photo

Presiding Bishop Frank T. Griswold leads a group in prayer for reconciliation and peace on Oct. 24 at the wooden "Bridge of No Return" that separates North and South Korea in the Demilitarized Zone (DMZ). The bridge is used to exchange prisoners of war under heavily guarded conditions. Bishop Griswold and his wife, Phoebe, and a delegation of four senior staff members from the Episcopal Church Center were joined on the visit by a team of Korean Anglicans, including Bishop Andrew Shin of the Diocese of Daejeon, and his wife. The Oct. 23-26 visit to Korea was part of a 14-day visit to Asia at the invitation of Anglican and other Christian leaders in Japan, South Korea, the People's Republic of China, Hong Kong and Taiwan.

Action from Panel Expected Soon, Says Archbishop Carnley

A "lot has been happening behind the scenes" concerning the Panel of Reference appointed by the Archbishop of Canterbury. That remark was made by the Most Rev. Peter Carnley, retired Primate of Australia and chair of the panel in a recent interview with Anglican Communion News Service. He said the panel of reference still has not received any referrals from the Archbishop of Canterbury more than eight months after the primates unanimously called on the Most Rev. Rowan Williams to appoint "as a matter of urgency" a panel "to supervise the adequacy of pastoral provisions" made by any churches for "groups in serious theological disagreement."

"There are some very substantial reasons why the work of the panel has taken time, but we should see some positive action very shortly," Archbishop Carnley said. "I understand from the chief of staff at Lambeth Palace that at the moment there are a number of cases that have been drawn to the attention of the Archbishop [of Canterbury], and those involved have been invited to collate the material necessary in order to enable the panel to begin its work."

The panel has "deliberately" chosen to do its work discreetly and confidentially, believing that "high-level courting of publicity" exacerbates differences. Another difficulty, Archbishop Carnley said, is determining the "objective reality" of the situation.

"There is always the danger of a distorted view, and the panel has to bring some independence and objectivity to that kind of situation, which involves detailed investigation," he said. "The panel of reference believes, as does, I think, the Archbishop of Canterbury, that a sense of trust and fair play must prevail."

He emphasized that the panel has no authority to enforce its views or adjudications.

Presiding Bishop Defends Jews

There is no place in the world for words that are meant to undermine efforts for peace in the Middle East and bring about "pain and suffering" for Jews, according to Presiding Bishop Frank T. Griswold. While traveling in Asia, Bishop Griswold responded with "great sadness" to comments made by Iranian President Mahmud Ahmadinejad Oct. 26 at a conference titled "The World Without Zionism."

President Ahmadinejad spoke to about 3,000 students. "The establishment of the Zionist regime was a move by the world oppressor against the

Islamic world," he said. "As the Imam [the late Ayatollah Khomeini] said, 'Israel must be wiped off the map' ... The Islamic world will not let its historic enemy live in its heartland."

Bishop Griswold said the remarks caused him "great sadness" and that such language, especially from the leader of a nation, was particularly abhorrent to those who seek reconciliation rather than division.

"There should be no place in our world for words that incite violence," Bishop Griswold said.

"The purpose of such rhetoric is to bring pain and suffering to Jews and to undermine efforts for peace in the Middle East. The Episcopal Church has long supported the State of Israel as well as the establishment of a Palestinian State. Much pain and suffering, and many lives have been lost, in the effort to make that vision a reality."

Find more news, including updates of stories on these pages:
www.livingchurch.org

A 'Parallel Vision'

A nine-point "Covenant for Communion in Mission," developed by the Inter Anglican Standing Commission on Evangelism and Mission (IAS-COME), does not supplant but complements the proposal for a Communion-wide Anglican covenant contained in the appendices of the Windsor Report, according to the Rev. Canon Gregory Cameron, deputy secretary general of the Anglican Consultative Council and director of ecumenical affairs and studies.

The 94-page document titled "Communion in Mission" was received by the Anglican Consultative Council (ACC) during its session last June in Nottingham, England, and distributed to Executive Council members during their Oct. 7-10 meeting in Las Vegas. In an interview in Las Vegas with a reporter from THE LIVING CHURCH, Presiding Bishop Frank T. Griswold said the Windsor Report proposal had been "preceded" by the IASCOME document.

"It does not supplant, but it does offer a parallel vision," Canon Cameron said. "The resolution passed by ACC-13 explicitly remits the IASCOME proposal to the bodies charged with looking at the Windsor Report proposals, and to set them alongside, although such body has yet to be appointed."

Scripture and Sacraments

According to the report, the nine points of the IASCOME covenant are predicated on scripture and the sacraments "providing the nourishment, guidance and strength for the journey of the covenant partners together." A sampling of the nine points includes the following: meet to share common purpose and explore differences and disagreements, be willing to change in response to critique and challenge from others, and work together for the sustainability of God's creation.

The ACC, at its 11th meeting in Dundee, Scotland, in 1999, established the IASCOME and instructed its standing committee to appoint members for a five-year term of service.



The Anglican Cathedral of the Arctic, St. Jude's in Iqaluit on Baffin Island (shown here in a file photo), was severely damaged by fire Nov. 5. Arson is suspected and the extent of the damage is not yet known. Consecrated in 1972, the cathedral is in the shape of an Eskimo snow-hut, or igloo. The congregation had recently begun a fundraising campaign, and had raised \$500,000 toward the \$7 million (U.S. \$5.9 million) needed to modernize the structure.

Anglican Church of Canada photo

Black Churches Urged to Work Together

Delegates to the seventh triennial Black Clergy Conference of the Episcopal Church Oct. 23-26 at the Emory Conference Center in Atlanta heard a mixed report on the state of the Church and progress toward full inclusion.

The Rev. Canon Angela F. Ifill, missionary at the Office for Black Ministries at the Episcopal Church Center, told the gathering that predominantly black congregations were not immune to the larger demographic trends affecting the Church. Some of the Church's 234 predominantly black congregations were growing quickly, attracting new members and engaged in a wide variety of outreach and ministry, while others were aging and declining.

"We need to be very concerned about black congregations thriving. Many are struggling and the reality is that we must work together as a cohesive group wherever we can," she told the 130 clergy delegates. The conference was titled "On Thy People Pour Thy Power: Continuing the Journey," and sponsored by the Office for Black Ministries.

