

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ MARCH 26, 2006 ♦ \$2.50

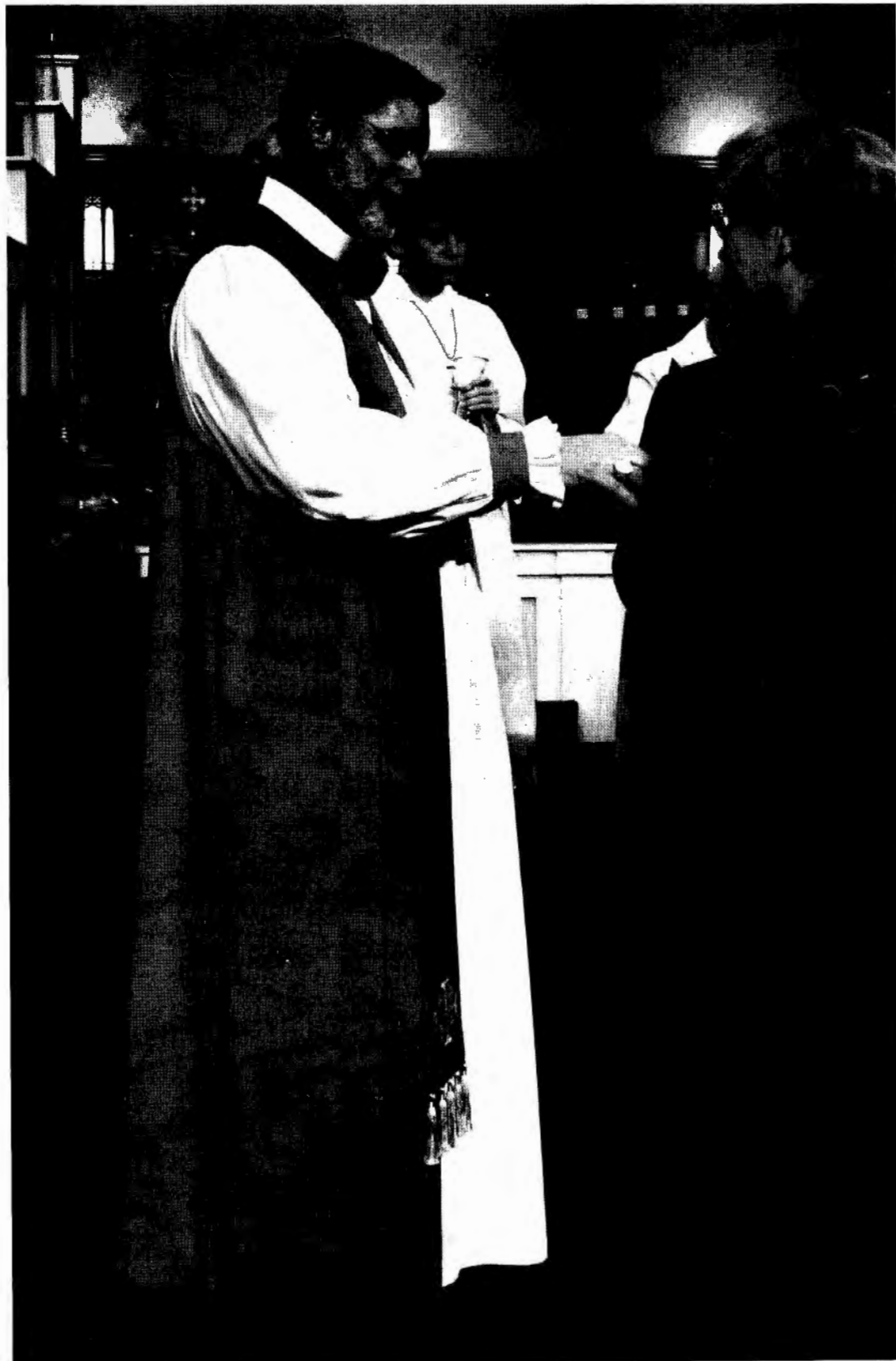
**West Texas
Installs Bishop**



**Standing
Where We
Belong**



**In Praise
of the Small
Church**

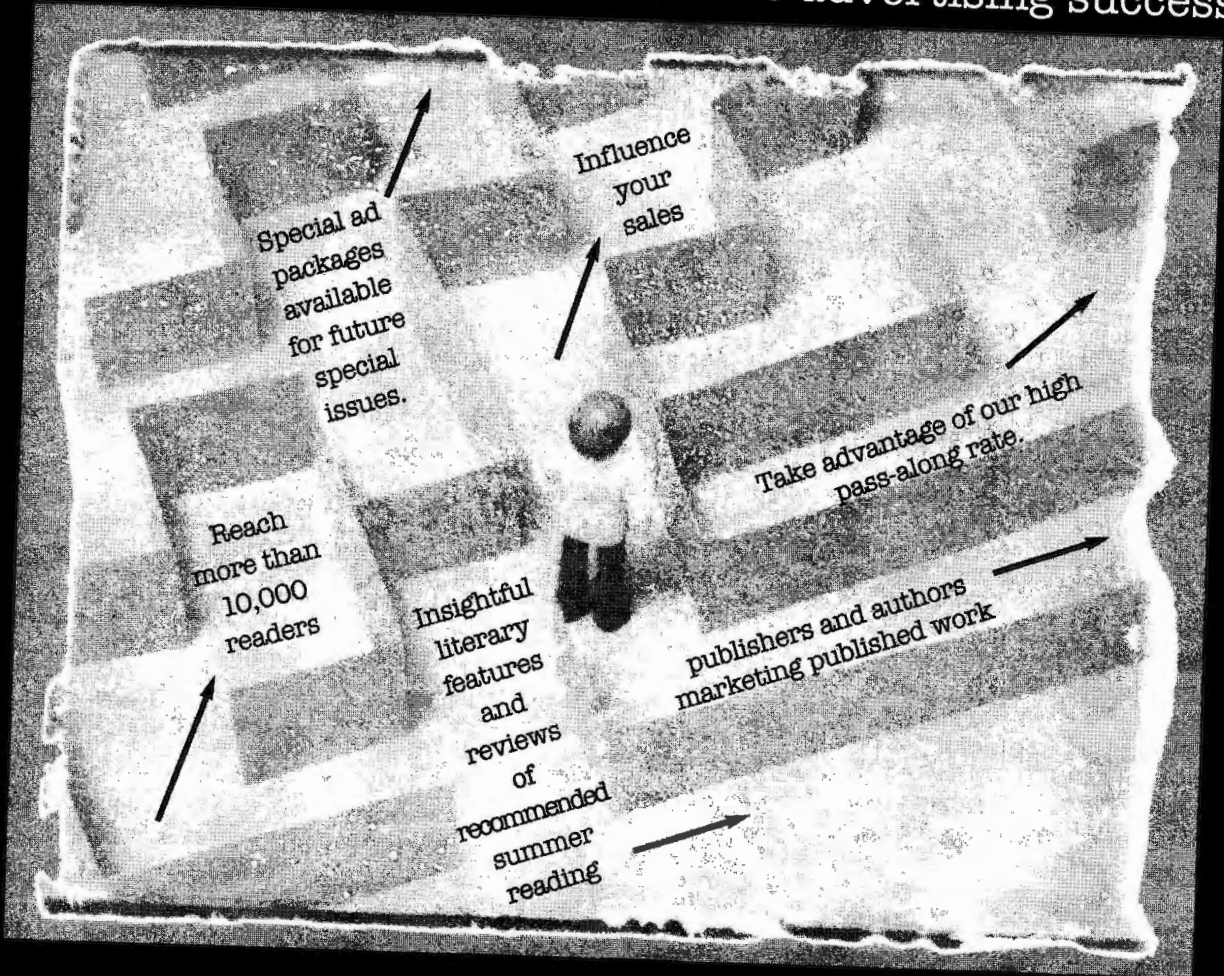


THE LIVING CHURCH

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AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ May 7, 2006 ♦ \$2.50

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May 7, 2006

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Volume 232

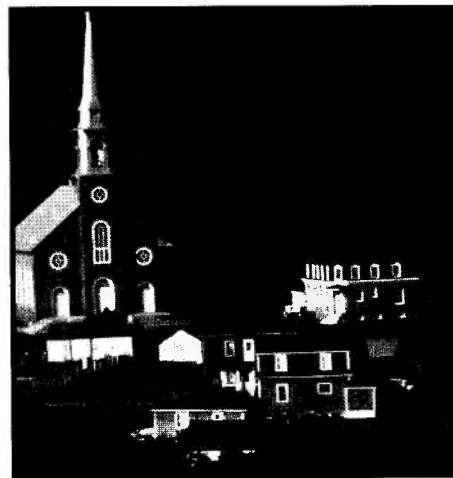
Number 13

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

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The Cover

The Rt. Rev. Gary Richard Lillibrige receives gifts during a Feb. 23 service at a San Antonio church where he was installed as Bishop of West Texas [p. 6].

