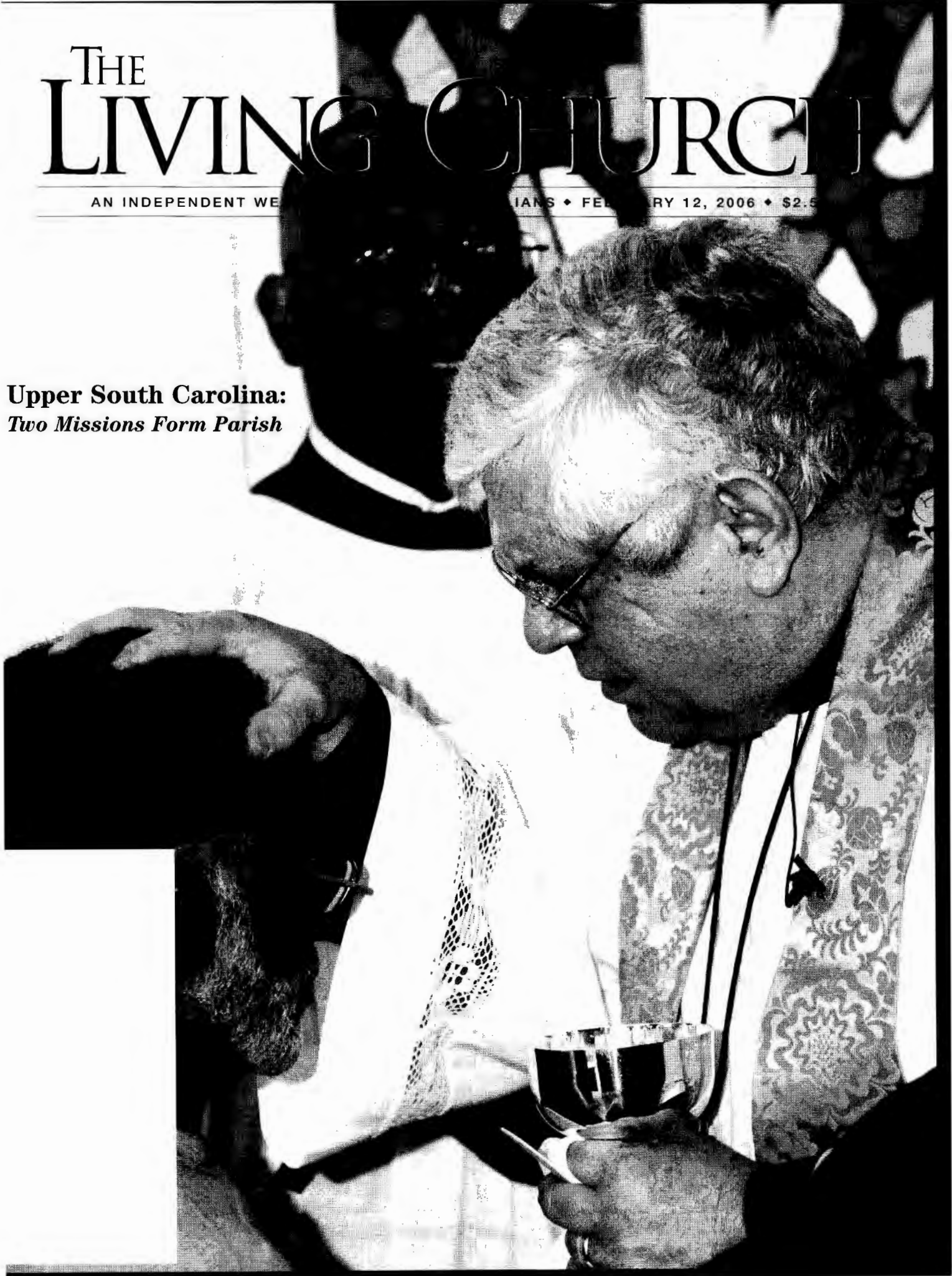


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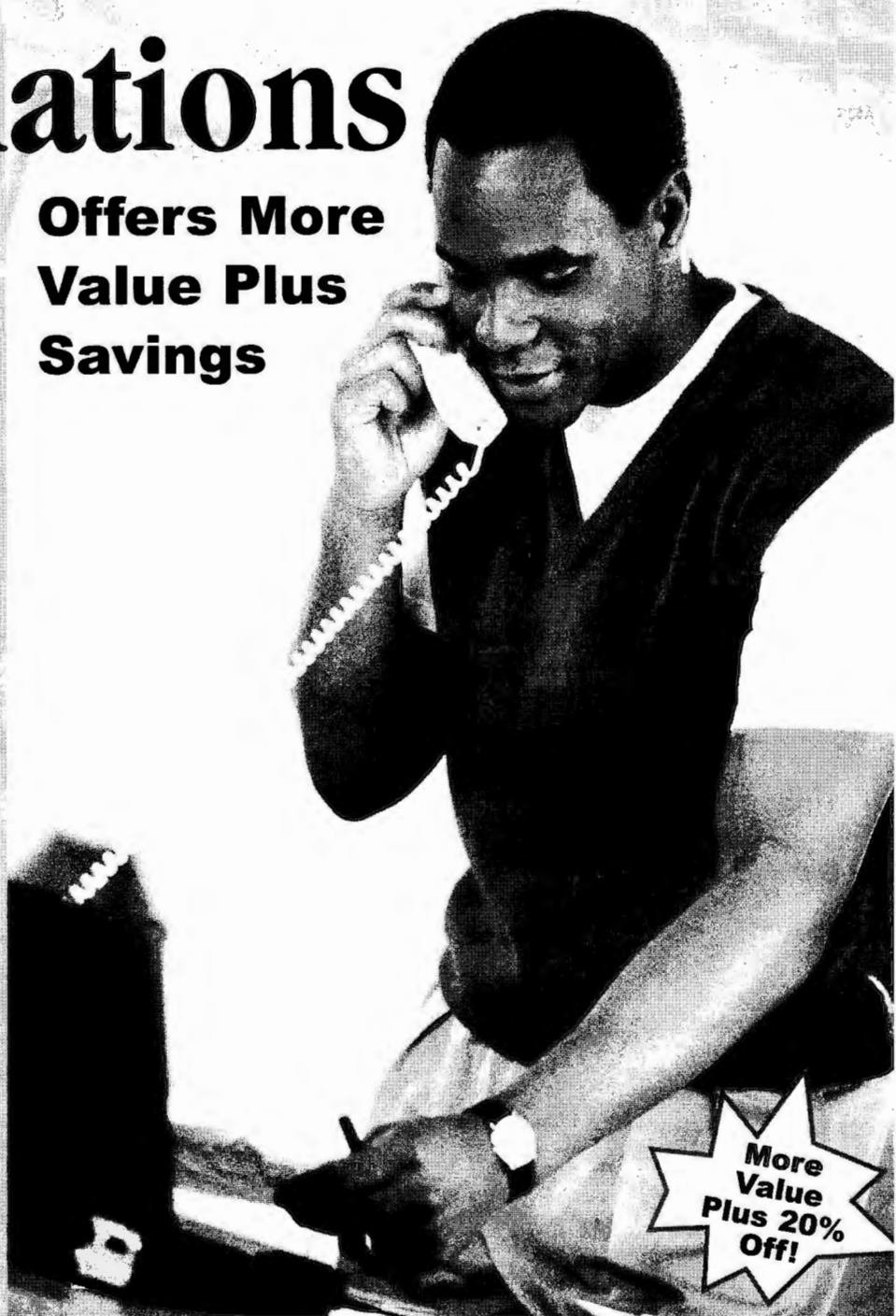
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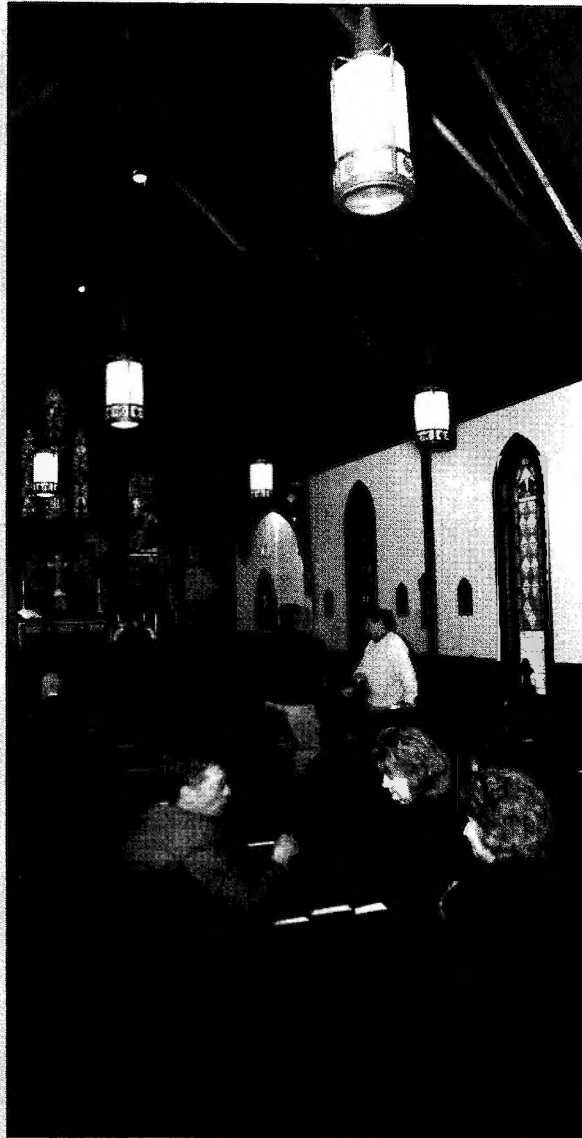
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Volume 232 Number 7