The Rt. Rev. Arthur B. Williams, Jr., retired Bishop Suffragan of Ohio and interim director of the Ethnic Congregational Development Office at the

Episcopal Church Center, concurred with Canon Ifill's assessment, telling the delegates it was essential "to be knowledgeable about what's happening to many black churches."

The alliance of American conservatives with black theological conservatives overseas has "compromised" the Afro-Anglican movement, according to the Rev. Canon Harold T. Lewis, rector of Calvary Church, Pittsburgh. Canon Lewis spoke to the current divisions within the Anglican Communion during his sermon at the Eucharist. He said the divide was not about sexuality, but power.

"The hegemony of the presumably straight, WASP male" in the Episcopal Church "has been threatened by civil rights, women's rights, now gay rights," he said. The conservative movement "on these shores is virtually bereft of people of color." Canon Lewis said it was ironic that conservatives now "have all of a sudden discovered Africans as their bosom buddies" while having had "little interaction with African Americans."

Another presenter, the Rev. William A. Guthrie, rector of Christ Church, East Orange, N.J., an emigrant from Guyana, challenged the gathering to reconnect with the wider Anglican Communion and its black majority.

Seeking 'Consistency'

The Diocese of **Connecticut**, meeting Oct. 21-22 in Hartford, took actions in favor of the eventual blessings of same-sex unions in the diocese.

The Rt. Rev. Andrew Smith, Bishop of Connecticut, began his convention address by highlighting many of the strengths of the diocese, including the Bishop's Fund for Children, a 10-year-old statewide program for children at risk. He then addressed the divisions in the church.

Bishop Smith noted the need for "consistency" regarding same-sex relationships. While continuing to wel-

New Vestry Takes Charge

The newly elected vestry of St. John's Church, Bristol, Conn., voted unanimously Oct. 17 to withdraw its membership in the American Anglican Council and the Anglican Communion Network. The vestry was elected at a parish meeting the previous day because the church had been left without any effective leadership, according to the Rev. Linda McCone, the interim rector appointed in July by the Bishop of Connecticut, the Rt. Rev. Andrew D. Smith, after he inhibited the rector, the Rev. Mark Hansen.

Ms. McCone said the parish had waited until now to elect a new vestry in order to ensure that all the legal requirements for notification had been met.

Bishop Smith charged Fr. Hansen with abandonment of communion and inhibited him after learning that he had taken an unauthorized sabbatical leave and had begun secular employment in New York City. A significant percentage of the congregation remained loyal to Fr. Hansen, and the original vestry charged Bishop Smith in a federal lawsuit with violating the civil and property rights of the parishioners by illegally removing Fr. Hansen and seizing control of parish assets. The original vestry also encouraged members loyal to Fr. Hansen to begin "worship in exile" at Trinity Church in Bristol.

come persons living in same-sex relationships to discern the ordination process and serve in ministry, the diocese maintains a policy to not have clergy bless same-sex relationships. The bishop said the recent action in the state to institute civil unions, which took effect Oct. 1, "brings before us as a diocese a point where we must make a determination, a clear choice, to move theologically and institutionally to consistency."

Convention adopted a resolution urging the bishop to reconsider the ban that prevents clergy from officiating at or blessing same-sex unions. Bishop Smith repeated in his convention address that he will not alter the policy at least through General Convention, in deference to the Windsor Report.

Convention also asked the diocese's liturgy and music committee to research and present at next year's convention information on materials that have been created or used to bless same-sex unions.

A resolution was defeated that both asked for protection from discrimination for lesbian, gay, bisexual and transgender persons, as well as full access to "all sacraments and privileges afforded to members of the diocese" for those individuals.

Parish giving for diocesan mission and ministry "has been flat or slightly decreasing," Bishop Smith said. He and the diocesan executive council formed a funding task force in response to parishes that have not paid the diocesan apportionment (12.5 percent) or made insurance payments.

In other action, the diocese approved the merger of Calvary Church and St. George's, Bridgeport, into one parish — Calvary St. George's; voted to recommend to the Standing Commission on Liturgy and Music of the Episcopal Church that it consider adding an annual remembrance of genocide and commemoration of survivors; affirmed the "middle way" tradition of the Episcopal Church; and opposed a resolution recommending the Episcopal Church put into escrow the annual assess-



Jim DeLa/Southern Cross photo

The Rev. Tara McGraw, vicar of Church of the Resurrection in Naples, Fla., stands next to a portion of the roof hanging off the rear of the strip mall where the congregation rents worship space. The flat roof of the strip mall was heavily damaged by Hurricane Wilma, allowing water into several light fixtures and ceiling tiles. It is unclear if the facility will ever be usable again for worship.

ments due to the Anglican Consultative Council, which has denied the Episcopal Church its seats. A \$4.96 million budget was adopted.

Convention also voted to recommend a resolution to the 2006 General Convention stating baptism should be the only membership requirement for those wishing to be licensed to lead certain church roles.

School Project in Brazil

Glorious music and worship, a celebration of mission, and a recommitment to the diocesan vision statement, "Deepening Our Faith, Widening Our Embrace," punctuated the convention of the Diocese of **Indianapolis** in Bloomington, Ind., Oct. 27-29.

In her address to convention, the Rt. Rev. Catherine Waynick, Bishop of Indianapolis, urged delegates and guests to "be who we are" in the midst

(Continued on next page)

Indianapolis

(Continued from previous page)

of dissent in the wider Church.

"We have accomplished much together, but we still have much to do," Bishop Waynick said. "And I do not intend for the challenges and disputes that are raging in the Episcopal Church and the Anglican Communion to so absorb us that we become sidetracked and deflected from our seeking to become more fully who and what we are meant to be."

Delegates embraced a new mission project presented by the diocesan global mission commission and the Rt. Rev. Mauricio Jose Araujo de Andrade, Bishop of the Diocese of Brasilia and chaplain to convention. Brasilia is a partner diocese with Indianapolis. The new project will strengthen five after-school tutoring projects in that part of the Anglican Episcopal Church of Brazil.

Delegates and other representatives of the 47 diocesan churches arrived at convention with thousands of pounds of relief supplies for almost two dozen parish and diocesan-based human needs ministries in an event called "Mission: Back Home Again in Indiana." The food, clothing, toiletries, baby supplies, and other gifts they brought helped fill the cupboards of many small Indiana ministries that were low on supplies following a general public emphasis on hurricane relief.