Doug Earle/The Church News photo

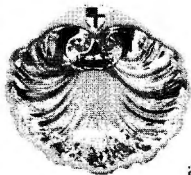
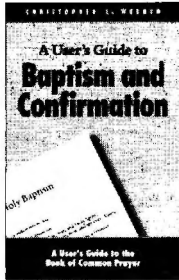
Baptism Resources from Morehouse Publishing

A User's Guide to Baptism and Confirmation

Christopher L. Webber

A helpful guide for newcomers and longtime Episcopalians. With text from *The Book of Common Prayer* and running commentary on facing pages, readers will deepen their understanding of the sacraments of Baptism and Confirmation.

paper **\$9.95**



Baptismal Shell

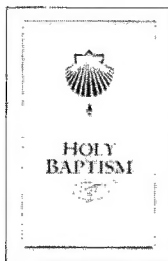
This 4" keepsake shell dish is adorned with a baked-enamel

Episcopal shield in blue, red, white, and gold. A thoughtful gift for the newly baptized, parents and godparents. Gift boxed.

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Holy Baptism Booklet

The approved service from *The Book of Common Prayer*, this remembrance booklet features a white embossed cover with shell design, lettering, and border in blue foil. Parchment presentation and certification pages to record names of the baptized, parents, and godparents. Includes envelope. paper **\$3.95**



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Light-Saturated

'... come to the light ...' (John 3:21)

Fourth Sunday in Lent, March 26, 2006

BCP: : 2 Chron. 36:14-23, Psalm 122, Eph. 2:4-10, John 6:4-15

RCL: Num. 21:4-9; Psalm 107:1-3, 17-22; Eph. 2:1-10; John 3:14-21

The readings from the two lectionaries, which are usually pretty close, are today all over the biblical map. However, Ephesians is in common and holds the rest together.

Paul says that we are "created in Christ for good works" (Eph. 2:10). John expresses the same idea by the theme of light. In effect those who walk in the light are those who do good works. Just as Moses lifted up the serpent in the desert and the people lived, the Son of Man must be lifted up that we may have eternal life (Numbers 21:9 and John 3:14-15). John goes on to make clear that this eternal life is characterized by light. "But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God." (John 3:21) Our deeds are characterized by saturated light. Paul in turn, with his more philosophical

language, knew that we were created for such luminosity.

John does not have the Eucharist at the last supper. Instead we find his Eucharistic theme here in chapter 6, in the feeding of the five thousand. Paul says we are saved through faith. It is not our own doing. It is a gift from God. (Eph. 2:8) Just as all are invited to sit on the grass and eat freely as a gift, all are invited to the banquet in the kingdom to freely participate.

Think of the kingdom as near and not in terms of the afterlife. We have the gift of the banquet and thereby are saturated with light so that we may go into the world to spread light by good works. We are not saved by the works but it is who we are, light-saturated people. We can do nothing else but shine. Paul and John may use different vocabulary, but they were thinking along the same lines.

Look It Up

Read from the Book of Common Prayer (pp. 285-287) the Lighting of the Paschal Candle and the Exsultet for the themes of Christ the light, eternal life, light given to us to enlighten our deeds.

Think About It

At the end of our Eucharistic service we are dismissed to go out into the world. How seriously do we take our role as light-saturated people, freely gifted at the banquet lawn with luminosity? Does our light shine Monday through Saturday?

Next Sunday

Fifth Sunday in Lent, April 2, 2006

BCP: Jer. 31:31-34, Psalm 51 or 51:11-16, Heb. 5:(1-4)5-10, John 12:20-33

RCL: Jer. 31:31-34, Psalm 51:1-13 or 119:9-16, Heb. 5:5-10, John 12:20-33

You Trace My Journeys and My Resting Places

By **E. Anne Kramer**. Privately printed. Pp. 117. \$12.50. Available from the author at 18301 W. 13 Mile Rd., A-27, Southfield, MI 48076.

A retired priest of the Diocese of Michigan, Anne Kramer recounts her life story with emphasis on her experiences as a Jewish girl in Nazi Germany, including the horror of *Kristallnacht*. She left Germany for England in 1939, where she became an Anglican Christian. Years later she arrived in the United States, and was ordained a priest in 1991.

Kramer's style is sometimes reminiscent of St. Augustine's *Confessions*. Her simple yet profound poems appear at intervals throughout the text. A line from Julian of Norwich featured on the title page sums up this memoir of faith and gratitude: "I was taught that love was our Lord's meaning."

