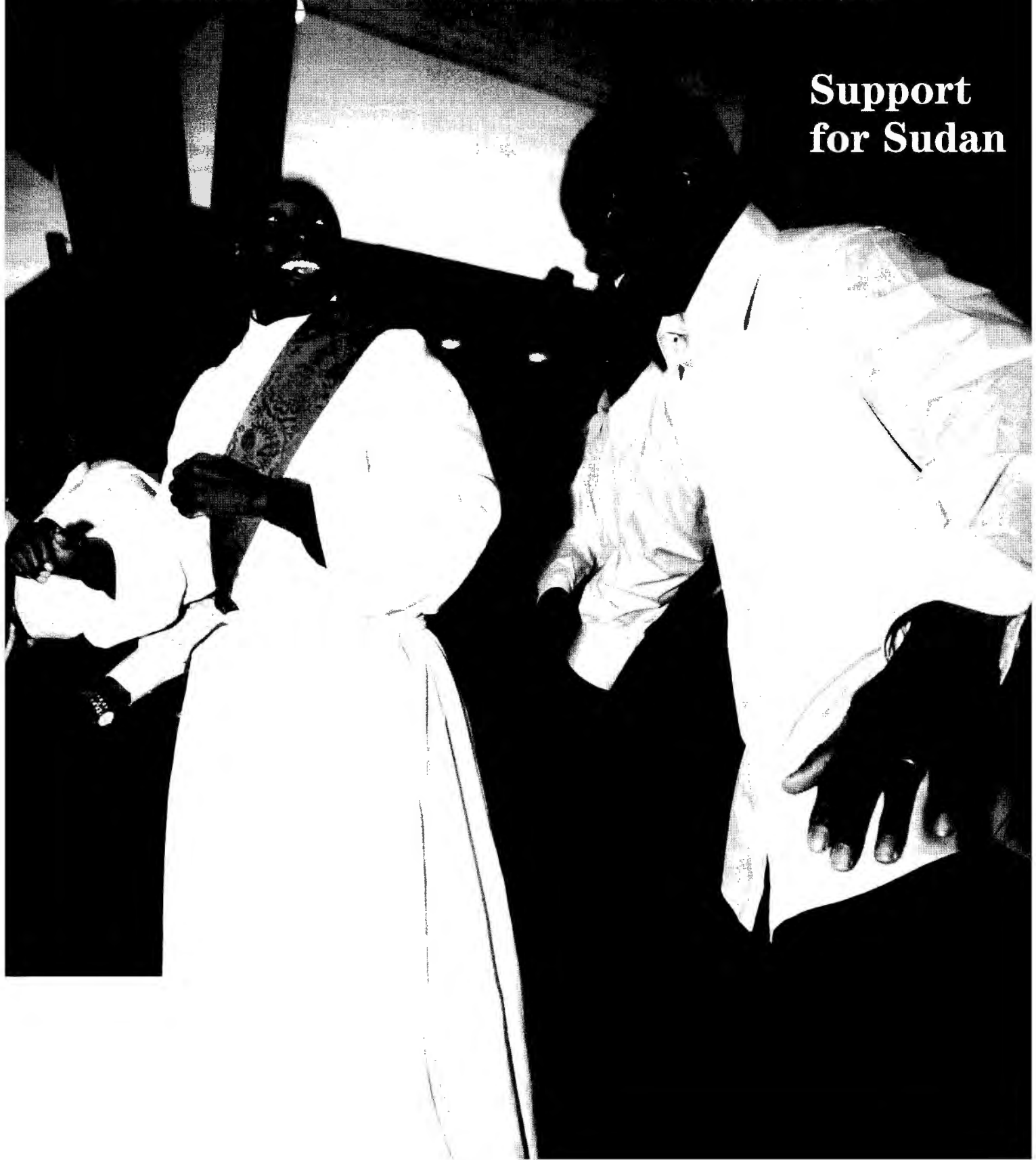


THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ MARCH 12, 2006 ♦ \$2.50

**Support
for Sudan**



— Special 50th Anniversary Edition —

The 50th Episcopal Musician's Handbook

2006-2007
Lectionary Year C

NEW THIS YEAR:

- "On Composing Hymns," an essay by David Ashley White
- Two hymns composed by Dr. White included for royalty free use
- Repertoire for compline service

One book - \$26.00

Two books - \$25.00 each

Three or more books - \$24.00 each

(Regular shipping of 4-6 week delivery included in above prices. Orders outside the U.S., and orders needed sooner than the regular shipping/delivery time, please call, email us at tlc@livingchurch.org, or order through our website at www.livingchurch.org. Orders are prepaid and no refunds.)

Shipping begins June 15, 2006

Order your copy TODAY!

Call us TOLL-FREE at 1-800-211-2771 to place an order using Visa or Mastercard or send in your check to:
THE LIVING CHURCH, P.O. Box 514036,
Milwaukee, WI 53203-3436.

The Episcopal Musician's Handbook
The 50th Edition Lectionary Year C 2006-2007



David A. Kalvelage
Executive Editor
Debbie Glatzel
General Manager
John Schuessler
Managing Editor
Steve Waring
News Editor
Patricia C. Nakamura
Book and Music Editor
Tommy Grau
Graphic Artist
Tom Parker
Advertising Manager
Chelsie Jackson
 fulfillment Manager
Denise Weber
Marketing/Promotion Director
Michael O'Loughlin
Director of Associated Publications

BOARD OF DIRECTORS
 The Rev. Thomas A. Fraser
 Riverside, Ill. (President)
 Miriam K. Stauff
 Wauwatosa, Wis. (Vice President)
 Daniel Muth
 Prince Frederick, Md. (Secretary)
 Edward M. Tischler
 Albuquerque, N.M. (Treasurer)
 The Rt. Rev. Bertram N. Herlong
 Nashville, Tenn.
 The Rev. Gary W. Kriss
 Cambridge, N.Y.
 Thomas Riley
 Vienna, Va.
 Miss Augusta D. Roddis
 Marshfield, Wis.
 The Rt. Rev. Jeffrey Steenson
 Albuquerque, N.M.

Editorial and Business offices:
 16 E. Juneau Avenue
 Milwaukee, WI 53202-2793
 Mailing address: P.O. Box 514036
 Milwaukee, WI 53203-3436
 Telephone: 414-276-5420
 Fax: 414-276-7483
 E-mail: tlc@livingchurch.org

www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, except Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$42.50 for one year; \$2.00 for 18 months; \$80.00 for two years. Canadian postage an additional \$29.18 per year; Mexican rate \$55.42; all other foreign, \$44.27 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

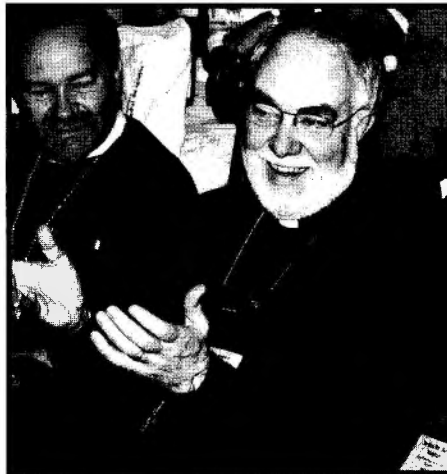
THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the church. All gifts to the Foundation are tax-deductible.

©2006 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 232 Number 11

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

THIS WEEK



8



10



12

Features

10 An Empty Space
 These 40 Days of Lent...
 BY CLAUDIA DICKSON

News

7 The Church's Vital Role in Sudan
 Discussed at San Jose Meeting

8 Church of England: Measure
 on Female Bishops Rejected

9 Bishop Henton of Western
 Louisiana Dies

Opinion

12 Guest Column
 It's Not Too Late
 BY GRANT GRUNEICH

13 Editorials
 Reachable Goals

14 Reader's Viewpoint
 Fellowship of Light and Darkness
 BY KEVIN JONES

15 Letters
 Many Questions

Other Departments

4 Sunday's Readings

5 Books

17 People & Places

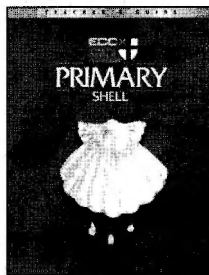
The Cover

Solomon Awan of the Diocese of Utah (left), the Rev. William Deng Deng of Olympia, Thon Deng of El Carrino Real and But Deng of Central New York dance at a festive Eucharist Feb. 19 at St. Andrew's Church in Saratoga, Calif. The service concluded a Feb. 17-19 conference of the American Friends of the Episcopal Church of Sudan (AFRECS). See page 7.