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

THIS WEEK



ABOVE: Worshipers at Calvary Church, Pauline, S.C., a historically white mission congregation, recently agreed to create a parish by yoking with Epiphany Church, Spartanburg, a historically black congregation. The Rt. Rev. Dorsey F. Henderson, Jr., Bishop of Upper South Carolina, gave his blessing to the proposal at a meeting with the vicar and the combined vestry [p.11].

ON THE COVER: The Rev. Robert H. Long, vicar of the new parish of St. Benedict: Calvary and Epiphany Churches, prays for Dennis Davis at Epiphany Church. Standing nearby is Dr. David Bomar, sub-deacon.

Carroll Foster photos

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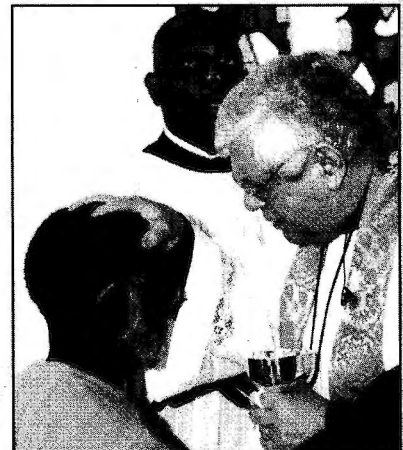
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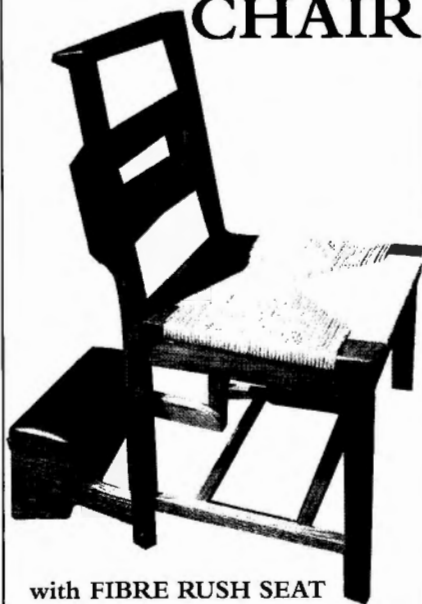
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SUNDAY'S READINGS

A Heart that Suffers

'... Jesus stretched out his hand and touched him...'

(Mark 1:41)

Sixth Sunday after the Epiphany, February 12, 2006

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

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

In reading passages from the gospels, such as today's story of the leper made clean who could not keep a secret, we look for applications for our daily walk as a follower of Jesus. What is there about Jesus in this story that we can emulate?

Answering that question can take us to the heart of this or any other passage. Most of us have not made any lepers clean in any literal sense. However, have we been moved with pity (Mark 1:41)? Is being so moved the key to this passage?

Some people question the NRSV's translation of the Greek word *splagchnizomai* with the word "pity." The Greek word literally means to be moved in one's bowels, hence to be moved with compassion. The bowels were thought to be the seat of love and compassion. The word "compassion" carries with it the sense of suffering with the person rather than merely feeling sorry (pity) for the other. Therefore, both the KJV and the NIV use the word "compassion."

We can have compassion and suffer

with others even if we cannot cure them in some physical sense. Having a heart willing to break is the heart of this gospel story.

If we look only to spectacular events we can be blinded, losing sight of the deeply spiritual found in the ordinary. Naaman was blinded in this way when Elisha told him to wash in the Jordan River seven times. It was too ordinary for him. However, he eventually came around and found more than a cure. He found God (2 Kings 5:15).

Likewise, Jesus curing the leper was spectacular, and may make us feel like following Jesus is out of our reach. If we look only for the extraordinary, as Naaman did, we may not see how we can follow this example of Jesus. But let us open our eyes to the heart of the gospel story: compassion. Suffering with others is not always commonplace. Our challenge is to make compassion ordinary in our lives. Touched in our hearts, we, like Jesus, can stretch out our hands and touch others.

Look It Up

In a Greek dictionary look up the word *splagchnizomai* for further understanding of its meaning. Also look up the word "compassion" in an English dictionary to better understand its etymology.

Think About It

In 1 Corinthians, Paul compares being a Christian to running a race as an athlete (1 Corinthians 9:24-27). Is compassion one characteristic of being an athlete in a Christian sense?

Next Sunday

Seventh Sunday after the Epiphany, February 19, 2006

BCP: Isaiah 43:18-25; Psalm 32 or 32:1-8; 2 Corinthians 1:18-22; Mark 2:1-12

RCL: Isaiah 43:18-25; Psalm 41; 2 Corinthians 1:18-22; Mark 2:1-12

Silent Music

The Life, Work and Thought of St. John of the Cross

By **R.A. Herrera**. Eerdmans. Pp. 174. \$16. ISBN 0-8028-2495-1.

Webster's defines mysticism as "the experience of mystical union or direct communion with ultimate reality reported by mystics." R.A. Herrera defines it as "a protean term used to signify a variety of disparate phenomena from the sublime to the trivial, from the effusions of the God-intoxicated saint to the babblings of the hallucinogen-intoxicated addict. It runs the gamut from St. Teresa's mansions of the soul to Timothy Leary's neural cocoon. Discrimination is required to distinguish between the genuine and the spurious article."

Whichever definition one may choose, *Silent Music* employs a thorough introduction to the history of mysticism and enlarges the subject out of the realm of traditional religion and spreads it into a spiritual dimension of humankind.

Herrera narrows the focus to the person of St. John of the Cross, born Juan de Yepes in 1542 at Fontiveros, Spain. Raised in poverty and squalor, he was enveloped by the spiritual mantle of the mystic at an early age, marking his early love of poverty and joy in the poverty of his brother, Francisco, despised by the world, and yet a hidden saint.

*Roger Sethmann
Palmyra, Va.*

Chasing Down a Rumor

The Death of Mainline Denominations

By **Robert Bacher** and **Kenneth Inskeep**. Augsburg Fortress Pp. 192. \$13.99, paper. ISBN 0-8066-5142-3

A book by two mainline denominational executives denying the death of mainline denominations is suspect at the outset. History suggests the church will likely endure; in what

forms its mainline manifestations will abide remains to be seen. Still, Robert Bacher, recently retired from an executive administrative post in the Office of the Presiding Bishop of the Evangelical Lutheran Church in America, and Kenneth Inskeep, director of research for the ELCA, give it their best shot.

