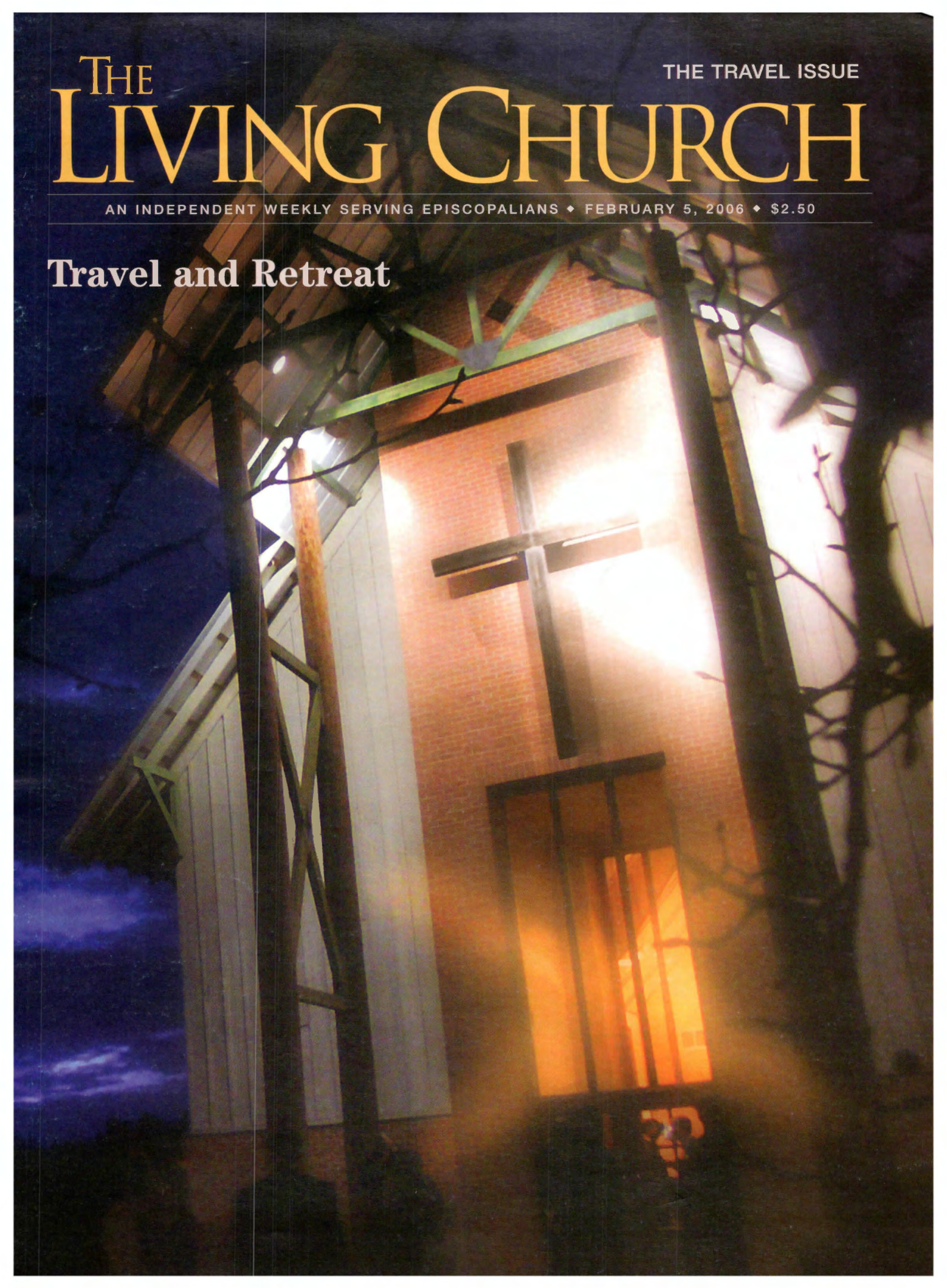


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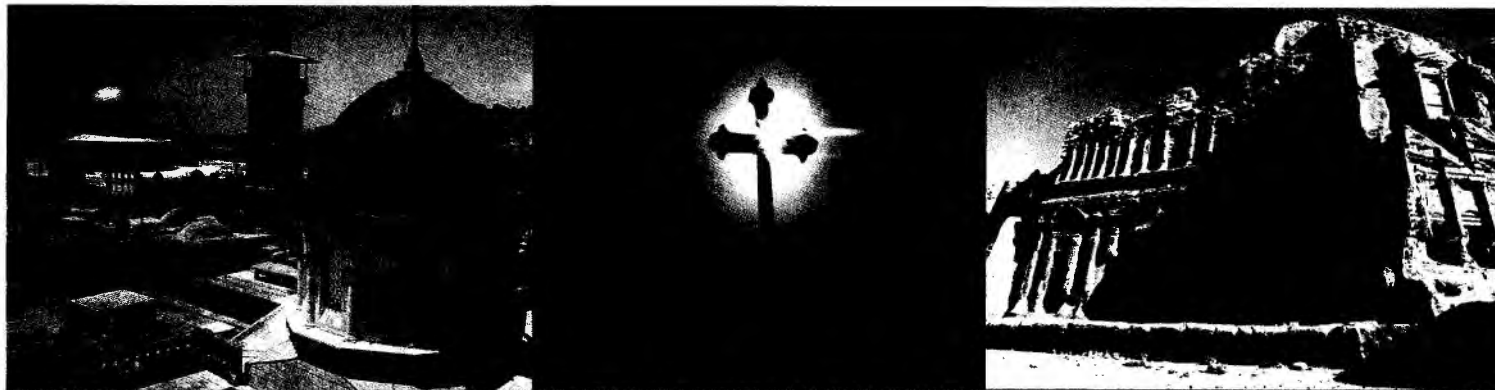
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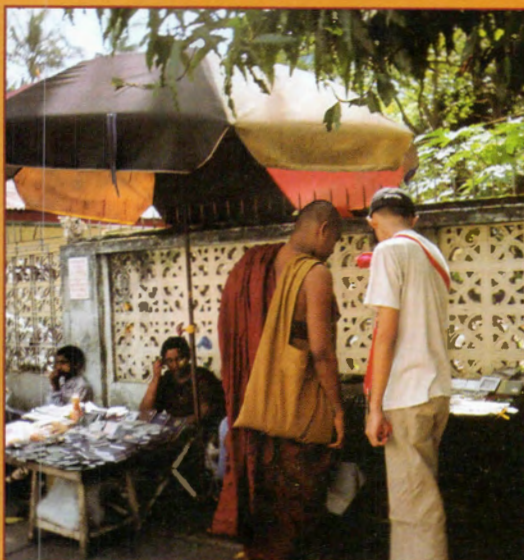
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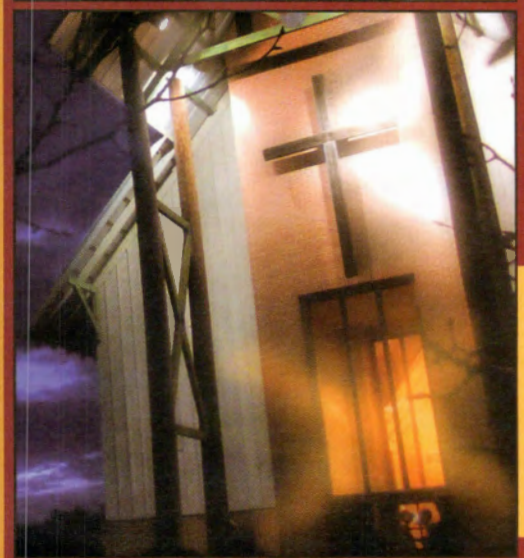
Volume 232 Number 6

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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Middle left: Camp Kanuga summer campers and staff gather for the Eucharist led by the Rev. Susan Sloan, rector of St. Stephen's Church, Huntsville, Ala. The camp is located on 1,400 acres in Hendersonville, N.C.

Kanuga Conference Center photo

On the Cover

Left: Guests arrive for an evening service at the Chapel at the Gray Center, Canton, Miss.

Gray Center photo

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SUNDAY'S READINGS

A Deserted Place

'...he got up and went out to a deserted place...'

(Mark 1:35)

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

The whole city was at the door (Mark 1:33). This will not be the last time Mark tells us of the sheer volume of people engulfing Jesus. A couple chapters later so many people were coming to Jesus that he and the disciples could not even eat (Mark 3:19). We can relate to this scenario. Are we the mother who cannot wash one more laundry load while the children are screaming? Are we the executive who cannot bear one more evening meeting that takes us away from the family? Are we the clerk in the store trying our best to be patient with yet another irritable customer? Are we the priest who night after night answers the phone calls from the hospital? The whole city is at our door.

Jesus goes about his ministry with a certain amount of pressing vitality. Paul's words could very well have been his, "an obligation is laid on me, and woe to me if I do not proclaim the

gospel" (1 Cor. 9:16). We also go about our ministry of job or family with a certain amount of urgency.

Sometimes we yell "Stop!" We realize that we cannot save the world. Even the Savior of the world sometimes yelled "Stop!" Today's story of Jesus speedily going about his ministry has a centerpiece. The centerpiece is the "deserted place" (Mark 1:35). It is the place of focus to which our urgency calls us. Without a place alone with God we could easily get off track. Jesus knew this. It is the place of refreshment that Isaiah describes, "... those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Isaiah 40:31). After pausing as Jesus did, we too can then move on with similar passion. Prayer is the hub on which we pivot our active lives.

Look It Up

Check out other places in the gospels where Jesus goes off by himself to pray. Look up "deserted places" in a concordance.

Think About It

Have we been in our deserted places lately? Where are our deserted places?

Next Sunday

The Sixth Sunday after the Epiphany, Feb. 12, 2006

BCP: 2 Kings 5:1-15b; Psalm 42 or 42:1-7; 1 Cor. 9:24-27; Mark 1:40-45

RCL: 2 Kings 5:1-14; Psalm 30; 1 Cor. 9:24-27; Mark 1:40-45

A History of Ely Cathedral

Edited by Peter Meadows and Nigel Ramsey. Boydell. Pp. 434. \$49.95. ISBN 0-85115-945-1.

St. Paul's

The Cathedral Church of London 604-2004

Edited by Derek Keene, Arthur Burns, and Andrew Saint. Yale University Press. Pp. 538. \$125. ISBN 0-300-09276-8.

In recent years we have been treated to new histories of several British cathedrals, notably of Norwich and Canterbury. To these excellent books are now added two further studies, one of Ely, and the other of St. Paul's

— one of the least known and one of the best known of all cathedrals.

Ely is rather off the beaten track, but it is a jewel. Like all cathedrals of the new foundation, Ely began life as a Benedictine abbey. It traces its beginnings back to a monastery established by St. Etheldreda (Aethelthryth) in the 670s. St. Etheldreda herself became an object of intense and widespread veneration in the centuries after her death, and this did nothing but enhance Ely's reputation.

For a time during the Reformation (from 1539 to 1541), and later during the Commonwealth (from 1649 to 1660), Ely was dissolved. Both periods were devastating to cathedrals in Britain, and there was even a recommendation of the Long Parliament in 1651 that all cathedrals in England be demolished. England's cathedrals survived, if greatly changed, and each has its own story to tell. Ely suffered less than some.

The present church is Norman and was begun in the 11th century. Building continued into the Gothic period, to which we owe Ely's distinctive and glorious octagon and lantern. There has been much embellishment of the church over time, including Gilbert Scott's striking reredos behind the high altar, which was completed in 1868. Like its subject, this book is a treasure, and in addition to much fine scholarship on the fabric of the cathedral and other buildings, it contains a number of chapters on the history of the community through the centuries.

