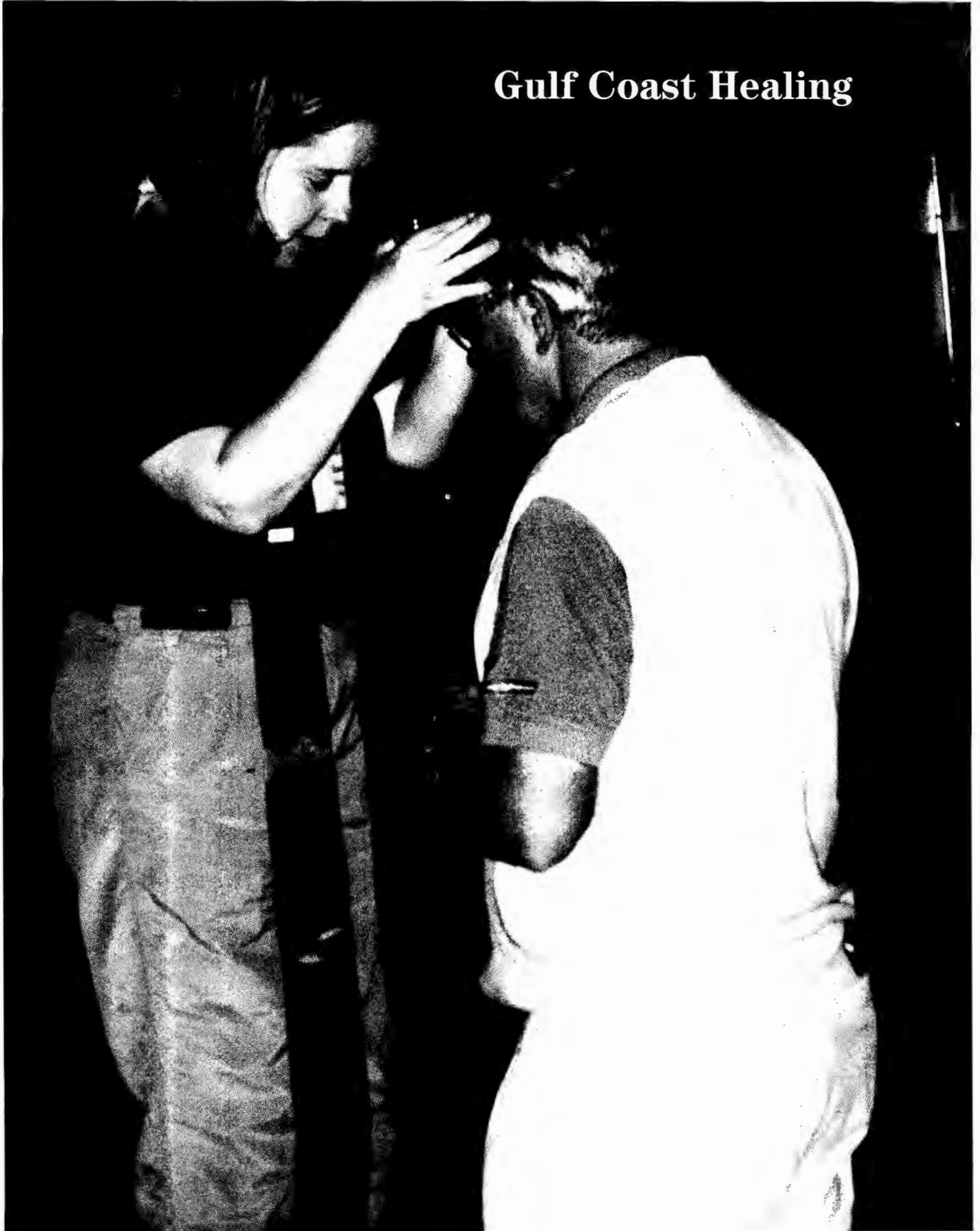


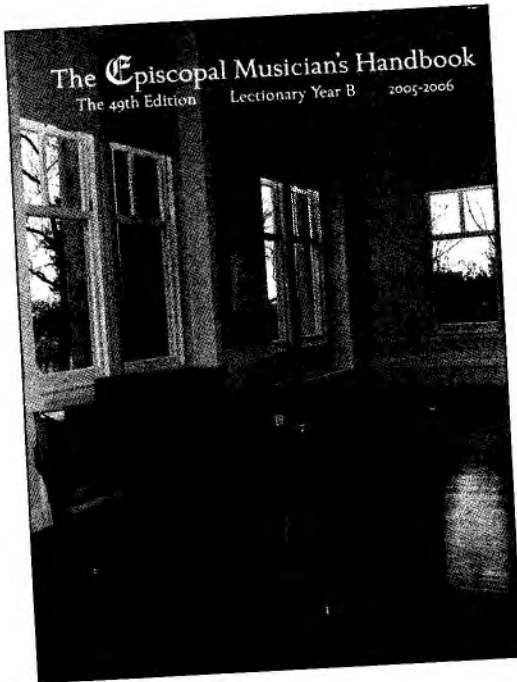
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Volume 232

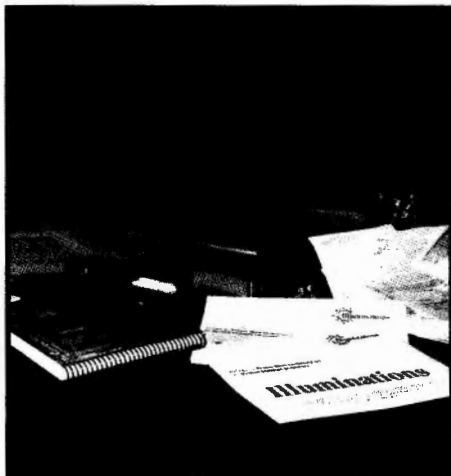
Number 5

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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On the Cover

The Rev. Shawn M. Schreiner (left), priest-in-charge of Grace Church, Oak Park, Ill., prays with the Rt. Rev. Duncan M. Gray III, Bishop of Mississippi, at a Jan. 6 healing service during the Weathering the Storms conference for those affected by the 2005 hurricanes. More than 100 clergy, lay professionals, and their spouses and children attended the four-day event in Orlando.

The Rev. Debo Dykes photo

The Teacher Prophet

'A new teaching — with authority!' (Mark 1:27)

The Fourth Sunday after the Epiphany, Jan. 29, 2006

BCP: Deut. 18:15-20; Psalm 111; 1 Cor. 8:1b-13; Mark 1:21-28

RCL: Deut. 18:15-20; Psalm 111; 1 Cor. 8:1-13; Mark 1:21-28

Moses says that God will raise up a prophet like him and the people are to heed him (Deut. 18:15). Subsequently this became the foundation for one messianic expectation. It was not as strong as the hope for a military messiah, but always lurked in the background among an optimistic minority. They sometimes called this messiah "the" prophet. Christians saw Jesus as the one Moses predicted (cf. John 1:21, 25; 6:14; 7:40).

It was natural for New Testament authors, in looking to the Hebrew scriptures, to gravitate away from the military king toward more peaceful images such as Moses' teacher prophet. Although Mark does not use the expression "the" prophet, he does show that Jesus is the one predicted by Moses. Jesus comments on the scriptures as the only one who has the right to say what they mean. His word is self-authenticating, not like the scribes who rely on the words of others. Mark does not here tell us

precisely what Jesus presented. However, both when Jesus initially teaches and then when he heals, the people are amazed by his authority and even refer to his healing as a new teaching (Mark 1:22, 27). Indeed, "the" prophet has arrived.