Central to their work is the premise that "The accepted wisdom is that the

mainline denominations are weak and growing weaker. It is our view, however, that mainline denominations have never really been that strong, despite brief appearance at center stage from about 1920 through the 1950s." Rightly, they note that an inflated illusion of power and influence held by mainline denominations through the last half of the previous
(Continued on next page)



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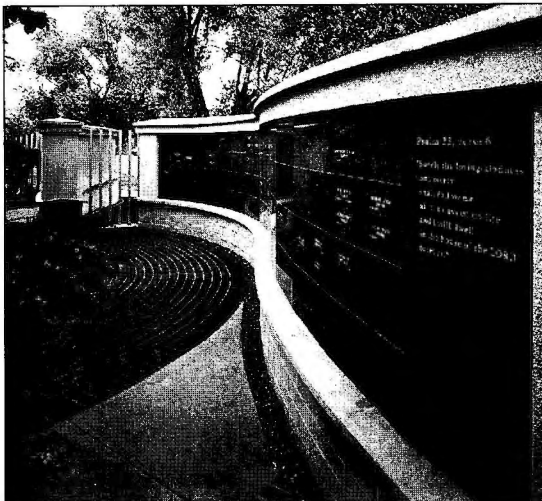


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Caroline Westerhoff
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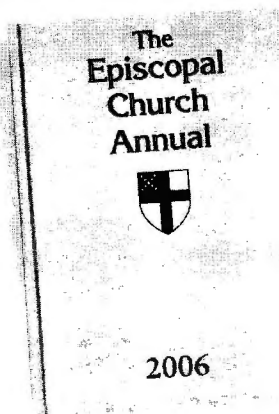
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BOOKS

(Continued from previous page)

century exaggerates the sense of loss.

Despite their arguments, when Bacher and Inskeep manage to corner any of the several rumors they chase, they are forced to admit that, indeed, there is some truth to them; life in the mainline churches is decidedly different today than it was yesterday and, no matter how one slices change, it still looks, smells and feels like death to those in its grip. They are no doubt correct in their assessment that "All congregations should not be turned into large, entrepreneurial churches. These churches have their place, but



What Bacher and Inskeep do offer is a worthwhile reflection on the complex reality facing the mainline churches.

they are not enough, nor are they the only 'successful' alternative. The society needs local, viable, community-based congregations that understand their local mission as part of the global church."

Unfortunately, Bacher and Inskeep offer little beyond this perceived "need" of society — an assertion that is itself debatable.

Much as I would like to lean on their hope, I'm dubious. What Bacher and Inskeep do offer is a worthwhile reflection on the complex reality facing the mainline churches (and their citing of scenarios in several of those denominations makes this book more inclusive and useful beyond the ELCA). As such, it serves much as a wake might, providing opportunity to assess the life that once was even if we are left to faith as regards the life yet to be. Eventually this funeral will be over and the resurrection surely come. But we have to embrace the death first.

*(The Rev.) Sam Portaro
Berwyn, Ill.*

Executive Council Affirms Membership in Group Supporting Abortion Rights

The Executive Council of the Episcopal Church has approved the Church's membership in the Religious Coalition for Reproductive Choice (RCRC), an organization whose literature states its "primary role is educating the public to make clear that abortion can be a moral, ethical, and religiously responsible decision."

The vote during the Jan. 9-12 meeting held in Des Moines, Iowa, came upon a recommendation from the Executive Council's Committee on National Concerns. John Vanderstar, an Executive Council member from the Diocese of Washington who proposed the resolution, said it was intended to clarify the Church's relationship to the organization.

In 1978, the Executive Council rejected a proposal from the Episcopal Women's Caucus and the Episcopal Church Women (ECW) of the Diocese of Washington to join the organization. (In 1994 the organization changed its name from the Religious Coalition for Abortion Rights to the Religious Coalition for Reproductive Choice.)

On May 19, 1978, Episcopal News Service reported the Executive Council "voted against participation in the Religious Coalition for Abortion Rights on the grounds that the Coalition's stand was inconsistent with that of General Convention." However, the Episcopal Church Center joined the RCRC on behalf of the Episcopal Church in 1986.

At the 2003 General Convention, resolution D045 asked that the Church withdraw from the RCRC. The House of Deputies in Minneapolis voted to refer the resolution to the Standing Commission on National Concerns, but the House of Bishops did not act, effectively killing the proposal and bringing to a close a nine-year period in which deputies to General Convention qualified the Church's support for abortion.

In 1994, convention approved reso-

lution DO91 which reaffirmed the Church's opposition to governmental restrictions on abortion, but also deplored forced abortions and sterilizations in China. In 1997, convention expressed "grave concern" in resolution DO65 over misuse of "partial birth abortion." At the 73rd General Convention in Denver, convention passed two resolutions on abortion: DO83 expressed concern for a support ministry to those suffering from "post abortion stress" and DO90 which asked the standing committee on national concerns to address "beginning of life concerns such as babies born alive during induced abortions."

Measure Withdrawn

Georgette Forney, a member of the Standing Commission on National Concerns and president of NOEL, formerly known as the National Organization of Episcopalians for Life, brought the measure before the commission for consideration despite the absence of an endorsement from the House of Bishops. However at its Sept. 22-24, 2005, meeting, Mrs. Forney withdrew her resolution and a vote was taken by the commission affirming the withdrawal.

Mrs. Forney told *THE LIVING CHURCH* she was displeased by the vote, saying she believed it is important that standards be created stating what types of organizations the Church can join. She sees RCRC membership as incompatible with the Church's mission.

Mr. Vanderstar noted the council's vote did not change the Church's position on abortion, which has been an "unequivocal opposition to any federal or state legislation that would interfere with a woman's right to make a decision on terminating a pregnancy." He said the vote to approve membership in the RCRC was taken "so as to lay to rest any suggestion that [Executive Council's] 1978 action tainted that membership."

P.B. Nominees Announced

Four bishops have been selected as nominees to succeed the Most Rev. Frank Griswold as Presiding Bishop of the Episcopal Church. The Joint Nominating Committee for the Election of the Presiding Bishop made the announcement Jan. 25.



Bishop Griswold's successor is slated to be elected at General Convention June 18.

The nominees are the Rt. Rev. J. Neil Alexander, Bishop of Atlanta; the Rt. Rev. Edwin F. Gulick, Jr., Bishop of Kentucky; the Rt. Rev. Katharine Jefferts Schori, Bishop of Nevada; and the Rt. Rev. Henry N.

Parsley, Jr., Bishop of Alabama. Their names will be formally submitted to General Convention at a joint session on June 17, and the House of Bishops is scheduled to elect the 26th Presiding Bishop the following day.

The Joint Nominating Committee consisted of 29 persons, including one bishop, clergy and lay person from each of the nine provinces of the Episcopal Church, elected by the House of Bishops, and two young persons appointed by the President of the House of Deputies. The committee has met five times, and working groups have served on interview teams. The committee held its final meeting Jan. 20-22 at the Duncan Conference Center, Delray Beach, Fla.

The House of Bishops, at its September 2005 meeting, resolved that the House will consider only those additional nominations by bishops or deputies to the 2006 General Convention that are made with time sufficient to conduct the background, medical and psychological examinations required of all nominees. It set a date of April 1, 2006, for receipt of those nominations, which will be considered nominations from the floor.

Armed Forces Bishop Burgreen Dies

The Rt. Rev. Charles L. Burgreen, retired Bishop suffragan of the Armed Forces, died Jan. 20 at age 81 in Oregon. He had been diagnosed with terminal kidney cancer just a week earlier.

Born in West Virginia, Bishop Burgreen followed his father into the ministry, attending Maryville College (Tenn.) and the School of Theology, University of the South. He was ordained to the diaconate in 1946 and to the priesthood in 1948. He served a curacy at Holy Trinity Riviera Beach, Fla., from 1946-



Bishop Burgreen

48, and served from 1948-51 as priest in charge at two parishes in the Diocese of Central Florida, St. Mark's, Haines City, and St. Alban's, Auburndale.

In 1973 he moved to New York to serve as executive assistant to the Bishop of the Armed Forces at the Episcopal Church Center, serving in that capacity for five years. He was consecrated bishop in 1978, and served as suffragan bishop until his retirement in 1989. He also served as national chaplain of the Brotherhood of St. Andrew.

Bishop Burgreen is survived by his wife of 57 years, Helen; daughters Amy Freed and Beth Stuhlman; four grandchildren and many great-grandchildren.

Pittsburgh Chancellor Takes AMiA Post

Robert G. Devlin, chancellor for the Diocese of Pittsburgh, will remain in that office while serving as executive officer for the Anglican Mission in America (AMiA).