Kathy Copas

Enriching Young Lives

The Diocese of **Wyoming** will inaugurate a "Wind & Wings" campaign to enrich the lives of young people following approval from delegates to the annual convention held Oct. 6-9 in Casper.

"Wind & Wings," said the Rt. Rev. Bruce Caldwell, Bishop of Wyoming, would be "the most important ministry we will undertake together" and was strongly endorsed by delegates. The program seeks to "to enrich young lives and empower our chil-

(Continued on next page)



The Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana, follows the crucifer and choir during the procession after the principle service at St. Thomas' Church Fifth Avenue in New York City on Nov. 6. Recently the parish dedicated the plate collection at all services for three weeks, raising \$49,538.29, which will be used to pay the salaries of Louisiana clergy who no longer have homes or congregations. Bishop Jenkins was present at St. Thomas' to thank the parish in person for its gift. At least half of the parishes in the Diocese of Louisiana, and the diocesan headquarters in New Orleans, were destroyed or severely damaged by Hurricane Katrina in September.

James Lunn/CN Communications International Inc. photo

BRIEFLY...

The Archbishop of Canterbury, the Most Rev. Rowan Williams, met with the Rt. Rev. **V. Gene Robinson**, Bishop of New Hampshire, in London Nov. 3. A news release said the two discussed a range of problems that have arisen following Bishop Robinson's consecration. The invitation came, according to Anglican Communion News Service, as part of the archbishop's "commitment to listening to the voices of all concerned in the current challenges facing the Anglican Communion."

Warned that its tax-exempt status faces IRS examination after a 2004 anti-war sermon by the former rector, **All Saints' Church, Pasadena, Calif.**, refuted the charges in an announcement to the congregation during Sunday services Nov. 6, and in a news release. All Saints', which was one of the first churches to conduct same-gender blessings, has received unexpected support from the head of the

30-million-member National Association of Evangelicals. Ted Haggard told *The Los Angeles Times* he personally supports the war in Iraq and probably would not agree with much in the Rev. George Regas' 2004 sermon, but said he wants to help stop IRS investigation of political activity at churches.

The Vatican will maintain its ban on **intercommunion** with non-Roman Catholics, but has opened the door toward a pastoral interpretation of this ruling. In a break with prior practice, Pope Benedict XVI released the text of the 50 propositions prepared by the Synod on the Eucharist held Oct. 2-23. Proposition 41 affirmed the existing rules barring inter-communion, but said the admission of non-Catholic Christians to the Eucharist, the sacrament of penance and anointing of the sick "in determined individual situations under precise conditions is possible, and even recommended."

Wyoming

(Continued from previous page)

dren, youth, and young adults to make good decisions consistent with our Christian principles and behaviors" through the creation of programs and a capital funds campaign.

Bishop Caldwell said this is "a most exceptional time" in the life of the diocese. An increase in investment income had given the diocese the opportunity to minister effectively to its young people.

He said problems of "drugs and alcohol, teen pregnancy, abuse in its many forms, apathy and boredom" as well as a sense of being isolated and alone would be tackled by the "Wind & Wings" initiative, which would seek "imaginative, creative, collaborative, sustainable" and "empowered ways" of facing the crisis.

Bishop Caldwell said that it was his hope that when people thought of the Episcopal Church in Wyoming, they would "respond, 'Oh, the Episcopal Church, that's the church that cares about our children.'"

In other business, delegates adopted a resolution asking diocesan council to appoint a committee to review the present diocesan parochial assessment structure, with an eye toward accelerating proposed rate reductions. A resolution for the "promotion of nonviolence" also was adopted. Convention also passed a resolution encouraging congregations to contribute 0.7 percent of net disposable income toward international development. A 2006 budget of \$1.6 million was adopted.

Next Step in Evangelism

The Diocese of **Bethlehem** will begin the second stage of an evangelization and revitalization program following approval by delegates to the annual convention, held Oct. 14-15 at the Cathedral Church of the Nativity in Bethlehem, Pa.

The 300 lay and clergy delegates from across northeastern Pennsylvania unanimously adopted a resolution



Karen Bukes/Covenant photo

The Rt. Rev. Don E. Johnson, Bishop of West Tennessee, confers with Bob Schwoch, communications officer, during convention in the Diocese of Milwaukee, where Bishop Johnson preached at the Eucharist.

affirming the congregation's duty to "nurture and equip" Christians in proclaiming "in word and deed the gospel through hospitality and welcome into our parishes and witness to our communities."

The evangelism resolution called for the creation of "innovative gatherings" around the diocese "to foster conversation with people outside the church and to bear witness to the good news" of Jesus Christ.

The Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, endorsed the diocese's re-commitment to evangelism, noting that the Church had become distracted by partisan bickering. It was time, he said, "to stop fretting about how we are getting along and focus instead on the work we are called to do."

Taking an analogy from marriage, Bishop Marshall called for patience and reconciliation over the conflicts of the past two years, saying the "essence of relationship is patience with the complexity with one another."

Convention adopted a \$1.6 million budget and fixed the parochial assessment rate at 12 percent of operating income. Bishop Marshall announced a

number of cost-cutting measures, including the elimination of the post of canon to the ordinary, and a shift away from bulk mailing of diocesan materials to electronic communications. He also announced the start of a video conferencing project, that when completed would have four sites across the diocese and cut travel costs.