Who do we emulate today, whether in pulpit or in conversation, in words or in actions? We would like to be like Jesus. However, let us remember that only Jesus' words are self-authenticating.

We must refer to our source, Jesus, just as the scribes quoted their sources. In that sense we are like the scribes. Remember, the scribes were not the bad guys. On the other hand, we pray that the spirit of Jesus will come through our words. We have an example of this in Paul. In 1 Corinthians he opts for the spirit of Jesus in advocating the more loving action in spite of his opinion that it is permissible to eat meat offered to idols (1 Cor. 8:13).

Look It Up

Some themes found in today's gospel yet not addressed in the above commentary are worth considering. Look them up in a Bible dictionary: (1) Mark's messianic secret and (2) the Holy One of God.

Think About It

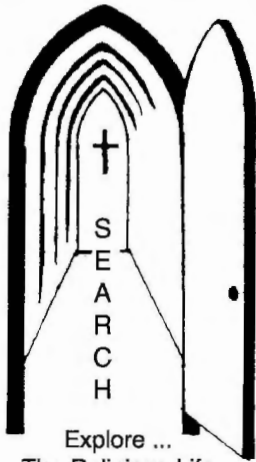
Being scribes in the best sense of the word, how are we doing in balancing our personal insights with scripture? They are not necessarily in contradiction.

Next Sunday

The Fifth Sunday after the Epiphany, Feb. 5, 2006

BCP: 2 Kings 4:(8-17)18-21(22-31), 32-37; Psalm 142; 1 Cor. 9:16-23; Mark 1:29-39

RCL: Isaiah 40:21-31; Psalm 147:1-12, 21c; 1 Cor. 9:16-23; Mark 1:29-39



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BOOKS

Light from Heaven

By **Jan Karon**. Viking. Pp. 384. \$26.95. ISBN 0-670-03453-3.

Here's Jan Karon at her best! This novel, reminiscent of the first two Mitford books, surpasses the rest of the books in the series in the proclamation of simple, profound faith and the gentle presentation of a wealth of wonderful characters. This time we're in the mountains of North Carolina as Fr. Tim takes on a vicarage of a long-closed small church. The area is populated with an odd assortment of well-drawn characters, wonderful local color, and intense faith, mixed with a little agnosticism in one or two characters.

The novel challenges us to have a faith both simple and strong, filled with the grace of God, as Fr. Tim and his wife have. Karon once again encourages us to walk the faith. In short, this is a book which is cozy and warm, but it also calls us to a deeper commitment to God. Sit back, enjoy the lovely plot and people, and rethink the Christian faith and walk. Karon gives us a great gift.

*Elizabeth Hudgins
Fairfax, Va.*

Coffee at Our House...

Collection of Coffee Hour Favorites

By St. Augustine's Canterbury Guild, Elkhorn, Neb. Pp. 349. (Available for \$20 + \$2 postage per copy from St. Augustine Episcopal Church, 285 S. 208th St., Elkhorn, NE 68022. Make checks payable to Canterbury Guild.)

This handsome volume is outstanding in several respects. It offers an abundant collection of coffee hour recipes from churches of the Diocese of Nebraska, a color photo and brief history of the churches, and a map showing each church's location. Proceeds benefit the diocesan Alleluia Fund "to support new ministry and mission discerned by the people of Nebraska." *Coffee at Our House* will be used and appreciated throughout the diocese and beyond. Here is a model for other dioceses to emulate.

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

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— Dr. Peter Jensen, Archbishop of Sydney

Cape Town Pan-Anglican Congress Plan Revived

A group that includes bishops, rectors and canons from the Episcopal Church has agreed to work in a partnership to organize and secure funding for a pan-Anglican congress in Cape Town, South Africa, in 2007.

Sponsored by the Primate of Southern Africa, Archbishop Njongonkulu

Ndungane, the 2007 gathering is modeled on a proposal developed by the Anglican Consultative Council (ACC) for a meeting that was to have been held concurrently with the 2008 Lambeth Conference. That gathering, also scheduled to be held in Cape Town, was canceled because of lack of funds.

In an address to the annual convention of the Diocese of Long Island, Bishop Orris G. Walker, Jr., of Long Island, said the gathering will be "for all orders of ministry" and "will focus on the mission and ministry of the whole church."

Bishop Walker said that Archbishop Ndungane had also asked for the help of the Bishop of Washington, the Rt. Rev. John B. Chane; the Rev. Canon John L. Peterson, former ACC secretary general and now canon for global justice and reconciliation at Washington National Cathedral; the Rev. Canon George W. Brandt, Jr., rector of St. Michael's, New York City; the Rev. James Cooper, rector of Trinity Church Wall Street; the Rev. Canon Harold T. Lewis, rector of Calvary Church, Pittsburgh; the Rev. Canon Frederick Boyd Williams, rector of the Church of the Intercession, New York City; and Canon Diane M. Porter, deputy for episcopal administration in the Diocese of Long Island.

Conference Gives Care to Caregivers

Clergy and lay professionals in the hurricane-ravaged Gulf Coast region are in most cases at least as wounded as those for whom they are caring. As a gesture of "support, refreshment and renewal," a consortium of Episcopal Church organizations sponsored these professionals and their families to attend a conference titled "Weathering the Storms," held Jan. 4-7 at the Marriott World Center in Orlando, Fla.

Hurricane Katrina was one of the worst natural disasters in U.S. history, leaving more than 90,000 square miles of near total devastation behind. In Mississippi, six churches and nine clergy homes were lost, and in the parishes affected 30 to 100 percent of members lost everything. In Louisiana, 27 of 51 churches have been severely damaged. Seven were flooded and have been or will be razed. Areas in the dioceses of the Central Gulf Coast, Southwest Florida, Texas and Western Louisiana also were affected.

The conference participants — three bishops, 67 priests and deacons, 21 diocesan lay professionals, 60 spouses and 56 children — have sacrificially sought to provide comfort to their shattered communities and parishes. Recognizing that the physical and psychological results of so much unrelieved suffering would be overwhelming for anyone, Weathering the Storm organizers paid all expenses. Conference organizers included the Church Pension Group, CREDO Institute, Episcopal Relief and Development, the Presiding Bishop's office, and the Office of the Bishop Suffragan for Chaplaincies.

Workshops, called "conversation



Joe Thoma/Diocese of Central Florida photo

Two of the "Weathering the Storms" conference presenters, the Rev. Canon Ernie Bennett (left), canon to the ordinary in the Diocese of Central Florida, and the Very Rev. George Werner, president of the House of Deputies, visit during a break.

groups," helped give the adults specific assistance with finance, insurance, vocation, emotional and physical health, legal issues, and spiritual life questions. There were individual consultations available from the 57 faculty and staff as well as parallel programs for children and teens, including a trip to Disney World. Most of all, there was worship and prayer.

Presiding Bishop Frank T. Griswold spoke to the group of the sometimes painful slowness and uncertainty borne by people on a journey, whether out of Egypt to the promised land, on the road to Emmaus, or to a rebuilt home in New Orleans.

"I am so amazed at how much you have done under the most terrible of circumstances," Bishop Griswold said. "It is amazing how, stripped of so much, how so much grace and love and beauty can shine through."