St. Paul's was 1,400 years old in 2004, and this magnificent history was published to commemorate that anniversary. Had it been up to Pope Gregory the Great, St. Augustine would have established the primatial see in London. But the province of which London was a settlement was subject to King Ethelbert of Kent, and Ethelbert stayed in Canterbury. So,

too, therefore, did Augustine, and London never became an archbishopric. In 604 Augustine consecrated Melletius to be the bishop of the province of the East Saxons, and in their capital, Londinium, King Ethelbert built a cathedral church for Melletius which was dedicated to St. Paul.

From this beginning unfolds one of the most extraordinary stories of
(Continued on next page)



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Spiritual Exercises: Joining Body & Spirit in Prayer

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One Nation, Under God: Faith and Reason in an Age of Extremism

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BOOKS

(Continued from previous page)

Christian history. There have been at least four churches on the site of the present St. Paul's, and the last two buildings (the former having been destroyed in the Great Fire of 1666, and the present church having been almost destroyed in the blitz in 1940-41) have been among the greatest of all churches in history.

No less remarkable than its architecture have been the people who have served St. Paul's, as well as the countless folk, both famous and unknown, whose lives have become interwoven with this place. Here so many of these stories are carefully and wonderfully told.

In the floor of the cathedral under the dome are the words that Sir Christopher Wren, whose crowning achievement the present church remains, had inscribed there: *Si monumentum requiris circumspice*. "If it is a memorial that you are looking for, look around you." (Wren himself is buried in the crypt in a corner under a modest unadorned slab.) This book is another memorial, and a meet one at that, to be read and savored. And best of all, at the time of the writing of this review, Amazon.com was offering this book at an incredible discount.

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

Finding Our Unity in the Scriptures

Reconciliation in the Anglican Communion

By **Joel W. Huffstetter**. Author House. Pp. 81.
\$11.25. ISBN 1-4208-7446-2.

Reading the title of *Finding our Unity in the Scriptures*, one might assume that it is a book about a literalist demand that we all have the same understanding of scripture. However, Huffstetter asks us to look more deeply into scripture and the concept of what it means to have unity in Christ. Using the Letter to the Ephesians as a focus, he offers reflections on how to be a reconciled community in the midst of our divisions. His chap-



ter on "being blown about by every wind and doctrine" is somewhat cryptic, but the rest of the book is a straightforward challenge to our tendency to "allow divisions to mar [our] fellowship with one another."

Using the Episcopal Church's current controversy as an example, Huffstetler, a parish priest in the Diocese of East Tennessee, brings our attention to the parts of the Windsor Report that offer a basis for conversations and for listening to one another in times of disagreement. The author's advice to engage in "deep sustained prayer, recommitment to serious, open-minded Bible study, and willingness to listen ... and hear to those whose experiences and understandings differ from our own" is supported by discussion questions at the end of each chapter. A helpful book to begin a parish discussion.

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

Working on the Inside

The Spiritual Life Through the Eyes of Actors

By **Retta Blaney**. Sheed & Ward. Pp. 178.
\$17.95, paper. ISBN 0-7425-3319-0.

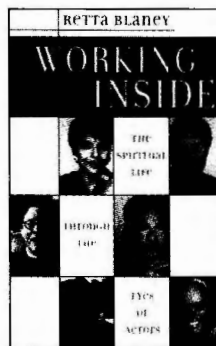
Retta Blaney has reported and written on both religion and theatre, so she has seen firsthand that it takes a lot of faith to be an actor. Having covered some of the most famous names in film, television, and the stage, she was inspired to probe deeper, asking actors questions about their spiritual side, and how their spirituality informs their craft.

Chapters focus on ten different aspects of faith and spiritual practice, including hospitality, community, prayer, listening, and living in the moment. Some two dozen actors reflect and respond to questions about their own spiritual formation, includ-

ing Phylicia Rashad of "The Cosby Show" fame. Baptized an Episcopalian, she shares the importance of embracing silence amid life's busyness. Box-office star Liam Neeson and actress and recording artist Vanessa Williams each talk about the importance of their (Roman) Catholic faith as they have matured and sought to share that faith with their children.

Each chapter concludes with an interview with a Christian or Jewish religious leader about that chapter's theme. The Rt. Rev. Catherine S. Roskam, Suffragan Bishop of New York (and an actress for 16 years before her ordination to the priesthood), is spotlighted, as is the Rev. William A. Doubleday, former professor of pastoral theology at The General Theological Seminary, who discusses transformations. The book

(Continued on next page)



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(Continued from previous page)

also profiles the Cathedral of St. John the Divine, New York, in its discussion on the importance of rituals, as well as St. Clement's, "a fully functioning Episcopal parish and a well-established Off-Broadway theatre" that has welcomed worshippers "as diverse as Corin Redgrave, Joan Baez, Kevin Spacey, and Margaret Mead."

The author does an admirable job of coaxing from her subjects the ways

that having a strong spiritual center has helped them, from their first auditions to their latest projects. These actors are well aware that their faith offers stability and support in a life that is unpredictable. Insightful and entertaining, this book goes well beyond "Inside the Actors Studio" fare, offering revealing glimpses of the soul of the performer.

Michael O'Loughlin

Torture

Religious Ethics and National Security

By **John Perry**, S.J. Novalis/Orbis Books. Pp. 192. \$15. ISBN 1-57075-607-4.

"For the past several centuries we have learned that torture is always wrong, and those who organize or perpetuate it are usually, but not always, involved with moral evil as an institution

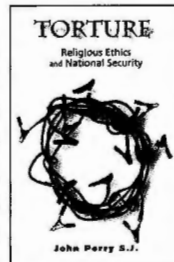
or serious sin as individuals. These few words summarize the position on torture taken by this book, which is an exercise in human rights advocacy from a Roman Catholic perspective."

Thus John Perry begins a painful journey through a topic which is dominant in daily newspapers. Perry is a Jesuit priest and adjunct professor of ethics at the Arthur V. Maura Center for Peace and Justice at St. Paul's College, University of Manitoba, Canada. This book deals specifically with "any act by which severe pain or suffering, whether physical or mental ... when such pain or suffering is inflicted by or at the instigation or acquiescence of a public official or other person acting in an official capacity ..." (from the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment).

Among stories told, one of the most powerful and moving is told by a World War II victim — a British soldier finding the Japanese interpreter who translated his torturer's questions and the victim's responses. Both suffered from the experience for 50 years before a face-to-face meeting and reconciliation. After several days together they found a private, quiet place in which forgiveness could be extended and received. "Sometimes the hating has to stop," said the British victim.

Discussion includes historical, theological and biblical reflection including the training of torturers and the long-term effects of secrecy and violence on individuals and society as well as the efforts to bring about some measure of healing and redemption.

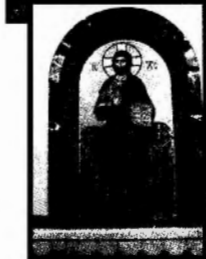
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The Church in Myanmar:

Growth in a Difficult Place

By Steven R. Ford

The Anglican Church in the Province of Myanmar lives a precarious existence. In order to understand how it functions, one needs to know something about the country and its military government.

To visit Myanmar (formerly the Union of Burma) isn't merely to go to another country or to another continent. It's to experience life in a totally different world. This is a place in which "bad" news never happens, at least as far as the state-controlled



Thiengy Zei Market in the Myanmar capital of Yangon.

press is concerned. No corruption, no scandal, nothing negative of any sort about officialdom is ever reported in the papers or on the radio. The only "bad" things that ever happen target foreigners in capitalist foreign lands.

Myanmar is a study in contrasts — between the rosy "official" socialist picture of things, and what's experi-

enced by everyday citizens. On the one hand, the iron-fisted military junta which has ruled since the 1960s can do no wrong. On the other, merely discussing the government or its policies in public can land one in prison. There's no such thing as free speech or freedom of assembly.

But then, even if there were these

(Continued on next page)

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freedoms, it would be difficult in the extreme for people to get anyplace where they could freely assemble and speak. The infrastructure mostly dates from the final years of the British Raj, and it's obviously received little or no maintenance since then. Buses on the streets of Yangon (Rangoon) are mostly World War II-vintage vehicles — never full as long as there's an extra place to stand on a bumper or to sit on the roof. City sidewalks are crumbling to non-existent. The power grid works sometimes. Telephones usually don't work at all.

Like many of the worst third-world governments, the principal purpose of Myanmar's military junta is simply to stay in power. Graft plays the usual role in this. Construction projects, for instance, usually require that 5 percent of costs be given as a "fee" to the official granting permission. Businesses are arbitrarily taxed by the junta, in addition to the protection payments demanded and received by individual military leaders.

What sets this country apart from most other third-world places, however, is the all-pervasive drug trade. Myanmar is by far the world's largest producer of opium. There's simply no way that production and export could thrive unhindered as they do without the active participation of the government.

This is a land of near-universal poverty — and even if a citizen were to amass some money, the government sees to it that the Kyat (officially 6.4 per US\$1, but I recently received 980 per dollar at a street stall in the Theingyi Zei market in Yangon) has virtually no foreign exchange value. Only 20 percent of the adult population has even a primary-school education. There are persistent allegations of slave labor being used in government projects like road building (for military use, of course). Minors are conscripted into the armed forces as "servants." Foreign visitors are looked upon with obvious envy.

The vast majority of modern Burmese profess and practice Theravada Buddhism, which emphasizes personal merit and enlightenment as



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the path to a better incarnation in the future. To better themselves in future lives, Theravadan men both serve as and give generously to monks (90 percent of Burmese men serve as monks at least twice in their lives), and regularly visit pagodas to fan and pour bottled water over images of the Buddha and to offer gifts of food, of Coca-Cola, and of incense. On one hand, the this-worldly stoicism of indigenous religion plays no small part in the maintenance of the oppressive government. On the other, the revolutionary traditions of the major Western faiths all but guarantee their persecutions.

General Ne Win seized power in 1962, effectively becoming the "first" among numerous Burmese drug warlords. He outlawed foreign missionaries in 1965, shortly thereafter forbidding the leading of religious organizations or of worship services by foreigners. The 4,500-member Jewish community, sensing similarities to

1940s Germany, was reduced through emigration to fewer than 50 almost immediately, and the 50,000-strong Anglican Church unwillingly became "indiginized" overnight. Administratively divided into six dioceses, this Church last made it into the American news in 1988, when the bishops were granted exit visas by the government on the condition that they took with them no money. They attended Lambeth only through the fruits of their own begging.

The military government, while not interfering overtly in the governance



Holy Trinity Cathedral, Yangon, Myanmar.

of the Anglican Church, hardly makes its life easy. A recent decree limits Christian worship to buildings "more than 100 years old," and no license has been received by any Anglican diocese or parish for even the most basic "improvements" or repairs to their

(Continued on next page)

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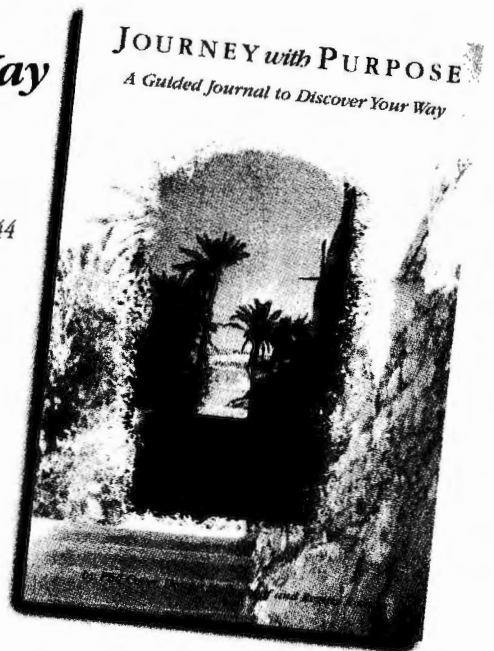
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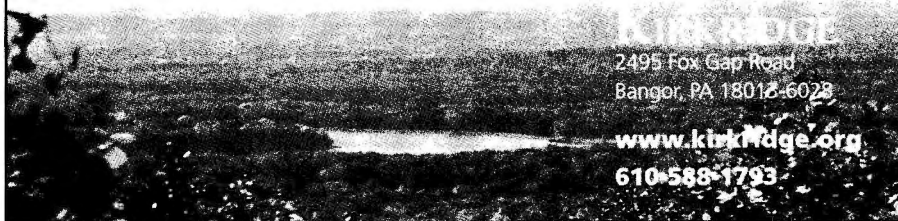
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(Continued from previous page)

property. Christian education of minors has been outlawed for more than 30 years. The U.S. State Department lists Myanmar as a "country of particular concern" regarding violations of religious freedom.