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

Deeper Joy

Lay Women and Vocation in the 20th Century Episcopal Church

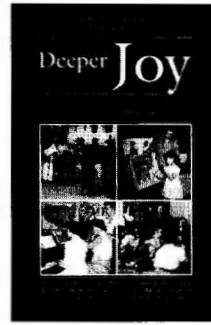
Edited by **Fredrica Harris Thompsett** and **Sheryl Kujawa-Holbrook**. Church Publishing. Pp. 292. \$28. ISBN 0-89869-479-5.

A collective body of distinguished authors enthusiastically pursue new topics about lay women in the Episcopal Church and Anglican Church of Canada who carried on their vocations in settings such as schools, hospitals, and community and other civic institutions. The stories uniformly address several key questions: What passions inspired these lay women? If they worked largely without institutional support, by what new and innovative means did they exercise their talents and live out their calls to service? Did the ordination of women limit, however unintentionally, lay women's vocations?

The lay women who are the protagonists in the stories come from a broad range of social classes and minority groups. Some were well-educated religious professionals, others "home-schooled" in the ways of the

Church, and still others trained in other professions. Few, if any, pursued their callings "for the money." These inspiring stories address what drove the commitments of these many women in response to their baptismal call.

The title of the book comes from Carmen Hunter, an Episcopal missionary, educator, administrator and author who spoke of each day bringing "deeper joy" in ministry. These stories inspire



These inspiring stories address what drove the commitments of these many women in response to their baptismal call.

all of us towards our own vocational living as a spiritual quest.

*(The Rev.) Joanna Seibert
Little Rock, Ark.*



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



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West Texas Installs Bishop

With the symbolic passing of the crosier, the shepherd's crook that marks the bishop as the head of the flock, leadership of the Diocese of West Texas passed to its ninth bishop during a festive ceremony at First Baptist Church in San Antonio on Feb. 23, part of the scheduled activities during the annual council meeting.

The Rt. Rev. Gary Richard Lillibridge now assumes guidance for the 92 congregations of the diocese, which covers 60 counties and 69,000 square miles in South Central Texas. The first bishop of what was then the Missionary District of Western Texas, the Rt. Rev. Robert W. B. Elliott, came in 1874, traveling as far as he could by rail. He apparently was undaunted by his reception, which included pistol shots from exuberant cowhands riding through the town, firing into the air.

Bishop Lillibridge, 49, was elected Bishop Coadjutor at a special council on Oct. 11, 2003, and was ordained a bishop during the annual diocesan council on Feb. 21, 2004. Since then he has been serving under the Rt. Rev. James Folts, who became diocesan in February 1996. Bishop Folts' retirement became effective Jan. 31.

In his sermon, Bishop Lillibridge acknowledged that he was receiving a "remarkably healthy diocese in this day and age" from Bishop Folts. The latter is credited by many with holding the diocese together following the 2003 General Convention.

The Church must "find a way to manage our internal conflicts in ways that our Church does not become a dangerous place for people," Bishop Lillibridge said.

Marjorie George



Marjorie George/The Church News photo

Bishop Lillibridge, who was invested Feb. 23 as the ninth Bishop of West Texas, receives the historic crosier that was given to the third Bishop of West Texas by the clergy of the diocese.

ACC Chairman Doubts Full Attendance at Lambeth '08

The chairman of the Anglican Consultative Council (ACC) expressed doubts on March 6 about whether the Lambeth Conference of 2008 will occur as planned.

"A lot depends on who is invited," Bishop John Paterson of Auckland, New Zealand, told the International Committee of the Episcopal Church's Executive Council. "If the Bishop of New Hampshire is invited, we've been told many bishops will not come. If he's not invited, how many of you will come? How many of *us* will come?"

During a regularly scheduled meeting in Philadelphia, Bishop Paterson also expressed doubts about the next Lambeth Conference because, unlike Lambeth 1998, the planned conference will not have as much financial assistance available for bishops from impoverished nations.

Earlier in the day, Bishop Paterson apologized to members of Executive Council for how delegates from the Episcopal Church were treated during the 13th meeting of the ACC at Notting-

ham, England, in June 2005.

Bishop Paterson told *THE LIVING CHURCH* he had decided during the Nottingham meeting that he needed to apologize to both the Anglican Church of Canada and the Episcopal Church.

"[Presiding Bishop] Frank Griswold immediately picked up on it and gave me the series of dates when this council would meet," Bishop Paterson said.

During his address to the council, Bishop Paterson called for the Church to develop a theology of inclusion, which he stressed would include traditionalists.

"I'd like to see a win-win situation which the whole American church could agree to," he told TLC. "Americans sometimes make decisions in a way that pushes people toward conformity."