The organization's website describes AMiA as providing "a way for congregations and clergy to be fully Anglican...while, at the same time, being free of the crises of faith, leadership and mission in the Episcopal Church USA."

Southern Virginia Appoints Interim Bishop

The Rt. Rev. Robert H. Johnson has been selected by the standing committee of the Diocese of Southern Virginia to become that diocese's interim bishop. Bishop Johnson retired as the Bishop of Western North Carolina in September 2004 after almost 17 years of service.

He will succeed the Rt. Rev. David C. Bane, Jr., who announced his intention to retire last October. The standing committee serves as the ecclesiastical authority during the transition period.

As executive officer, Mr. Devlin will manage the "business side" of the AMiA and said he would be working with the organization's staff to "develop an infrastructure that will support our continuing expansion." He will also work closely with the AMiA's overseas supporters, which include nine primates of the Anglican Communion, who have endorsed the work of the AMiA in the U.S., and Canada and who attended the organization's winter conference in Birmingham, Ala., last month.

A venture capital lawyer by profession, Mr. Devlin assumed the AMiA post on Dec 1.

A spokesman for the AMiA said Mr. Devlin would not be moving to the organization's headquarters in Pawleys Island, S.C., but would work out of his office in Pittsburgh. Bishop Charles E. Murphy, chairman of the AMiA, said he was "grateful that [Mr. Devlin] agreed to commit one additional year of service" to the AMiA, noting he had worked fruitfully with him "since the days of First Promise," [a predecessor organization of Episcopal clergy formed in 1997].

Funds Questioned

Clergy and lay delegates to the 137th annual convention in the Diocese of Central New York received additional details about diocesan finances and submitted a resolution to the 2006 General Convention condemning the use of torture. Convention met Nov. 18-19 at a hotel convention center in Liverpool, N.Y.

The meeting began with some controversy when one parish delegation was denied voice and vote and another granted voice but no vote for non-payment of their "mission apportionment." The parishes' reasons for non-payment were tied to dissent over the diocesan vote at the 74th General Convention in 2003. The two congregations appealed to the convention as a whole for voice and vote, but the request was voted down. With the diocese making major cuts in staff, the convention was not willing to overlook the fiscal impact of intentional non-payment of apportionments, according to *The Messenger*, the diocesan newspaper.

Disclosure of Payments

The diocese will publish individual compensation and benefit information for the bishop and other diocesan staff after an amended resolution requesting that information was approved. A resolution requesting disclosure of the amount of money the diocese paid during the past year to conduct a forensic audit of St. Paul's, Owego, N.Y., was defeated, but the treasurer reported that the sum was approximately \$43,000. Another resolution requesting the sum paid to a public relations firm was withdrawn after it was revealed that the amount was less than \$4,300. Convention tabled a resolution requesting that complete copies of the report concerning the alleged electronic entry by a diocesan employee into the private financial accounts of the Rev. David Bollinger, the inhibited rector of the Owego parish.

Convention also agreed to forward to the next General Convention a resolution condemning the use of torture and the practice of extraordinary ren-

dition. It called on the U.S. government to condemn its use and directed the Justice Peace and Integrity of Creation network to implement the resolution "as appropriate in its work in our congregations as well as our state and local governments."

Life-Changing Event

The 139th annual council of the Diocese of **Nebraska** passed the first reading of two canonical amendments and learned details of the pulmonary emboli that threatened the life of their diocesan Bishop Joe G. Burnett shortly before he was scheduled to arrive at the national Episcopal Youth Event (EYE) last July in Berea, Ky. The annual council met Nov. 11-12 at St. Luke's, Kearny, Neb.

Bishop Burnett attended the triennial youth event, using a wheelchair and crutches. In his address to the council Bishop Burnett said the night before he was scheduled to arrive at EYE on July 26, he was forced to visit a hospital emergency room for soreness and discomfort in his foot. He repeated to council the words of the hospital physician who said if he wanted to go on living, "life will have to change."

Embracing the spiritual implications of that statement, Bishop Burnett called on council to join him. "In the midst of competing positions on issues, and strident voices urging division, separation, or excommunication, I would like to offer to you my quiet but firm and long-standing commitment" to the Episcopal Church, he said.

"This is the church I remember. This is the church I know. And this is the church I will serve, as long as I go on living."

Council passed the first reading on two canonical changes: one would require approval by two successive councils in order to amend the canons; the other specifies conditions when the finances of a parish might be subject to greater diocesan scrutiny.

The sermon at the council Eucharist was delivered in Spanish by the Rt. Rev. Julio C. Holguin, Bishop of the Dominican Republic, one of the overseas dio-



Penny Jennings/ENS photo

The Rt. Rev. Julio Murray, Bishop of Panama, delivers the keynote address at a Martin Luther King gathering Jan. 16 at the Cathedral of St. Paul in Los Angeles.

ceses of the Episcopal Church. The Diocese of Nebraska sponsors a missionary couple to the work with the Bishop in the Dominican Republic.

No Merger Plans

The Diocese of **Eau Claire** has no plans to merge with any of its neighbors, the Rt. Rev. Keith Whitmore reported to the 77th annual convention, held Nov. 4-5 in Menomonie, Wis.

Concerns were raised at the diocese's 2004 convention that financial worries would force an amalgamation of the diocese. In response, Bishop Whitmore said that "since 1928 there have been three task forces formed" to study merging the diocese out of existence. He said that each decided it was "not such a good idea."

"I don't think that God brought this diocese into being just so it could shrink into oblivion," Bishop Whitmore said, noting that "historically it's always had tough times." He predicted the "Diocese of Eau Claire is going to be here a lot longer than any of us."

The key to renewal was moving from "maintenance mode" to "abundance mode" and finding the "points of light" within the diocese that illuminate the church's Christian witness.

In its business session, convention passed the second reading of four constitutional amendments. The president of the standing committee was made vice-president of the convention, and president pro tempore in case of the bishop's absence or incapacity; language clarifying who may be elected or

appointed to office in the diocese was revised; language governing the dissolution of defunct or dormant congregations was revised, granting the bishop the power to dissolve the congregation if "such an action shall be necessary"; and the provisions for electing a bishop was clarified, granting that power solely to diocesan convention.

Convention endorsed two resolutions submitted by Bishop Whitmore. One commended the Windsor Report to the General Convention as "a way forward together" and affirmed the diocese's "desire to remain both a member of the Episcopal Church and a member of the worldwide Anglican Communion." A resolution making all buildings in the diocese "smoke-free environments" passed as well.

A resolution proposed by diocesan council asking the diocese to "structure its life according to the categories" described in Rick Warren's book *The Purpose Driven Church* passed, dividing the work of the Church into worship, discipleship, fellowship, evangelism, and ministry, and dividing these responsibilities among the diocese's various commissions and committees. Convention also addressed eight canonical amendments.

Delegations Questioned

The 53rd annual convocation of the Diocese of the **Rio Grande** tabled until next year a resolution "not to send a delegation to subsequent General Con-

(Continued on next page)

AROUND THE DIOCESES

Rio Grande

(Continued on next page)

ventions" unless clear signs of "genuine repentance and return to the historic Biblical faith are shown and demonstrated."

Meeting Oct. 21-22 at the Glorietta Baptist Conference Center in Glorietta, N.M., the convocation also memorialized the 75th General Convention, asking it to "reaffirm its constitutional obligation to be a constituent member of the Anglican Communion, in communion with the See of Canterbury, and to respond positively to the findings and recommendation of the 2004 Windsor Report."

The measures generated discussion of about 15-20 minutes each before calls for a voice vote. The decision to table the General Convention deputation resolution passed only after two amendments were defeated. Discussion on the Windsor Report resolution focused on the meaning of various phrases such as "respond positively." A straw poll of the assembly as a whole indicated that a majority were unable to "state satisfactorily" what was in the 2004 Windsor Report.

In his first address as Bishop of the Rio Grande, the Rt. Rev. Jeffrey Steenson welcomed two parishes into the diocesan community and commended "the orderly process in place whereby the other churches of the Anglican Communion were in dialogue with the Episcopal Church." He said the next General Convention will have to respond to the Windsor Report and said it was "incumbent on all Episcopalians to know something" about it.