Still, the Church in the Province of Myanmar lives on and actually grows. The ordination of women was approved in principle in the 1970s, but no women have yet been ordained. This, I am told, is because there is simply "no need," as the provincial seminary is already full of young men. The Cathedral of the Holy Trinity in Yan-

The Church in the Province of Myanmar proclaims the gospel of reconciliation in the midst of unfriendly surroundings.

gon is an impressive if somewhat faded Victorian structure, surrounded by chain-link and barbed wire. U Saw Moses, the gardener, happily unlocks the gate and provides detailed tours of the building and grounds on request.

The Eucharist is celebrated on Sundays at 7 and 8:30 a.m. in English using the 1960 Indian Liturgy, which has a close affinity to the old English Missal. Evensong is sung in Burmese at 4:30 p.m. The Offices are prayed and the Eucharist is offered daily, on alternate days in English and Burmese. Attendance is large and congregations participate enthusiastically. One actually forgets about oppression in this extremely moving setting. Perhaps that's one reason this particular cathedral is thriving.

It is clear that the Church in the Province of Myanmar proclaims the gospel of reconciliation in the midst of unfriendly surroundings. We in the West can learn much about faithfulness from these our Anglican sisters and brothers. □

The Rev. Steven R. Ford is pastoral associate at St. Mark's Church, Mesa, Ariz.

A Divine Arrangement While Traveling

By Elaine L. Schulte

"Here we are, Lord. Please use us," my husband, Frank, and I pray most mornings. We find that the Lord often does use us, especially when we're traveling.

Wells Cathedral, in southwest England, stands as a mighty tribute to God. Built in 1174, it should smell musty, but as sunlight streamed in through its English Gothic doors and windows the morning we toured, the air seemed fresh.

Walking down the center aisle, we were approached by two men dressed in suits rather than casual tourist attire.

"Excuse me. Are you Americans?" the taller one inquired.

"Yes, we are," Frank replied.

Because of the British accent and their suits, I asked, "Are you connected with the cathedral?"

"No," the taller one said. "I'm a

Gideon. You probably know, we furnish Bibles to hotels and cruise ships. My name is Michael. This is John, my friend."

We acknowledged the introduction, then Frank asked, "What's happening with Christianity in southwestern England?"

"Not much at the moment," Michael said, "but one never knows. I assume that you are Christians."

"Yes," I replied.

"Might you tell us how you became a Christian?" Michael asked me.

I was astonished, then pleased.

Surrounded by the magnificence of Wells Cathedral, I told them how Jesus had turned my life around. Then Frank told how Jesus had saved our marriage.

Michael and John beamed.

We talked about the Lord for some time and parted with a hearty chorus of "God bless you's."

Frank and I continued our tour of the cathedral and its grounds, then decided it was time for lunch.

"Wait!" a voice called from across the street. It was Michael. He was alone and excited, not looking at all like a reserved Englishman.

"I'm glad to see you again," he said.

"And we to see you."

"I wanted to tell you that our meeting at the cathedral was surely arranged by God," he said. "John is a seeker and was extremely interested in your testimonies. Of all of the people we saw in the cathedral, I felt drawn to talk to you." The three of us stared at each other in joyous wonder. God had indeed taken us up on our morning prayer. □

Elaine L. Schulte is a resident of Tucson, Ariz., and is the author of the Colton Cousins series for boys and girls.

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PILGRIMAGE TO ROME

JUNE 3-10, 2006

The Church Club will lead a once-in-a-lifetime Anglican-Episcopal Ecumenical Pilgrimage to Rome. Arranged through the Club's extensive contacts with Roman Catholic authorities and Anglican representative, the trip will give participants an inside view of Rome from which so much of the Christian view of life has stemmed for two millennia. Each day will be filled with fascinating visits to important specially-arranged Vatican sites as well as world-class cultural and educational institutions. Pilgrims will stay in the modern quarters of the monastery of the Sisters of the Holy Family of Nazareth. The Rev. Canon J. Robert Wright, professor of ecclesiastical history at General Theological Seminary, will accompany the group, providing commentary and background.

The cost of the trip is \$2,050 per person (double occupancy) or \$2,150 (single occupancy). The Pilgrimage includes seven nights of accommodations, all ground transportation throughout the week, all admission charges (including a private viewing for the Pilgrimage in the Sistine Chapel), and most meals. Travel expenses to and from Rome are not included.

Places on the Pilgrimage are strictly limited.

To reserve a place, on a first-come, first-accepted basis, a deposit of \$500 per person is required. Please contact the Church Club at (212) 828-7418 or by email, churchclubny@nyc.rr.com.



ACC Funding Increased in Proposed Budget

The Executive Council, meeting in Des Moines, Iowa, Jan. 9-12, put forth a proposed 2007-2009 budget which, if approved by General Convention in June, would increase the church's budget by three percent compared to the previous triennium.

Before being presented to General Convention in June, the proposed budget of \$152 million goes to General Convention's Joint Standing Committee on Program, Budget and Finance Committee (PB&F) for hearings and possible revision.

The most contentious matter in the proceedings concerned funding for the Anglican Consultative Council. After much debate, council voted to meet an ACC request for increased giving from all members of the Anglican Commu-

nion. While a draft budget kept ACC funding at \$1.8 million, the version of the budget that came to the council from its Administration and Finance Committee contained an unallocated line item of \$550,000. The intention was for General Convention to decide whether the church should comply with the ACC's full request.

"What we were trying to do is present the issue to General Convention and frame that issue to General Convention," said the Rt. Rev. Stacy F. Sauls, Bishop of Lexington.

Some council members who voted against the increase complained about the ACC's lack of financial transparency. Church treasurer Kurt Barnes said that the ACC for the last two years has given the Episcopal Church the

audits, budgets and budget narratives that the church asks of all its block grant recipients.

Josephine Hicks, a member of the church's ACC deputation, noted that the ACC has said it needs more money to pay for the newly formed Panel of Reference and the listening process advocated by the Windsor Report, but said she thought that it was "immaterial" why ACC needed the money.

"I think it's important for our relationship with the ACC not to nitpick and ask what do you need it for," she said.

Ms. Hicks and Bishop Sauls said that meeting the ACC's request was similar to what congregations ask of their members and dioceses ask of their congregations.

"If we don't do this, I think we will have lost a large amount of moral authority," Bishop Sauls said.

After the council approved the \$550,000 increase, the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York and a member of the council's ACC deputation, told council she had abstained from the vote because she "couldn't think clearly enough" because of the strong feelings she still has about the way the deputation had been treated at the last ACC meeting in Nottingham.

The \$550,000 came from other domestic and international mission programs, including eliminating a \$180,000 increase in funding to the covenant with Liberia, \$136,000 for grants and meetings of domestic mission partners, and a \$108,000 increase from the budget for historically black colleges; zeroing out \$75,000 for the Commission of Religion in Appalachia and \$42,000 for the Episcopal Appalachian Ministries; and taking \$9,000 from the contingency fund for overseas dioceses.

Episcopal News Service contributed to these reports.

Haitian Church Hopeful Despite Violence

In spite of political instability and an escalation of already widespread violence, the Episcopal Church in Haiti remains strong, Bishop Jean Zache Duracin told Executive Council during its meeting in Des Moines, Iowa. The Episcopal Church in Haiti is one of the U.S.-based Episcopal Church's 12 overseas dioceses.

The past three years have been filled with murders and kidnappings, Bishop Duracin said during his Jan. 11 presentation, and much of the capital of Port-au-Prince is under the control of armed gangs. He said the church has been victimized since a 2004 coup, with priests being shot and their vehicles stolen. Edward Emmanuel Corneille, director of the Bishop Tharp Institute of Business and Technology in Les Cayes was shot and killed in Pétiion-Ville, just outside of Port-au-Prince, on Jan. 5 [TLC, Jan. 29]. Episcopal Relief and Development worked in partnership with the Diocese of Haiti to build the institute, which opened in October 2005.

In the face of this mayhem, "the church of Haiti has a strong ministry spiritually and socially," Bishop Duracin said. "The church in Haiti is very respected."

With more than 100,000 baptized members in 109 congregations, the Episcopal Church of Haiti is the largest diocese of the Episcopal Church. It runs 100 primary schools, 15 secondary schools and a school for handicapped students, as well as vocational and agricultural training efforts, a university and a seminary. The United Thank Offering, one of many Episcopal Church-related organizations with which the diocese has partnered, has funded three new schools, Bishop Duracin said. He said the Desmond Tutu Center for Reconciliation and Peace, due to open Feb. 12, will be a multi-denominational effort to "see if the churches together can do something to make peace among the populations of Haiti."

In spite of many obstacles, Bishop Duracin characterized Haiti as a country "full of hope because it has eight million able bodies willing to work, eight million consumers, a vibrant youth population, a hospitable location, and a rich history and culture."



ENS photo by Jan Nunley
Bishop Duracin

Former Bristol Rector Deposed

The Rt. Rev. Andrew D. Smith, Bishop of Connecticut, has deposed the Rev. Mark Hansen, one of the so-called "Connecticut Six," for abandoning the Communion of the Episcopal Church.

The Jan. 13 announcement was posted on the diocesan website. "This action was taken according to the canons of the Episcopal Church after the completion of an inhibition of Dr. Hansen's priestly

ministry for six months, beginning July 13, 2005," the statement said. Fr. Hansen resigned as rector of St. John's, Bristol, on Oct. 1.

In an interview with the Associated Press on Jan. 14, Bishop Smith said it was his duty to depose Fr. Hansen because he had failed to rectify the underlying problems that had led to the situation. "The controversies are still there. This is not about the controversy," Bishop Smith said. "This is about his abandonment of the relationship he has as a priest with the bishop. People disagree with me and do not abandon their relationship with the bishop."

Bishop Smith said Fr. Hansen could have denied the basis on which the inhibition was imposed, but did not do so to his satisfaction, having refused to meet with him.

In a July 27 pleading filed with the diocese, Fr. Hansen stated his "good faith efforts to seek adequate Delegated Episcopal Pastoral Oversight" were not "intended by me to constitute an abandonment of the Communion of the Church." Fr. Hansen denied the veracity of the charges against him, saying he had not left the church, had not prevented Bishop Smith from visiting the parish, and had complied with the canons of the diocese and General Convention.

Priests and lay leaders affiliated with the "Connecticut Six," a coalition of six congregations and their rectors opposed to Bishop Smith's actions, filed, on Aug. 25, a complaint with the Presiding Bishop against Bishop Smith, charging him with violating diocesan and national canons.

Under Title IV of the disciplinary canons, the Presiding Bishop and his chancellor had 90 days to investigate or reach a pastoral resolution before forwarding the complaint to the Title IV Review Committee for adjudication.

The Presiding Bishop's Office declined to respond to queries concerning the status of Bishop Smith's presentment. On Dec. 2, representatives of the six parishes discussed the case at the Episcopal Church Center in New York with attorneys for the Presiding Bishop.



St. Jude's Cathedral before the fire.

Beyond Repair

Canada's Cathedral of the Arctic is unsalvageable and cannot be rebuilt, reports its dean, Church Army Captain Ron McLean.

The igloo-shaped St. Jude's Cathedral in Iqualuit on Baffin Island was damaged by fire on Nov 5. [TLC, Nov 27]. The Royal Canadian Mounted Police arrested a suspect, a local man, on Dec. 21, and charged him with arson.