'All are Equal'

Bishop Paterson said his notion of a gospel of inclusion arises from his Anglican province (the Anglican Church in Aotearoa, New Zealand and

Polynesia), which balances the interests of Maoris, Polynesians, and Pakeha (whites). "We work very hard so that majority-and-minority issues don't arise," he said. "Regardless of numbers, all are equal."

While Bishop Paterson addressed the International Committee, council member Louie Crew pointed out that Bishop Paterson's province was the first in the Anglican Communion to prepare a rite for same-sex unions. Dr. Crew asked Bishop Paterson why his province seems less fearful of discussing sex than many other Anglican provinces.

"It's just that the world is so far from us," Bishop Paterson deadpanned. "Our influence takes a long time to permeate."

"If Americans could learn to play rugby and cricket, many of the problems of the Anglican Communion could be solved," said Bishop Michael Ingham the Executive Council liaison from the Anglican Church of Canada, prompting laughter.

Douglas Leblanc

Abortion Rights Affiliation Opposed

The 75th General Convention will be asked for an up-or-down vote on the recent decision by the Executive Council to approve membership for the Episcopal Church in an abortion rights organization.

On Feb. 11, clergy and lay delegates to convention in the Diocese of San Diego asked General Convention, which meets June 13-21 in Columbus, Ohio, "to confirm or deny" the Executive Council decision to join the Religious Coalition for Reproductive Choice (RCRC) on behalf of the Episcopal Church. That decision was made during a regularly scheduled Jan. 9-12 meeting in Des Moines, Iowa. Although the resolution approved by delegates in San Diego took no position on abortion itself, debate on whether to disassociate from the Executive Council decision is under consideration in at least two other dioceses.

The Rev. Patrick Allen, rector of St. Joseph's, Hendersonville, Tenn., told the annual convention in the Diocese of Tennessee that he was "profoundly troubled" to learn he was supporting an organization "which promotes an act we believe to be gravely contrary to

Christian morality." Speaking on a point of personal privilege, Fr. Allen said the Executive Council decision to join on behalf of the Episcopal Church served to "preempt dialogue, further dividing an already polarized Church by taking away one more plot of middle ground upon which we could meet and seek in charity to persuade one another."

With the deadline for filing diocesan convention resolutions having already expired, Fr. Allen asked the standing committee and the bishop and council of the diocese to "give prayerful consideration to disassociating the Diocese of Tennessee from this unwise and unwarranted action."

Disassociation from membership in the RCRC has already occurred in the Diocese of Springfield. On Feb. 11, the diocesan council approved a resolution "on its own behalf and on behalf of the Diocese of Springfield" to disassociate from membership in the RCRC. Under the canons of the Diocese of Springfield, the council is authorized to act on behalf of the diocese when the diocesan synod is not in session. The Diocese of Springfield held its annual synod Oct. 28-29.

A Call for More Effort to Reverse Decline

The Episcopal Church's accelerating numerical decline can only be reversed through an organized, broad-reaching effort, according to the Standing Commission on Domestic Mission and Evangelism. In a draft version of its report to the 75th General Convention, the commission is requesting that bishops and deputies reaffirm the Church's commitment to doubling average Sunday attendance by the year 2020, the so-called 20/20 initiative.

"We are very disappointed that after all this time, all this passion and concern, in the face of continuing decline, so many diocesan bishops have not even begun to have these conversations about mission, evangelism, new starts and new opportunities," the report said. "Bishops, please turn your attention to

mission, and turn away from distractions like ongoing disputes and looming international meetings."

Using data and analysis presented during the past two years to Executive Council, the commission attributes the majority of the numerical attendance decline to systemic factors rather than General Convention's steps to normalize homosexuality.

The commission report said renewal is still possible, and a significant portion highlights successful initiatives in planting new congregations, developing vital existing congregations, making churches more welcoming to future generations of Christians, pastoral leadership training, improved communication, better research, funding, and reconciliation training.



Diocese of Antsiranana photo

St. Michael's Church, Ambilobe, Madagascar, has assumed responsibility for planting a new church on land donated by members of the local Muslim community.

Muslims Donate Land for Anglican Church

Members of the Muslim community in a suburb of Ambilobe, Madagascar, have donated land to the Anglican Diocese of Antsiranana in the Province of the Indian Ocean.

"I could not believe my ears," the Bishop of Antsiranana, the Rt. Rev. Roger Chung, said in an official release published by the telecommunications department of the Anglican Communion Office. "But God's ways are not our ways, and his thoughts are not our thoughts," says the Book of Isaiah.

According to the chairman of the new parish, Diogene Mahavavy, the Muslim community donated the land after becoming aware of the difficulties that the Anglicans were having in obtaining a plot of land on which to build a new suburban church.