Bishop Steenson predicted that General Convention's response to the Windsor Report would be unsatisfactory for many on the polar opposites of the debate and pledged to protect the diocese's "connections with the See of Canterbury and the Anglican Communion," calling them "too important to lose." He promised to appoint soon a "commission to help us understand this process and what the implications" would be "were the Anglican Communion to shatter."

During the business session, conven-

tion lowered the assessment rate from 14 to 13 percent and approved a \$1.4 million budget for the coming year.

No to the Network

In a vote by orders, lay delegates to the 35th annual convention rejected a proposal to affiliate the Diocese of **Western Kansas** with the Anglican Communion Network. Convention met Oct. 21-22 at Grace Church, Hutchinson, Kan.

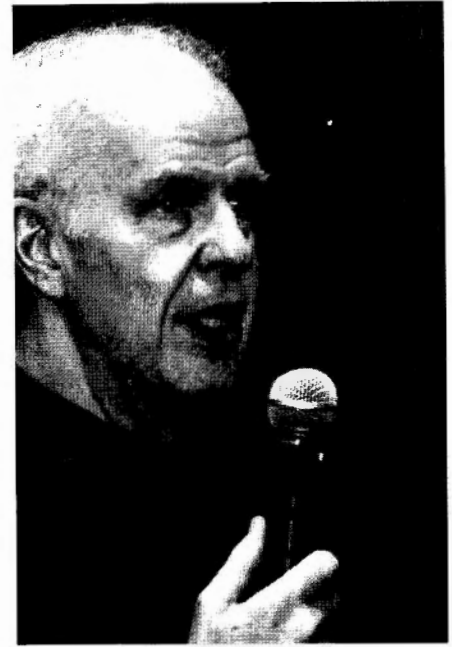
Debate to make the diocese part of the Network was impassioned. A similar proposal was tabled at the 2004 convention. Clergy approved the measure 17-11; the vote in the lay order was 25 in favor and 41 against. Bishop James M. Adams, Jr., said after the vote that clergy and congregations may join the Network as individuals, but the question of diocesan affiliation had been settled.

Convention also defeated a resolution to change the way the diocesan assessment rate is calculated. The failed resolution proposed a rolling average for calculating congregation income. Since the resolution to change the assessment base was defeated, the budget proposed by the diocesan council could not be presented for approval. Instead the 2004 budget remained in affect until the diocesan council was able to meet in December. The council is authorized by the diocesan bylaws to make minor adjustments to the budget. Council approved a \$417,260 budget for the coming year.

Peace Focus

The 95th annual convention of the Diocese of **Northwestern Pennsylvania** approved a protocol to elect a diocesan bishop and a resolution calling on all congregations to "pray for peace regularly." Convention met Oct. 21-22 at Gannon University in Erie, Pa.

Convention endorsed a proposal whereby the standing committee will appoint nine individuals to a search committee and another nine to a transition committee. Consecrated Bishop of



Steve Polston photo

Writer and educator Parker Palmer speaks at a consultation of theological educators and Christian formation leaders in Indianapolis, Jan. 13-16, which included diocesan teams, and representatives from the Episcopal seminaries, provincial Christian education networks and the House of Bishops. The consultation fostered collaboration to help prepare for the future of Christian formation in the Episcopal Church.

Northwestern Pennsylvania in April 1991, the Rt. Rev. Robert D. Rowley, Jr., was a candidate for Presiding Bishop in 1997 and is now one of the senior members of the House of Bishops. He has not announced a retirement date or called for an election. In lieu of an address this year, Bishop Rowley shared a video of activities from the House of Bishops' fall meeting in Puerto Rico.

A resolution titled "Iraq and the World Situation" addressed what its sponsors described as a deepening entanglement of the United States in the deteriorating "civil, political, and military conditions in Iraq," calling on all congregations to pray for peace regularly and "complement their prayers with actions as their consciences may dictate."

The convention keynote speaker was Christine Vladimiroff, prioress of a Roman Catholic Benedictine order in Erie. She gave three meditations on building bridges, hospitality and recognition, and delivered the sermon at the convention Eucharist.

Two Upper South Carolina Missions form Parish

For a long time, when the Rev. Bob Long evaluated the two congregations where he serves as priest-in-charge in the Diocese of Upper South Carolina, he saw only two options. One was to move on to another cure. The other was to continue presiding over two very different mission congregations that had perhaps been mortally wounded by the actions of the 74th General Convention and the way he reacted afterward.

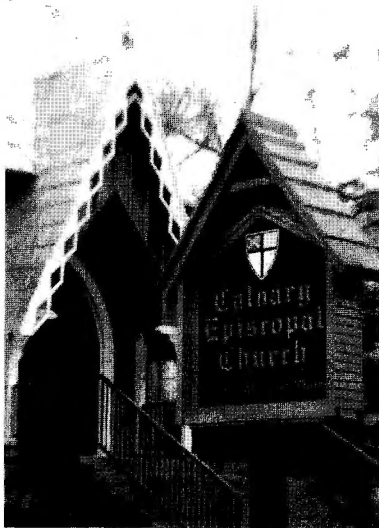
About three months ago, he had a bold plan to yoke the two missions together

as one parish with a common vestry and rector but allow the two distinct congregations to worship in two buildings. The Rt. Rev. Dorsey Henderson F. Henderson, Jr., Bishop of Upper South Carolina, gave his blessing to the incorporation of a new parish, St. Benedict's: Calvary and Epiphany Churches following a parish meeting Feb. 5.

Each parish was wounded by the stance on human sexuality adopted by the last General Convention, Fr. Long said, but that is about the only thing that the two congregations have in common. Calvary Church in Pauline is a historically white congregation founded in 1847

and located on 192 acres of rural land near the site of a Civil War prisoner of war camp. The land is located near where an exit ramp for an interstate highway connector road is scheduled to be built and Fr. Long has an ambitious vision to develop a diocesan racial reconciliation center and perhaps a retirement facility for middle-income senior citizens.

To the best of his knowledge the



Calvary Church in Pauline and Epiphany Church in Spartanburg, S.C. have a common vestry and rector, but two congregations continue to worship in two buildings.

Carroll Foster photos

congregation of Calvary has always been relatively small. It would have been difficult for the congregation to develop the property before 2003, but after it lost more than one-third of its

people and finances Calvary began to slip into survival mode. In retrospect, Fr. Long said he now regrets the way that he denounced the General Convention, "preaching too dogmatically and using the pulpit as a cudgel."

The Church of the Epiphany in Spartanburg did not lose members after General Convention, but it has been hurting all the same. A historically

black congregation founded in 1877, Fr. Long said he has spent the past 10 years getting the physical plant into shape. Running water was only installed in the church eight years ago, but the congregation is very committed to its building, Fr. Long said.

Finances have also been tight virtually throughout Upper South Carolina since the 2003 General Convention, and 2006 is the last year that mission

congregations will receive financial assistance from the diocese. The diocese requires at least 75 communicants on the church register for parish status, and together the two mission-size congregations easily exceed the threshold.

Showing Hospitality

The parish name of St. Benedict's is meant to remind members of the Benedictine practice of hospitality. Fr. Long's father was a Presbyterian minister in southwest Virginia during the 1950s who insisted on welcoming anyone into Christian fellowship. Fr. Long said he hopes that the new parish will serve as a model for a community that "still has some difficulties over race." Mindful of his previous mistakes over General Convention, Fr. Long said he intends to let the Holy Spirit set the direction and pace.

"There is no telling what will happen here," Fr. Long said. "We are giving both congregations a future. Parish status challenges them to take the Great Commission more seriously. "It is possible they will even decide to go their separate ways at some point in the future, but I am committed as their rector to help them discover the advantages of community and unity."

Steve Waring



Vastie Hazel (left) and Walters Wofford at Epiphany Church.

It's That Controversial Church

The Episcopal Church welcomes ... Desperate Housewives?

Within the first half-hour of NBC's short-run drama series "The Book of Daniel," I'm sure many viewers wondered, like me, whether they'd found the parish at the end of Wisteria Lane. Sex, drugs, controversy, and missing millions: "Daniel" had all that and Jesus, too.

The Hollywood Reporter, the entertainment industry's daily trade paper, neatly described the show's namesake, the Rev. Daniel Webster, as "a conflicted Episcopalian [sic] priest grappling with modern-day work and family issues and occasional visits from Jesus."