Capt. McLean told his congregation the building is damaged beyond repair and that its insurers would only pay half the estimated cost to rebuild the structure. Before the fire, the diocese had raised \$500,000 (Canadian dollars) toward a \$7 million refurbishment plan for the cathedral. The diocese will continue to solicit funds and plans to build a new igloo-shaped church to open by Christmas 2007.

Hope Amid War

In the midst of war, Episcopalians are called to be a people of hope, the Rt. Rev. Mark S. Sisk told the 229th annual convention of the Diocese of New York, entreating delegates to be "a people of courage, unafraid to offer our witness with clarity and with conviction."

"We are a nation at war, and we are a nation warred upon," Bishop Sisk told over a thousand delegates, visitors and guests to the Nov. 19 meeting at the Cathedral of St. John the Divine in New York City. "The terrorist threat is very real," he said, as was the "loss of life on the battlefields of Iraq and Afghanistan."

"Our greatest responsibility as Christians is to retain our grounding in Christ, and, with our feet firmly planted on that ground, to speak the truth as we see it," Bishop Sisk said.

Attempts to insert the Episcopal Church into the Middle East conflict by promoting the Church's divestment from Israel, Bishop Sisk said, were "naïve and clumsy. The world is just too complicated for us to be tempted by simplistic solutions."

Bishop Sisk also criticized the proposed Iraqi constitution for omitting protections and "rights of the small but ancient Christian community in their midst." He contended that "religious liberty, so familiar to us in America, is not to be found in any Islamic nation on earth," and that religious liberty "we take so much for granted" is a "very new player" on the world stage.

Christian Charity

Within the divided Anglican Communion and the Episcopal Church, Bishop Sisk warned of the "enormous temptation to lose respect for those with whom we disagree," noting it was "frighteningly easy to slip into a cocoon of self-righteous delusion." He called upon delegates to live a life of Christian charity and witness and to eschew partisan bickering for the greater good.

Delegates endorsed five resolutions including chartering a task force to investigate creating a diocesan confer-

(Continued on next page)

New York

(Continued from previous page)

ence center; reaffirming the Church's response to hunger; commending the Creative PeaceMaking program of the Episcopal Peace Fellowship in order to promote a culture of non-violence; and studying the history of slavery in the Episcopal Church and establishing a "Reparations Committee" to report to the next meeting of convention.

Convention also created a "Parish-to-Parish Partnership" with the Diocese of Central Tanganyika. The program will send funds to the Tanzanian diocese to support schoolchildren and AIDS orphans.

Convention adopted a \$11.4 million budget for the coming year.

Formula Revised

Congregations that fail to pay their ten percent parochial assessment will lose voice and vote for their lay and clergy delegates in diocesan affairs, the 99th annual council of the Diocese of Atlanta has decided.

Almost 600 delegates and visitors gathered at Holy Innocents', Atlanta, Nov. 11-12 and voted to amend the diocese's Canon 20, "Of the Funding of the Mission and Ministry of the Diocese."

Key provisions of the amended canon included a revised assessment formula based on ten percent of the "average of the past three years' net operating revenue." Congregations unable or unwilling to pledge ten percent of their income would be granted a right of review by an Assessment Appeal Board.

"In the event that annual contributions from any parish fall short of the minimum ten percent or the reduced amount set by the Assessment Appeal Board," the revised canon states, the "cleric and lay delegates of that parish will be denied vote on all matters of business and denied voice regarding matters related to finance or the expenditure of diocesan funds."

The canon also states parishes in default of their assessment "shall not call any assistant or associate clergy,

Worth the Wait: Central Florida Church Building Consecrated

Having surmounted zoning problems, financial difficulties, and uncertainty over the future direction of the Episcopal Church, Hurricane Jeanne provided one final obstacle to completion of the \$10 million building expansion at Trinity Church, Vero Beach, Fla. The Rt. Rev. John W. Howe, Bishop of Central Florida, presided at a service of consecration on Dec. 15.

"This has been a dream, a vision, and an act of faith," Bishop Howe told the congregation. Seven years in the making, the project has included the construction of a new church, music and youth facilities, and an enlarged memorial garden and columbarium.

Trinity's rector, the Rev. Canon D. Lorne Coyle, described the arduous road from the planning meetings of 1998 to completion in 2005. He said hurricanes, 9/11, a voter's referendum, and the 74th General Convention had thrown up roadblocks that delayed the project.

Canon Coyle noted that the parish had been blessed with extraordinary acts of generosity from its parishioners. In 2000, a gift of \$500,000 provided the seed money to begin work and in 2001 Trinity's building committee approved a \$7 million project.

In 2002, a city-wide referendum that would have granted Trinity a



George Conger photo

Bishop Howe blesses the baptismal font during a Dec. 15 service of consecration at Trinity Church in Vero Beach.

height-restriction waiver, allowing it to construct a 100-foot steeple, was rejected by voters and the town Planning & Zoning Board rejected Trinity's request to expand its facilities.

The parish's response, Canon Coyle said, was "on bended knee" to seek "the Lord's will and direction," and three months later permission was given by the council to build.

A gift of \$5 million by a parishioner was a sign, he said, that "God had answered many prayers yet again."

nor fill vacancies for such clergy." If the default continues for a second year, the congregation's status shall be changed "to that of an aided parish of this diocese."

An amendment was offered asking that the voice and vote of clergy not be denied should a parish not meet its assessment, but that amendment was defeated after debate and the resolution as proposed was passed.

Equitable System

In his council address, the Rt. Rev. J. Neil Alexander, Bishop of Atlanta,

endorsed the proposed changes, saying they allowed for an equitable system of funding for the mission and ministry of the diocese. He noted the penalties mandated by the canon were not new because "the change in parish status and the provisions with respect to the calling of additional clergy are already a part of our structure." The revisions "simply bring those matters into the funding canon itself for the sake of clarity," he said.

In other business, delegates endorsed resolutions creating a special

(Continued on page 25)

Retreat Refreshment

There are many places for faith-centered vacations



Visitors from the DeKoven Center, Racine, Wis., approach St. David's Cathedral during a pilgrimage to Wales.

Miriam Stauff photo

By Michael O'Loughlin

Travelers often find that a change of scenery can help them gain new inner perspectives and as a result, they return home refreshed. If a faith-centered vacation sounds like an appealing getaway, there are dozens of retreat centers across the country that offer a full range of opportunities, from classes and workshops in major cities to mountain-top quiet days.

Many retreat centers, like the Walker Center in Auburndale, Mass., and Mount Calvary Retreat House, Santa Barbara, Calif., offer space to local, regional, and national organizations rather than presenting their own programming.

"The main draw of our center is the location," said Nancy Bullock, Mount Calvary's guesthouse director. "Although we do not offer programs, we book our weekends two years in advance and have no problem filling up during the week, too."

Other retreat centers serve primarily as facilities for diocesan functions. St. Andrew's House Retreat and Conference Center in Union, Wash., was built in 1928 as a summer vacation home for a logger's family. A quarter century later, the lodge, which overlooks the Hood Canal and Olympic Mountain range, was given to the Diocese of Olympia as a retreat site.

"In 1999, the Diocese of Olympia, with the help of a few major gifts, expanded and updated the lodge and cottage, elevating it to an elite group of small-

medium-sized facilities," said Jeff Gruber, director.

Most retreatants at Incarnation Center, Ivoryton, Conn., come from the Northeast. The Rev. Peter Larom, executive director, noted that 24 churches in New York and Connecticut sponsor the center, which is the country's oldest continuously operating camp and conference center.

Roslyn, a Richmond retreat center of the Diocese of Virginia, recently completed a \$6 million facilities improvement project that included enhanced lodging, meeting spaces, and a new dining hall with seating for 150. Lee Brammer, Roslyn's marketing manager, explained that "We are small enough for individual spiritual retreats, and large enough to accommodate groups for leadership training and strategic planning sessions that require meeting space, overnight lodging and dining services." That expansion has enabled Roslyn to accommodate organizations like The Alban Institute and CREDO Institute, Mr. Brammer said.

The Cambridge and West Newbury, Mass., retreat houses of the Society of St. John the Evangelist attract

(Continued on next page)

Retreats and Conferences

To view a sampling of retreats, workshops, and conferences scheduled for the coming months, see www.livingchurch.org.



The Duncan Center, Delray Beach, Fla., has two Chartres-style labyrinths, including this one in Schofield Chapel. Duncan Center photo

(Continued from previous page)

many guests from farther afield, according to Br. Roy Cockrum, SSJE, guesthouse brother. He said approximately 25 percent of guesthouse visitors are local, 65 percent from locations around the country, and 10 percent international, with many coming from Canada and England.

Attendees change seasonally at the Center for Christian Spirituality (CCS) at the General Theological Seminary, New York City. "During our academic year programs, when CCS courses meet once a week, our attendees tend to be from the greater New York area—people who can commute fairly easily," said the Rev. Jonathan Linman, the center's director. "During our January and June intensive courses, people come from many other parts of the United States and occasionally from abroad."

While more than 70 percent of conferences held at Camp Allen in Navasota, Texas, are regional groups that travel within the state, George Dehan, Camp Allen's president, noted that "each year we have conferences such as the House of Bishops, Examining Chaplains, and the national Cursillo meetings that bring Episcopalians and Anglicans from around the world. We also have non-denominational and non-profit organizations that bring guests from all over the United States."

Mr. Dehan said a \$15 million expansion in 1999 tripled Camp Allen's hotel and conference facilities, which now can offer meeting space for a gathering of 1,000 people. "Wi-fi [wireless internet] coverage in the conference center has enabled us to offer national and international conferences," he said.

Selecting a Retreat

Convenient location is an important factor for many people choosing a retreat center. Fr. Linman noted that General Seminary features "cloistered, well-planted seminary grounds right in the midst of Manhattan." Roslyn's 150-acre hillside property is in the midst of the state's capital.

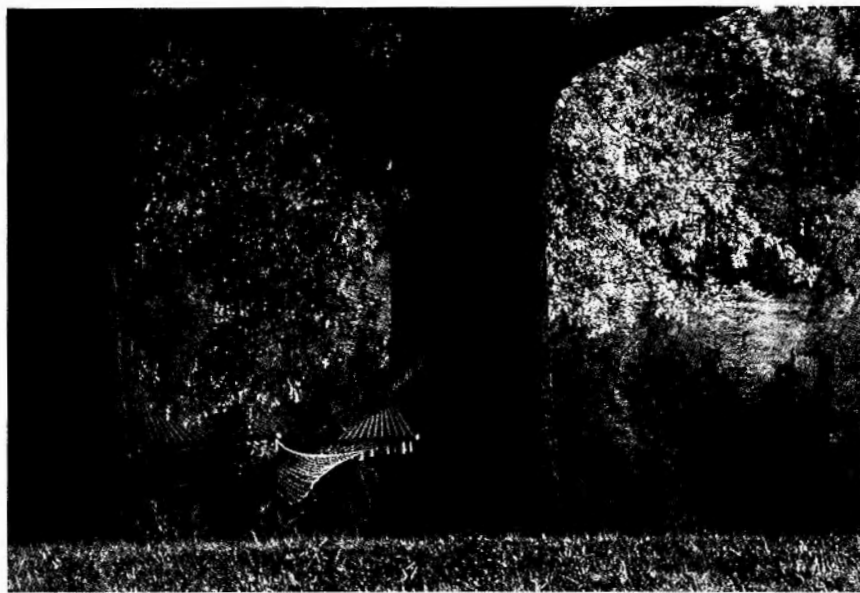
On the other hand, some retreatants prefer to get away from it all. The Mandala Center is located 7,000 feet up the slopes of Sierra Grande Mountain, overlooking northeastern New Mexico's volcanic peaks. SSJE's Emery House is an 18th-century farmhouse; the Duncan M. Gray Camp and Conference Center in Canton, Miss., boasts a 750-acre campus with woods and lakes.