Timothy Roberts photo

TAKE A FRESH LOOK

at the curriculum rich in Episcopal liturgy and traditions



Episcopal Children's Curriculum is...

- Rooted in Scripture
- Flexible and fun
- Rich in traditions
- Family-oriented
- Easy to use

NEW!

Teacher's Guides now include expanded lesson plans and more age-appropriate activities

For a complete brochure with a **FREE** sample session, call 800-877-0012 (mention code #LC59)



HELP YOUR TEENS

Make Smart Choices

ABOUT TOUGH ISSUES

Younger Youth (Ages 12-14)

Examine how biblical characters dealt with issues of good and evil, happiness and truth... the same issues youth face today. Choose from 12 modules full of engaging activities and discussion starters.



Older Youth (Ages 15-18)

Explore challenging topics ranging from spirituality to peace and justice in a way that encourages teens to develop their leadership skills. Each of the 12 Leader's Guides has 9 complete sessions focusing on a single topic area.



For a complete brochure with a **FREE** sample session, call 800-877-0012 (mention code #LC58)

SUNDAY'S READINGS

Upside-Down World

"... setting your mind not on divine things. . ."

(Mark 8:33)

Second Sunday in Lent, March 12, 2006

BCP: Gen. 22:1-14, Psalm 16 or 16:5-11, Rom. 8:31-39, Mark 8:31-38

RCL: Gen. 17:1-7, 15-16, Psalm 22:22-30, Rom. 4:13-25, Mark 8:31-38

Last week we met Satan tempting Jesus in the wilderness, trying to take him off his path. This week we meet Satan doing it again, and this time, he is Peter. In turn, we are Satan whenever we, like Peter, set our minds not on divine things but on human things (Mark 8:33).

Jesus goes on to say that he must suffer, as will his followers. The human things that Peter, and we, focus on are self-preservation and protection. When we focus on divine things, the world is turned upside down: losing one's life is saving it, and saving one's life is losing it (Mark 8:35).

In the story of Abraham and Isaac we have a type of the Christ. In the end, Isaac does not have to die; a lamb (ram) is provided for the sacrifice (Gen. 22:13). But Jesus says that he must give his life. Therefore, in the shadow of Abraham/Isaac, Jesus is the Lamb of God dying for the world. But it does not end there. This is not just about Jesus. In turning the world

upside down we, in turn, are to lose our lives.

Sometimes a person might literally give his or her life for another. Perhaps the more challenging heroic is to continue to give one's life in lasting relationships, as in a marriage. It also may happen in church communities. There are countless numbers of people who interpret this text not by their words, but by their lives. They thereby demonstrate that God does not want suffering for its own sake, as if taking sadistic pleasure in our torments. Rather, when we focus on other people (i.e., divine things) there will inevitably be sacrifice for the sake of love.

This sacrificing for others, following the way of Christ, does not lead to our demise. "No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life...nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." (Rom. 8:38-39)

Look It Up

Read the Rev. Mark McIntosh's exploration of sacrificial love and salvation in chapter six of *Mysteries of Faith*, part of the New Church's Teaching Series.

Think About It

In examining our own lives this Lent, do we find that we focus on others (i.e., divine things) no matter what the sacrifice? Or have we been focused on our own preservation and protection (human things)?

Next Sunday

Third Sunday in Lent, March 19, 2006

BCP: Exod. 20:1-17, Psalm 19:7-14, Rom. 7:13-25, John 2:13-22

RCL: Exod. 20:1-17, Psalm 19, 1 Cor. 1:18-25, John 2:13-22

BOOKS

Were You There?

Finding Ourselves at the Foot of the Cross

By Erik Kolbell. Westminster John Knox. Pp.163. \$14.95. ISBN 0-664-22778-3.

Every year preachers are faced with a challenging and daunting task: the opportunity to make the Passion of Jesus Christ real and meaningful to their congregations. This short book by the former minister of social justice at New York's famed Riverside Church offers an interesting and absorbing take on this task.



The author's method is to examine those who were present and involved in the last hour of Jesus' life and by doing this, show how their lives reflect our own. In this way, "we intimately intertwine our unique story with the one that came into view in the hills of Palestine so many years ago."

Thus we are introduced successively to the woman who anointed Jesus' feet at Bethany, the slave whose ear is cut off in Gethsemane, Caiaphas, Peter, Pilate, Herod, Simon of Cyrene, the good thief, Mary the mother of Jesus, the Centurion, Joseph of Arimathea, Cleopas, Thomas, and even the mob. In each case, Kolbell examines the person and his or her reason for being there (which he does not believe is accidental) and then draws out the parallel to our own lives. This is done with skill and in some cases, as with the good thief, very movingly. This book would profit the reader at any time, not just during Holy Week.

(The Rev.) George Ross
Pleasant Hill, Calif.

A Hard Fought Hope

Journeying With Job Through Mystery

By William Long and Glandion Carney. Upper Room. Pp. 160. \$13. ISBN 0-8358-9888-1.

I can't imagine many of us like to spend time thinking about suffering, not in our busy, stress-filled lives. Yet I also can't imagine many of us living without the presence of suffering. It

(Continued on next page)



*Episcopalians engaging
in faith-based reconciliation to
transform people and societies*

Visit our website
www.reconcilers.net



**THE MISSION BOOKSTORE
OF NASHOTAH HOUSE**
AN EPISCOPAL SEMINARY
2777 MISSION ROAD
NASHOTAH, WI 53058-9793

Most books seen in The Living Church are available.
Ask about clergy and church discounts.
(262) 646-6529

SHRINE OF OUR LADY OF CLEMENCY

Continuous Novena daily at 5.45pm
Send your prayer requests to

Canon Gordon Reid
S.Clement's Church, 2013 Appletree St.
Philadelphia, PA 19103
www.s-clements.org

June 4-9, 2006

Christian Identities in a Changing World

Bruce Kaye,
retired general secretary of
the Anglican Church of Australia
and author of *Reinventing Anglicanism*

Peter James Lee,
bishop of the Diocese of Virginia

Diana Butler Bass,
Project on Congregations
of Intentional Practice

Additional faculty

Space is limited so register early

Tuition, Room and Board: \$485

Tuition only: \$285

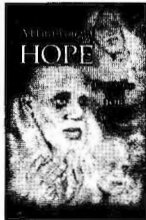


VIRGINIA THEOLOGICAL SEMINARY
Center for Lifetime Theological Education
3737 Seminary Road, Alexandria, VA 22304

Internet www.vts.edu/education/events
Telephone 703-461-1753
email lte@vts.edu

(Continued from previous page)

fills our TV screens and front pages. Suffering is as universal as Job is, the person who is both "Gentile" (he lived in the land of Utz, not the Promised Land) and "Jew" (he worshiped the God of the Hebrews' tradition).



William Long and Glandion Carney take us through the book of Job showing us what they have learned about the transformation and cultivation of the heart. They see in Job the "cartography of the heart." Through experience, claims and counter-claims, pedantic and searing speeches by friends and God, Job learns about confession, forgiveness, and reconciliation. Job faces pain and finds its limitations.

Much of the value of this book is the writers' recourse to the "disciplines" of a spiritual life: solitude, self-examination, friendship — a topic that could be explored much more deeply in all

our spiritual writings — spiritual guidance, and even a sort of *lectio divina* that occurs in the book of Job itself. They are concerned with formation and transformation through our experience of a world that does not bend to our wishes and whims, but often rather seeks to bend or break us. Hope is hard fought for many of us.

Long and Carney write in the final section, "The book of Job shows us that God loves good literature." Good literature always probes us as much as we can probe it. *A Hard Fought Hope* leads us in such a reading of Job.

(The Rev.) Anthony J. Petrotta
St. Helena, Calif.

**I am ...
Biblical Women Tell Their Own Stories**

By Athalya Brenner. Fortress Press. Pp. 228.
\$13. ISBN 0-8006-3665-1

Women of the Bible, like Zipporah, Adah and Zillah, Madam Potiphar,

Rahab, the woman of the Song of Songs and others, come together to tell their stories and share their thoughts. It is fascinating and funny. In turn, each biblical woman relates her story, its interpretation by scholars and theologians of various "isms" or points of view.

The question Brenner asks is, "What would biblical narratives look like if reread confessedly and unashamedly with modern and postmodern concerns in mind, openly emphasizing concerns voiced by contemporary Bible and literature scholars instead of guesses about 'original' intentions and conditions?"