The "scope, attendance, venue" and dates of the pan-Anglican Congress will be determined at a planning committee meeting in Cape Town at the end of January, said Canon Lewis. Funding issues also remained to be finalized, according to another member of the team.

The Rev. Canon Gregory Cameron, ACC deputy general secretary, said staff from the ACC and Lambeth Palace have been assisting the planning committee, "offering advice and suggestions," but the 2007 congress was "not an Anglican Communion event."

The 2007 Cape Town congress would become the fourth Communion-wide assembly of lay and ordained leaders. Discussion about holding a congress organized by the ACC began in 1993 at ACC-9 in Cape Town. Work on the Congress continued in 1999 at ACC-11 in Dundee, Scotland, and in 2002 at ACC-12 in Hong Kong, which requested "the Archbishop of Canterbury to give consideration to ways in which such a congress might be held in association with the next Lambeth Conference in Cape Town in 2008."

Fond du Lac Bishop Envisions Ecumenical Headquarters

The relocation of its diocesan headquarters to a leased facility about 45 miles north of the city for which it was named is merely the first step in a new vision, according to the Rt. Rev. Russell Jacobus, Bishop of Fond du Lac. Bishop Jacobus said that limited diocesan resources would be spread further if the diocese eventually found a permanent home in an ecumenical complex.

An undeveloped lot adjacent to the local headquarters of the Evangelical Lutheran Church in America is for sale and the United Methodist Church and the Presbyterian Church, USA, are interested in exploring the idea of sharing bricks and mortar with the Episcopal Church while maintaining their separate identities.

"This could be a great ecumenical project, where the Presbyterians and the Methodists and the UCC [United Church of Christ] and the Episcopalians and Lutherans could be together," said Bishop Jacobus in an interview with the *Appleton Post Crescent*. "Hopefully this will be part of that dream."

The Diocese of Fond du Lac has signed a three-year lease on an office complex in Appleton, according to Canon Matthew Payne, diocesan administrator. Canon Payne said the local affiliates of the Presbyterian and United Methodist churches were also in short-term leases and interested in finding more permanent locations for their headquarters.

"There do not appear to be any roadblocks," said Canon Payne, "but this is all very preliminary. It is a vision that [Bishop Jacobus] shares."

"Working ecumenically could be a venture that would be a model for others," Bishop Jacobus said in his address to diocesan convention.

Analysis

'The Book of Daniel' Presents Opportunity to Spread the Word

By Daniel Webster

Tom Shales of the *Washington Post* hated it. Scott Pierce of the Mormon Church-owned *Deseret Morning News* said it was the best new series to hit network TV this season.

So I guess beauty really is in the eye of the TV viewer.

"The Book of Daniel" got a lot of hype. The NBC Television network (for whom I used to work) promoted it heavily. It was a mid-season replacement series booked for only eight episodes.

But what got my interest (and that of many of my Episcopal Communicator colleagues) were the coincidences with my life and this TV show. The character's name is the Rev. Daniel Webster (so is mine). His bishop is female (so is mine). He was called an "unconventional" priest in the network publicity. I've been called that and worse.

My phone and e-mail accounts were busy just before and after the Jan. 6 premiere of the program. I thought Epiphany was a perfect date to tell American TV viewers about the Episcopal Church.

Many reporters asked me what I thought of the show (awful) but it didn't matter what the questions were. My answers always included the Episcopal tradition of embracing ambiguity, living in the gray areas of life and looking for God there, and being a place where not all the answers are found but all the questions are welcome.

And I always told them "Episcopalian" is a noun and "Episcopal" is an adjective. Some listened. Most didn't.

When my sister and brother Episcopalians asked me about the show, I was probably more open than they expected. Network television is in the entertainment business. This show was not a documentary produced by

The Rev. Daniel Webster, director of communications for the Diocese of Utah, is a former NBC News producer.



the news division, but rather a drama series designed to get ratings (9 million people saw the first episode) and hopefully in the 18-49 age group.

I suspect most of our churches don't attract too many members in that age group so NBC was doing us a big favor. The miniscule sum of money given for TV advertising by the Episcopal Church could never give us the kind of exposure on a major TV network that this controversial program has.

The Diocese of Washington website set up the "Blog of Daniel." While hundreds of people contributed comments, the link they provided to, "What the real Episcopal Church Is About," had more traffic in three days than in the past three months.

Jim Naughton, the director of communications in the Diocese of Washington, saw an opportunity. With the publicity the program was generating, especially around talks of boycotts from ultra-conservative groups, he knew there would be increased interest in the Episcopal Church.

Hollywood is prone to the purient. Hollywood shies away from the prophetic. So we should not be surprised at the content of "The Book of Daniel." But we should open our doors. We should be taking advantage of the increased interest in the Episcopal Church with a message of a loving, kind and forgiving God.

That's the opportunity "The Book of Daniel" is giving us. I hope we are taking advantage of it.

Financial Adjustments

Delegates to the Diocese of **Northern Indiana's** annual convention focused on revitalizing the congregational life of the diocese, adopting a resolution committing 5 percent of diocesan income to congregational development.

Gathered at St. Michael and All Angels' Church, South Bend, Oct. 29, the delegates also heard a presentation from the diocese's "Whatever It Takes Task Force," which was chartered by the 2004 convention to look at ways of funding ministry in a difficult financial climate. While addressing structural changes that would redeploy the diocese's assets in more productive ways, the task force concluded the primary need was spiritual revitalization, not a managerial one.

"Hearts focused on Jesus Christ and hands made available to him," the Rt. Rev. Edward S. Little II, Bishop of Northern Indiana, concluded, would awaken the potential of the diocese.

Finances remained a pressing concern, Bishop Little said. Congregations unable to meet their asking had submitted requests for more than \$70,000

in parochial assessment reductions to diocesan council. "We've reached a point," Bishop Little said, "where the diocesan budget cannot handle the strain without significant adjustments."

While a portion of the shortfall had been covered by reducing the diocese's pledge to the program budget of the General Convention, the bishop suggested further staff and overhead cuts would be made. Convention adopted a \$742,930 austerity budget after debate.

Bishop Little told convention attendance figures for the diocese were causing him some worry. In 2001, "I articulated a diocesan BHAG (Big Hoosier Audacious Goal), that we seek to double average Sunday attendance by the year 2010," he said. From "2002 to 2004, attendance in the diocese on a typical Sunday declined about 10 percent, from 3,000 to 2,700."

While some of the loss could be attributed to the actions of the 74th General Convention, Bishop Little said he believed the "graying of our diocese" to be the primary culprit.

Despite highlighting some areas of concern, Bishop Little assured the diocese "that I am not at all discouraged."

'Of the Spirit or Not?'

The Rt. Rev. V. Gene Robinson rebuked traditionalists for condemning his election as Bishop of **New Hampshire**, telling the diocese's annual convention the diocese has experienced new life and growth since his election as bishop in 2003.

"New Hampshire may be the only diocese in the Anglican Communion not obsessed with sexuality," he said, holding it up as a model of "what the Episcopal Church might look like after we settle the issue of homosexuality and get on with the gospel."

Traditionalist leaders among the primates "are seeking to find ways to declare the Episcopal Church apostate for consenting to the episcopal election by the clergy and laity of New Hampshire in 2003. Their goal seems to be division, not reconciliation. Let us keep them in our prayers," Bishop Robinson suggested to the delegates gathered at the Grappone Conference Center in Concord, Nov. 11-12.