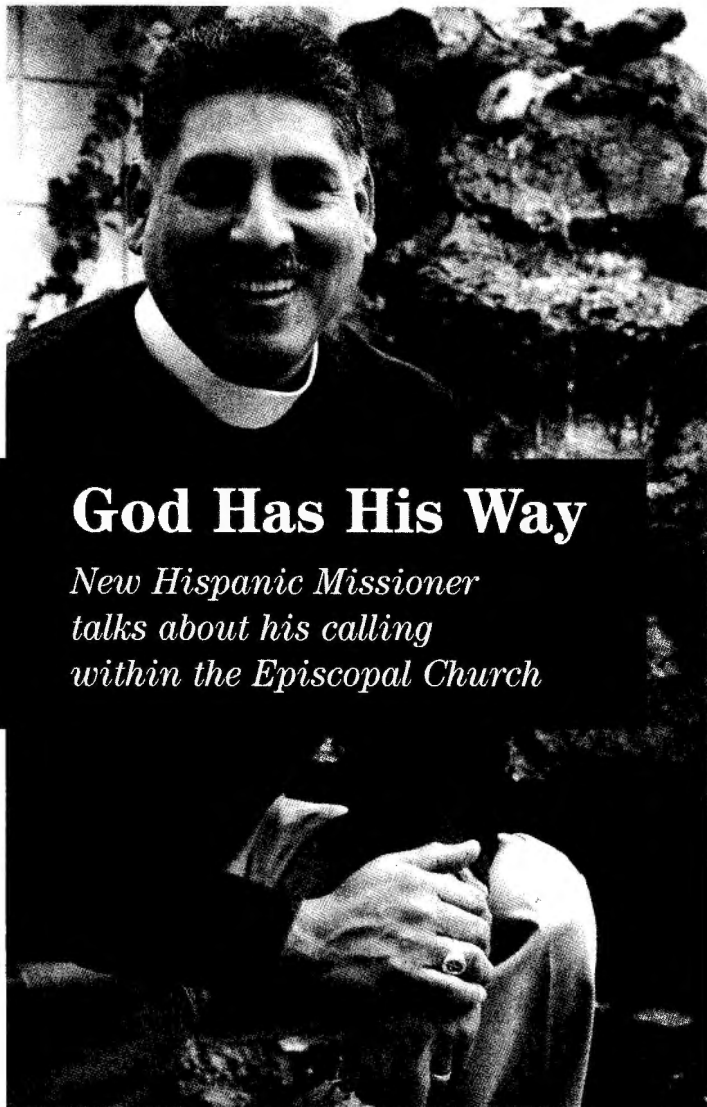
Conflict Resolution

Lively listening sessions and a business session without significant disputes for the second consecutive year were signs of a new emphasis at the annual convention of the Diocese of **Milwaukee**, held Oct. 14-15 in Racine.

"Our convention theme was 'Continuing the Mission' and I think that turned out to be apt," the Rt. Rev. Steven Miller, Bishop of Milwaukee, told *The Covenant*, the diocesan newspaper. "We continued and built on the best of what we've started. And we managed to avoid the rancor that plagues some dioceses at conventions, including ours in the past."

After a pastoral address in which Bishop Miller spoke on strengthening congregations and forming disciples, the legislative session proceeded smoothly with the dispatch of business. Resolutions passed releasing St. Francis' House at University of Wisconsin in Madison from parish status and assessments and embracing the General Convention goal of devoting 0.7 percent of the budget to international development programs to eradicate poverty.

In addition to presentations on the budget, listening sessions featured two wide-ranging question-and-answer sessions with Bishop Miller. Listening sessions outlining "Continuing the Conversation" events on human sexuality were well attended. The Rev. Bob Voss, a Madison-based Lutheran pastor who is trained in conflict resolution, will facilitate the three sessions. In response to a question, Pastor Voss said the aim of the conversations was to provide a "safe place for sharing."



The Rev. Anthony Guillen

God Has His Way

*New Hispanic Missioner
talks about his calling
within the Episcopal Church*

The Rev. Anthony Guillen has taken an indirect route to his new position as Latino/Hispanic missioner at the Episcopal Church Center.

Fr. Guillen originally thought he was called to youth ministry in the Episcopal Church through the Church Army, part of an international cadre of evangelists within the Anglican Communion. But when he was ordained in the Diocese of Texas in 1984, it was not for youth ministry, but for ministry to Latinos. Then from 1993 until last month, Fr. Guillen oversaw the successful transition of a predominantly Anglo parish into a growing bilingual one as the rector of All Saints' Church, Oxnard, Calif., in the Diocese of Los Angeles.

Raised Roman Catholic in Texas by his parents, who had emigrated from Mexico, Fr. Guillen said in a recent interview everyone in his family "abandoned" their Mexican culture and "worked at being as Anglo as possible. We did everything we could to fit in," he said. "I had to focus on English. The system demanded it."

Fr. Guillen said he was not happy growing up in the Roman Catholic Church. He described much of his time

in school as "like an Anglo in dark skin." During his high school years, when the parents of his best friend announced they were moving to Wichita, Kan., Fr. Guillen told his parents he was moving there too and followed the family, driving his own car. After negotiations over several weeks, Fr. Guillen said his parents reluctantly agreed to an arrangement in which he lived with his friend's family and agreed to abide by their rules. He got a part-time job, worshiped with that family at a Disciples of Christ congregation, and graduated from high school in Kansas with his friend.

Soon after, however, he returned, homesick, to his parents in Texas. Within weeks of his return, a friend invited him to attend church with her at St. Stephen's Episcopal in Houston. On the way out after that first service, when the priest asked if he was visiting, Fr. Guillen recalls saying "Nope, I'm home." The parish had a number of programs for youth, and after two years he joined the Church Army volunteer corps. Eventually he attracted the attention of Bishop Maurice M. Benitez of Texas, who persuaded him to seek ordination, but said what he needed was Hispanic ministers.

Fr. Guillen recalls looking at Bishop Benitez quizzically and reminding him that he had been called to youth ministry. He said he listed for Bishop Benitez all the reasons why God couldn't be calling him to Hispanic ministry. He didn't speak Spanish. He didn't identify with "those people." He said he didn't even particularly "like" them. "It's painful now," Fr. Guillen said. "I had rejected all that whole part of me." Bishop Benitez just chuckled, Fr. Guillen said, and asked him to pray about it.

"I drove home laughing," Fr. Guillen said, but a few months later he accompanied the bishop suffragan on a mission trip to Guadalajara, Mexico, and began to have a change of heart. For much of the next three months after his return, Fr. Guillen said he was listless until his wife told him that he needed to return to Mexico. Under

an arrangement between Bishop Benitez and the Bishop of Western Mexico in 1983, Fr. Guillen spent the next five years working for the diocese and pursuing a theology degree at seminary in Mexico. At first his work for the Mexican diocese involved primarily training youth leaders, but it evolved into one spent almost exclusively reaching out to the unchurched and disenchanting.

Concerning his new position at the Episcopal Church Center, Fr. Guillen said that because he is familiar with both cultures, he understands both the Anglo skepticism to bilingual Latino ministry and also the need for it.

Fr. Guillen reminds Episcopalians that part of what has distinguished Anglicans from the start was translation of the gospel into the language of the people. "We've forgotten that when it comes to languages other than English."