An imaginative and entertaining book, with a survey of where some of the scholarship on women in the Bible has been and where it is going.

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



From Morehouse Publishing...

All Things New

The Curriculum For Today's Episcopal Children

features...

- fresh, colorful, contemporary
- rich mix of activities in simple, easy-to-use components
- thoroughly scriptural, thoroughly liturgical, thoroughly Episcopal



For a FREE Brochure, Call Today!
1-800-877-0012
(mention LC57)

Leader's Guides, Children's Papers and Poster Packets are available for Preschool through Sixth Grade

FOR TODAY'S CHRISTIAN EDUCATION DIRECTOR AND FAITH FORMATION LEADERS

Church Vital to Maintain Sudanese Peace

In the tenuous peace that has taken hold in southern Sudan, the local Anglican Church finds itself in a position of influence as perhaps the only major institution in the war-torn country that crosses tribal and ethnic boundaries, according to a number of participants gathered for a weekend meeting Feb. 17-19 at Trinity Cathedral in San Jose, Calif.

The conference, sponsored by the American Friends of the Episcopal Church of Sudan (AFRECS), drew about 150 Episcopalians from both the United States and Sudan. They committed themselves to rebuilding impoverished parishes with the hope that they can contribute to keeping tensions and tempers from re-igniting the war.

It was the second gathering of AFRECS, which was founded in 2004 by the Rev. Richard J. Jones, professor of mission and world religions at Virginia Theological Seminary in Alexandria, Va.

Peace Agreement

A peace agreement signed Jan. 9, 2005, a date widely known by the conferees, officially ended a 22-year civil war between the Muslim-controlled national government and the rebels of the primarily Christian south. The agreement grants southern Sudan six years of autonomy, followed by a referendum on independence. It also grants the south \$2 billion (U.S.) in oil revenue and another \$2 billion in international aid.

"People still live in fear of renewed violence," Charles Barker, partner and director of CMI Concord Group, Inc., told the conference. Mr. Barker, who is a consultant to the Episcopal Church of the Sudan, said that long-standing unrest among tribes has begun to assert itself now that those tribes are no longer fighting the national government. He argues that the Episcopal Church of the Sudan is the only institution that has members in every tribe.

"The church has enormous influ-



Timothy Roberts photo

Simon Simon Kuir Deng of San Jose delivers a message at the closing Eucharist of the AFRECS conference at St. Andrew's Church, Saratoga, Calif.

ence," he said. "It represents hope for people who need to know that they are not alone."

The strength of the Sudanese church can be measured in the numbers of Sudanese who began showing up at Episcopal Churches in the United States after they were evacuated from refugee camps in Kenya.

"When they arrived here they found the churches, and the churches took them in," said Richard Parkins, director of Episcopal Migration Ministries at the Episcopal Church Center in New York City. "The church in Sudan had nurtured its people well."

But the challenges the church and the country face even in a time of peace are enormous. The ongoing violence in the Darfur region of western Sudan, which former U.S. Secretary of State Colin Powell called genocide, underscores concerns that guns may prove a tempting purchase.

"If God is kind, the government won't need to hold the country together militarily," said Prof. Jones.

The peace is allowing people in Sudan and the United States to get a better understanding of the needs of

the Sudanese, he said.

"Where once we were getting conflicting stories, people are now talking to one another," he said.

But there are also challenges between the Sudanese and U.S. churches. At its Provincial Synod in January — the first it was able to hold in Sudan in more than a decade — the Sudanese church opposed the U.S. and Canadian churches for the stances the two have taken on human sexuality issues. Many U.S. Episcopalians had feared a severing of any formal relationship between the two provinces.

"I read the communiqué and breathed a sigh of relief," Prof. Jones said.

Speaking after the church service as he waited for a bus to the airport, Isaac Bher, a 26-year-old Sudanese man living in Denver, Colo., credited AFRECS for bringing people together, including the diaspora of Sudanese in the United States.

"We all have a vision of rebuilding the church in Sudan," he said. "But it has been hard to come together and get things done."

Timothy Roberts

WCC Statement Condemns Iraq War

The Episcopal Church has joined in an apology made by the U.S. Conference of the World Council of Churches for the foreign, economic and environmental policies of the Bush Administration. The WCC met for its ninth assembly in Porto Alegre, Brazil, from Feb. 14-23.

While "not a statement of the Episcopal Church," the Rt. Rev. C. Christopher Epting, the Presiding Bishop's deputy for interfaith and ecumenical affairs and chief of the U.S. delegation, told *THE LIVING CHURCH*, it is a document that the Church should "respond to, reflect upon, and take seriously. But it is certainly not a binding document of the Episcopal Church.

"We haven't voted on it, but it does represent the views of the American delegations at the WCC," he said. The Feb. 18 letter endorsed by the 34 American delegations to the assembly stated, "We acknowledge that we are citizens of a nation that has done much in these years to endanger the human family and to abuse the creation."

The statement accuses the U.S. of "raining down terror on the truly vulnerable among our global neighbors" and undertaking "imperial projects that seek to dominate and control" the world. "We lament," the letter continued, "with particular anguish the war in Iraq, launched in deception and violating global norms of justice and human rights."

Questioned by *TLC* as to the drafting and endorsement of the document, which was presented without signatures to the WCC, the convener of the American Conference, Fr. Leonid Kishkovsky of the Orthodox Church in America, said it had been circulated among the heads of the 34 delegations for revision and approval. Fr. Kishkovsky said no one had objected to the document and it therefore was presented to the assembly as the views of all of the American delegations.

(The Rev.) George Conger



(The Rev.) George Conger photo

Bishops from the Episcopal Church enjoy fellowship with the new Primate of Burundi on Feb. 18 during the ninth assembly of the World Council of Churches. The Rt. Rev. Francisco J. Duque-Gomez, Bishop of Colombia (left), and the Rt. Rev. C. Christopher Epting, deputy for ecumenical and interfaith relations, visit with the Most Rev. Bernard Ntahoturi prior to an address by the Archbishop of Canterbury to Anglican representatives. Archbishop Williams also spoke to the entire assembly later during the Feb. 14-23 event.

Church of England Measure on Female Bishops Rejected

The General Synod of the Church of England has declined to open the episcopate to women through legislation that does not provide a "conscience clause" for those opposed to women bishops, opting instead for continued work toward that goal.

Meeting from Feb. 6-10 at Church House in London, the Church of England's legislature passed by a vote of 348-1 a resolution that would allow parishes that reject female bishops to seek the oversight of a male bishop. Unlike the Episcopal Church's delegated episcopal pastoral oversight (DEPO) arrangements, the proposal would not require the approval of the diocesan bishop.

The proposals were drawn up by a working party of the House of Bishops chaired by the Rt. Rev. Christopher Hill, Bishop of Guildford, and released as the Guildford Report shortly before the start of synod. A two-thirds majority is required in each house for the approval of female bishops, as well as approval by Parliament and royal assent — a process that could take 6 to 12 years.

Passed as a compromise measure to prevent an exodus of those opposed to female bishops, the wording of the final resolution stated that transferred episcopal authority (TEA) "merits further

exploration as a basis for proceeding in a way that will maintain the highest possible degree of communion in the Church of England." The resolution, which continues the process toward female bishops, received the support of opponents of female bishops while several supporters abstained at the final vote.

Saying he was supportive in principle of female bishops, Archbishop of Canterbury Rowan Williams argued that a "painful and untidy" compromise was preferable to the breakup of the Church.

"Great disruptions are tempting, seductive, dramatic, and not actually very useful for the Kingdom of God," he said. "And sooner or later they have to be undisrupted."

In other business, synod voted unanimously to repent of its complicity in the slave trade. While the Church of England spearheaded the abolition movement, synod was told that the Society for the Propagation of the Faith in Foreign Parts, the present USPG, owned slaves on the Codrington plantation in Barbados, as did several bishops of the Church of England. The resolution does not speak to the question of reparations to the descendants of slaves, however.

Two California Dioceses Announce Nominees

The bishop search committee for the Diocese of **California** announced a slate of five nominees at a Feb. 20 press conference at Grace Cathedral in San Francisco.

The nominees are: the Rt. Rev. Mark Handley Andrus, Bishop Suffragan of the Diocese of Alabama; the Rev. Jane Gould, rector of St. Stephen's, Lynn, Mass.; the Rev. Bonnie Perry, rector of All Saints', Chicago; the Rev. Canon Eugene Taylor Sutton, canon pastor of Washington National Cathedral; and the Very Rev. Robert V. Taylor, dean of St. Mark's Cathedral, Seattle. Other names may be added by petition until March 13.