Were he able to address his critics in person, Bishop Robinson said he would want to tell "them about the life

The Rt. Rev. James L. Jelinek, Bishop of Minnesota, descends from the steeple of the recently completed Coventry Chapel in St. Paul while some of the 200 residents and friends of Episcopal Homes look on at a recent service to celebrate completion of the chapel and adjoining Cornelia House, an independent living residence named for Cornelia Whipple, the wife of Minnesota's first bishop. Episcopal Church Homes operates a nursing home and four assisted living facilities in St. Paul. On Jan. 5 the agency announced that it had been awarded a \$6.1 million federal grant to construct 50 subsidized housing units on University Avenue in St. Paul.

Marilyn Wall Jelinek/
Diocese of Minnesota photo



and vitality of this diocese," about those who have been "away from the Church for 10, 20 or 30 years, but now want to return."

Citing an influx of "those who've never been churched but who are now interested in giving us a try" as well as "young Roman Catholic families" seeking "the kind of community in which they want to raise their kids," Bishop Robinson asked his detractors to "tell us whether or not you think this is of the Spirit."

Convention approved a \$1.4 million budget and adopted resolutions adjusting the clergy compensation guidelines, as well as a resolution requesting every congregation "to begin a conversation on the use and consumption of alcohol," as well as a canonical amendment permitting each congregation to add one young person to its convention delegation, granting them voice and vote. A resolution from the floor endorsing the diocesan renewal program with "re-imagining recommendations in the areas of mission, program, and governance" passed as well.

Diocesan Canons First

Delegates to convention in the Diocese of **San Joaquin** Oct. 28-29 at St. James' Cathedral, Fresno, passed the second reading of an amendment subordinating the Constitution and Canons of the General Convention to those of the diocese.

The convention amended Article II of its constitution and deleted the clause stating it "accedes to the constitution of that branch of the holy catholic Church known as the Episcopal Church in the United States of America and recognizes the authority of the General Convention of the same." That language was replaced with a clause stating the diocese "accedes to and/or incorporates the terms and provisions of the constitution" of the General Convention provided they are "not inconsistent with the terms and provisions of the constitution and canons of the Diocese of San Joaquin."

In a vote by orders, the amendment



The Rt. Rev. William E. Swing receives a plaque from the 156th annual convention on Oct. 22 in honor of his 16 years of service as Bishop of California. Bishop Swing, the senior member in terms of active duty in the House of Bishops, announced his intention to retire on July 22, the consecration date for his successor.

Sean McConnell/Pacific Church News photo

was accepted, 50 to 10 in the clergy order and 79 to 21 in the lay order, making it the third diocese after Fort Worth and Pittsburgh to set forth this priority of canons in its governing documents.

In his address, the Rt. Rev. John-David Schofield, Bishop of San Joaquin, spoke to the divisions within the Episcopal Church and noted that if the Church did split, the present diocesan policy of *laissez-faire* treatment of all our clergy" would end. "Should anyone wish to remain in this diocese, then those holding to and promoting revisionist teaching would be given an opportunity to change or leave," he said, adding that congregations were free to go "as long as they did so without leaving indebtedness behind."

There were "two different churches with two different teachings under the single umbrella of the Episcopal Church," Bishop Schofield said. "This is not simply another instance of the breadth of Anglicanism," but rather "two contradictory and mutually exclusive churches."

Rites for Blessings

Resolutions related to marriage and same-sex blessings were the chief results of the yearlong work of a diocesan "Task Force on Marriage and Blessings," which delivered its report to the annual convention of the Diocese of **California**, Oct. 22 at Grace Cathedral, San Francisco. All three resolutions passed by significant majorities.

Delegates voted to establish a

diocesan Commission on Marriage and Blessing that will meet through 2010, and directed the new commission to develop "resources relating to the ethics and pastoral theology of lifelong committed relationships" in time for the diocese's 2007 convention. The third resolution, which builds on the Rt. Rev. William Swing's "long-standing practice permitting the blessing of same-gender unions in this diocese," directed the diocesan Commission on Liturgy and Music and the Commission on Marriage and Blessing to jointly prepare, in time for the 2007 convention, "a rite or rites which formalize the blessing of same-gender unions in the Diocese of California, together with a policy for the use of said rite or rites."

The convention, which was the last to be presided over by Bishop Swing, adopted four additional resolutions that will be submitted to General Convention for consideration when it meets in June.

A resolution calling on the Episcopal Church "to work toward the goal of accessible, adequate ... affordable and sustainable health care for all Americans" also calls on General Convention to reinstitute the Standing Commission on Health. Bishop Swing, who once chaired that commission, told delegates after the vote that the dissolution of the commission had "hampered the moral witness of the Church. I, for one, am glad to see that we are pushing the national church to

(Continued on next page)

California

(Continued from previous page)

re-establish this body," he said.

Delegates called on the General Convention's Standing Commission on Constitution and Canons to prepare amendments to the canons that "will clarify that baptism ... shall be the only membership requirement" to enter the ordination process or any other licensed ministry. Sponsors said this measure will bring church law into accordance with the theology of the Book of Common Prayer.

Oasis California submitted a resolution designed to ensure that "gender identity ... should not be a basis for exclusion from consideration for, or participation in, the ministries of the Church." Noting that Church canons already prohibit discrimination in the discernment process for any lay or ordained ministry because of race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities or age, the resolution sought to "respect the human dignity of transgender people" by adding "gender identity or expression of gender identity" to the existing list of protected categories. The measure passed after brief discussion.

Convention also adopted the rules for the election of a diocesan bishop. The electing convention is scheduled to meet May 6.

Importance of Prayer

Small prayer groups are a vital tool for stemming the decline of the Episcopal Church, the Bishop of **Western Massachusetts**, the Rt. Rev. Gordon P. Scruton, told delegates to the diocese's annual convention Oct. 28-29.

"Down through Christian history, beginning with Jesus and his 12 disciples, the environment God seems to use most often to transform the lives of people is a small group who gather informally for prayer, Bible study, and learning conversations which leads to mission action in their daily lives," Bishop Scruton said. He added that



The Rt. Rev. Gordon P. Scruton, Bishop of Western Massachusetts, and others process out of Christ Church Cathedral in Springfield at the close of the convention Eucharist Oct. 28.

Janice Beetle/Pastoral Staff photo

Sunday morning worship by itself was not sufficient.

In a two-part address to convention, Bishop Scruton also summarized the tensions and divisions within the Anglican Communion and the Episcopal Church.

The bishop noted that in the Episcopal Church "at least 25 bishops continue to hold a conservative position on issues of human sexuality and are committed to continuing as part of the Episcopal Church, recognizing that our church and the Anglican Communion has always included a spectrum of theological positions throughout its history."

He said 10 other diocesan bishops "with followers in dioceses across the country have decided that they can no longer stay in the Episcopal Church." These bishops were "working with a network of other bishops around the world" to realign the Anglican Communion.

"Where is the majority of the Anglican Communion on the issue of realignment?" Bishop Scruton asked. "No one knows for sure. Over the past two years, several Episcopal bishops have visited African dioceses where the primate has expressed passionate criticism of the Episcopal Church and support for realignment. In every case, the visiting American bishop has been warmly received, told that while they

differ with us on matters of human sexuality, we need to go forward together as Anglicans in living Christ's mission. The visiting American bishops have been invited to preach, celebrate the Eucharist, ordain clergy, lead clergy conferences, and confirm new African Anglicans. While our divisions continue over many issues of human sexuality, there is also a strong and deep desire to continue to walk together as interdependent members of the Anglican Communion."