Steve Waring

**Fr. Guillen said
while growing up
everyone in his
family "worked at
being as Anglo as
possible."**

What the Numbers Say

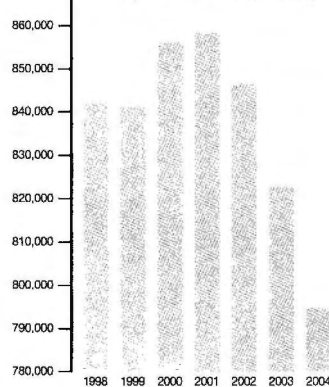
Once upon a time I was facing the dilemma of what course to take in order to satisfy my university's mathematics requirement. I don't do well with numbers. I understand them, at least until letters like x and y show up. Then I retreat and let people like bookkeepers, accountants, and general managers take over. Being a baseball nut, I figured a statistics class would be the way to go, for I was good at being able to figure out such important numbers as earned run average, slugging percentage, and on-base percentage. It'll be a snap, I figured. Wrong. I struggled for an entire semester and don't realize to this day what about it was so difficult. Figuring out Glen Hobbie's ERA was much easier, and far more interesting.

I did learn one important thing from that class. That is, that people can make numbers do all sorts of things to make themselves, or their points of view, look good. So when some statistics for 2004 were revealed by officials at the Episcopal Church Center [TLC, Nov. 20], I took the cautious approach. Some of the statistics are worth a deeper look.

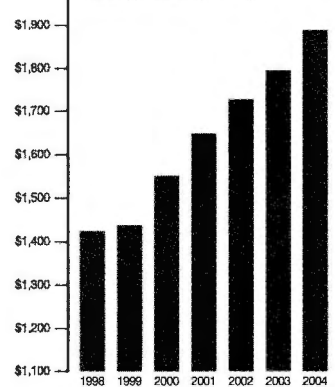
For example, any way you measure it, the Episcopal Church has fewer people. Active baptized members have decreased by 2 percent in the last year, 4 percent in the last five years, and 7 percent in the last 10 years. Average Sunday attendance, probably a better indicator of reality, has dropped 3 percent in one year, 5 percent in five years, and 4 percent in 10 years.

Pinpointing the reasons is not easy. We can't blame Bishop V. Gene Robinson, the General Convention, the Diocese of New Hampshire, the Presiding Bishop, or a variety of other suggestions. Not entirely. We need to take into consideration such factors as most of the so-called "mainline" churches are losing members, that the Episcopal Church has had a slow decline during the past four decades, that there's less denominational loyalty than in the past, and that this generation is not as active in attending church as older age groups. Add up all those factors and we have a problem. Some people are putting forward all sorts of reasons for the decline beyond these. You can find them on internet discussion groups, blogs, sending e-mails, writing letters, making phone

Average Sunday Attendance



Average Yearly Pledge



Did You Know...

A United Methodist congregation in Redkey, Ind., which recently merged with another congregation, sold the redundant church building on eBay and plans to donate the \$40,600 proceeds to the victims of Hurricane Katrina.

Quote of the Week

Bishop Wendell Gibbs of Michigan in *The Record* on the need to understand what it means to be an Episcopal diocese: "In many ways, we are still a federation of congregationalist churches and not a diocese of Episcopal churches."

calls. To repeat, the numbers can say whatever you want them to.

Like everyone else, I have my own opinions about the decline:

Actually, I'm surprised it's not larger than the reported numbers. Some of the stories I hear from embattled rectors make it sound as if half of their congregation is staying away.

Next year's numbers could be even worse, for the 2004 figures do not include such departures as most of the congregation at Christ Church, Overland Park, Kan., for example, along with the "Florida Seven," most of whom are as of this writing still with us, and St. Nicholas', Midland, Texas. If some of these churches that seem halfway out the door decide to bolt, the statistics will become alarming.

But all is not lost. There is encouragement in reading that the average pledge increased from \$1,796 to \$1,881 in 2004. Before you claim that inflation would make those figures look different, realize that this increase outpaced inflation by a considerable margin. This is at least the seventh straight year that giving has increased. Clearly someone, somewhere, is teaching good stewardship.

Want more good news? Consider that the percentage of active baptized members who attend church weekly is nearly 35 percent — a number that is within the same range as some of the fastest-growing denominations. But when you think of it, that means slightly more than a third of the members of our churches might be present on any given Sunday. I don't call that a good showing.

So fret not. The statistics are not nearly as bad as they could have been, and they're probably not nearly as bad as they'll be next year.

David Kalvelage, executive editor

Worth the Wait

Most of us don't enjoy waiting. We tend to be impatient, whether it takes place at the dentist's office, a toll booth, at home awaiting a repair person, or for a loved one to call. That, of course, is unfortunate, for when it comes to church matters, waiting can be a frequent occurrence. People involved in the ordination process often spend long periods of time waiting for decisions to be made. Legislative bodies — national committees or local vestries — can spend weeks or months waiting to make a decision. At present church members await the results of the 75th General Convention, just as they waited to see what the Lambeth Conference and the primates might do.

For the most part, the society in which we reside does not look kindly on waiting. We want it now. We are too busy to wait. We can't wait for Christmas. We are encouraged to enjoy holiday parties, Christmas decorations, and be put into the mood of Christmas even before Advent gets underway. The secular world takes no notice of Advent, making a Christian's observance of this short season all the more difficult.

So we attempt to wait as the church year gets off to a start. We wait for Jesus Christ to come and dwell with us, and for the coming of Jesus to reign in glory. This is a wonderful time to commit ourselves to daily prayer, perhaps accompanied by meditation or Bible study, that we may be prepared for our Lord when he comes into our lives. May he find in us "a mansion prepared for himself..." (BCP, p. 212).

The Meaning of Marriage

While much of the Church is fixated on same-gender matters, we've been made aware of other relationships involving the clergy that also should be of concern. It has been brought to our attention that there are members of the clergy living with persons of the opposite gender even though they are not married. These occurrences are not widespread, and perhaps not even new, but they do raise important questions. Such relationships are, of course, indicative of our current society in which it is common for people to live with each other before marriage. The most important question is what does a relationship like this say about marriage? Is it unimportant? Is holy matrimony a sacrament? Is the union between husband and wife intended by God? If so, what about other unions? If society, and by its indulgence, the Church, condones sexual relations between unmarried persons, do we expect a different standard for our clergy? These questions do not have easy answers. At some point, such questions need to be addressed.