The election is scheduled for May 6 at Grace Cathedral. Assuming that a majority of bishops and deputies to the 75th General Convention in Columbus, Ohio, consent to the person chosen by the diocese, the new Bishop of California will be consecrated at Grace Cathedral on July 22. The Rt. Rev. William E. Swing, Bishop of California since 1980, previously announced his intention to retire on the day the new bishop is consecrated.

The Diocese of **Northern California** has announced a slate of four nominees for the election of a bishop coadjutor. They include the Rev. Canon Barry L. Beisner, canon to the ordinary, Diocese of Northern California; the Rev. Jonathan B. Coffey, Jr., rector, St. Anthony's on the Desert, Scottsdale, Ariz.; the Rev. Canon Irwin M. Lewis, Jr., canon to the ordinary, Diocese of Southern Virginia; and the Very Rev. James Nixon, rector, St. Catherine's, Marietta, Ga. The election is scheduled to be held May 6.

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

www.livingchurch.org



During the arduous cleanup of Trinity Church, Pass Christian, Miss., in the wake of Hurricane Katrina, a parishioner brought a silver box to the Rev. Chris Colby, Trinity's rector, following a Sunday service. The bread box had been found in the dirt where an enormous oak tree had stood, and it was recognized by the Rev. Bronson Bryant, who had served Trinity Church before Fr. Colby and happened to be in attendance that day. The box disappeared when Hurricane Camille came ashore in 1969 and had been missing 36 years. The engraving on the box (held by Bishop Duncan M. Gray III) is from the Book of Job: "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

Lauren Auttonberry/
The Mississippi Episcopalian photo

Bishop Henton of Western Louisiana Dies

The life and ministry of the Rt. Rev. Willis R. Henton, 80, the first Bishop of Western Louisiana, was celebrated at a burial service and Requiem Eucharist Feb. 18 at the Church of the Ascension in Lafayette, La. Bishop Henton died Feb. 16 at Iberia Medical Center in New Iberia, La..

Bishop Henton grew up during the Great Depression as one of eight children on his family's homestead in southwestern Nebraska. After his high school graduation, he enlisted in the infantry, serving in World War II and surviving the Battle of Okinawa. He was awarded the Bronze Star for his service during that engagement.

Soon after the completion of his term of service, Bishop Henton entered General Theological Seminary, receiving a Bachelor of Sacred Theology degree in 1952. During his time at General, Bishop Henton met his future wife, Martha Somerville Bishop. They were married in 1952, and left together almost immediately for mission work in the Mountain Province of the Philippines. Bishop Henton was ordained in 1953 by Suffragan Bishop Lyman Ogilby



Bishop Henton

of the Philippines. From 1952 to 1956 he served at St. Benedict's Mission and at Easter School in the municipality of Besao.

Returning to the United States, he served briefly as curate of St. Luke in the Fields in Greenwich Village, New York City, before being called to Christ Memorial Church in Mansfield, La., where he served from 1958 to 1961. From 1961 to 1964, he was rector of St. Augustine's in Baton Rouge. For the next seven years he served as Archdeacon for Education in the Diocese of Louisiana.

He was elected Bishop Coadjutor of the Northwest Texas in 1971, where he served until 1980 when he was elected the first bishop of the newly created Diocese of Western Louisiana.

When he retired in 1990, the Hentons moved to New Iberia, where they enjoyed sporting events and volunteering at the Episcopal School of Acadiana, life at the Church of the Epiphany, and entertaining friends in their home. They also traveled extensively. Bishop Henton remained active in retirement, supplying for vacationing clergy and filling in during vacancies.

Bishop Henton's wife preceded him in death last December. He is survived by his son, David V. Henton, p/BSG, and three brothers.



By Claudia Dickson

I grew up with the habit, as many people did, of giving something up for Lent. Sometimes I would simply choose something I wouldn't miss very much, like pretzels. Yet, often enough, I would choose something like ice cream or chocolate; something that would require real will power to resist.

At the end of those 40 days I felt like an athlete who had just won a marathon: a bit worn out from the daily temptations, but triumphant just the same. In the end, though, what did all that sacrifice accomplish? Well, I proved to myself, and others, that I have will power. But is this something God needs for us to acquire? Are we to observe Lent by proving that we can deny ourselves something? Was it will power that Jesus was developing in the wilderness, where he was sent on the heels of his baptism?

Mark's gospel tells us that the Holy Spirit drove Jesus out into the wilderness for 40 days, where he was tempted by Satan. Matthew and Luke also add that Jesus fasted for the duration. His baptism had been his public commissioning for ministry by his Father. Yet, before the disciples could be called and people's lives transformed, Jesus himself needed some time to ponder and focus upon his call — and be disciplined for it — by allowing God to prepare him for the kind of service that would be required of him.

Was it will power God was looking for in Jesus, determination to get the job done? I don't think so. Jesus did not fast in order to see how long he could go without food. Instead he was seeking to empty himself of anything that distracted him from God's voice and direction. Giving up food was just a tool in the process of letting go of his own expectations, and other people's expectations of him. Fasting didn't prepare him for the ultimate sacrifice God would require of him. It allowed him to be still and attentive so that the Father could prepare him.

The temptations also served to help Jesus focus upon what was more important: his (or someone else's) goals and objectives, or God's. God didn't need Jesus to be self-

directed or tenacious, qualities we may find very helpful in our daily life and work. What God needed was for Jesus to be compliant, to depend wholly upon the Father and not upon himself.

I think what often passes for virtue today is actually detrimental to a life of faith. Most of us have no problems with setting aside 40 days out of our year to work at being better. We can give up some bad habits, do more good things, pray more often, and be more charitable to others. But the scandal is that these efforts do not do God any good. God doesn't need for us to be better people. He needs for us to be faithful people.

Becoming better means we rely on our own, or society's, notions of what is good and just and proper, not God's. We develop our will power to be better able to resist being quite so selfish, and to give God a bit more of our time and resources. But in the end, we are holding back on giving ourselves wholly over to God because we just can't stand not being in control. We decide what is right, often blind to our prejudices. We choose how much to give, depending upon how secure we feel with the money we have. We determine what good works we should undertake and how much of ourselves we ought to share, avoiding what makes us too uncomfortable.

Yet this kind of life is not what we were commissioned for at our baptism. God wants us to depend upon him, not on our misguided judgments of right and wrong, good and evil. Like Jesus, we must be disciplined and prepared for the kinds of service God has in mind for each one of us.

These 40 days of Lent are for our spiritual transformation, not for developing better habits. We are invited to undertake spiritual disciplines, such as fasting, prayer, meditation on scripture, study, service, solitude, and simplicity, but not so that we can prove to ourselves we can live up to our commitment. Instead, these 40 days are set aside so that we can begin to surrender control of our lives. God does not need self-directed, self-motivated people. God needs amenable people who choose to depend upon him for direction and motivation. Therefore, it seems to me that our goal should not be to develop our will power, but instead, to begin to set it aside.

For those of you who, like me, are chronic over-achievers, be warned that the goal of these 40 days is not to be successful at being compliant. The language of accomplishment doesn't seem appropriate for the Christian way of life. The goal is to begin to learn how to listen for and seek God's direction for your life; to begin to start asking what God would have you do instead of drawing up your own plans for how to be a good person.

In truth it takes a lifetime of struggle and joy to rework our ingrained habits and learn about faithfulness and obedience. We do not learn these in a season, and our salvation is not dependent upon doing so. Jesus has already brought that about. Instead, we learn about faithfulness and obedience over the course of our lives among others who desire to learn the same thing.

God needs people who will surrender their good intentions to him and let him re-direct them; people who will follow God and not simply brief him on their plans and ask for his blessing; people who no longer try to make themselves better by being more determined. For in the end, developing will power only makes us more resistant to God.

Whatever you choose to give up or add this Lent, I hope you will do so in order to create an empty space that only God will fill. □

*The Rev. Claudia Dickson is the director of spiritual formation at the Center for Biblical and Spiritual Formation (www.cb-sf.org) in Raleigh, N.C., and the author of *Entering the Household of God*, published by Church Publishing, Inc.*



These 40 days of Lent
are for our spiritual
transformation, not for
developing better
habits.