In other business, delegates adopted a \$2.26 million budget, and learned from the treasurer that the Diocese of Western Massachusetts "cannot cry poor," because investment income funded 49 percent of the budget.

Church Planting

Delegates to the convention of the Diocese of **Idaho** agreed to the establishment of a diocesan fund for church planting and were told by their bishop, the Rt. Rev. Harry B. Bainbridge III, that power politics were behind the divisions within the Episcopal Church. Convention met Oct. 21-23 at a hotel convention center in Burley.

During its business session, convention adopted four resolutions: to encourage individuals and parishes to participate in the mission of the Lillian

Valley School in Blackfoot, Idaho, through prayers and financial gifts; to ask congregations to participate in a project to provide a sustainable water supply for the Methodist Children's Home in Meru, Kenya; to convene a conference to create an action plan to establish Hispanic ministry; and to establish a new fund titled the Church Planting Fund to be used for all areas related to growth. Gifts to the fund will be supplemented by contributing 0.75 percent of "normal operating income assessment" until 2010.

During his address, Bishop Bainbridge said most dissenting Episcopalians were less concerned than Anglicans in the Global South about how the Bible is read and interpreted and much more fixated on issues of "theological purity and scriptural inerrancy." Dissent over human sexuality was merely the symptom of a larger movement, he said, "whose goal is to take control of the Episcopal Church."

Correction

Congregations that do not meet their voluntary pledge may be denied voice and vote at future conventions in the Diocese of Western New York. The diocese does not have a mandatory assess-

ment, however. At the beginning of the fiscal year, the diocese provides each congregation with a proposed fair share asking, typically about 15 percent of net income. Each congregation responds to the fair share asking with a pledge which may be more or less than the fair share amount. If approved again next year, the diocesan constitution would be amended so that lay delegates from congregations which do not meet their voluntary pledge may not "be qualified for a seat in convention."

The challenging financial year for the diocese was the result of more than 25 congregations not paying their fair share diocesan asking. In addition to the five parishes mentioned in an article about the convention [TLC, Jan. 15], some others did not pay their full fair share asking in protest over the actions of the 74th General Convention. The majority of others did not pay their diocesan asking because of financial constraints.

The convention report in the Jan. 15 issue did not explain the distinction between a mandatory assessment, a fair share asking and a voluntary pledge. It also did not clarify that the challenging financial year was the result of a combination of theological dissent and a poor economy.

Haitian School Director Killed

Edward Enmanuel Corneille, director of the Bishop Tharp Institute of Business and Technology (BTI) in Haiti, was shot and killed Jan. 5 in Petion-Ville, near Port-au-Prince. At press time Haitian police were investigating the circumstances surrounding his death. BTI is a collaborative partnership between the Diocese of Haiti and Episcopal Relief and Development (ERD).



Mr. Corneille

The Rt. Rev. Jean Zaché Duracin, Bishop of Haiti, released a statement deploring the death of Mr. Corneille:

"It is obvious that rampant violence and unrest has become a daily reality that threatens all of us living in Haiti. Since BTI's opening, the institute has been seen as a symbol of hope for Les Cayes and the southern part of Haiti. With Emmanuel, there was hope."

Mr. Corneille had been director of the school since 2004. He was instrumental in the final phases of building and opening the institute. He is survived by a son and numerous family members both in Haiti and the United States.

"This is disheartening for the BTI community, the Diocese of Haiti and ERD," said Abigail Nelson, vice president for program of ERD. "Emmanuel was a charismatic leader who will be sorely missed."

Murder Trial Halted

Citing procedural and technical difficulties, the Archbishop of Central Africa, the Most Rev. Bernard Malango, has dismissed charges of conduct unbecoming a member of the clergy brought against the Bishop of Harare, the Rt. Rev. Nolbert Kunonga.



Bishop Kunonga

A close ally of Zimbabwe dictator Robert Mugabe, Bishop Kunonga was brought before the tribunal Aug. 23 to respond to a 38-count ecclesiastical complaint which included charges of heresy and inciting murder. The trial proceedings were halted Aug. 25 after the presiding judge withdrew.

Harare's state-controlled newspaper, *The Herald*, published an extract of a Dec. 19 letter to the bishops of the province that it claimed was written by Archbishop Malango.

The letter stated that the prosecutor in the ecclesiastical trial "decided to ignore a clear order of the provincial court to furnish further and better particulars to the court. We shall appoint another prosecutor to conduct any future prosecution should the need arise. But as far as the case against Bishop Nolbert Kunonga is concerned, the matter is closed and cannot be revived."

Supporters of Bishop Kunonga claimed the charges were racially motivated. However, white parishioners brought only three of the 38 counts against the controversial bishop. In 2003, the State Department banned Bishop Kunonga from entering the United States for complicity in the crimes and human rights abuses of the Mugabe regime.

Bishop Kunonga was unavailable for comment at press time.

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

Welcome Change of Pace



Did You Know...

St. David's Church, Page, Ariz., used the tongue-in-cheek theme of "Tithe or Be Damned" for its annual stewardship campaign.

Quote of the Week

Actor Aidan Quinn in *Newsweek* on his role in the new TV drama "Daniel": "I'm an Episcopalian priest who struggles with a little self-medication problem, and I have a 23-year-old son who's gay and a 16-year-old daughter who's dealing pot ... and a wife who's very loving but also likes her martinis."

Sabbatical leaves, I've always believed, are for scholars. University professors earn them and use the time to get involved in fancy-schmantzy research projects in exotic parts of the world. They're also for clergy, for Lord knows our priests and bishops need time away from the madness of this Church, and continued study of theological issues can't hurt. Journalists? Nah. They don't need sabbatical leaves. They can leave their concerns at the office. Can't they?

That narrow view of mine has changed drastically in recent months. I was surprised and pleased last year when the Board of Directors of the Living Church Foundation awarded me a two-month sabbatical leave in honor of my 15 years in its employ. I had thought about a leave from time to time but never expected to have one. Now I'm facing the fact that it's about to begin.

The biggest problem in arranging to be out of the office for that much time has been when to take it. When it was awarded last spring, there wasn't time to plan for it in the summer. Autumn means a series of endless meetings planning the budget for the following year as well as preparing for the annual meeting of the foundation. We have short work weeks around the holidays, and we need every staff person on board to get issues put together and published despite little time to prepare them. With General Convention looming in June, and a need to prepare for it in advance, then follow up on it in succeeding weeks, the spring and summer months were not conducive to being absent. So it came down to February and March as the chosen time.

I am familiar with sabbatical (derived from the word Sabbath) leaves, for in a previous job I sometimes worked with clergy as they prepared to take their leaves. I'm pretty traditional in my views about sabbaticals. I

look at these periods of time as opportunities for refreshment (not the edible or drinkable kinds), reflection, personal study, and rest — sort of re-charging one's batteries. A highlight of my time will be a visit to England, hopefully adding another seven or eight visits to cathedrals to my collection. I also plan to do some brief independent study at St. Stephen's House, Oxford, and at two or three American seminaries. I plan to take a new approach to reading the Daily Offices, using a different Anglican prayer book for a week at a time for eight weeks. I expect to do plenty of reading, hopefully visit my grandchildren in upstate New York, and still keep my calendar clear to watch my favorite sports event — the NCAA basketball tournament and the conference tournaments that precede it — in March. I intend to do some things differently while I'm gone. I read somewhere that a sabbatical is a great opportunity to not do what one normally does. I continue to think about how I'm going to implement that facet.