The people of Ambilobe are from the Antakarana tribe, which is predominantly Muslim, Mr. Mahavavy said, but evangelization in the region has resulted in many families having both Muslim and Christian members; mutual support is common.

The new church will be the daughter church of St. Michael's, Ambilobe. Two predecessors of Bishop Chung are buried on the grounds of St. Michael's.

The Anglican Church of the Province of the Indian Ocean contains seven dioceses in Madagascar, Mauritius and the Seychelles.

Presiding Bishop Faults U.S. Policy for Cuba's Misery

Presiding Bishop Frank Griswold blamed Cuba's misery on U.S. foreign policy from the pulpit of Havana's Holy Trinity Cathedral on March 1. The Ash Wednesday homily in Spanish concluded a six-day pastoral visit to the Anglican Church in Cuba.

"I have been saddened to see the suffering caused by the policies of my country's government," Bishop Griswold said. "The Episcopal Church in the United States strongly opposes the blockade against Cuba. In the four decades of its existence, the blockade has done little except exacerbate the suffering of the Cuban people."

Bishop Griswold said U.S. policies have driven wedges among the people of Cuba, "wedges that are profoundly at odds with the scriptural call to unity among all people in Christ."

He praised Cuba's educational and



Bob Williams/ENS photo

Bishop Griswold (center) celebrates the Eucharist during a six-day pastoral visit to the Diocese of Cuba, which was founded by Episcopal Church missionaries in 1871 and is now independent.

medical programs during his visit and condemned the U.S. embargo, which he said, "has helped fuel inhumane poverty among your people, brought large parts

of your magnificent cities and infrastructure to ruins, and cut off Cuban families from the support—financial and otherwise — of their loved ones in the United States."

Cuba's state news agency reported Bishop Griswold also met with Cuban President Fidel Castro on Feb. 28, noting the meeting took place in a cordial and respectful manner.

Bishop Griswold issued no public comments on the persecution of Cuban Christians during his Havana visit. In September the Cuban government passed new laws cracking down on evangelical and Pentecostal Christians, beginning a new round of jailing of church leaders and banning unsupervised home churches.

Episcopal News Service contributed to this report.

Rochester Diocese Seeks Damages From Rector, Vestry

The Diocese of Rochester on March 6 announced at a press conference that it will be asking the New York State Supreme Court, Monroe County, to award it the property and records of the former parish of All Saints' Church, Irondequoit, N.Y., as well as unspecified personal damages from the former rector and vestry.

In November the Rochester diocesan convention voted to terminate the All Saints' parish charter. The parish has continued to hold regular worship services, claiming affiliation and episcopal leadership from the Anglican Province of Uganda. The Rt. Rev. Jack M.

McKelvey inhibited Fr. Harnish for six months effective Jan. 26 after "careful, prayerful discussion and deliberation" with the standing committee.

"We had hoped to come to an arrangement for receiving keys to the property and the records of people's lives — baptisms, confirmations, marriages, burials, and financial records — without taking the action we have today," the diocese said in a prepared statement. "But after repeated requests, the former rector and leadership continue to deny us access to both property and records, while continuing to meet in the space without our permission."

The statement said the diocese is willing to withdraw the complaint if the parish leadership turns over the property and records and "take responsibility for dissolving the secular corporation that is All Saints' Protestant Episcopal Church."

The 35-page complaint contains nine different causes of action, including trespass and breach of fiduciary duty by the parish leadership. All Saints' will defend itself, according to Raymond Dague, a lawyer retained by the parish. He said the diocesan decision to ask a secular court to confiscate private residences was vindictive and meant as a warning to other dissenters.

Tensions between the diocese and All Saints' began shortly after the 74th General Convention when the parish announced its intention to withhold its apportionment payment in protest over the diocese's support for the consecration of the Bishop of New Hampshire and for permitting liturgical blessings of same-sex unions.

Additional Candidate in Eastern Michigan

An additional candidate for election as bishop coadjutor has been nominated by petition in the Diocese of Eastern Michigan. The Rev. Todd Ousley is missionary for congregational development and clergy deployment for the diocese. The election is scheduled for

May 6 and assuming sufficient consents from bishops and deputies to General Convention, the consecration is scheduled for Sept. 9. The Rt. Rev. Edwin M. Leidel, Jr., first Bishop of Eastern Michigan, has announced his intention to retire by the end of the year.

The Tentmaker Tradition

Small churches have long benefited from bi-vocational clergy

By James L. Lowery, Jr.