That's putting it mildly. Perhaps because only six episodes were filmed, the creators of "Daniel" opted to come out of the gate packing a lifetime of family and parish dysfunction into every hour. For those unfamiliar with the Websters' tumultuous family life, here's just a sampling:

- Daniel uses painkillers to deal with stress and holds conversations with a Jesus who shows up, in person, at crucial moments in Daniel's office, home, and car.

- For Judith, the rector's wife, martinis are the drug of choice (always after noon, of course).

- Peter, the eldest son, struggles with his homosexuality, but also was tempted into a dalliance with Daniel's bishop's niece.

- Son Adam, an Asian adoptee and the family rebel, is engaged in a torrid romance with the daughter of the disapproving senior warden.

- 16-year-old daughter Grace has been arrested for selling marijuana to fund her passion for computer animation.

- Daniel's father, a bishop, grieves for his wife's losing battle with Alzheimer's disease by seeking comfort — both emotional and physical — with Daniel's own (female) diocesan bishop.

And that's just the immediate family. Parish life at St. Barnabas' was filled with just as many unexpected twists and turns. Daniel was shown in the pulpit only twice; far more time was spent in Daniel's office, where he met with mobsters and unwittingly talked an engaged couple out of marriage.

Reaction to the show was swift — starting

even before the pilot aired. The hoopla reminded me of the fallout when ABC introduced "Nothing Sacred," a drama dealing with contemporary Roman Catholic parish life in 1997. Conservative groups galvanized members to hound network affiliates and advertisers, charging that the show was demeaning their faith. In the case of "Daniel," only about a half-dozen affiliates pre-empted the show, but national advertising was scarce.

Lots of people who didn't see the show have been happy to share their opinion in online discussion forums. Others pointed out that the series is neither a documentary nor a public service announcement for the Episcopal Church. I found a particularly thought-provoking comment on the Diocese of Washington's "Blog of Daniel" [TLC, Jan. 29], an internet forum set up specifically to discuss the show and the issues it raises. One contributor suggested that most people who want to see religion represented on television are looking for saccharine fare like CBS's long-running "Touched by an Angel." "The rest of the world doesn't care to see religion on TV at all," he wrote.

I think he's got a good point. "Daniel" wasn't ground-breaking television, and it certainly tended to emphasize the sensational, but I found it enjoyable and entertaining enough to watch each week. Evidently, though, not enough people shared my interest. After a respectable 9 million viewers for the pilot episode, ratings dropped 23 percent among 18-49 year-old viewers for the second week. After the third episode NBC announced a change to its Friday line-up, then pulled the show a day later.

So the Websters and their parish are left to work out their issues off the air, unless a cable network is inspired to resurrect their stories somewhere down the road. It's just too bad that there doesn't seem to be a market for television characters that are, as another online commentator pointed out, "flawed human beings struggling to answer God's call."

Michael O'Loughlin is director of associated publications.



Did You Know...

Joon Matsumura, a layperson in the Diocese of Los Angeles, in November was named the first Asian-American canon in the Episcopal Church.

Quote of the Week

The Rev. Canon John Andrew, retired rector of St. Thomas' Church, New York City, in the Staten Island Advance, on Christian unity: "That the churches are not united bothers some people not at all."

THE BOOK OF DANIEL — NBC Series — Pictured (l-r): Ivan Shaw as Adam, Susanna Thompson as Judith, Aidan Quinn as Daniel, Allison Pill as Grace, Christian Campbell as Peter
NBC Universal Photo: Chris Haston

Small Group Benefits

The start of the program year may be a natural time for parishes to launch a small group ministry. But the reflective nature of the approaching season of Lent makes it another appropriate time to begin exploring the benefits that small groups offer to parishes and their members.

Thousands of Christian communities have found that it is in small groups that disciples learn the disciplines for faithful lives. Their success stories have prompted widespread interest in parishes of all sizes, resulting in a virtual subgenre in the religious publishing arena. Many excellent roadmaps are available for all types of churches.

Whether parishes conduct their exploration of successful small group ministry through reading or through discussions with a mentor, commitment and vision will be among the first topics to arise. Clergy and a core group of lay leaders must commit to meet regularly for study, discussion and training. In time, they must also be able to formulate and articulate the parish's vision for small group ministry in such a compelling way that additional leaders will be inspired, and other parishioners will be attracted and encouraged to join a group.

Clearly this is not something that can happen overnight, or even during a single liturgical season. In many cases, parishes that are exploring small group ministry ask core group leaders to covenant for a year or more of participation to ensure continuity as the group members develop a sense of community with one another. In some parishes that undoubtedly seems like a daunting level of commitment, at least initially, but it is a step well worth taking — and encouraging others to take — as healthy small groups can enhance and strengthen a parish's existing ministries, and attract new members to the community as well.

Best of all, these benefits are a natural result when small groups keep Christ at the center of all that they do, and seek the Holy Spirit's guidance for their efforts. Small wonder so many people have been inspired by the witness of small groups.



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Expanding Web Resources

The "Sunday's Readings" column has long been a popular resource for readers of THE LIVING CHURCH magazine, and it is now being used by a growing number of visitors to the Living Church Foundation's website. Readers who want advance access to the readings for a Bible study group or for personal reflection can do so from any computer with an internet connection.

This is just one of the many resources available to the more than 1,000 visitors who use THE LIVING CHURCH website each day. Readers also visit the site to learn breaking news, to search archives of past articles, and to conveniently order foundation publications. *Illuminations*, the quarterly collection of concise introductions to the readings for Sundays and holy days, is now available to subscribers online, with full scripture texts. Dozens of congregations are choosing this convenient way to subscribe at a discounted rate.

We encourage all readers to visit the website regularly at www.livingchurch.org, and we will continue to explore ways to make additional resources available to our online visitors.

POVERTY

is the Greatest Sin



By William J. Pugliese

There seems to be an unwritten rule of thumb when it comes to political and/or religious issues that must be addressed but which those involved wish to avoid. The rule of thumb is this: Pick another issue and beat it to death. In the process, the real issue will be lost in the shuffle or at least will be sufficiently ignored because the attention is now focused on some issue that, while important, pales in significance and importance.

There is much debate in our country and in our church about some highly important political/religious/moral issues. There is the debate about the war in Iraq and the war on terrorism. There is the debate about abortion. There is the debate about homosexuality/marriage.

There are those who will divide the church, divide the country, divide the world over any one of these issues — issues that are not only political but moral as well. Each issue is called sin-

ful by some and is justified by others. Thus we have the heated debates — debates often fueled by anger, recriminations and threats.

In the process, the rule of thumb comes to the fore. For while we are debating the rightness or wrongness of the war(s), the morality of abortion or of homosexuality, the greatest sin of all is being given short shrift and only lip service by those waging the war against the war, or against what they deem as sexual immorality. That is not to say these are not important moral issues. It is to say that there is a greater sin that is being conveniently overlooked precisely because it is so widespread and so difficult to resolve.

The greatest sin of all is poverty. It is a sin, not a problem to be solved. It is a sin that must not be

tolerated. It is a moral outrage. Poverty affects more people than all the wars combined. I dare say that poverty is the root cause of all wars — poverty in reverse, that is. Wars are waged because of greed: We want what someone else possesses and we go to war to get it.

Sexual issues, sexual sins of whatever kind almost pale into insignificance when it comes to the sin of poverty. That is not to disregard the moral issues involved in war and sexuality. It is simply to say that they are secondary when compared to the immorality of poverty.

We just don't get it, not because we cannot, but because we do not want to. It is easier to fight other moral issues than to fight poverty. We have, in our own Church, bishops and clergy flying all over the world debating sexual issues when thousands of

people in their own dioceses and abroad live in poverty — in every diocese in every country. There are no exceptions.

We are like the rich man who feasted sumptuously while Lazarus begged for the crumbs that fell from his table. The rich man was condemned not because he did not see Lazarus' poverty, but because he simply

did not see Lazarus. He closed his eyes to the truth that was right in front of him. As a church, as a nation, as a world, we are doing the same.

Unfortunately, at least as far as our church is concerned, the real issue has been and continues to be not

about poverty but about power — power masquerading as theology. The

Poverty is the root cause of all wars — poverty in reverse, that is. Wars are waged because of greed: We want what someone else possesses and we go to war to get it.