Other than seeing a wider variety of authors and perhaps perspectives in this space, readers will hardly notice I'm gone. We have a talented, creative staff who will do a fine job publishing this magazine if they can be torn away from their celebration of my absence.

There are some great stories about sabbatical leaves — people who never returned to their jobs, people who returned from their leaves and found they'd been replaced in their jobs, and others who found a new job while on leave. I suspect those occurrences are not going to take place in this instance. Hopefully, I will return in April more rested with some new perspectives and fresh ideas. If that occurs, the sabbatical leave will be a success.

David Kalvelage, executive editor

Journalists don't need sabbatical leaves. They can leave their concerns at the office. Can't they?

Feeding the Hungry

It is not difficult to notice that hunger remains a serious problem. Whether we observe long lines at local soup kitchens or watch rationing of small supplies of food to refugees on television newscasts, we can't help but be aware that providing food for those in need is a serious challenge — particularly for those who experience hunger.

There is no doubt that churches have made a major impact in addressing this crisis, both in this country and elsewhere. Participation in local food banks, establishment of programs, providing volunteers and funds for various ministries that address the problem, and participating in leadership groups that develop strategies to address hunger are typical ways churches can help. Civic organizations and various other groups have similar approaches, but the problem remains.

If one pays attention to various reports on those affected by hunger, we find it is usually the very young and the very old who suffer most. Communications by a number of governmental agencies often reveal startling numbers of undernourished children. As to the elderly, meals provided by a food program may be the only nourishment some receive. Such agencies as Episcopal Relief and Development (ERD), Food for the Poor and many others have made a major impact on feeding a hungry world, and are deserving of support.

Christians should be concerned about hunger if for no other reason than our Lord himself said that in feeding the hungry, "as you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40).

Advantages of Small Churches

Through the years this magazine has been consistent in its support for small churches. As the Episcopal Church grows smaller, more congregations are finding themselves in this category, with Sunday attendance of fewer than 100. Just because a church is small, it doesn't mean that it is mired in second-class status. There are many small congregations in which creative leaders and visionary leadership have brought about new life or resurgent ministries.

There are many advantages to being a member of a small church. For one thing, it is often easier to form personal relationships with other members in such a setting. With fewer small groups and committees, congregations of this size are natural environments for people to get to know one another. Small churches that are intentional about wanting to grow often provide an exemplary hospitality not often found in most of our congregations. In smaller churches, whether they are located in village, rural or urban settings, it's easier to spot a newcomer or a visitor, and therefore not difficult to reach out to guests. Church members may find it easier to get involved in a small congregation, for there is usually a need for additional vestry members, participants in the liturgy, or with other ministries.

Small churches have their own set of problems, to be sure. Small budgets, an inability to afford full-time clergy, and a lack of enough volunteers quickly come to mind. However, the outlook does not need to be bleak. By using the gifts and talents of members, small churches are often able to accomplish plenty.



It is not difficult
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hunger remains
a serious problem.

Punctuation Counts!

By Timothy E. Schenck

The apostrophe question. It's impossible to be rector of a church named "All Saints" without becoming preoccupied with this oft-misused grammatical tool. There are undoubtedly greater issues facing the Episcopal Church. Like, oh, the future of the Anglican Communion and global poverty. But the proper use of our parish name does matter. Is it All Saints', All Saint's or (ignoring the matter altogether) All Saints? I've seen all of these. Sometimes on the same parish website.

I've been reflecting upon this as I've finally read Lynne Truss's best-selling book, *Eats, Shoots & Leaves*. If you're not familiar with the book, it's a

humorous romp through the uses and abuses of punctuation. And thanks to Ms. Truss, I've come to accept my "inner stickler," that part that cringes whenever we encounter the public misuse of things grammatical. Signs like "Hot Dog's \$2" or "Thank God Its Friday."

My obsession with such matters may be the writer in me. But, as with most issues concerning the human psyche, I blame my mother. She possesses that lethal combination of being outspoken and an English major. So I spent a tortured childhood being embarrassed whenever she would call over a waiter to protest the menu's misspelling of "Crème Brûlée (sic)." When it comes to grammatical righteous indignation, I've become my mother. Though I tend to stew in silence or correct the menu myself, rather than invite blank stares from the wait staff.

But back to the question at hand. Why did I insist on changing the letterhead and adding the apostrophe to our exterior sign when I was called as rector three years ago? Because All Saints' (with the apostrophe after the 's') is grammatically correct. And the rector, as the parish's chief pastor and resident grammarian, must take ultimate responsibility.

Let's examine the three alternatives:

All Saints' Church: It is the church of all the saints. We honor them by naming the church for them and recognize that it is ultimately their church.

All Saints Church: On the surface, this looks fine. It's neat and tidy; no apostrophe, no confusion. But it's the grammatical equivalent of conflict avoidance. And it's wrong. It's the same as saying "Hot Bagels Church." All Saints or Hot Bagels become the name of the church itself, which honors neither saints nor bagels.

All Saint's Church: This version makes no sense. The singular possessive would mean the church belongs to someone named All Saint. This is generally used by people who know an apostrophe belongs somewhere but haven't a clue where.

Hardcore grammarians might offer a fourth option: *All Saints's Church*. This unsightly version may hold grammatical water (some punctuation manuals call for this approach to possessive proper names ending in "s") but it makes you want to avert your eyes. Or stutter.

This entire issue transcends the local parish. The

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

same conundrum arises each November 1. We celebrate All Saints' Day because it is a day to remember all the saints. It is their day, which is why we use the plural possessive form. Any other form fails to convey the totality of this major feast day. A day when many parishes have baptisms but no priest performs *baptism's*. And don't get me started on All Souls' Day.

The Church's punctuation dilemma doesn't just affect parish names. Punctuation also has a dramatic effect upon our liturgy. For instance, the words of institution in the service of Holy Eucharist, Rite I read, "Drink ye all of this: for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins." The curious placement of the colon highlights the reason for drinking from the chalice — because it is Christ's blood which was shed for us for the remission of sins. That's clear. But what about the first phrase? It could either mean, "all of you, drink this" or "all of you, drink *all* of this." Depending upon how much wine is consecrated, the second option could pose a problem. So, where the priest pauses and whatever punctuation is included or omitted, can alter the meaning of the passage. Which underscores the original use of punctuation, according to Ms. Truss: guiding the proper oral proclamation of scripture.

Other grammatical ramifications abound. I can't say I'm disappointed the Episcopal Church dumped the slogan, "We're here for you." Aside from sounding like the tag line for an insurance company, it opened the way to grammatical and spiritual isolationism. I could envision a newcomer showing up and seeing "Were here for you" and leaving in disgust. We *were* here for you but not anymore. Sorry.

So why does this grammatical minutia matter? Maybe it doesn't. Entrance into the kingdom of heaven doesn't depend upon Pharisaic grammar rules. The well-known prayer book collect (and I don't believe any collect is valid unless it contains a colon, semi-colon or both) that calls upon us to "Read, mark, learn, and

inwardly digest" scripture doesn't say "mark up." But a certain amount of copy editing keeps things "decently and in good order." And if our major charge as Christians is to communicate the gospel of Christ, we must be armed with the appropriate tools of communication. Clarity is the hallmark of good punctuation. Anything less makes us look foolish. And who knows? Perhaps all the saints in heaven and on earth will rejoice at the eradication of Christendom's misplaced apostrophes. □

The Rev. Timothy E. Schenck is the rector of All Saints' Church, Briarcliff Manor, N.Y.