A unique attraction that appeals to many spiritual seekers can be found at the Duncan Center, Delray Beach, Fla. "Our center has two Chartres-style labyrinths," said Veneta Lorraine, the Duncan Center's associate director of programming. "One is located outdoors, 39 feet in diameter, made of brick; the other is in our new Schofield Chapel. Our granite floor, die cut to create a 35-foot Chartres labyrinth, was donated by a local woman who walked our outdoor labyrinth every day while struggling with breast cancer. She attributes her healing in part to that experience and wanted others to have the same opportunity."

A site's history also can appeal to many retreat participants. All nine buildings of the historic quadrangle at the DeKoven Center in Racine, Wis., are listed on the National Register of Historic Places. "We are located on Lake Michigan and have six beautiful gardens inside one of the most intact 19th-century quadrangles in America, with an outstanding collegiate chapel in the center," said the Rev. Travis Du Priest, the DeKoven Center's director.

"We are a historic site in the Anglican Church, being the site of the first monastery since the Reformation," said Tom Eshelman, executive director of Valle Crucis Conference Center in Valle Crucis, N.C. "The first person to take monastic vows since the Reformation did it here in Valle Crucis. This, plus our location in the mountains of western North Carolina, draws most folks to Valle Crucis."

In every case, there is a spiritual sense that contributes to the center's appeal. "Adelynrood has unique appeal that makes it worth a journey to experience the community, the pace and the natural setting," said Kate Noury, assistant manager of the Byfield, Mass., retreat and conference center. Br. Bede Mudge, OHC, guesthouse director for the Holy Cross Monastery, said that "People come here from the four-state area and



The 150-acre property of Roslyn in Richmond, Va., overlooks the James River valley.

Lee Brammer photo

beyond, drawn by our programs and the life and prayer of the community of Benedictine monks who live here.”

Some centers become known for particular types of programs, while others offer a schedule that is more wide ranging. Silent retreats and quiet days are particularly popular offerings at Adelynrood, Valle Crucis, and DeKoven Center. Elderhostel programs draw many visitors to Canterbury Retreat and Conference Center in Oviedo, Fla. “Canterbury hosts approximately 14 Elderhostel programs and nine spiritual retreats a year,” explained Jeannette S. Smith, director of program. “Canterbury provides an environment where adult groups from churches and non-profit organizations can gather together, worship, eat and sleep.”

Mr. Dehan said Camp Allen's most popular offerings have been “programs that have a specific targeted audience, such as youth ministers, the aging population for caregivers, and retreats for healthcare workers.”

Kirkridge Retreat Center in Bangor, Pa., offers a



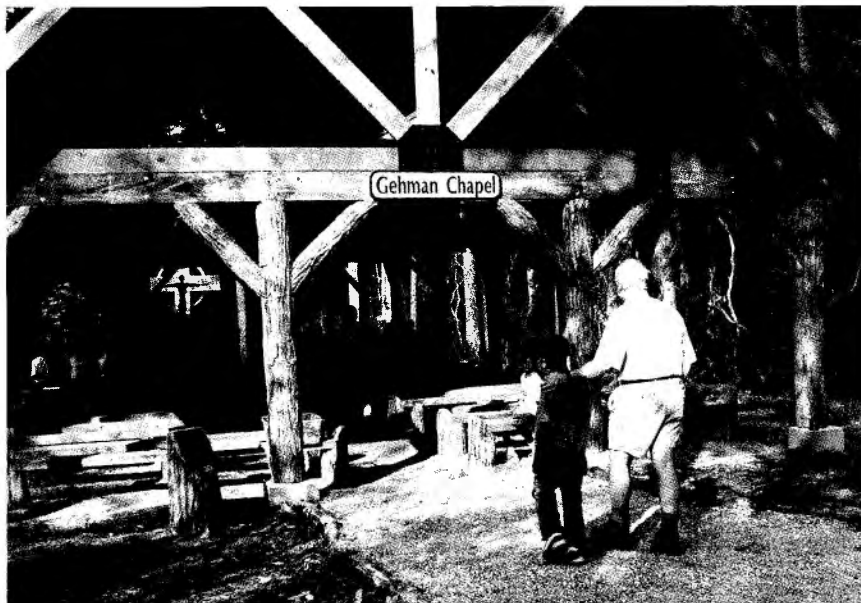
The Rt. Rev. G. Porter Taylor, Bishop of Western North Carolina, leads a program day at Valle Crucis Conference Center.

Valle Crucis photo

variety of programs in the area of biblical study, theology and personal growth. Kanuga Conferences in Hendersonville, N.C., is host to 35,000 persons each year, sponsoring 15 conferences annually along with seasonal guest periods and special Thanksgiving and Christmas offerings. Kanuga has played host to parishes and dioceses, as well as the House of Bishops and, in 2001, the primates of the Anglican Communion.

“Gray Center guests have used the facilities for strategic planning sessions, corporate and non-profit training programs, retreats, special children events, and family gatherings,” notes the Rev. Debo Dykes, programming director for the site's new Center for Formation and Mission. With the introduction of that center, Ms. Dykes said that “program offerings will focus on providing educational and vocational programming and offering guided opportunities for spiritual development in Christian discipleship.”

Participant feedback plays an important role in



Approximately 125 worshipers can be accommodated at the outdoor Gehman Chapel at Kanuga Conference Center, Hendersonville, N.C.

Kanuga Center photo

planning future offerings. “We plan the program calendar approximately 12-18 months in advance. It's always a work in progress,” said Ms. Richardson of Kirkridge. “It evolves from a combination of individual invitation, the suggestions of participants and applications.”

Br. David Vryhof, SSJE, assistant superior, said Emery House retreatants “are invited not only to comment on their experience, but to suggest future offerings. Last year the program committee took a poll of about 50 former retreatants and friends to see which of our programs were considered the best.”

“Feedback from attendees is crucial,” DeKoven Center's Fr. Du Priest said. “If a leader is excellent and particularly helpful, we are likely to invite that person back for the year after next; if a particular topic is asked for by a number of people, we try to hold a day program as quickly as possible on that topic. While conference work is leadership-driven, we do try to give new leaders opportunities to develop new approaches and new ideas.” □



St. Andrew's House Retreat and Conference Center, Union, Wash., offers views of the Hood Canal and Olympic range.

St. Andrew's House photo

Great Stories, But Not Theology

Many people — especially children — will be viewing the recently released movie version of C.S. Lewis' *The Lion, the Witch and the Wardrobe*. The Narnia stories are endearing indeed and many of us have read these books again and again.

Some elements in this story have their counterparts in Christian theology. This includes the ongoing struggle between good and bad and the eventual triumph of love and goodness. But one must be careful in seeing too many parallels. Lewis, as well as Tolkien and others, would want us to enjoy the stories as stories and not as veiled theology.

One of the events in the story, perhaps the central event, is the death and the coming to life again of Aslan. In the story, this event is first experienced as "deep magic" (Chapter 14): An innocent victim may die instead of a guilty person. A second explanation is called "deeper magic" (Chapter 15): When an innocent and willing victim is killed in a traitor's stead, death begins to work backward.

Lewis himself had difficulties with the doctrine of the atonement. In one of his books, he tried to explain it (*Mere Christianity*, Book II, Chapter 4). He finally gave up and said that if his explanation was not helpful, the reader should drop it.

The death of Aslan in the Narnia story may give rise to some of the worst ideas in Christian theology. This is the reason why the story should be taken as story and not as theology. First, one could read into the story that God has made a deal with the devil and has tricked him out of what is rightfully his. Second, the death of Aslan can give rise to the theory that the death of Christ pays for and is the punishment for human sin. Both of

these views have been part, at one time or another, of Western theology — medieval, Roman Catholic and protestant.

However, if one wishes to understand the sacrifice and death of Christ in its historical and credal sense, it is good to return to some of our ancient teachers — Irenaeus, Augustine, and Athanasius, for example. Their ideas are formed by a deep and understanding exegesis of Paul and the gospels. One does not need to force crude theological ideas out of the Narnia story.

According to classical Christian thought, the sacrifice of Christ must include his whole incarnate life, from the conception to the Ascension. During this period the Son, or Word, of God united himself to humanity, and thus in some way, unites himself to every human being. When Christ dies, every human being dies with him. Every human death is a death in and with the Son of God. When Christ rises from death, he ascends to the Father and takes us all with him. Of course, this does not work itself out automatically. The norm is that this union with Christ in his total sacrifice is solidified and grows through participation in baptism and the Eucharist. It is true also that each individual is free to ignore or to opt out of so great a gift.

In short, the sacrificial ideas in *The Lion, the Witch and the Wardrobe* help to make a beautiful story. On the other hand, some of the ideas that come from the story may be developed into a theology most of us would wish to avoid.

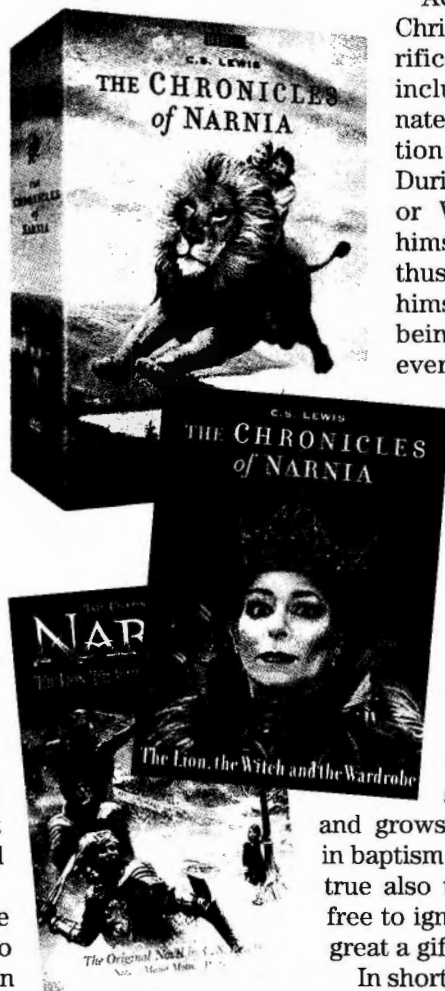
Our guest columnist is the Rev. Canon M. Fred Himmerich, a retired priest who resides in Watertown, Wis.

Did You Know...

Trinity Church, Southport, Conn., offers a monthly service of Vespers in French.

Quote of the Week

Ida Riley, retiring after 42 years as executive secretary to the bishop in the Diocese of Southern Ohio, on her recollection of an English canon who joined the staff: "The canon said that in England, a bishop's secretary never retires. They die in office because we don't want them to write a book. They know too much."

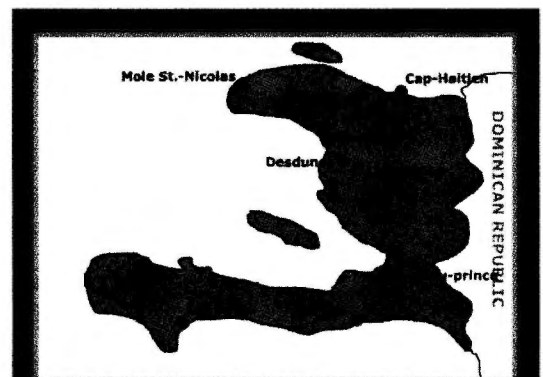


Needs are Great in Haiti

Large portions of the Episcopal Church have had contact with the Diocese of Haiti. It is a companion diocese of several American dioceses, a place where missionaries, health workers and people gifted in construction sometimes visit, and a prime destination for those involved with feeding the hungry. Based on number of baptized members, Haiti is one of the largest dioceses in the Episcopal Church. The beautiful Caribbean nation has become a violent place in recent years. Its people are poor and undernourished, and many of them live in dangerous environments. The perilous conditions were magnified recently by the death of Edward Emmanuel Corneille, director of the Bishop Tharp Institute of Business and Technology, who was shot and killed near the capital, Port-au-Prince [TLC, Jan. 29].