Limits of Windsor Report

It has been interesting to note that many diocesan conventions have addressed the Windsor Report when they have met this fall. Some of them have taken action on legislation recommending how the 75th General Convention next summer should respond to that report. Many observers are regarding these resolutions as somewhat of a litmus test of how a diocese views the action of the 74th General Convention, which consented to the consecration of a non-celibate homosexual person as the Bishop Coadjutor of New Hampshire. We would caution people who take this approach that the Windsor Report, published by the Lambeth Commission on Communion, is only a report with recommendations. It has no canonical status in the various provinces of the Anglican Communion, including the Episcopal Church. How it is treated by diocesan conventions is interesting reading, but the Church's official response will be made next year when General Convention meets in Columbus, Ohio.

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We want it now.

We are too
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Truth Through DIALOGUE

By Donn F. Morgan

Over the past two years since the 2003 General Convention, *THE LIVING CHURCH* has been a venue for debate about the issues raised at that time. I am deeply grateful for the role this church publication has had, despite not always agreeing with some of the viewpoints expressed. Though the outcome of all this activity is far from clear at this point, I am convinced we cannot move toward reconciliation and unity without an honest airing of our differences, even as we seek to listen to each other and to find common ground.

Though only a small part of the present debate, I want to share the recent history of the Church Divinity School of the Pacific (CDSP) and *THE LIVING CHURCH* as an example of what impact continuing dialogue has had and might have for the future. In the fall of 2003, I wrote a short piece titled "Living with Differences," which asked all of us to find ways to live into the diversity of our biblical and American traditions. Shortly thereafter a brief response to this plea was published in *TLC* under the title "Truth or Dialogue," claiming that dialogue, which I had argued for in my article, was not the way to discern the "truth" of scripture and the church's traditions.

In response to this challenge, listening to the point of view expressed and trying to take it seriously, the

Center for Anglican Learning and Leadership (CALL) at CDSP presented a conference (January 2005) titled "Truth or Dialogue: Friends or Enemies," inviting speakers and participants on all sides of the biblical, historical, theological, and mission debate to share opinions and to learn from one another. It happened! "Conservatives" from "liberal" dioceses and "liberals" from "conservative" dioceses came to study, to learn, to pray together, and to talk with one another as they heard speakers expressing very different perspectives.

More recently, CDSP placed an advertisement in *TLC* arguing that theological education provided a

**God is calling all of us
to continue to talk with
and listen to one another ...**

way to understand the issues presently dividing the Church and perhaps also provided a basis for communion, only to have another letter to the editor suggest this call to education was one-sided and

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

anti-conservative. All of this happened at virtually the same time that the CDSP Board of Trustees made it a priority of the school "to be a vehicle for bridging the chasm of polarizing views in the church by cultivating an environment and structures for more robust engagement of issues ..."

It would be, perhaps, easy for CDSP to give it up and retreat into its "liberal" point of view. But thanks to TLC and others' willingness to publish a vast range of

**... to learn to know
each other and,
ultimately to know
the truth and
the will of God.**

opinions, I think another perspective and action are called for. The give and take, the sharing of strongly held opinions, the willingness to continue to be in dialogue, to listen to one another, and to search for the "truth" we claim, on the one hand, and

which transcends our abilities to understand and express, on the other — these are at the heart of all our biblical, historical, theological traditions.

In both the biblical writings and the subsequent normative traditions of the Church, a dialogical, and often political, process occurs between the old and the new. The revelatory actions and will of God as discerned and described in the past are compared and scrutinized in light of the "new," which God gives and challenges us with daily. Sometimes, to be sure, the Church stands by the "old," rejecting new ways of thinking and acting. At other times, changes are made, congruent with new ways of understanding God's will for our lives. There are always two results: (1) a lively debate and dialogue; (2) "winners" and "losers," often with some harsh words. While we continue to hope for fewer harsh words and less "I won and you lost" rhetoric, we must continue the lively debate and dialogue, the listening to one another, lest the "word" become atrophied and inapplicable to the present day.

The history of CDSP and THE LIVING CHURCH witnesses to a paradigm of searching, listening, adaptation, and education — all in the service of ascertaining what God would have each of us and the Episcopal Church do. This paradigm and process affirm that none of us has all the truth, that we will live into this truth only by witnessing and critically assessing and praying — and, yes, studying together, whether in seminaries, parishes or dioceses. With the help of those, like TLC, who encourage diversity of opinion, God is calling all of us in the Church to continue to talk with and listen to one another, to learn to know each other and, ultimately, with much grace, to know the truth and the will of God. □

Donn F. Morgan is the dean and president of Church Divinity School of the Pacific.

LETTERS TO THE EDITOR

The Heart of Racism

I write to express my outrage at the article "Apology for Slavery Sought" [TLC, Nov. 6]. As a black female priest, I am insulted by the actions of Executive Council and the racist comments of Presiding Bishop Frank Griswold.

I seriously question the Presiding Bishop's statement regarding "the wounds that still exist [over slavery]." There is no black (or white) alive today who was part of the former system of slavery. (Even if a person had been born in 1865, that person would be 140 years old today.)

The resolution of Executive Council also raises concerns. Apart from using people's valuable time to "collect detailed information" on the Episcopal Church's "complicity" and "economic benefit," sharing this supposed benefit with black Episcopalians is the heart of racism.

In a letter to the editor of *USA Today*, Michael J. Hurd, president of Living Resources, Inc., wrote "today's civil rights movement encourages many blacks to think like helpless angry victims, who hold the government responsible ... demand quota-laws and engage in relentless whining rather than self-reliance and self-respect."

Reparations only reinforce Mr. Hurd's comments. Reparations encourage helplessness, victimization and whining. No self-respecting, self-reliant black (or white) wants to be viewed as helpless, a victim, nor do they want to whine. I believe blacks want to be taken seriously for who we are: strong, vital members of the Church, as strong as our white brothers and sisters ... none of whom is being considered for any "giveaway" money.

Honor blacks for who we are; what we, in our diversity, contribute; where we can take the Episcopal Church. Treat us as ends, not means to appease some liberal sense of guilt. Do not mock us with embarrassing talk of reparations. We do not want your money; we want your complete respect.