It's not Too Late to Talk

At this 11th hour, with the 75th General Convention only a few months off, will it do any good to organize at the parochial level a group of concerned Episcopalians dedicated to prayer, study and discussion of the tough issues raised by the 2003 convention?

Yes, by God's great grace, it's never too late to do all we can locally to protect our unity in Christ and to enhance our bonds of affection.

Although difficult, and by some estimates, naive and useless, such peace-making work toward — dare I use the word? — reconciliation is inspired by Jesus' powerful, blunt teaching, "With God, all things are possible."

All things. Not just convenient things. Not just probable things. Not just things that don't require us to share in the sufferings of Christ. All things, including suffering for the peace and unity of

the Episcopal Church, this benighted and yet beloved branch of Jesus' one Church.

This blessed and yet hard reality is what inspired me to make a passionate appeal last July to my parish's leaders to hold some sort of dialogue/reconciliation event on the normative status and role of homosexual persons in the Church. Some wise and committed lay and clerical parish leaders decided to up the ante by opting to hold ongoing, monthly workshops instead of a one-day event. Chaired by our rector, Fr. Chris Coats, our group's steering committee of four lay leaders selects topics and presenters who are parishioners for the monthly meetings. These sessions are focused on prayer, study and discussion of the issues raised by General Convention 2003.

One month, our group of 25 heard a pointed critique of the House of Bishops' response to the Anglican primates' stern communiqué to the Episcopal Church based on the Windsor Report. That critique was fol-

lowed by another 20-minute presentation that supported our bishops' response. After these point/counterpoint presentations, Fr. Coats moderated our vigorous discussion of the issues at hand. His facilitation of our dialogue was assisted by an ample supply of desserts and coffee. (Rubric #1: Where two or three food trays are gathered, there shall the BCP be opened in their midst.)

Our group has found that this format allows for detailed input or presentations, one in favor of and one against the decisions of the 2003 General Convention. Our discussion follows a few simple rules: no interruptions, no personal attacks, no Episcopal Church-bashing, and a five-minute time limit for each participant. Based on these rules, we held a spirited (Spirit-filled?) and civil discussion on what the Anglican Communion



... no interruptions, no personal attacks, no Episcopal Church-bashing and a five-minute time limit ...

is asking the Episcopal Church to do now to repair the rift caused by General Convention.

Will such local efforts of prayer, study and discussion accomplish anything? We don't know, of course. But we believe that in our current crisis, loyalty to our Lord means, in part, to do all we can locally to foster our unity in Jesus as we seek common ground, mutual understanding and acceptance, and perhaps even reconciliation on the issues at hand. Rejecting the rejection of those with whom we disagree, our small group can only hope and pray that neighboring parishes and missions in our divided diocese will see in our modest efforts a reflection of the Prince of Peace.

Perhaps now is the time for you to take the lead in working in your parish for peace, unity and reconciliation. With God, all things are possible, even at this late hour.

Our guest columnist is Grant Gruneich, a member of St. George's Church, Belleville, Ill.

Did You Know...

The third movie in the *Left Behind* series opened October 21 in 3,200 churches, but no theaters.

Quote of the Week

Retired Army officer and author Ralph Peters, in *The Weekly Standard*: "Today's wars are contests of souls, and belief is our enemy's ultimate order of battle."

Reachable Goals

Subscribers who faithfully read this magazine's reports of annual conventions surely will have noticed that a growing number of dioceses are voting to pledge 0.7 percent of their annual budget toward the realization of Millennium Development Goals. Not everyone may be aware of what these MDGs are, however, or how the 0.7 percent figure was chosen.

In 1970, the United Nations General Assembly adopted a goal that donor nations set 0.7 percent of their gross national product (GNP) as a target level of official development assistance. (World leaders signed the Millennium Declaration in 2000, and the target was reaffirmed in 2002.) This assistance would be used to address eight MDGs, which include providing universal primary education, cutting extreme poverty in half, and halting the spread of HIV/AIDS, all by the year 2015. Leading development institutions also have agreed to this target level, and now churches are following suit by pledging 70 cents for every \$100 in income.

While this giving level is modest, only five countries — Denmark, Luxembourg, the Netherlands, Norway, and Sweden — have met the target so far. According to the World Health Organization, donor countries overall gave 0.25 percent in 2003, well short of the goal. The United States' current assistance level of 0.16 percent is actually an improvement on the 0.10 percent rate of 2000, but still one of the lowest rates in the world.

The generosity of donor countries has immediate implications for the more than one billion people living on less than \$1 a day. The World Bank reports that fewer than 20 percent of all countries are currently on target to reduce mother and child mortality rates and provide access to safe water and adequate sanitation. Even fewer countries are on track to contain the diseases targeted by the MDGs, including malaria and HIV/AIDS.

Ways to Participate

If these goals are accomplished in the decade that remains, it will be because churches stepped up and took the lead. There are numerous ways that faith communities can do this:

- **Lead by example.** Parishes and dioceses should continue to reach out beyond their borders in their stewardship efforts, budgeting to aid those in the most desperate circumstances.
- **Increase public awareness.** Use adult and all-ages education opportunities to teach parishioners about the MDGs. Make use of the downloadable resources available on the website of Episcopal Relief and Development (www.er-d.org) or call the Episcopal Book and Resource Center at 1-800-903-5544.
- **Organize and participate.** Help to increase local awareness by participating in ecumenical and other community-wide events.
- **Help ensure accountability.** Write or call state- and national-level representatives to voice your concern about making the MDG goals a priority.
- **Lend a helping hand.** Get first-hand experience addressing the MDGs by volunteering for one of the grassroots organizations working throughout the world to accomplish these goals.

U.N. Secretary-General Kofi Annan has been blunt in articulating the cost of missing the opportunities that the MDGs present: "Millions of lives that could have been saved will be lost; many freedoms that could have been secured will be denied; and we shall inhabit a more dangerous and unstable world."

That's the *via negativa*. Jesus offered his followers the *via positiva* when he articulated the corporal acts of mercy found in Matthew 25:35-40. We urge all faith communities to prayerfully consider how they can help bring the MDGs to completion as they live out these gospel imperatives.

If the Millennium Development Goals are accomplished in the decade that remains, it will be because churches stepped up and took the lead.



Fellowship of LIGHT and DARKNESS

By Kevin Jones

I read the news recently that another congregation has voted to leave the Episcopal Church. One of the reasons stated by the congregation, according to the article, was that the General Convention has abandoned scripture and has begun promoting a new gospel.

Since General Convention 2003 I have heard and read numerous arguments for leaving. Perhaps the most convincing of these is St. Paul's question, "What fellowship can light have with darkness?" (2 Cor. 6:14-16). I find this powerful and persuasive, and yet something within me pauses.

My wife and I gravitated toward Anglicanism while working with a non-denominational campus ministry in Albuquerque, N.M. We were deeply impressed by the balanced approach to the gospel we found at St. Mark's on the Mesa. Here we found a body of believers passionate about feeding the hungry, caring for prisoners, and reaching out to the needy. At the same time they were deeply committed to presenting the call to follow Jesus as both Lord and Savior. Warm and inviting, the congregation exhibited a desire to receive the gospel from the pulpit to their lives and to present it from their lives to the world. Being drawn into fellowship there was the first step in my heeding the call to the priesthood. I was subsequently ordained just six months prior to the last General Convention.

Three years later, a number of Episcopal churches and dioceses around us continue to struggle. For some the struggle is to maintain membership, for others unity. For most, the struggle is to focus on what it means to be the church. Even the worldwide Anglican Communion is clearly deeply divided. In all of the commotion and confusion swirling around, I find myself asking the question, "Lord, what is it you want from me here and now?"

In asking that question, it has been helpful to remember my original sense of call to the ministry. I love seeing people come to know Christ. I delight at seeing the new sense of hope and purpose in their lives. It thrills me to see adults baptized. I absolutely love being a part of the process of people moving from asking questions about God's existence to discovering the God who wants nothing more than relationship with them — even if they haven't figured out all of the answers yet. I know that my calling to the priesthood involves all these things, so as I seek to answer this question of what God wants from me here and now, I'm trying to continue doing the things God has called me to do. The context of this is the Episcopal Church. God's call on my life to minister in the Episcopal Church hasn't changed just because the Episcopal Church has.

It's not that I don't understand the theological differences that exist within the factions of the Church. I feel them acutely. Yet I'm not looking at leaving. The question for me is not, "Has the Episcopal Church turned its back on the scriptures?" As far as I can tell, it's not even, "Has the Episcopal Church turned its back on God?" While some would undoubtedly answer an emphatic

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

"Yes!" to both of these questions, I don't regard either of them as the real deal-breakers.