The Episcopal Church is a small-church denomination if one looks at the size of our congregations. Large parishes and their more famous clergy usually get more coverage in the media, so most people forget about our denomination's many quiet, small places. Now and then we hear "small is beautiful," but usually not in the context of the Church.

Small churches can be defined as having fewer than 120 communicants. That includes all the churches classified as "family-sized," e.g., an average Sunday attendance of fewer than 50 people, and most of the "pastoral-sized" parishes—between 50 and 150 each Sunday. Two-thirds of the Episcopal Church's parishes fall into this category, but they serve just one-quarter of the population. Larger parishes represent just one-third of Episcopal congregations in number, but they serve three-quarters of the people.

The life-dynamic of small Episcopal churches is of real significance. They have few organizations or committees (unlike the United Methodist Church, where every church has a minimum of six). Compared to their large church counterparts, small church parishioners are more involved, worship more regularly and are better at stewardship in percentage of income. When a problem arises, Jim tells Kathy who tells Mary Ann and they round up their family and friends. The problem usually is solved without fuss or feathers, not because these parishioners are more pious or religious. They just need to be practical.

But the financial problems of small churches are deep and real. At the outset of World War II a budget of \$25,000 could support a full-time cleric, upkeep of the church edifice, church hall, and the rectory or vicarage. By the 1990s, the figure needed was between \$350,000 and \$400,000. Most small churches, unless they have help from their "dear departed," cannot hack it in the old way and the old style. They need to look for alternatives.

Various approaches have been adopted. Virginia Theological Seminary and Sewanee have for many years offered special courses on the life and ministry of the small church. Bangor Theological Seminary in Maine, used a good deal by Vermont, Maine, and other savvy dioceses, caters to small church ordinands, with noted faculty from Baptist, Congregational, and Anglican churches (U.S. and Canadian).

Aside from seeking clergy with specialized training, some small churches look for a "tentmaker": a priest who undertakes secular work in order to finance a church ministry or assignment. These clergy are descended directly from the apostle Paul, who financed his missionary journeys around the shores of the Mediterranean Sea by going to the marketplace in each town and setting up his tentmaker shop where he could sell his wares and at the same time do evangelistic work with the Gentiles. On the Sabbath he evangelized the Jews in the synagogues.

Samuel Seabury, the first American Episcopal bishop, for many years earned most of his keep as a physician—even for a time as surgeon to the British forces on Long Island. Modern "bi-vocationals" thrive on this type of multitasking, balancing church, a secular job, and family life. In this they are not so different from non-clergy families who often need to take on the same kind of juggling act.

The tradition of the priest-farmer has continued from the second century to the present, and it still flourishes in the small villages of Greece. The great revival in the Anglican tradition was due to some fantastic individuals, including British missionary Roland Allen, who survived the Boxer Rebellion and whose classic writings influenced several generations in the mission field.

The late Rev. H. Boone Porter was a cleric who, in the 1970s, had one foot in the 17th century and the other in the 21st. Before becoming editor of THE LIVING CHURCH, Canon Porter served in the 1970s as the final director of the Roanridge Training Institute, formerly one of the National Town-Country Church Training Institutes. Seminarian trainees at these institutes spent half their time studying rural sociology at Park College near Kansas City and the other half milking cows, pitching hay, repairing tractors and harvesting at Roanridge Farm. The venture turned out highly trained and experienced regional supervisors who could enable and oversee numbers of tentmakers and part-time local clerics, as well as effectively empower and encourage lay involvement.

Some institute graduates founded clusters of small churches coordinated by regional supervisors, and between 150 and 200 such arrangements still exist today. Bishop William Gordon of Alaska drank deeply of the renewal literature and teachings of Canon Porter, then ordained Inuit and Athabascan "sacramentalists." They concentrated on celebrating the Eucharist while other church members in the all-Episcopal villages parceled out among themselves the remaining non-sacramental functions of the parish, including administration, Christian education, and pastoral care.