*(The Rev.) Carolyn G. Jones
St. Paul's Church
Munster, Ind.*

Have More Children

I found the article on the study that suggests that doctrine is irrelevant to the decline of the Episcopal Church as well as other mainline denominations [TLC, Nov. 13] quite interesting. The sociologists determined that declining birthrates are the culprit to our losses in membership while conservative churches such as pentecostal, Assembly of God, and Baptist have seen their market share rise.

Hmmm. Is this to say that pentecostals, members of the Assembly of God, and Baptists are simply having more babies than Episcopalians? Is the key to further growth in the Episcopal Church to obey the biblical command "be fruitful and multiply"?

The Christendom worldview of the sociologists is lurking in
(Continued on next page)

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the background of their conclusion. Christendom says that the role of the church is basically to provide pastoral care and Christian education to society. Thus, if our church members will just have more children, we will produce more Episcopalians, and our denomination will continue to grow. A denomination that does not have mission as its *raison d'être* will eventually suffer decline and death. That is what we are seeing in the Episcopal Church.

(The Rev. Canon) Neal O. Michell
Canon Missioner
Diocese of Dallas
Dallas, Texas

Far More Radical

Steve Waring's "Council Opposes Divestment" [TLC, Oct. 23] reports that the Executive Council "received and commended" an SRI recommendation that the Church should combat Israel by "engagement rather than divestment..." The SRI committee claims "an even-handed manner," but the recommendation, and indeed the article, drip with anti-Israel presuppositions and sentiments.

The council apparently sees corporate engagement as far more radical than divestment (which is radical enough, thank you), saying that "the purpose of corporate engagement is to disrupt the economy of the settlements by targeting companies profiting from the violence in the occupied territories." Apart from the misrepresentation of the territories as being "occupied," the question immediately arises: Why is there no indignation against the Palestinians and their leadership, who have inaugurated this whole violent phase of the struggle and who murder innocent people right and left?

Further, I'm disappointed to read "In the video, some of the Palestinian Christians interviewed compare the security fence to the Auschwitz Concentration Camp and the Israeli occupation with the system of Apartheid under South African government." What world are these people living in?

Do not they realize that the Palestinians espouse the militant Islamic goal of the extermination of Israel, and nothing less will satisfy them? I still say that what the Church is doing amounts to anti-Semitic stealth warfare.

Geoffrey Cheadle
McLean, Va.

Growing in Number

The Rev. James Clendinen writes [TLC, Oct. 30] that the articles on Intelligent Design [TLC, Sept. 4] left unanswered two questions: "Do leading biologists agree" (that Darwin's theory is in crisis)? And, "Is this supported in professional biological journals?" He then answers the questions himself with a bald assertion: "No."

He is wrong twice.

Some 440 scientists, including more than 70 biologists, have signed a public "Dissent from Darwin" statement. Many are prominent in their fields. As for professional journals, Discovery Institute's website contains eight pages that list "Peer-reviewed and Peer-edited Publications Supporting the Theory of Intelligent Design" (www.discovery.org). There are many more listing critiques of key claims of Darwin's theory of evolution.

The critics are nowhere near a majority, but they are growing in number and influence.

Bruce Chapman
Discovery Institute
Seattle, Wash.

I am gratified that my article [TLC, Sept. 18] occasioned some thoughtful response [TLC, Oct. 23]. I thank Fr. Penfield for his kind words and Glenn Watermann for his clarifications. To Bruce Chapman I would only note that the purpose of my article was to describe Intelligent Design theory rather than discuss how evolution should be taught in schools.

My reference to God's supposed

command to "evolve" was a paraphrase of Barry Lynn's presentation at a 1997 Firing Line debate and so I was accurate in stating that "some" theists, though apparently not Fr. Murphy, hold this view. I do not understand why Darwinists act as though the unavailability of a designer for scientific inquiry somehow means that he

doesn't exist. If Intelligent Design demonstrates that a scientific limit has been reached, our level of knowledge increases. It is no shame for science to allow

theology (even if, as in the case of the *Catechism of Creation*, one is talking about bad theology) to take it from there.

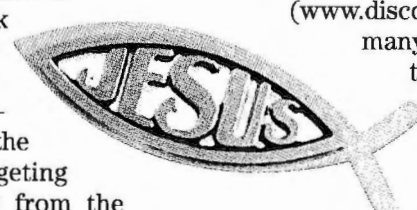
As my article implied, there are at least three theories of evolution: one explains bird beak variation, one posits giraffes and okapi as descended from a common ancestor, and the third claims that undirected forces are

Evolutionary biology has a significant religion problem, but the religion involved is not Christianity, it is atheism.

responsible for the origin of life. Of these, the first is proved, the second is plausible (though with significant lacunae), the third is preposterous — and a direct assault on Christian belief. Evolutionary biology has a significant religion problem, but the religion involved is not Christianity, it is atheism. As long as Darwinism allows itself to be used as little more than the lab portion of Atheism 101, it will — and should — lose the support of orthodox Christians.

Daniel Muth
Prince Frederick, Md.

PLEASE SEND LETTERS TO THE EDITOR TO:
THE LIVING CHURCH, P.O. BOX 514036,
MILWAUKEE, WI 53203-3436
OR EMAIL AT TLC@LIVINGCHURCH.ORG.



PEOPLE & PLACES

Appointments

The Rev. **Melinda Archer** is rector of St. Andrew's, 6300 W Camelback Rd., Glendale, AZ 85301.

The Rev. **Andrew Buchanan** is rector of St. Paul's, 174 Whisconier Rd., Brookfield, CT 06804.

The Rev. **Frederick Engdahl** is rector of St. Luke's, 320 Second St., Marietta, OH 45750-2919.

The Rev. **Lisa Fischbeck** is vicar of Advocate, PO Box 9, Carrboro, NC 27510.

The Rev. **John K. Gibson** is associate at St. Michael's, 1520 Canterbury Rd., Raleigh, NC 27608.

The Rev. **Geoffrey Hahneman** is rector of St. John's, 768 Fairfield Ave., Bridgeport, CT 06614.

The Rev. **Bob Hudak** is rector of St. Paul's, PO Box 1924, Greenville, NC 27835-1924.

The Rev. Canon **Heidi Kinner** is canon associate at Cathedral of the Advent, 2017 6th Ave. N, Birmingham, AL 35203.

The Rev. **Mary E. Laney** is associate at St. Christopher's, 226 Righters Mill Rd., Gladwyne, PA 19035-1597.