I'm confident that throughout the history of the Church there have been individuals in the Church, in the leadership of the Church, and in the highest seats of authority of the Church who never knew that same relationship with Jesus which so excites me to see someone new embrace. If that's true today within the Episcopal Church, it is nothing new. So the question of the Episcopal Church's

As long as God is still
concerned about the people
in the pews ... I have an
obligation to present the
gospel to them.

faithfulness to God, while deeply troubling, is not worth leaving over.

In fact there is only one question, as I see it. The determining question for us ought to be: "Has God turned his back on the Episcopal Church?" This is the question that demands my attention and discernment. As long as God is still concerned about the people in the pews on Sunday, then I have an obligation to present the gospel to them and encourage them to live it out in their lives.

Should God decide that all of the ones he's concerned about are already out of the Church, or that it is time for them to be, it'll be time for me to go. Until then, I need to stick around and continue with the things he put in my heart to do when he called me back at St. Mark's.

God set the prophets loose on the Israelites when they perpetually turned away from him. He didn't disassociate from them when they sorely messed up their theology and expressed that behaviorally. St. Paul stated, "To the weak I became weak, in order to win the weak. I have become all things to all people, so that I may by all means save some" (1 Cor 9:22). His understanding was that the most important thing was to see people come to Christ. Toward that end, he was willing to do whatever it took short of compromising his relationship with Christ or his proclamation of the gospel he had originally believed.

That sounds to me like light interacting with the darkness for the glory of the kingdom. Can we do less? □

The Rev. Kevin Jones is associate rector at St. Peter's, Sheridan, Wyo.

LETTERS TO THE EDITOR

Many Questions

Here we are again. The Episcopal Church is getting ready to have its General Convention. A Church which has fewer than 800,000 people attending its churches every Sunday will again spend tens of millions of dollars to have a nine- or ten-day meeting at which thousands of pounds of paper will be used and thrown away and resolutions which will be long forgotten, for the most part, will be passed. To get ready for this meeting, the House of Bishops will have met six times and the Executive Council will have met approximately 12 times, in and out of the country, and we know that these meetings cost well over \$1.5 million collectively.

So what will be done? What will be accomplished? Will any of the problems of the past three years be resolved, or even discussed? Will the worldwide Anglican Communion know who and what the Episcopal Church is all about when it is over, or will it be recognizable as an Anglican Church at all?

Who will be Presiding Bishop? And will it make a bit of difference? Will the Episcopal Church continue the trend of the past 40 years, when we have spent \$30 million per year to lose congregational strength? And how will the Kingdom of God be moved forward and God glorified by what goes on in Columbus?

Time will tell ... or is time up? Is it time to say what the Church (the Episcopal Church), which calls itself Anglican, is all about, and if it is truly Anglican? Does it even care? We, as a Church, are being called to stand up for what we believe and have faith to live. What will we say? We might as well make some solid decisions. We have spent enough of God's money to get it accomplished, don't you think?

*(The Rt. Rev.) James M. Adams, Jr.
Bishop of Western Kansas
Salina, Kan.*

Other Sins

I would disagree with a statement in an editorial, "the scriptures condemn many other sins which are no less immoral than sexual transgressions" [TLC, Jan. 22].

It seems to me that the breaking of the seventh commandment may well be worse than any other sin in that this, by its nature, causes someone else to sin. Any other commandment broken is something we ourselves do and do not necessarily cause others to sin or to participate.

*David M. Bull, Jr.
Alva, Fla.*

Condoning Murder

According to the Feb. 12 issue of TLC, the Executive Council of the Episcopal Church has approved the Church's membership in the Religious Coalition for Reproductive Choice,

(Continued on next page)

LETTERS TO THE EDITOR

(Continued from previous page)

which believes that abortion can be a moral, ethical, and religiously responsible decision.

Do they mean the Christian religion? What happened to the Sixth Commandment, "Thou shalt not murder"? The Hebrew verb *ratsah* clearly means murder, not kill. Taking the life of a human child ten minutes before birth is clearly murder. How can the Episcopal Church condone murder?

*Harry E. Roberts
Ontario, N.Y.*

Different Diocese

As a fellow graduate student, colleague, and longtime friend of the late Fr. Thomas Talley [TLC, Feb. 12], I need to point out that he was actually ordained in the Diocese of Dallas by Suffragan Bishop Burrill, later the Bishop of Chicago.

*(The Rev.) Lawrence N. Crumb
Salem, Ore.*

Reflecting Culture

I found a wonderful contrast between Fr. Webster's "Analysis: 'The Book of Daniel' Presents Opportunity to Spread the Word" [TLC, Jan. 29] and Bishop Wood's letter [TLC, Feb. 5]. Bishop Wood might consider that "The Book of Daniel" didn't create our current culture; it merely points out that we, like every other age, have problems. It shows a nice priest with a nice family that also has problems. Don't priests' families have problems? His woeful statement "the Episcopal Church is chosen...to show the current plight of our culture" sounds like he blames the Church for today's society.

Today you hear of problems and plights, cultural and otherwise, almost immediately as they occur. I don't think there are more "bads" afoot in today's world; I think we hear of them faster, more completely and with greater enthusiasm than in the "olden days."

On the other hand, "The Book of Daniel" has caused a renewed interest

in the Church. Can Bishop Wood suggest a better way — any way, for that matter—to do this? The Church has for decades used finger-pointing, holier-than-thou, stone-throwing techniques, dripping with hypocrisy, to get its message across, and for too many people that message hasn't gotten off the ground, and probably never will. To the contrary, it has bequeathed millions a cynical and bitter concept of the Church.

*Robert F. Dorum
Poughkeepsie, N.Y.*

Tradition of Aid

In the Jan. 9th issue, I saw a mention of Food for the Poor on the editorial page. This is the first mention I have seen in my years of faithful reading of TLC. Last year this organization distributed over \$700 million worth of aid to the poor of the Caribbean and Central America, continuing a tradition begun in 1982. Money was raised by a handful of Episcopal priests, together with some Roman Catholics and Lutherans, faithfully preaching in our churches Sunday by Sunday. With this much going on, it surprises me that a magazine "reporting news of the [Episcopal] Church" has just now mentioned it.

*(The Very Rev.) Thomas C. Chesterman
Santa Rosa, Calif.*

Democratic Process

The opinion posted on the Living Church's website complaining about the democratic process in choosing a Presiding Bishop was signed by an "Ella Williams" who identified her church as "St. Paul's Cathedral, Oklahoma City." We have no one on our records by that name. I suspect that the writer has taken liberties with our democratic process that depends upon community participation and mutual trust.

*(The Very Rev.) George H. Back
Dean, St. Paul's Cathedral
Oklahoma City, Okla.*

Editor's Note: The comments have been removed from the website article.



To Encourage Preaching...

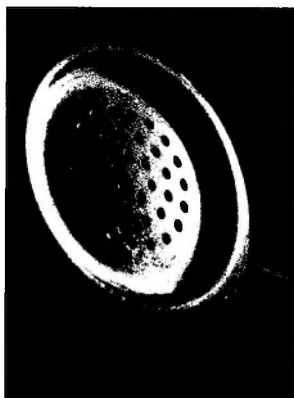
on the general theme of

The Gospel and Social Justice or The Gospel and Human Dignity

The Lawrence Kristian Mikkelsen Preaching Contest 2006

Have you preached or heard an excellent sermon on these themes? If it was first preached in an Episcopal church since last General Convention (2003), and you submit the sermon by March 31, the preacher could win a trip to California to present it and receive a substantial cash prize.

For further information, details and forms contact mikkelsenprize@sbcglobal.net St. John's, Capitola, CA



To subscribe to
THE LIVING CHURCH
use our new toll-free number!

Old Number: 1-877-822-8228

NEW Number: 1-800-211-2771

Ordinations

Priests

North Dakota — Matthew Coomber, Michael Johnson.

Pittsburgh — Jean DeVaty, Daryl Fenton, James Morehead.

Upper South Carolina — Susan Elizabeth Perrin.

West Tennessee — Laura Foster Gettys, associate at Christ Church, 118 N Washington St., Alexandria, Va., 22314; Robin Ritter Hatzenbuehler.

West Texas — Michael Hoffman, Dave Newhart, Christopher Robinson, Chris Roque.

Western North Carolina — Maria Hoecker.