**Punctuation
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LETTERS TO THE EDITOR

Hardly 'Bogged Down'

Regarding the editorial, "Precarious Condition" [TLC, Jan. 15]: Canadian Primate Archbishop Andrew Hutchison is quoted as saying that the report "(is) causing us to refocus our efforts on issues that we haven't been able to address effectively in recent years." The editorial reports that the Primate indicated that "church leaders had spent so much time, energy and resources on the residential schools issue that other matters had not received much energy or attention." Then it concludes, "Like the Episcopal Church, Canada's Anglicans seem to be mired in bureaucracy and bogged down with legislative committees."

How TLC reached such a conclusion based on our Primate's comments is beyond me. The residential school issue is neither a bureaucratic matter nor did our church get bogged down with legislative committees. In fact, when some resolution was found with the federal government of Canada, the national church and dioceses were able to approve the agreement within a matter of weeks — the exact opposite of being "bogged down." And the issue that brought all this to a head — the physical and sexual abuse of native children in government-run, church-sponsored residential schools — was, and continues to be, an important issue for the church and society in Canada to face honestly. Our former Primate, Archbishop Michael Peers, apologized to native Canadian Anglicans for the ways in which our church failed them. Taking responsibility for the mistakes of previous generations is the faithful and right thing to do. Offering apology and receiving forgiveness are of the essence of a life lived in relationship to the living Lord Jesus Christ.

For TLC to characterize such an important moment in the life of the Canadian Church as "bureaucratic and bogged down" demonstrates ignorance of the life of the Anglican Church of Canada.

*(The Very Rev.) Peter G. Elliott
Christ Church Cathedral
Vancouver, B.C., Canada*

Different Thinking

In his letter [TLC, Jan. 8], Fr. Crumb comments on the Northern Michigan resolution "to make baptism the only ritual prerequisite for licensed and ordained ministries."

It is unrealistic to be scared that inappropriate persons will be licensed or ordained, merely because the resolution attempts to underline the opening words of "Concerning the Service" on p. 298 of the BCP: "Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church."

The resolution says nothing against confirmation, and the directions on p. 412 of the BCP concerning the expectation for all to make a public affirmation (confirmation, reception or

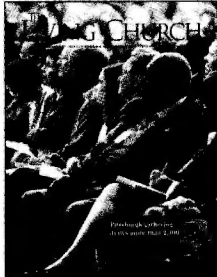
(Continued on next page)

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LETTERS TO THE EDITOR

(Continued from previous page)

reaffirmation) would remain valid.

The Diocese of California also passed such a resolution, and I understand that the Diocese of Connecticut did also. As the president of the Associated Parishes for Liturgy and Mission said at our convention, making confirmation a prerequisite is "1928 thinking," and we need "1979 thinking."

*Nigel A. Renton
 Berkeley, Calif.*

Free Consent Needed

David Fine's thoughtful response [TLC, Jan. 15] to my Reader's Viewpoint article on integrity within the body of Jesus, especially as it pertains to the issue of jurisdiction [TLC, Jan. 1], raises an important point.

Mr. Fine suggests that sometimes a body/person might be so ill that unilateral intervention might be necessary to

effort will be made to secure consent via written permissions or indications of assent (i.e. "living will") and, failing these, the hope is that an executor of the patient's wishes has been previously designated.

All this underlines the salient point of my article, which is that free consent is the sole moral, spiritual and ecclesiastical condition for intervention. Apart from this free consent, unilateral intervention is not acceptable, unless one wishes to argue that certain dioceses are (to follow the analogy) "unconscious," or in a "permanent vegetative state." While one may have differences with bishops or dioceses, I find it difficult to make the case that free consent may be circumvented.

*(The Rev.) Jonathan B. Coffey, Jr.
 St. Anthony on the Desert Church
 Scottsdale, Ariz.*



Free consent is the sole moral, spiritual and ecclesiastical condition for intervention.

regain health. I agree, but only under very specific circumstances. To follow the medical analogy, the clinical world has a rigorous protocol for protecting the freedom of the patient to consent (or not) to medical intervention. It is standard protocol never to intervene in a patient's care without explicit permission (in writing) from the patient. The only exception to this would be the unlikely circumstance in which the patient is unconscious or in a permanent vegetative state. Even then, every

Vengeful and Stupid

It would seem to me that the (probable) misuse of Canon 10 to depose clergy for abandoning the communion of "this church" rather than withdrawing their license to minister is probably both vengeful and stupid. Far from resisting schism, schism is recognized on two points. First, it is a recognition that there is a difference between the beliefs of the Anglican Communion and the Episcopal Church USA and there will be some who will be plain "Mr." X in the Episcopal Church but "the Rev. Mr." X elsewhere in the Communion, thereby ending Communion-wide recognition of ministry of holy orders.

I wonder that the Presiding Bishop has not pointed this out.

*(The Rev.) Joseph Frary
 Portland, Maine*

Racist Statement

Mariatu Bowden-Goode [TLC, Jan. 15] complains bitterly about racism at Sewanee in the most flagrantly racist statement I've seen in a long while. Don't people listen to themselves any more?

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

Appointments

The Rev. **Polk Culpepper** is rector of St. Paul's, PO Box 529, New Albany, IN 47151.

The Rev. **Anthony J. Petrotta** is rector of St. Francis of Assisi, PO Box 445, Wilsonville, OR 97070.

The Rev. **Douglas Reans** is rector of St. Andrew's, 186 E Commerce, Bridgeton, NJ 08302-2606.

The Rev. **Gabe Sinisi** is rector of Advent, 13150 Spanish Garden Dr., Sun City West, AZ 85375-5052.

The Rev. **Jim Young** is associate rector of St. Paul's, 1444 Liberty St. SE, Salem, OR 97302-4344.

The Ven. **Chuck Zellermyer** is archdeacon in the Diocese of Milwaukee, 804 E. Juneau Ave., Milwaukee, WI 53202.

Retirements

The Rev. **John Crean**, as rector of St. Paul's, Grand Rapids, MI.

The Rev. **William Hamilton**, as rector of St. Andrew's, Lake Worth, FL.

The Rev. **Joan Watson**, as rector of Grace, Pemberton, NJ.

The Rev. **Nancy H. Wittig**, as rector of St. Andrew's, Somerton, PA.

Deaths

The Rev. **Mary Woodard "Mitzi" Ackerman**, 81, associate priest at St. Luke's Church, Grants Pass, OR, died Nov. 21 following a long illness.

Born in Denver, CO, she was educated at Mills College (CA) and the Episcopal School for Deacons (CA). She was ordained deacon in 1976 and priest in 1981 in the Diocese of El Camino Real. Mrs. Ackerman was an associate at St. Jude's, Cupertino, CA, then served as vicar of St. Martin's, Shady Cove, and Good Shepherd, Prospect, OR, from 1985 until 1998. She was a former convocation dean and a member of the board of trustees in the Diocese of Oregon. Surviving are a daughter, three sons, seven grandchildren and one great-grandchild.

The Rev. **Edward J. Tracey**, rector of St. John's Church, Congaree, SC, died at home Dec. 7 of cancer. He was 58.