While the violence and unrest continues, the needs of the people of Haiti are mounting. The Bishop of Haiti, the Rt. Rev. Jean Zache Duracin, told of the shortage of supplies when he addressed the Executive Council last month in Des Moines, Iowa [p. 14]. Food, usually in short supply, is needed throughout the country. There is a need for equipment in hospitals and schools, including more than 100 educational institutions related to the Episcopal Church. Bishop Duracin and others have blamed many of the country's problems on political instability, especially concerning presidential elections.

The churches of Haiti continue to need help from those of us who are more fortunate. Episcopal Relief and Development and other agencies have connections in that country and have been able to provide some relief. Above all, Haiti and its people need our prayers. Pray that some relief may be found for a people who have struggled for much longer than anyone should have to endure.



Haiti's people are poor
and undernourished,
and many of them
live in dangerous
environments.

Travel and Spirituality

If the response to our first two Travel Issues is any indication, there are plenty of people who enjoy adding spiritual dimensions to their travels. Whether it's a businessman who travels every week visiting Episcopal churches along the way, a family following the steps of religious pilgrims in Europe 1,000 years ago, or a group of retirement-age church members traveling to the shrines of Celtic Christianity, readers have shared stories of their travels.

Episcopalians have long enjoyed visiting other Episcopal churches, whether they find themselves away from home on a Sunday or they discover a downtown church in a major city with its doors open. Cruise ship passengers have been delighted to find an Episcopal chaplain aboard a well-known vessel. Visits to seminaries, monasteries, and cathedrals can help us to appreciate our heritage and even awaken an indolent spirituality.

This special issue is intended to be a resource for those who travel as well as for readers who don't leave home but enjoy learning about places connected to Christianity. Perhaps the articles or the advertising will bring forth some bright ideas.

The Essentials of Being a Christian

By Jaime Flowers

What is a Christian? In a day in which Christians appear to be so often divided by what they think and believe, it occurs to me that this is a very good question. What is it exactly that defines Christianity? Can people believe anything they want, behave in any way they want, and still be a Christian? Are there criteria which make up a cumulative definition of Christianity?

Surely Christianity can and must be defined. I think that in the past most people understood what it was, although they may have disagreed in certain particulars. Today, in our increasingly secularized and godless society, I think a definition is in order. Below I have listed what seem to be the traditional criteria of Christianity in no particular order:

pal bishop. Moreover, I have in recent years encountered people who asserted that what one believes is much less important *vis-a-vis* Christianity than is "Christlikeness." Thus "What Would Jesus Do?" has apparently trumped the Church Fathers! But surely we are a credal Church, and as such, adhering to the tenants of the creeds is *de facto*, fundamental ... oops!

Regarding my second criterion, though I suppose that there may be rare exceptions, (extended solitary confinement perhaps) I cannot imagine the possibility of a Christian living outside of the body of Christ. As the members of my parish have heard *ad nauseum*, "You can't be a Christian by yourself!" Indeed, according to St. Paul, membership in the body of Christ defines Christianity. Thus, in spite of those who claim they are Christians who "don't go

raised during the 1950s and 1960s. It was after all in that Church that my mother, upon telling our rector that she had had an encounter with the living Jesus Christ, got her hand patted and was told that she would "get over it"! Here is the point at which the Episcoposnobs come out of the woodwork with their peculiar understanding that somehow incarnational trumps soteriological. The truth is, of course, that the incarnation paves the way for salvation. In other words, it is the means and not the end. Moreover, it is salvation, not incarnation, which is the beginning of mission.

Christianity is not rocket science. It is nonetheless a particular and specific thing which can certainly be defined, and must certainly be defined so as to preserve and protect it from the slings and arrows of post-modern popular culture, not to mention the Episcopal Church! Though there are most certainly people who think of themselves as Christians, but who don't believe the doctrines of the Church, or don't attend church, or haven't surrendered to Jesus, these persons are mistaken. They are not Christians. It does not make them bad people, just not Christians.

In the final analysis, of course, it will be up to king Jesus to separate the sheep from the goats. At the same time, the Church has been clear about what constitutes Christianity. The problem we are facing today is mainly one of human willfulness and pride, wherein there are those who call themselves Christians who

would like nothing better than to remake the Church, the Bible, and even God himself, in their image. □

The Rev. Jaime Flowers is the rector of St. Timothy's Church, Alexandria, La.

Traditional Criteria of Christianity

- Christians believe the basic doctrines of the faith, i.e., authority of the Bible, virgin birth, atonement, resurrection of the body, second coming of Christ.
- Christians expend significant energy being nurtured in, and learning about their faith as an expression of their baptism, and thus participate fully within the body of Christ, i.e., church attendance, Bible study, prayer, Christian education, and fellowship.
- Christians love Jesus, and accept him as Lord and Savior. They trust him. They follow him. They obey him. Thus they are interested in what he is interested in: the poor and needy, the aged and infirm, those in prison, outcasts, those who are alone.

I am certain that there are those who would disagree with some or all of these criteria. For example, as I understand it, at least one Episcopal bishop believes in none of the basic doctrines of the faith, and yet remains an Episco-

to church" (our town seems to be filled with them), the fact is, Christianity is not only credal, it is corporate as well.

It may well be that the third criterion would prove the most controversial in the Episcopal Church in which I was

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

Sacramental Integrity

Thanks for your editorial on baptism as our entrance into the Christian life and our membership in the Church [TLC, Jan. 8]. I attended a parish Eucharist on the First Sunday after Epiphany in a neighboring diocese. The sermon was interesting and well delivered, but focused not on baptism but on a small boy who decided he wished to receive communion like his older sibling. The preacher gave the impression that receiving communion marks one as "belonging." In addition, there were both written and verbal announcements to all present to receive communion. This practice of "open communion" for the unbaptized is becoming more common. It not only violates the canons but seriously compromises the integrity of both baptism and Holy Communion. Some of our theologians consider this departure

from ancient and catholic practice an even more serious problem than those issues surrounding human sexuality.

*(The Rev.) Richard C. Tumilty
Grass Valley, Calif.*

History Lesson

The Rev. Robert Smith's history lesson regarding Bishop Calixtus' marriage decision [TLC, Jan. 22] was instructive. Indeed, at that time in some places no Christians could lawfully marry (although clergy might, at risk, officiate secretly).

I understand a similar challenge exists today when elderly persons otherwise canonically free to marry avoid legal marriage fearing loss of pension rights. Correctly, clergy bless such committed unions of honorable and faithful persons. It would, of course,

be ludicrous to charge such unions to exist without normal marital relations.

Calixtus' wise pastoral judgment circumvented civil but not natural law or religious tradition. Perhaps Fr. Smith cites this historical episode as precedent for departing civil and social mores. It did not, however, abandon Christian disciplines.

As for Tertullian, he suffered other problems with the Church as well. I realize that labeling him a conservative matches the "current wisdom" regarding conservatives as roots of dissention grasping archaic ideas.

*(The Rev. Canon)
Edmund W. Olifiers, Jr.
Silver Spring, Md.*

A Proper Order

Under the heading of "Anglicans Forever" [TLC, Jan. 8], the Rev. Lawrence Hart argues that the Anglican spirit is expressed "in a commitment to reason,

(Continued on next page)



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LETTERS TO THE EDITOR

(Continued from previous page)

tradition and scripture.”

However, it is a well-established historical fact that the forever Anglican Richard Hooker expounded his theory of law on the basis of scripture, tradition and reason. That the order of the factors does not alter the product is a mathematical truism. In the realm of the Church, however, the proper order of the factors is mandatory. For instance, we are not free to baptize in the name of the Son, the Father, and the Holy Spirit, nor of the Holy Spirit, the Father, and the Son. As Christians forever, we are constrained to baptize in the name of the Father, and the Son, and the Holy Spirit. Nor are we free, at the Eucharist, to consecrate first the wine and then the bread. The proper sequence of bread and wine must be maintained.

By reversing the order established by Richard Hooker — scripture, tradition, and reason — Fr. Hart is stepping out of the Anglican spirit and falling into the Zeitgeist.

*(The Rev.) Federico Serra-Lima, SSC
Old Chatham, N.Y.*

The Rev. Lawrence Hart writes of hearing “high-pitched, shrill anger and arrogance” in his letter, “Anglicans Forever.” He mentions the incredible hubris and enmity of others and then goes on for four paragraphs doing the same thing. I suggest that he look into the mirror and then back away and calm down. There is no question that our Church is being polarized, and each side is certain that it is on the right side. I see little in the future that will cause this to change. However, tirades and name calling on either side does little to help but does much to add fuel to the already blazing fires of discontent and frustration. Satan and the secular world must be enjoying themselves as they sit back and watch Episcopalians doing more harm to one another than could ever have been done by those outside the Church.

*(The Rev.) Jerry D. Morriss
Kemp, Texas*

The Real Issue

The Rev. Richard B. Tudor writes that “the cause of the current sorry state of affairs in the Anglican Com-

munion” is the decision made at the 2003 General Convention [TLC, Jan. 22]. That is not the cause of the current state of disagreement. For a long time there has been a growing group in the Communion who do not accept literalism. So this disagreement is inevitable regardless of the 2003 General Convention. Literalism vs. non-literalism is the real issue and it isn't going to go away and it wasn't caused by the convention. It was already there.

*Alan D. Arnold
Gansevoort, N.Y.*

Vibrant and Growing

The article, “2005 in Review” [TLC, Jan. 1] may be misleading to some people. The article states a “portion” of the members of St. John's, Tallahassee, Fla., have left to begin a new parish that is not associated with the Episcopal Church. Some have misconstrued that to mean that St. John's has left the Episcopal Church.

Nothing could be further from the truth. St. John's is still a vibrant and growing parish in downtown Tallahassee. While one third of the congregation has left, attendance at the Christmas services was 1,216. The vestry has approved an annual budget of more than \$1 million with a diocesan pledge of \$86,500.

St. John's is committed to the life of the Episcopal Church and we support fully the ministry of our bishop, the Rt. Rev. S. Johnson Howard.

*Alan Asker
(The Very Rev.) Gustave Weltsek, Jr.
St. John's Church
Tallahassee, Fla.*

Plight of Our Culture

Pray the leadership of the Episcopal Church from General Convention to all parishes will look at the new TV series, “The Book of Daniel” [TLC, Jan. 29]. The Episcopal Church is chosen as the vehicle to show the current plight of our culture. Will we ever wake up?

*(The Rt. Rev.) Milton L. Wood
Elberta, Ala.*

AROUND THE DIOCESES

Atlanta

(Continued from page 16)

liturgy for soldiers returning home from overseas deployments that "will welcome these persons home and offer a liturgy for healing, penance, absolution, thanksgiving and strength," creating an environmental stewardship commission; and called for a moratorium on the use of the death penalty in Georgia.

Staying Together

Delegates to the 118th annual convention of the Diocese of Colorado adopted a compromise resolution affirming the Windsor Report at their Oct. 28-29 meeting at St. Matthew's, Grand Junction.

The amendment was offered as an all-party, "friendly" amendment to a resolution endorsing a pledge by the Bishop of Colorado, the Rt. Rev. Robert O'Neill, "to work fully to support" the Windsor Report. The amendment

pledged the diocese's support for the Windsor Report process and was brought to the floor of convention by a coalition representing both sides of the human sexuality debate in the diocese. Supporters of the amended resolution said their proposal would permit the diocese to "walk together" and "stay together" in a climate of trust.

Convention agreed and voted to affirm Bishop O'Neill's call to "work for the unity of the body both here and abroad," to "welcome the Windsor Report as offering us all a way forward," and to "work fully to support its recommendations" in the House of Bishops.

The diocese also committed itself to "study" and "charitable discussion among ourselves for the sake of discerning how members of the Anglican Communion can continue to walk together in Christian communion."