Deacons

Northern Indiana — Marcus Cunningham.

Western North Carolina — Joyce Beschta, Pam Bright, Greg Erickson, Ray Escott, Kristi Neal.

Retirements

The Rev. **Tim Klopfenstein**, as rector of St. John's, Mobile, AL.

Virginia Luger, as deacon at St. Luke's, Fort Yates, ND.

The Rev. **Robert A. Stuart**, as rector of St. Thomas', Palm Coast, FL.

Deaths

The Rev. **William Gammon Jarrell, Sr.**, who served a number of congregations in Texas, Missouri, and Georgia, died Feb. 8 in Miami, Fla. He was 83.

A native of Durant, Okla., he attended the University of Oklahoma and the Episcopal Theological Seminary of the Southwest. He was ordained deacon in 1958 and priest the following year for the Diocese of Texas. His first assignment was as choir director at St. Martin's, Houston, where he served from 1952-57. He was rector of Ss. George and Patrick Houston, 1958-62, and St. Andrew's, Tyler, 1962-67. From 1967-77 he was chaplain at the University of Texas Medical Branch while serving as vicar of two Galveston congregations, St. Luke the Physician and St. Augustine. He was vicar of St. Alban's, Fulton, Mo., from 1980-87. He served as vicar at Christ Church, Dublin, Ga., and St. Peter's, Savannah, from 1993-95. More recently he was interim pastor at five Georgia parishes: Holy Angels, Pooler; St. Thomas, Savannah; St. Philip, Hinesville; St. Michael, Waynesboro; and St. Francis of the Islands, Savannah. He was preceded in death by his wife, Carter. He is survived by four children, William, Jr., Sara Mina, H. Gurden, and B. Powell; and eight grandchildren.

Next week...

Training Leaders

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

INEXPENSIVE: www.episcopal-software.com

FACULTY POSITIONS

FACULTY APPOINTMENT IN NEW TESTAMENT: *Nashotah House Theological Seminary* is seeking a faculty member in the field of New Testament to begin August 1, 2006. Applicants should be members of the Episcopal Church or another church of the Anglican Communion, who hold a doctorate (Ph.D. or Th.D.) in the field. The position includes teaching the required courses in New Testament Survey and Greek (two semesters each) as well as elective courses. The person appointed, whether ordained or lay, will be expected to participate regularly in the seminary's daily worship in the Anglo-Catholic tradition. Rank and compensation are negotiable. For further details contact: **The Very Rev. Robert S. Munday, Ph.D., Dean/President, Nashotah House, 2777 Mission Road, Nashotah, WI 53058.** The deadline for applications is April 15, 2006.

MUSIC POSITIONS

PART-TIME ORGANIST/CHOIR DIRECTOR: *St. Mary's Episcopal Church* in Daytona Beach, Florida, is seeking a part-time Organist/Choir Director. Experience with traditional Episcopal/Anglican liturgies is desired. Moeller 2-manual pipe organ. Salary is negotiable/commensurate with experience. Send letter of interest and resume to **Music Search Committee, St. Mary's Episcopal Church, 216 Orange Ave., Daytona Beach, FL, 32114.** Phone: (386)255-3669 E-mail: staff@stmarysDB.org.

FULL-TIME DIRECTOR OF MUSIC/ORGANIST POSITION. *Saint Luke's Parish, Darien, CT.* is an Episcopal parish of over 900 families and offers four services each Sunday as well as frequent Evensong and other special services. The parish choir includes children trained in the RSCM. Duties include weekly rehearsals, attendance at staff and worship team meetings, playing and conducting at Sunday services and major feast days. The ideal candidate will be spiritually grounded, able to inspire music in the worship of God; he/she will demonstrate a strong commitment to the Anglican tradition while developing a diverse program that combines a variety of musical traditions. This position is supported by an assistant. Salary is commensurate with degree and experience. Position begins in the fall of 2006. Send resumé and letters of recommendation to the **Rev. David R. Anderson, St. Luke's Parish, 1864 Boston Post Road, Darien, Connecticut 06820** or E-mail david.anderson@saintlukesdarien.org. Application deadline: April 28.

MUSIC POSITIONS

WANTED: FULL-TIME MUSIC MINISTER with experience in both traditional and contemporary Christian music leadership and performance. We are seeking that unique person who embraces the beauty and possibilities of both traditional and contemporary Christian music to minister to our congregation. We are a middle of the road Episcopal parish with two Rite II services every Sunday: one with traditional hymnody accompanied by the organ and the other with a contemporary band (keyboard, bass, guitar, drums, and several singers) playing contemporary Christian music. We seek to establish a choir (or enlarge the band) at the contemporary service, and to further develop our music program at the traditional service. Please send a resume with references to the rector. **The Rev. Douglas Travis at dtravis@trinitywoodlands.org** Phone: (281)367-8113. Website: <http://www.trinitywoodlands.org/>

POSITIONS OFFERED

FULL-TIME RECTOR: *St. James' Episcopal Church, Clovis, New Mexico.* is a beautiful, orthodox parish designed in the traditional mission style of the southwest and located in a theologically conservative diocese on the high plains of eastern New Mexico. We are seeking a full-time rector who will have a visible presence in the life of our church and who will bring energy and enthusiasm into the parish, and strengthen parish unity through effective preaching and pastoral care. We would like to attract young families as well as increase participation in stewardship and other parish activities. Early retired applicants will be considered. For additional details and a profile please contact: **The Search Committee, St. James' Episcopal Church, 1117 North Main St., Clovis, NM 88101.** E-mail resume to: st.james@plateautel.net. Deadline for resumes is May 1, 2006.

FULL-TIME RECTOR: *St. Paul's, Salt Lake City, Utah,* a program-sized parish, is seeking a new rector. St. Paul's is a community of about 600 congregants who worship in an historic Tudor church near downtown, the University of Utah, and majestic mountains. Our congregation is eclectic, inclusive, well-educated, and we love traditional liturgy and music. We are seeking a priest with a minimum of six years' experience as a rector or equivalent. We desire a leader with strong pastoral and administrative skills who is also a good preacher and teacher. Our parish profile is available online at www.stpauls-sl.org. If you are interested, please send a resume and personal profile to **Search Committee, St. Paul's Church, PO Box 11816, Salt Lake City, UT 84147,** E-mail: david_l_reed@msn.com, or call (801)355-3799.

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** (bkking@dioala.org). For more information about St. James', contact: www.rlosch.com.

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@taos-net.com. Web: www.stjamestaos.org.

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME CHAPLAIN: *Washington University, St. Louis, MO.* Episcopal campus ministry. Searching for a priest with a strong commitment to student ministry. Good liturgical and teaching skills necessary. Must have heart for service, ministry and mission and developing student leadership and skills. Must be a pastoral and spiritual leader. Send inquiry & one-page vita to: **Search Committee, Christ Church Cathedral, 1210 Locust St., St. Louis, MO 63103.** E-mail: laurieinmo@hotmail.com. Must receive by March 22. Check our web page at: www.rockwellhouse.org.

FULL-TIME RECTOR: *St. James Episcopal Church, St. James, New York.* Pastoral-sized, historic parish, on the North Shore of Long Island, 50 miles from New York City, seeks a full-time rector who will enable us to move toward collaborative clergy/lay ministry, parish growth, a deeper spiritual life, and stronger Christian Education and youth programs. As a congregation, we desire to be transformed by grace into faithful disciples of Jesus Christ, to participate in the work of the Holy Spirit, and to worship within the traditions of the Anglican Communion. Local area offers numerous educational opportunities for all ages and access to many recreational and cultural activities. For more information, please contact: **Search Committee, St. James Episcopal Church, 490 N. Country Road, St. James, NY 11780.** E-mail: kjsides@gmail.com. Application Deadline: **March 31, 2006.**

FULL-TIME RECTOR: COME HELP US GROW. *St. Luke's in Saranac Lake* is a warm, lively church in an eclectic, energetic village in *New York State's* captivating Adirondack Mountains. Our rector of 20 years has retired, we are currently being led by an interim, and are actively searching for a priest to join and guide us in the years to come. *St. Luke's*, a 120-year-old parish, is a financially sound and growing church of some 175 parishioners. Our congregation has a tradition of hospitality, warmth and mutual support; our members actively participate in both church and community outreach programs through our commissions and other organizations. We seek a priest who will help us grow with our challenges, including attracting more young congregants, addressing the needs of a broader cross-section of our community, and continuing in an environment of spiritual growth and inclusiveness in keeping with ECUSA tradition. More details and CDO are available at www.st.lukessaranaclake.org or by contacting **Lawrence Poole, c/o St. Luke's Church 136 Main St., Saranac Lake, NY 12983, Tel:(518) 891-2404, E-mail: lpole@stlukessaranaclake.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 EXECUTIVE DIRECTOR/DIRECTOR OF CHAPLAINS: The Episcopal City Mission is a unique ministry in the U.S. Episcopal Church serving youth in detention. ECM seeks an Episcopal priest or deacon to succeed a retiring Executive Director/Director of Chaplains. The position requires someone able to maintain and expand an aggressive fundraising program, which has a growing ecumenical base as well as substantial diocesan support. There is a staff of five (budget of \$225,000) serving metropolitan youth in detention centers in the St. Louis, MO area. Applicants should send a resume and CDO profile to: **Search Committee, Episcopal City Mission, 1210 Locust St., St. Louis, MO 63103.** E-mail: steve_barney@ssmhc.com.