Fr. Tracey was born in Philadelphia, graduated from the University of Pittsburgh and Virginia Theological Seminary. He served in the Navy in Vietnam and worked for IBM for 16 years before pursuing ordination. He was ordained deacon in 2000 and priest in 2001 in the Diocese of Southern Virginia, then became assistant at Good Shepherd, Charleston, WV, in 2003. He moved to Congaree in 2003. Fr. Tracey is survived by his wife, Sandra, and four children.

Next week...

Travel Issue



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ASSOCIATE RECTOR for St. Michael and All Angels, Albuquerque, New Mexico. A unique opportunity to minister in a large, healthy, lively faith community on a team with a long-term rector, deacons and retired priests, and a breadth of creative and committed laity. Our new priest will relate well to young families and individuals. He or she will do general parish work and have primary responsibility for formation for all ages, building on our long history of in-depth spirituality and education. Visit our website: www.all-angels.com. Send an e-mail version of your resume, current CDO profile, and a cover letter describing some of your gifts and passions in ministry to office@all-angels.com.

FULL-TIME RECTOR: COME HELP US GROW. *St. Luke's in Saranac Lake* is a warm, lively church in an eclectic, energetic village in New York State's captivating Adirondack Mountains. Our rector of 20 years has retired, we are currently being led by an interim, and are actively searching for a priest to join and guide us in the years to come. *St. Luke's*, a 120-year-old parish, is a financially sound and growing church of some 175 parishioners. Our congregation has a tradition of hospitality, warmth and mutual support; our members actively participate in both church and community outreach programs through our commissions and other organizations.

We seek a priest who will help us grow with our challenges, including attracting more young congregants, addressing the needs of a broader cross-section of our community, and continuing in an environment of spiritual growth and inclusiveness in keeping with ECUSA tradition. More details and CDO are available at www.st.lukesaranaclake.org or by contacting Lawrence Poole, c/o *St. Luke's Church 136 Main St., Saranac Lake, NY 12983. Tel: (518) 891-2404. E-mail: lpole@stlukesaranaclake.org. Applications or letter of interest should be sent to both *St. Luke's* and to **Forest S. Rittgers, Jr., Interim Diocesan Deployment Officer, 52 Cascade Terrace, Schenectady, NY 12309 or frittgers@albanydiocese.org**.*

MUSIC MINISTER/CHORAL DIRECTOR: St. Peter's, Del Mar, CA. We are a growing and vibrant resource-sized parish of approximately 1,500 members, located in an oceanfront community immediately north of San Diego. We are seeking a strong leader to join our staff team and guide us as we continue to develop and expand our worship and music ministries. This position may be combined with the position of Organist/Principal Musician for the person with appropriate skills and experience. For a brief Parish Profile and full Job Description, go to www.stpetersdelmar.net. Email: newrector@aol.com.

POSITIONS OFFERED

FULL-TIME RECTOR: St. Stephen's Episcopal Church, Jamaica, New York City. is accepting applications for a full-time rector. Established in 1903, our 100-year-old community of faith is a small, family congregation that is concerned about its future. Our church is warm, inviting and especially caring to all people. We value our liturgy, music and Eucharist. We are a dedicated core of hard workers who wish to continue God's work in our community and seek a way to keep our parish vibrant. We seek a candidate who is a preacher and a teacher and one who will lead our congregation. Our metro area has many fine resources including universities/colleges, many public and private schools, medical facilities, excellent public transportation, diverse population, varied cultural and recreational venues. Send resume and CDO to: **Search Committee, 89-16 168th Street, Jamaica, NY 11432** or E-mail: vgrainger@ststephens-jam.org. Information about the church can be found at www.ststephensjam.org. Applications will be accepted until **March 1, 2006**.

FULL-TIME PRIEST: All Saints Parish, Gastonia, N.C. All Saints is a vibrant pastoral/program-sized 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: **Glenda Carpenter, Search Committee Chair, 3302 South New Hope Road, Suite #400, Gastonia, NC 28056. E-mail: recto@aol.com**. Please visit us at www.allsaintsgastonia.org.

FULL-TIME RECTOR: St. Mark's Episcopal Church in Casper, Wyoming. Allow us to introduce ourselves. We have a rich tradition of active lay involvement, with a great outreach program. We are interested in faith formation for all ages, so that we can continue to grow spiritually and reach out to others. We pray for guidance of the Holy Spirit in our search process and trust that God is preparing our new priest. Send a current CDO Personal Profile, resume and letter of interest to **The Rev. Canon Gus W. Salbador, Episcopal Diocese of Wyoming, 104 S. 4th St. Laramie, WY 82070. E-mail: gus@wydiocese.org**.

FULL-TIME PRIEST ASSISTANT: Church of Our Saviour, Rock Hill, SC, is looking for a full-time priest assistant. Duties will be split between youth ministry and general pastoral and liturgical support. Rock Hill is a medium-sized city, 25 miles south of Charlotte, NC, in the Diocese of Upper South Carolina. If interested send resume to: **144 Caldwell Street, Rock Hill, SC 29730** or E-mail: hr@oursaviourrockhill.org.

POSITIONS OFFERED

FULL-TIME YOUTH MINISTER to lead existing strong and vibrant youth ministry in a parish, community, and diocese committed to Christian formation. Parish has in place Catechesis of the Good Shepherd, Journey to Adulthood (fifth year), and multiple adult opportunities (including three EFM groups). Youth Minister would be responsible for continuing to develop and nurture youth Christian formation through Journey to Adulthood. Must have college degree, training and experience in youth ministry, and knowledge and/or experience with Journey to Adulthood.

Located in vibrant city and strong diocese, with a parish known for inclusiveness, hospitality, mission and outreach, and Christian formation. Attractive package. Interested parties should send resume and letter of interest to: **Father Murdock Smith, St. Martin's Episcopal Church, 1510 E. 7th St, Charlotte, NC 28204; E-mail: msmith@stmartins-charlotte.org PH: (704) 376-8441.**

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Pilgrimage to the Welsh Borders with Esther de Waal, *April 30-May 10, 2006*. Optional extension to West Wales, *May 10-13. Pilgrimage to Lindisfarne & Iona, Sept. 19-30, 2006*. Contact: **Therese Elias, OSB, 4220 Mercier, Kansas City, MO 64111; Phone: (816) 561-6855; E-mail: tmelias@lvnworth.com. Website: celticpilgrimage.org**.

RUSTIC CABINS in the Black Hills of SD. In National Forest; near Mt. Rushmore, Custer State Park. Call Diocese of South Dakota at (605) 338-9751 or go to www.diocesed.org/camp_remington.htm.

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222 South Palm Ave. (Downtown) (941) 955-4263
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E-mail: COR@redeemersarasota.org;
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, asst.; the Rev. Ferdinand D. Saunders, asst.
Sun Mass 7:30 (said), 9 & 11 (sung), 2 (Spanish Mass); Sat Mass (Contemporary) 5:30; Mon - Sat Mass 10 daily, Wed Mass 7:30, Thurs Mass 5:30; Daily MP 8:30, (except Sun), Daily EP 5:15

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www.stclem.org stclem001@hawaii.rr.com
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Sun H Eu 7:30 & 10:15

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Sat Vigil Eu (Chapel) 6; Sun Eu 8 (Rite I) & 10 (Rite II Cho); Daily MP 9 (exc Sun); EP 4; Wed Eu 12:15; others as posted

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The Rev. William R. Hampton, STS
Sun Eu 10:30

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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