Convention also endorsed a revised clergy compensation schedule and

passed a \$1.7 million budget. A spokesman for the diocese noted the approved budget forecast a deficit of "a little over \$76,000," but reflected "a significant increase in programs to support evangelism and church growth, and faith formation programs for all ages."

Three Addresses

In a break with tradition, Bishop O'Neill offered three convention addresses, taking up the themes of "Proclamation," "Discipleship" and "Servanthood" over the two-day gathering. He noted that the "crisis precipitated as we all know by the actions of our General Convention in 2003" had "a difficult, troublesome, challenging" impact on the life of the Church.

"It is important for our health and integrity as a body that we not simply slide passively toward the next General Convention, but that we move toward it

(Continued on next page)

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16-18 June	Pursuing the Secret of Joy: A Spirituality of Justice Rose Marie Berger, Associate Editor, <i>Sajourners</i>	16 Aug	From Longing to Belonging: A Journey Toward Meaning, <i>Quiet Day</i> Anne Davis, SCHC
7-9 July	A Listening Heart Robert A. Jonas, M.T.S., Ed.D.	25-27 Aug	Wrestling a Blessing from Our Family Legacies: Letting Grace Set Us Free Dr. Phillip Bennett
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AROUND THE DIOCESES

Colorado

(Continued from previous page)

proactively," Bishop O'Neill said. This would entail that "we do the work of preparing, educating, informing, and equipping ourselves to understand not just issues of sexuality, but the breadth of issues that are before our Church and our Communion so that we might respond thoughtfully, lovingly, and faithfully to whatever may unfold."

Year of Celebration

The Diocese of **Pittsburgh** will observe a year of celebration in support of women's ministry following approval of an amended resolution during its annual convention Nov. 4-5 at Trinity Cathedral and a hotel convention center.

Deputies voted on two resolutions — the one on women's ministry and one submitting to the Windsor Report. Both were supported by Pittsburgh Bishop Robert Duncan and both passed by large margins after the half-hour time limit for discussion elapsed.

Pittsburgh was one of the first dioceses to ordain a female priest following the 1976 General Convention, and on the 30th anniversary of that date, the resolution sponsors wanted the diocese to "make special effort to encourage women in the discernment of their calls."

Some deputies expressed concern during debate that the language in the original resolution did not adequately address the fact that some Episcopalians remain unconvinced that God has called women to ordained orders, and a proposed change in wording prompted spirited debate. The substituted language noted that "the Diocese of Pittsburgh has ordained women called to the priesthood while equally respecting those who do not hold this same theological position."

After a motion for a roll-call vote from the floor gained the necessary approval, deputies voted to approve the Windsor Report. The resolution also calls on the Pittsburgh deputies to the 75th General Convention "to do everything in their power" to help that body make a clear statement of submission

to the teaching and requests of the Windsor Report. It also states that should the General Convention fail in this and thus determine to "continue its 'walk apart' from the Anglican Communion ... the Episcopal Diocese of Pittsburgh will stand with all Anglican churches, dioceses and provinces that hold and maintain the 'Historic Faith, Doctrine, Sacrament and Discipline of the one Holy, Catholic, and Apostolic Church' whatever the costs or actions required to do so."

Speakers included Baroness Caroline Cox, deputy speaker of the English House of Lords. Short presentations by members of the diocese highlighted the involvement of Pittsburgh Episcopalians in Hurricane Katrina clean-up efforts on the Gulf Coast, mission work in Jordan, Cambodia, and Belize, and the diocese's ongoing commitment to confront racism.

Among other business, deputies approved a \$1.7 million budget for 2006.

Expectations Exceeded

The fundraising appeal launched by the Diocese of **Northwest Texas** has been a success, the Rt. Rev. C. Wallis Ohl told delegates at the annual convention Oct. 28-30 in Lubbock.

When 90 percent of the congregation of St. Nicholas' Church, Midland, withdrew last May, Bishop Ohl said "the executive council of this diocese knew that we would not be able to sustain our own budget without some dire actions being taken."

After being asked by council to initiate an appeal, Bishop Ohl said he hoped the diocese "might raise \$75-80,000," but reported collections of more than \$131,000 cash in hand at the start of convention. He thanked the diocese for its support, saying he was "humbled by the financial commitment so many of our members have made to ensure that we continue our diocesan mission and ministry."

Delegates defeated a proposal continuing a two-year program of allowing individuals and congregations to restrict their pledges away from the program budget of the General Convention. A second resolution, urging Gen-

eral Convention in 2006 to affirm the church's historic place in the worldwide Anglican Communion, was also narrowly defeated.

On the final day a motion to reconsider the defeated pledge resolution was accepted by the delegates and after debate, the resolution passed by a vote of 101-71. The resolution permits funds to be "allocated by the Executive Council to areas of mission or outreach. Fifty percent of the redirected funds will be used within the diocese with the other 50 percent used outside the diocese."

In his convention address Bishop Ohl lauded the concept of "Total Ministry," saying he believed lessons learned in the dioceses of Alaska and Nevada might be useful in sustaining the Church in rural Texas.

Asset Rich, Cash Poor

In his final convention address as Bishop of **Eastern Michigan**, the Rt. Rev. Edwin M. Leidel, Jr., thanked delegates to diocesan convention for 10 good years together. Delegates to the Oct. 21-22 annual meeting also learned that the cost of electing a bishop coadjutor later this year might lead to a deficit of up to \$100,000.

Treasurer Bob Meikle told delegates gathered at Grace Church, Port Huron, that the diocese was asset rich, but cash poor. Although the parochial assessment for the diocese was 10 percent of parish income, the diocese received only 8.7 percent in 2004 and was projected to receive 9 percent of net parish income in 2005. The 10 percent shortfall in giving was accentuated by a difficult economy in many parts of the diocese and by rising operating costs.

While the period after the 74th General Convention was a "tense and hurtful time," Bishop Leidel expressed gratitude for his time in the diocese and a belief that the situation was at last improving. "Amazingly, we have come through the dreadful season relatively intact," he said.

A resolution introduced by the diocesan Windsor Report committee was adopted in the business session. It resolved that in light of a number of

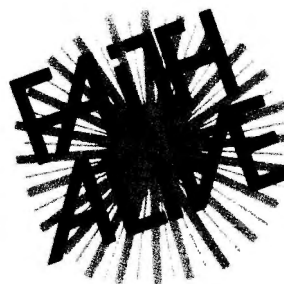
Episcopalians who had left the Church over "differences of opinion in how to serve the Lord and who may take roles of leadership in his Church," the diocese resolved to "extend grace to all those who by conscience and their understanding of the Lord's teaching have felt called away from our Communion," and offered a

"blessing to all those who have remained, recognizing that God works in each of us in his own way."

Among other business, convention adopted another resolution requiring "all clergy of the diocese and all lay persons in leadership roles, paid or volunteer" to complete the diocesan anti-racism training program.

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August 4-15, 2006

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PEOPLE & PLACES

Appointments

The Rev. **Scott Albergate** is rector of Ascension, 2709 McGee Ave., Middletown, OH 45044-4836.

The Rev. **Steve Bates** is rector of Holy Nativity, 222 N Bonita, Panama City, FL 32401.

The Rev. **Cliff Cutler** is rector of St. Paul's, 22 E Chestnut Hill Ave., Philadelphia, PA 19118.

The Rev. **R. William Dickson** is rector of St. Andrew's, 917 Lamar St., Fort Worth, TX 76102.

The Rev. **Elizabeth Dowling-Sendor** is associate at Advocate, PO Box 9, Carrboro, NC 27510.

The Rev. **David Mesenbring** is pastor for Church in the World Ministries at St. Mark's Cathedral, 1245 10th Ave. E, Seattle, WA 98102.

The Rev. **David H. Peeples** is rector of Grace, 906 Pike Rd., Mount Meigs, AL 36057.

The Rev. **Allen Rutherford** is rector of St. John's, PO Box 503, Mount Vernon, IN 47620.

The Rev. Canon **Mary Siegmund** is canon to the ordinary in the Diocese of Kansas, 835 SW Polk, Topeka, KS 66612-1688.

Resignations

The Rev. **William H. Marchl III**, as rector of St. Paul's, Smithfield, NC.

The Rev. **Timothy H. Murphy**, as rector of Trinity, Florence, AL.

The Rev. **Judith Toffey**, as priest-in-charge of Trinity, Trumbull, CT.

Retirements

The Rev. **Jay L. Croft**, as archdeacon for the deaf and rector of St. John's for the Deaf, Birmingham, AL.

The Rev. **Gretchen Talitha Good-Pankratz**, as a deacon in the Diocese of Western Kansas; add: PO Box 264, Jacksonville, NY 14854-0264.

The Rev. **Donne E. Puckle**, as priest-in-charge of St. Stephen's, Douglas, AZ.

The Rev. **William Wood**, as rector of St. John's, Wichita, KS.

Deaths

The Rev. **Robert Henry Challinor**, 85, rector emeritus of Trinity Church, Santa Barbara, CA, died Nov. 28.

Fr. Challinor was born in Des Moines, IA. He graduated from Drury College (MO), and Church Divinity School of the Pacific (CDSP). He was ordained deacon and priest in 1950 in the Diocese of West Missouri, then became vicar of Church of the Transfiguration, Mountain Grove, and All Saints' West Plains, in that diocese. He was curate at St. Andrew's Cathedral, Honolulu, 1951-53 and rector there 1953-56; rector of St. Andrew's, Oakland, CA, 1956-69; rector of Holy Trinity, Covina, CA, 1969-74; and rector in Santa Barbara from 1974 until 1985, when he retired. In

Santa Barbara he was a founder of Transition House for the Homeless, still active in that community. He also was a director of the Cathedral Corporation and the diocesan investment trust, and was president of CDSP's alumni association. Fr. Challinor is survived by two sons, Robert, Jr., and David; a daughter, Diane Lazear; six grandchildren; and a sister, Nancy Hudecek.

The Rev. **Theodore R. Gracia**, rector of Christ Church, River Forest, IL, for 33 years, died Dec. 6 of esophageal cancer at Pine View Care Center, St. Charles, IL. He was 77.

Fr. Gracia was born and raised in Peekskill, NY. He graduated from Penn State University and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1956 and went on to spend his entire ordained ministry in the Diocese of Chicago, as curate of Holy Comforter, Kenilworth, 1956-59; vicar of St. Nicholas', Elk Grove Village, and Holy Innocents, Hoffman Estates, 1959-66; and in River Forest from 1967 until 2000 when he retired. During retirement he was a supply priest at various churches in the Chicago area. Fr. Gracia served for 19 years as dean of the Oak Park deanery and for 10 years on the board of Cathedral Shelter. He is survived by his wife, Emily; two daughters, Becky and Nancy; a son, Tom; and four grandchildren.

Susan Lynette Hill Lindley, 60, professor of religion at St. Olaf College (MN), and a prominent lay leader in the Diocese of Minnesota, died Dec. 27 of breast cancer.

Dr. Lindley was a native of Pittsburgh, PA, and a graduate of Mount Holyoke College and Duke University. She taught at North Carolina State University and the College of William and Mary before moving to St. Olaf. She was a deputy to General Convention in 1994, 1997 and 2003 and an alternate deputy in 2000, and was a frequent delegate to diocesan conventions from All Saints' Church, Northfield. She was a member of the General Board of Examining Chaplains for the Episcopal Church since 1997, and a member of Minnesota's Board of Examining Chaplains since 1988. She also served on the commission on ministry. Dr. Lindley was a former trustee of Seabury-Western Theological Seminary. She was the author of a book, *You Have Stept Out of Your Place: A History of Women and Religion* (1996). Surviving are her husband, John; four children, Jonathan, of Rochester Hills, MI, Nathaniel, of Richfield, MN, Kathryn Olson, of Minneapolis, and Stephen, of Northfield; four grandchildren; and a brother, Victor E. Hill IV, of North Adams, MA.