Harm of 'Daniel'

Diocese of New Hampshire deliberately hijacked the 2003 General Convention. While I support Bishop Robinson, I reject the method employed in securing his confirmation. It was a power play pure and simple.

Now we face a similar situation where the opponents of his election and the issue surrounding it will attempt to hijack the 2006 convention. No one remembers anything else General Convention did in 2003. No one will remember anything else this year's convention will do other than its response to what General Convention did in 2003 on the Bishop Robinson matter. In the meantime, 30,000 children die every day around the world because of poverty and disease.

It is sad. For whatever reason we are fighting sins to which scripture gives little or no regard while we overlook the greatest sin of all — the sin the prophets railed against and the sin Jesus said in Matthew 25 would be the basis of how we would be judged. And what is even sadder is that as long as we as a Church, as a nation and as a world do not understand as long as we fight losing battles over issues that will not be resolved in our lifetime and cannot be resolved by any legislation, the poor will continue to suffer and we will continue to be judged guilty.

I would therefore humbly suggest that all our bishops stop traveling all around the world, stay at home and deal with the real issues, the real axis of evil, the real sins in this world and in their dioceses, namely, poverty, ignorance and disease. I would further suggest that General Convention 2006 table all other issues and deal exclusively with this greatest sin of all. I believe Jesus would be pleased and relieved. □

The Rev. William J. Pugliese is the rector of Christ Church, Cedar Rapids, Iowa.

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

"The Book of Daniel," that Friday night mélange of sex-obsession, incompetence and delinquency, is promoted by NBC as serious drama. We can argue among ourselves whether ECUSA deserves its lampooning. Does the current gospel of inclusivity urge welcome for the ridiculers?

For me, however, there's a clear answer to one question: Who gets hurt? In my view, it's a setback for the many serious churchfolk who are trying to serve our Lord by sharing their faith with others and living their faith in workaday jobs. And for those whose service is an "inside job" of taking on the humdrum tasks of altar guild, usher and choir member. And for those others who await baptism and confirmation. And for faithful clergy. None of them deserve the punishment.

I have no answers to some other questions, like does the Diocese of Washington really believe that its support for this failed comedy is a responsible witness for Jesus Christ? Did the Episcopal clergy who acted as consultants to NBC for this series return or give away the money that they received and go to confession? How many bishops have publicly protested, or written protests to NBC or to the sponsors of this farce?



Pictured (l-r): Dylan Baker as Roger, Aidan Quinn as Daniel, Ellen Burstyn as The Right Reverend Dr. Beatrice Congreve.
NBC Universal Photo: Mitch Haaseth

*(The Rev.) Roger F. Rose
Atiso Viejo, Calif.*

The Rev. Daniel Webster's analysis of the NBC television program "The Book of Daniel" is absolutely incredible. What would possibly make him think that anyone in their right mind would be attracted to a permissive Church whose clergy and laity indulge in almost every dysfunctional and licentious behavior known to modern culture short of kidnapping and homicide? Only a person with intense hatred for Christianity in general and the Episcopal Church in particular could have conjured up such trash.

Can anyone take seriously the trite and flippant caricature of Christ who appears as a result of drug-induced hallucinations? Are these the images of the Episcopal Church we wish to project? If they are, then it is small wonder that the Church is wracked with dissention and declining in numbers.

*Bruce P. Flood, Jr.
Whitewater, Wis.*

Constitution Change

The correction published in the Jan. 29 issue regarding the proceedings of the Diocese of Western New York's convention did not address the heart of the matter.

The 2005 convention did vote first approval of a change to Article III of our Constitution. TLC's Jan. 15 article, however, focused on the portion of the Article III to which no change was proposed, that which requires payment of a parish's diocesan pledge in order for that parish's lay delegates to be seated at convention. This wording is nothing new; it first appears in our Constitution in 1896.

While researching other diocese's websites, I found that the constitution and canons of the dioceses of Pittsburgh, Rochester, Eau Claire and Fort Worth have similar provisions. These four use either the term "assessment" or "apportionment," which may mean the amount due is dictated by the diocese. Western New York's constitution uses the term "pledge" because the amount is voluntary

(Continued on next page)

LETTERS TO THE EDITOR

(Continued from previous page)

and is determined by each church's vestry. The Jan. 29 correction did get this right, but it failed to address the bigger error.

The proposed amendment actually concerns clarification of which canonical body — diocesan council or diocesan convention — determines whether a parish that has not

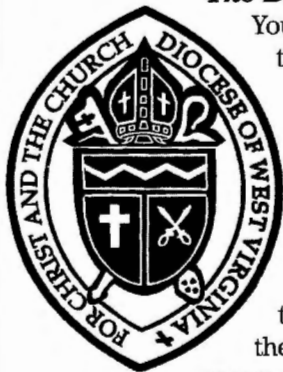
paid its pledge is granted an exception. The existing wording is: "... except in cases recommended by the Diocesan Council and approved by the Convention." If approved again next year, the new wording will be "Diocesan Council may make recommendations of exceptions to these provisions, but the Convention shall have final say regarding who may or

may not be seated at Convention."

Laurie Wozniak
Communication Officer
Diocese of Western New York
Buffalo, N.Y.

DIOCESE OF WEST VIRGINIA Charleston, WV

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

Honoring the Name

As I was reading the Rev. Timothy E. Schenck's explanation of the apostrophe in All Saints' Church in his Reader's Viewpoint, "Punctuation Counts!" [TLC, Jan. 29], I glanced across to the letter by Dean Peter G. Elliott of Christ Church Cathedral. By Fr. Schenck's reasoning, should that congregation be Christ's Church Cathedral?

As the rector of Holy Trinity Episcopal Church, I wonder what to do. If All Saints Church or Hot Bagels Church is wrong because it honors neither saints nor bagels, must we become Holy Trinity's Episcopal Church? The answer could be that Holy Trinity is the name of the church itself, as Fr. Schenck suggests, and that in that naming the Holy Trinity is indeed honored. The answer could also be that not every usage fits the rules of grammar or punctuation.

*(The Rev.) Raymond F. Brown
Holy Trinity Episcopal Church
Fayetteville, N.C.*

In grammatical furtherance of the pedantry of the Rev. Timothy Schenck, I suggest that he missed a possibility. "All Saints" with no apostrophe could mean that all members of this church are saints — an assertion which could be theologically defended.

This would be in line with the name of New Zealand's illustrious rugby team, "All Blacks." The history of that name goes back to a derisive racist jibe many years ago that New Zealand's team was "nothing but all blacks," meaning that all members of the team were Maori, i.e. aboriginal and thus inferior. In indignation, the *pakeha* (Caucasian) and Maori teammates declared their solidarity with each other by taking the name "All Blacks" and wearing team jerseys which were, and still are, all black in color.

*Gordon W. Gritter
Avila Beach, Calif.*

PEOPLE & PLACES

Appointments

The Rev. Canon **Susie Skinner** is interim pastor at St. Matthew's, 1551 Bennett Ave., Warson Woods, MO 63122.

Bruce E. Smith is associate vice president for institutional advancement at the General Theological Seminary, 175 9th Ave., New York, NY 10011.

The Rev. **Joyce Wilkinson** is rector of St. Luke's, St. James', and All Saints', 821 Edgewood Dr., Charleston, WV 25302.

Ordinations

Priests

Alabama — **Lauren W. Browder, Forrester DeBuys III, Jeffrey R. Garner, John Paul Thompson.**

North Carolina — **Martha Stebbins.**

Deacons

Missouri — **Hope Tinsely Benko, Joseph Chambers, Carroll Davenport.**

North Carolina — **Sarah Edwards Ball-Damberg, Bernard James Owens IV.**

Deaths

The Rev. **Howard W. Saunders III**, 79, rector emeritus of Emmanuel Church, Hampton, VA, died Dec. 28 in Newport News, VA.

A native of Hampton, Fr. Saunders was a graduate of the University of Richmond and Virginia Theological Seminary. He served in the Navy during World War II and in the Army during the Korean War. He was ordained deacon in 1964 and priest in 1965 in the Diocese of Southern Virginia, then served as assistant at St. Andrew's, Newport News, 1964-72. He was rector of the Hampton parish from 1972 until 1989, when he retired. He was active in Southern Virginia as former president of the standing committee, chair of the stewardship commission, executive board chairman, and a deputy to General Convention. He also was a member of the board of trustees at Virginia Seminary. In his retirement, he was a pastor to retired clergy in Southern Virginia and a supply priest at several churches. Surviving are his wife, Margaret; two sons, Richard and Stephen; two daughters, Hollyday and Julie; and four grandchildren.