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.** E-mail: plm@catskill.net.

POSITIONS OFFERED

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@zwi.net.

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 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.**

EXECUTIVE ADMINISTRATOR: *Christ Episcopal Church in New Bern, NC* seeks an executive administrator with corporate, non-profit, or church experience to manage the administrative functions of the office of the rector. Responsibilities will include database and personnel record management, executive and program scheduling, facilitating communication with staff and congregational leadership, and other administrative support to the rector. High proficiency in computer skills, communication skills, and multi-tasking skills are required. Salary range begins at \$32,500 and is commensurate with experience and educational background. Christ Church is an EOE that follows all standards of The Episcopal Church. Please fax resume to (252) 514-4013, attention EAR Search. E-mail: christchurch4u@earthlink.net.

FULL-TIME ASSOCIATE PRIEST AND CONTEMPORARY MUSIC MINISTER: *Trinity Episcopal Church, The Woodlands, Texas.* We are looking for a seasoned priest who is also experienced in performing contemporary Christian music and in forming and leading a contemporary band/choir. Among our goals are incorporating as many talented laypeople as possible (especially youth) in positions of worship leadership while retaining a traditional sense of reverence in a Rite II service. In addition to providing leadership as a music minister we would expect this priest to assume many of the responsibilities of an associate - pastoral care, teaching, some preaching and some administrative responsibilities. Please send a resume with references to the rector. **The Rev. Douglas Travis at dtravis@trinitywoodlands.org Phone: (281) 367-8113. Website: <http://www.trinitywoodlands.org/>**

FULL-TIME RECTOR: St. Timothy's Episcopal Church, a suburban church in Centennial Colorado (Denver) is seeking a new rector. Our parish includes over 650 communicants and an avg. Sunday attendance of over 250. We seek a warm Christian leader and inspiring preacher to guide our continued growth. Interested parties please E-mail: mickeyjackson0507@msn.com Website: www.sttims.net.

POSITIONS WANTED

LOOKING FOR A CALL: Unemployed female priest looking for a call. Tech savvy, good with youth. Full information at <http://revbrenda.com>.

TRAVEL / PILGRIMAGES

GOLF ENTHUSIASTS! ATTENDING THE MASTERS? Accommodations during the Masters Golf Tournament, **April 2-9, 2006.** Spiritual Golf Package. Bishop Gravatt Center, Aiken, SC. Two Adults \$90-105 per night, includes country breakfast, ONLY 35 minutes to Augusta, call (803) 648-1817 Mon - Fri. for reservations and additional information. E-mail: gravattguest@mindspring.com.

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@grouplist.com or call 800-486-8359 ext 205, 206, or 208.

ADVERTISERS AND GC EXHIBITORS!

Attending General Convention?

The Living Church will be publishing a special issue
June 11, 2006

Dedicated to the events, news
and sights of this event!
**Added distribution. Superb
resource for attendees.**

**Closing Deadline: May 8
Artwork Due: May 12**

Don't miss out on this
exceptional opportunity.
Huge pass-along.

**CALL Tom
(414) 276-5420 ext. 16**

**E-mail:
tparker@livingchurch.org**

CHURCH DIRECTORY

SARASOTA, FL

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

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

SAVANNAH, GA

ST. THOMAS - ISLE OF HOPE (912) 355-3110
2 St. Thomas Ave www.stthomasioh.org
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

HONOLULU, HI

THE PARISH OF ST. CLEMENT
www.stciem.org stciem001@hawaii.rr.com
The Rev. Liz Zivanov, r
Sun H Eu 7:30 & 10:15

ST. MARK'S

539 Kapahulu Ave. (#13 Bus end of line from Waikiki) (808) 732-2333
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm ascensionchicago.org (312) 684-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar
Sun H Eu 8 & 10:45. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Gary Goldacker, interim dean and rector
Sun 8 H Eu (Rite I), 9 H Eu (Rite II), 10 Christian Form, 11 Choral Eu (Rite II), 1 Santa Eucaristia; Mon 5:15 H Eu w/ Healing; Martes (Tues) 5:15 Santa Eucaristia con Curacion; Wed 12:05 H Eu; Thur 5:15 Choral Evensong; Fri 7 H Eu, 12:05 Organ Recital
Radio Services on WICR, 88.7-FM: Sun 5; Fri 7, Evensong

LAFAYETTE, LA

ASCENSION 1030 Johnston St. (337) 232-2732
1/2 block North of ULL www.ascension1030.org
Sun H Eu 8, 10:30, 6; Wed H Eu 6; Canterbury Club meets Sun, gratis supper and H Eu 6

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
Please join us for our bicentennial events
Website: www.ccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II). Daily Mass: M-F 12:15. Sat 9:30

BOSTON, MA

THE CHURCH OF THE ADVENT
30 Brimmer Street 02108 (617) 523-2377
www.theadvent.org Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray; Eric Hillegas, pastoral assistant for youth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol. Call for schedule.

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
1 mile off strip christissavior@lvcn.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq. www.gracechurchinnewark.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@cablone.net
The Rev. Bob Tally, r
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
Website: www.holyfaithchurchsf.org
The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. John Buck, music director
Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St. www.stbarts.org (212) 378-0200
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5. "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30; Thurs 6 Cho Eu; Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

ST. THOMAS

www.saintthomaschurch.org 5th Ave & 53rd St. (212) 757-7013
The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, youth minister; the Rev. Richard Cornish Martin
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

PARISH OF TRINITY CHURCH

The Rev. Canon James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
(212) 602-0800

Watch & Hear our services and concerts on the Web
www.trinitywallstreet.org

TRINITY

Broadway at Wall Street
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

Broadway at Fulton
The Rev. Canon James H. Cooper, D. Min., r
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village) (828) 274-2681
www.allsoulscathedral.org
Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

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.

WELLSBORO, PA

ST. PAUL'S (570)724-4771
The Rev. Gregory P. Hinton, r
Sat Eu 7:30, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave. 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)

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

ST. PAUL'S CHURCH AND SCHOOL (210) 226-0345
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 8 (exc Sun); EP 5; 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

LUTHERAN

MOJAVE, CA

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

CHURCH DIRECTORY KEY

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

Reinventing Church

*A conference by those who don't give conferences
for those who usually don't go to them*

St. Bart's was once one of the largest Episcopal parishes in the nation. It went through both a typical decline and also some devastating, particular woes. Our survival, other than as a landmark and museum, was in doubt. **We had to grow, or go.**

How we began to grow and continue to grow, how we changed, how we paid for it, what we learned and what didn't work along the way—these are the things we've been sharing with an increasing number of inquisitive visitors. We decided to combine the work and welcome a crowd.

We think what's interesting about us is that we have maintained our Anglican identity; put it up against a radical welcome; refreshed, strengthened and diversified our worship; really connected with the unchurched; and re-established our frayed connection with our city. We offered this conference last year and learned what people wanted to hear again, and how we could improve and update our teaching of principles and best practices this time around.

- Join us for services in five distinct liturgical styles Sunday, June 11 (optional).
- Conference plenary sessions and workshops (all day Monday, June 12 and until 3 pm Tuesday, June 13).
- \$250 for conference, meals and materials.
- \$200 returning church and groups of 10 or more.
- \$40 optional Monday night dinner.

June 11–13, 2005
St. Bartholomew's Church
New York City

To register and for information on hotels and other questions, visit our website, www.stbarts.org, or call St. Bart's Central, 212-378-0222.

artwork by Jay Sidebotham