Next week...

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ANNOUNCEMENT

CLERGY SPOUSE NEWSLETTER: For more information contact: communityofspice@yahoo.com.

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.**

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

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POSITIONS OFFERED

SEABURY-WESTERN THEOLOGICAL SEMINARY invites applications for a half-time 2-year interim position in **Christian Ministries and Congregational Development** beginning July 1, 2006. The successful candidate will work with the Seabury dean and faculty to implement new MDiv and DMin curricula and direct the Seabury Institute. The interim position will be developed into a full-time permanent appointment for which there will be a national search in 2007-08. Candidates should have significant relevant experience in congregational ministry and development; DMin or PhD preferred. Strong relationships with the Episcopal Church and a well-developed understanding of the practice of theological reflection are highly desired. Seabury is a seminary of the Episcopal Church USA in the Anglican Communion, but all qualified candidates will be considered. Members of racial/ethnic minority groups and women are especially encouraged to apply. Applications should include a cover letter, curriculum vitae, and three letters of reference; and be sent to Prof. Ellen K. Wondra, Ministries Search Committee, Seabury-Western Theological Seminary, 2122 Sheridan Rd., Evanston, Illinois 60201. Review of applications will begin Monday, March 6, 2006, and will continue until April 15, 2006. www.seabury.edu

OUTSTANDING OPPORTUNITY: EXECUTIVE DIRECTOR: The Solomon Episcopal Conference Center ("SECC"), Robert, La. is currently seeking an Executive Director. This position is responsible for general management of the retreat center including marketing, food services, lodging and maintenance. Reporting to the Bishop, this person will operate the conference center consistent with the policies and procedures set forth by the Board. Additionally this person must be comfortable in an Episcopal environment, flexible and organized. This person must have demonstrated skills sets in marketing and management as well as have a solid understanding of financial and accounting principles. Salary is consistent with industry standards. On site private housing and transportation will be provided. **Application cutoff is February 28th.** To apply, please forward an electronic cover letter and resume to **Paul Gariepy, Chairman Search Committee**, E-mail: ptgcna@aol.com; Phone: (985) 892-8659; Fax: (240) 526-4860. Website: www.solepisc.org/SECC.

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.

ADVERTISERS! The next double circulation Parish Administration Issue is **March 19**. Take advantage of one of the most popular issues of the year.

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All Saints Parish Gastonia, NC

FULL-TIME PRIEST

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, N.C. 28056

E-mail: recto@aol.com

Please visit us at www.allsaintsgastonia.org

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME RECTOR: St. Paul's Holy Trinity Episcopal Church, a pastoral-sized mission congregation, is looking for a full-time priest while making the transition to parish status. We have two services on Sunday mornings (Rite II) at 8:00 am and 10:00 pm with a community breakfast between the services; weekly Bible study; and a Wednesday evening Healing Service. Our mission, St. Mary's in Morganza, conducts a Saturday Eucharist at 4:00 pm. Located on False River, in beautiful Pointe Coupee Parish, we are located 30 miles northwest of Baton Rouge. We seek an energetic minister with a passion for preaching, teaching, and pastoral care. The congregation is well-educated, intellectually curious, warm, and eager to grow. With new, young families in the area, we seek to pursue new opportunities for mission both locally and beyond. To apply, please send a cover letter and resume to: **Search Committee, St. Paul's Holy Trinity Episcopal Church, P.O. Box 386, New Roads, LA 70760.** E-mail to: Tanya.Lawton@stpaulsholytrinity.org. Our website address is www.stpaulsholytrinitychurch.org.

FULL-TIME YOUTH CHAPLAIN: *Episcopal Church in Jackson Hole, Wyoming.*

New position with three primary areas of focus: 1) relational ministry to parish middle and high school youth; 2) develop parish outreach to large but disconnected group of young adults in parish and community; 3) outreach worker to youth-oriented social service agencies. Spanish fluency & grant writing skills are pluses. Full-time with full benefits in beautiful Jackson Hole. **Apply by May 1st.** (The Reverend) J. Kenneth Asel, www.stjohnsjackson.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.

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.

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 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.

SEEKING FULL-TIME RECTOR: *St. Matthew's Episcopal Church, Lisbon, Maine.* St. Matthew's is a Spirit-filled, Eucharistic community that gathers to celebrate the Lord in contemporary, joyful worship. We believe in the healing power of the Holy Spirit, minister to each other through fellowship and prayer, and respond to the Great Commission through involvement in mission and outreach. Responses should be directed to: **Nancy Violette, Search Committee Chair, St. Matthew's Episcopal Church, 8 Upland Rd., Lisbon, Maine 04250.** E-mail: violette@gwi.net.

DIOCESAN YOUTH MINISTRIES DIRECTOR: *The Diocese of West Virginia* is looking for a full-time Youth Ministries Director who will lead the Diocese in the development and implementation of diverse and vital youth ministries for middle and high school youth. This person will be passionate and dedicated to the spiritual growth and formation of young people and committed to the leadership development of youth and adults who work with youth. The Diocesan Youth Ministries Director serves on the Diocesan Staff and is accountable to the Bishop Diocesan. Youth Ministry is a priority for the Diocese of West Virginia and the necessary financial resources are available for support.

Among the responsibilities the new director will have is to coordinate high quality statewide events with an emphasis on developing middle school programs while building upon current high school programs. In addition, he/she will assist with summer camping programs and build a network of willing adults to assist with spiritual formation and leadership development.

Bachelors Degree (some education and training in the area of psychology is a bonus); minimum of 3 years of successful youth ministry; Episcopalian who is comfortable in the Episcopal Church; open-minded; respectful of youth and adults; high energy; enthusiastic; self-motivated; dependable in all situations; feels youth ministry is a calling; enjoys young people; capable of using computer technology; great organizational skills.

If you are a layperson, creative, energetic, and qualified we want to talk to you! A competitive compensation package is available. Please send a letter of interest and your resume to:

The Rev. Cheryl Winter, Chair, Youth Search Committee, Post Office Box 5400, Charleston, WV 25361.

E-mail: cwinter@wvdiocese.org

DEADLINE: February 28, 2006.

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.

FULL-TIME RECTOR: *St. James Church, Taos, New Mexico.* Growing program church in Sangre de Cristo mountains seeks rector to provide leadership in a culturally diverse community with members from a wide variety of political, geographic, cultural, and economic backgrounds. \$2M expansion of church facilities currently underway, supported by pledges to cover construction expenses. Parish priorities are growth and inclusion. Strong lay involvement and leadership. Taos is a world-class vacation and ski area with a rich amalgam of cultures, extraordinary natural beauty, and a rich history of art and artists. Send resume to: **Search Committee, St. James Church, 5794 NDCBU, Taos, NM 87571.** E-mail: wes@taosnet.com. Web: www.stjamestaos.org.

PUBLISHING SALES

CHRISTIAN BOOK SALES/PROMOTION: A unique opportunity to sell and promote one of the most popular Christian books recently published. While selling an international appeal, you will market to booksellers, Bible study groups and individuals representing most denominations in the US market. Must be organized, responsible self-starter with creative selling and excellent follow-up skills. The beauty of this position is *you work from your home*. May include some travel. Knowledge of the book publishing industry preferred. Excellent communication skills and computer experience required. Performance sales incentives + commissions. E-mail your resume to: **Daniel Glennon at Glencroix Promotions, Inc.** Please include references. glencroix@verizon.net.

TRAVEL / PILGRIMAGES

CLERGY OR LAY LEADERS, interested in seeing the world for *FREE?* England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited.** E-mail journeys@groupist.com or call 800-486-8359 ext 205, 206, or 208.

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.diocesessd.org/camp_remington.htm.

IRELAND PILGRIMAGE: May 26-June 5, 2006. Led by Deacon Dee Renner of St. John's Church, Fallbrook, CA. See *The Book of Kells* at Trinity College, Dublin, St. Patrick's Cathedral, St. Kevin's Glendalough, Rock of Cashel, Holycross Abbey, St. Mary's Church Famine Museum of Thurles, Tipperary, Clonmahoise, Crough Patrick and much more. Few places remain. For more information contact **Dcn. Dee Renner** at deerenner@dslextreme.com or call (951) 695-0466.

CHURCH DIRECTORY

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E-mail: COR@redeemersarasota.org
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Rosary 9:30 Sat

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BOSTON, MA

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KANSAS CITY, MO

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1 mile off strip christissavior@lvcm.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

MILLVILLE, NJ

CHRIST CHURCH (AAC) (856) 825-1163
225 Sassafras St., 08332
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
www.gracechurchnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
E-mail: standrewschurch@cableone.net
The Rev. Bob Tally, r
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

SANTA FE, NM

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Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

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The Rev. Canon Anne Mallonee, v
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Open Sun 7-4; Mon-Sat 10-6

ASHEVILLE, NC

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3 Angle St. (828) 274-2681
www.allsouls cathedral.org
Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

RALEIGH, NC

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The Rev. Jay C. James, r; The R. Martin Caldwell, asst
Sun MP 8:30, HC 9 (said), 11(sung); Daily EP 6

PORTLAND, OR

ST. STEPHEN'S (503) 223-6424
1432 S.W. 13th Ave., 97201
Sun H Eu 10, Sun Sch. 10, Wed. H Eu 12

PHILADELPHIA, PA

S. CLEMENTS Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
Website: www.s-clements.org
Canon W. Gordon Reid, r; the Rev. Richard Wall, c
Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers, Novena & B 4 (June thru Sept); 8 & 10 (High); Daily: Low Mass: Tues, Wed & Fri 7, Mon & Thurs 12:10, Sat 10; Ev & Novena 5:30; Sun C 10-10:45 & by appt.

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 10 (Rite I). Weekdays as announced (Rite II)
Sacrament of Penance by appt.

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave.
Website: www.holycom.org
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev. Francis Zanger, assoc.
Sun Mass 8 (Low) 10:30 (Solemn High)

COLUMBIA, SC

CHURCH OF THE GOOD SHEPHERD (803) 779-2960
1512 Blanding
The Rev. James Fraser Lyon IV, r
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th Mass 12:05

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
700 S. Upper Broadway www.cotgs.org
The Rev. Ned F. Bowersox, r; the Rev. Frank E. Fuller, asst; the Rev. Jay Burkardt, asst
Sun 8, 9, 11:15 & 6

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

SAN ANTONIO, TX

CHRIST CHURCH 510 Belknap Pl.
Just north of historic downtown (210) 736-3132
American Anglican Council Affiliate www.cecsa.org
The Rev. Chuck Collins, r; the Rev. Eric Fenton, assoc; the Rev. John Barrett, asst; the Rev. Dan Lauer, asst
Sun Eu 7:30, 8:30, 11

ST. PAUL'S CHURCH AND SCHOOL

Inclusive & Affirming Anglican Catholicism since 1883
1018 E. Grayson St., Government Hill
Website: www.stpauls-satx.org
The Rev. Doug Earle, r; Dr. Thomas Lee, organist & dir of music; Kay Karcher Mijangos, Episcopal Montessori School Headmistress
Sun Mass 8 (Low) & 10:30 (Sol), Ev & B as anno, Wed Eu & HU 10:30; Sat Noonday P (Sung) 12:00 & Rosary (Lady Chapel) 12:15. C by appt.

EAU CLAIRE, WI

CHRIST CHURCH CATHEDRAL (715) 835-3734
510 S. Farwell St.
The Very Rev. Bruce N. Gardner, interim dean
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

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau www.ascathedral.org
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

SAN MIGUEL DE ALLENDE

GUANAJUATO, MEXICO

ST. PAUL'S Calle del Cardo 6 52 (415) 152-0387
www.stpauls.org.mx info@stpauls.org.mx
The Venerable Michael R. Long, r; the Rev. Sibylle van Dijk, d asst; the Rev. Dean Underwood, r-em
Sun H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10:30

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