The Rev. **Thomas Julian Talley**, long-time professor of liturgics at the General Theological Seminary, died Dec. 30 in Asheville, NC, where he resided. He was 81.

Fr. Talley was born in Gainesville, TX, and educated at the University of the South and General Seminary. He was ordained in the Diocese of Chicago, as a deacon in 1951 and as a priest in 1952. He was vicar of St. Luke's, Stephenville, TX, 1951-53; rector of St. Barnabas', Denton, TX, 1953-61. He held the position at General from 1971 until 1989. He was

the author of *The Origins of the Liturgical Year*, and *Worship: Reforming Tradition*.

Bryan Douglas Earle, the subject of a TLC article in 2004, died Dec. 26 in San Antonio, TX, of brain cancer. He was 32.

Mr. Earle was born and raised in San Antonio. He was a graduate of Southwestern University and went on to study at the Utah College of Massage Therapy. Later he was employed as a massage therapist at hotels. He is survived by his wife, Jennifer; a son, Miyah; a daughter, Savannah; a brother, Jason; his parents, the Rev. Douglas and the Rev. Mary; and his grandfather, Gene Colbert.

The Rev. **George A. Smith**, 90, who served nine congregations in the Diocese of Minnesota, died Dec. 28 at North Country Hospital, Bemidji, MN. Fr. Smith was the last canonically resident priest in that diocese to have been ordained in the old Diocese of Duluth, and he was a step-grandson of the Rev. John Johnson Emmegahbowh, first Native American priest in the Episcopal Church.

A native of White Earth, MN, Fr. Smith read for holy orders and was ordained to the diaconate in 1941 and to the priesthood in 1942. Among the congregations he served were: St. Columba's, White Earth, 1942-45; vicar of St. Peter's, Cass Lake, 1950-72; and priest-in-charge of St. Bartholomew's, Bemidji, 1972-80. He retired in 1980. In the Diocese of Minnesota he was a long-time member of diocesan council and a member of steering committees for the departments of Christian Education and Mission. He also was a member of the standing committee, a deputy to four General Conventions, a member of the national Executive Council, 1970-76, and a member of the Nominating Committee for a Presiding Bishop in 1973. Fr. Smith was an honorary canon of the Cathedral of Our Merciful Saviour, Faribault, MN. He is survived by his wife, Elizabeth; a son, Kent, of Bemidji; two daughters, Claricy, of Minneapolis, and Nancy Falkam, of Wabasha, MN; three grandchildren and two great-grandchildren.

Correction: The death notice for the Rev. James Lytle Babcock, of Cape Elizabeth, ME [TLC, Jan. 22] contained some erroneous information. Fr. Babcock, 72, died Nov. 10 following a long illness. He was a native of Natick, MA, a graduate of Bowdoin College and Berkeley Divinity School at Yale. He is survived by his wife, Connie, and three children.

Next week...

More on the Presiding Bishop Nominations

CLASSIFIEDS

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.

COMPUTER SOFTWARE

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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 Garipey, Chairman Search Committee**, E-mail: ptgcpa@aol.com; Phone: (985) 892-8659; Fax: (240) 526-4860. Website: www.solepisc.org.SECC.

FULL- or PART-TIME RECTOR: Priest to serve in small, traditional, university town in western Alabama. Should be interested in community and university ministry. Large rectory included. Contact: **Mr. Hiram Patrenos, P.O. Box 446, Livingston, AL 35470 (patrenoj@bellsouth.net)** or the Rev. William King, Diocese of Alabama, 521 North 20th St., Birmingham, AL 35203 (hking@dioala.org). For more information about St. James', contact: www.rlosch.com.

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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.

FULL-TIME RECTOR: Small rural parish, located in the scenic Western Catskills. Anglo-Catholic tradition. Magnificent church, rectory and parish hall designed by Ralph Adams Cram, consecrated in 1925. Rectory has four bedrooms and five working fireplaces. Located 1/2 hours driving time from Albany airport, Kingston, and Binghamton. Excellent public school and several colleges in the area. For information contact **P.L. Molar, P.O. Box 1056, Margaretville, NY 12455.** Email: pjm@catskill.net.

ASSOCIATE RECTOR: *Christ Episcopal Church (San Pablo Campus), Jacksonville, FL:* Primary responsibility is to lead the growing congregation of Christ Episcopal Church's worship site on San Pablo Road in Jacksonville, which is 9.5 miles from the main church campus in Ponte Vedra Beach. When the former Calvary Church separated from the Diocese of Florida primarily because of opposition to some of the actions of the 2003 General Convention, our bishop asked Christ Church to re-build a congregation at its facility. Weekly attendance during the first few weeks has quickly grown to 100-150. Reporting to the rector of the 5,700-member Christ Church, this priest will function somewhat as a vicar---reaching out into the community and becoming a catalyst for church growth. Will work closely with the clergy and staff of Christ Church-Ponte Vedra to envision, plan and facilitate programs while maintaining San Pablo as an integral part of our common ministry. Will be a visible and engaged liaison between the two campuses and among more than 100 ministries of Christ Church. Will share in overall preaching, teaching, and pastoral care. At least two years of successful clergy experience and five years of total ministry and leadership experience. Experience as a rector, vicar or priest-in-charge of a worship site an asset. Contact: **Charlie Hoskins,** E-mail: crhbeach@comcast.net or call: (904) 285-0525.

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: ygrainger@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. Salvador, 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.

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More details and CDO are available at www.st.lukessaranacklake.org or by contacting **Lawrence Poole, c/o St. Luke's Church 136 Main St., Saranac Lake, NY 12983.** Tel: (518) 891-2404. E-mail: lpool@stlukessaranacklake.org. Applications or letter of interest should be sent to both **St. Luke's** and to **Forest S. Rittgers, Jr., Interim Diocesan Deployment Officer, 52 Cascade Terrace, Schenectady, NY 12309** or frittgers@albanydiocese.org.

FULL-TIME DIRECTOR OF CHRISTIAN EDUCATION: *St. Peter's Episcopal Church, Fernandina Beach (Amelia Island), Florida,* seeks energetic, creative person responsible for total education program of the parish; interpersonal and relational as well as the administrative skills for a volunteer-staffed Christian formation program in the Episcopal tradition; working knowledge of Godly Play and Journey to Adulthood strongly desired. Team players only. B.A./B.S. degree. Episcopalian. At least three years as Christian Education Director or comparable experience. Willingness to live in the community. Resumes and communication to (electronic preferred): **The Rev. George Young, St. Peter's Episcopal Church, 801 Atlantic Ave., Fernandina Beach, FL 32034.** PH: (904) 261-4293. E-mail: gyoung@stpetersparish.org.

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.

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 E-mail: stmartins123@aol.com
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 Sun 8 (trad) 10:30 (family); Fri 11 (healing)

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 E-mail: COR@redeemersarasota.org;
 The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, asst.; the Rev. Ferdinand D. Saunders, asst.
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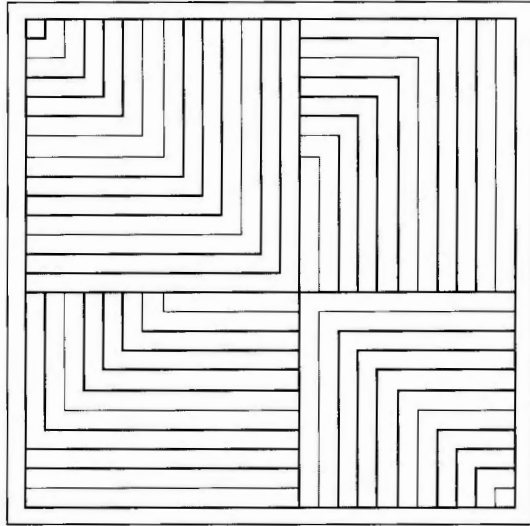
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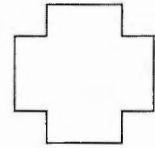
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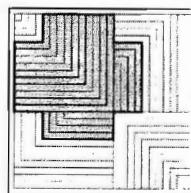
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