The Rev. **John J. Negrotto** is interim rector of Messiah, 50 Route 24, Chester, NJ 07930.

The Rev. **Jeffrey Queen** is rector of All Saints', 610 N 4th St., Portsmouth, OH 45662-3921.

The Rev. **Angela Rowley** is curate at Trinity, 1109 Main St., Branford, CT 06405-3770.

The Rev. **Lee Shaw** is rector of St. Stephen's, 4615 S 3200 W, West Valley City, UT 84119.

The Rev. **Margaret Sullivan** is assistant at St. James', PO Box 206, Glastonbury, CT 06033-0206.

The Rev. **John Tarrant** is rector of Trinity, 408 N Jefferson, Pierre, SD 57501.

The Rev. **Heidi Truax** is curate at Trinity, PO Box 400, Southport, CT 06490.

Ordinations

Priests

Connecticut — **Jeanne Jacobson.**
South Dakota — **Evelyn Weaver, Sandy Williams.**

Deacons

Connecticut — **Diane Ruth Caggiano, Marguerite Webb Gillen, Knute Coates Hansen, Marilyn Dean Mitchell, Amy Linda Reichman.**
South Dakota — **Caitlin Collier, John Mabior Mayen, Abraham Mabior Mayom, Kate Stebinger.**

Resignations

The Rev. **Jennifer Strawbridge**, as assistant at Christ Church, New Haven, CT.

Retirements

The Rev. **Ben E. Helmer**, as missionary for Rural and Small Community Ministries in the Episcopal Church, New York, NY.

The Rev. **John J. Negrotto**, as rector of Holy Trinity, Hillsdale, NJ.

Deaths

The Rev. **Robert K. Bernhard**, retired priest of the Diocese of South Dakota, died Sept. 3 in San Antonio, TX, shortly after undergoing heart bypass surgery. He was 78.

Fr. Bernhard was born in Pittsfield, MA, and was a graduate of Hobart and William Smith College and the General Theological Seminary. He was ordained deacon and priest in 1953 and went on to serve churches in the following communities: Red Lodge, MT; Indianapolis, IN; Richmond, IN; Dallas, TX; Great Bend, KS; Lyons, KS; Sedan, KS; Wichita, KS; Hot Springs, SD; Roswell, NM, and Madison, SD. He is survived by a son, Steve, of Mobile, AL, and a daughter, Joan Childers, of Mesa, AZ.

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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.**

LENTEN BOOK GROUP IDEA: *Flying to Tombstone* (2003), by Gordon McBride. A novel about parish life, the ethical dimensions of illegal immigration, mystical spirituality, death and loss, law and justice, and the clergy intimate dilemma. Set on the Arizona border in Lent. See www.gordonmcbride.com for information and study guide. Or email the author: mcbride1@dakotacom.net for information about wholesale group purchases.

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PART-TIME VICAR: Christ Episcopal Church, in Sparkill, Rockland County, NY, has been a presence in this Hudson River community, 12 miles north of Manhattan, for over 150 years. Since 1997, we have been part of the Episcopal Shared Ministry of Rockland (ESMOR). ESMOR parishes function independently, but share outreach programs, have several joint services a year and clergy from each parish assist with the needs of the other three. We at Christ Church are looking for a priest who loves people, has a sense of humor, and would welcome an opportunity to serve as vicar in our small but vibrant parish. For further information, please contact **Joe Costa, Search Committee Chairman, Christ Church, Box 177, Sparkill, NY 10976,** E-mail: Joe@tco.com, or call (845) 359-2858.

PART-TIME PRIEST: St. Mark's Episcopal Church, Woodbine, Georgia. We are praying for a deeply spiritual, caring, energetic, and inspiring pastor who is willing to be a part of our small community. Our congregation is small in size, but rich in potential for spiritual development. May God lead you to us. Please send a letter of interest and resume to **St. Mark's Episcopal Church, c/o Search Committee, P.O. Box 626, Woodbine, GA 31569-0626.**

POSITIONS OFFERED

FULL-TIME RECTOR: St. John's, Glen Mills, PA. St. John's is a charming 300-year-old church in a beautiful setting on sixteen acres overlooking a growing suburban area with excellent schools. It is located in the Brandywine Valley in southeastern Pennsylvania, convenient to both Philadelphia and Wilmington, DE. The parish is comprised of families as well as couples and singles of a variety of ages. The parish has strong lay involvement and is friendly and somewhat traditional. We would like to attract young families as well as increase participation in stewardship and other St. John's activities.

We are looking for a priest who will bring energy and enthusiasm into the parish, be pastorally committed, and have a visible presence in the life of our church. We are open to more innovative methods of worship, particularly in the family service. Interested candidates may download our profile at www.stjohns-concord.org or contact **Amy Borer at 576 Concord Road, Glen Mills, PA 19342** or e-mail at arborer@verizon.net.

DIRECTOR OF YOUTH MINISTRIES: St. David's Episcopal Church, Wayne, PA. Seeking an enthusiastic, self-motivated individual to direct and integrate our youth ministry to the middle and high school youth. Responsibilities include: program growth, development of spiritual programs, implementation of the Journey to Adulthood curriculum, establishing comfortable and supportive faith relationships with youth and provide leadership and supervision to volunteers.

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FULL-TIME RECTOR: Scenic Provo, UT. Unique opportunity for an energetic, experienced and outgoing, spiritual leader for our parish at St. Mary's Episcopal Church. Our 125-member congregation is active, quite diverse, and is seeking a full-time minister to assist us in our spiritual growth. The successful candidate would represent us on a long-term basis in the local community. Please see our parish profile and more at stmarysprovo.com. Please contact us if the Spirit calls you!! Search Committee, St. Mary's Provo, P.O. Box 1111, Pleasant Grove, UT 84062. Tel (801) 362-0334. E-mail: StMarysSearch@gmail.com.

FULL-TIME RECTOR: Christ Episcopal Church, Bradenton, Florida. Large, well-established parish on the west coast of Florida. Seeking a priest with a proven record of excellence to work with us as we recast a vision for the future. Send letter of interest to: **Canon Michael Durning, Diocese of Southwest Florida, 7313 Merchant Court, Sarasota, FL 34240.** E-mail: mdurning@dioceseswfla.org.

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E-mail: COR@redeemersarasota.org;
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CHURCH DIRECTORY KEY

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

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