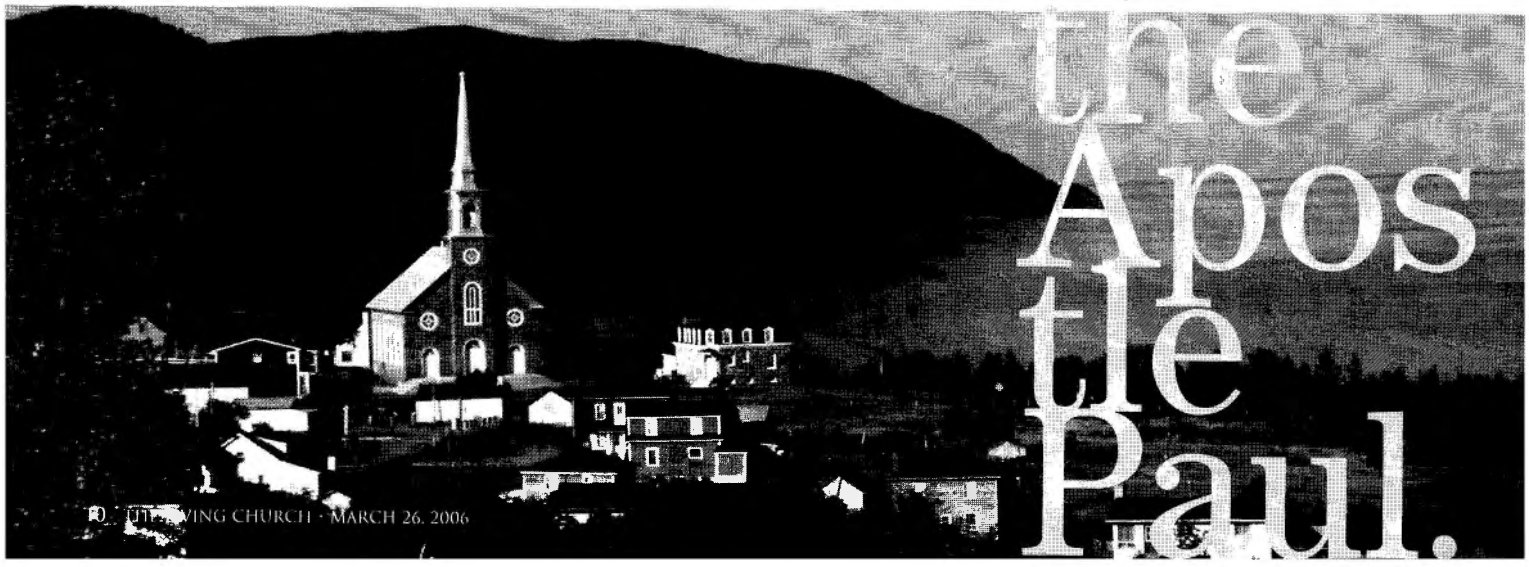
A star graduate of Roanridge's first class was the Rev. David Brown of Montpelier, Vt., who was created canon missionary by the loving and savvy Bishop Harvey Butterfield. Canon Brown created the 12-church, three-cluster Northeast Kingdom Ministry, then the five-church Middlesex Area Ministry in Shoreline, Conn., and the Greater Hartford Cluster before his retirement. Today, after more than 46 years of ordained ministry, he serves a tiny "alternative" congregation in Rhode Island.

The innovation and practicality of these visionaries can inspire new generations to continue to bring vitality to small churches. Long live these congregations, with all their peculiarities, the grand people, and the varieties of their priests. □

The Rev. James L. Lowery, Jr., Old Lyme, Conn., is a retired priest and the author of Bi-Vocationals.

Bi-Vocationals
the Apostle Paul

the
Apos
tle
Paul.



The Mailbox Medley

While the editor is away on sabbatical, it has fallen to me to try to keep up on correspondence and read through the mountains of mail — diocesan newspapers, parish newsletters, angry broadsides, haiku submissions — that arrive each day addressed to him. It's been particularly eye-opening to read the responses we receive on the "Voice Your Opinion" forms that subscribers receive with their renewal notice.

In the public interest, I thought I'd reply to a small sampling of the compliments and criticisms we receive, along with suggestions to improve the magazine. Let's get the bad news out of the way first:

"The free-floating anger [of the letters] is not helpful. Acknowledge the letters but don't promise to publish them."

We make no promises to publish. And as David has mentioned before, you should see the letters we don't run.

"Get a stranglehold on the post office. My issues go astray, arrive late, and are frequently mangled."

We're working diligently to address this issue because our fulfillment manager shares your feelings. In fact, the last time she got a stranglehold on the post office, it took two of our larger staffers to pry her hands loose.

"I feel I am reading something from the 1890s."

You'll be happy to know we still have a limited quantity of those "Parking for Episcopalians Only" hitching posts in our stockroom.

"Do you have to use 'Rev.' on the mailing label?"

We hope to introduce the "H.R.H." title option soon, and expect it to be wildly popular.

One reader listed as his pet peeve "editorials and smart — stuff that only divides us," but went on to list the letters to the editor as one of his favorite sections of the magazine. Another reader wished we could do without "all of those pictures of bishops wearing mitres." I'm afraid it's a challenge for even the hardest working paparazzi to photograph the princes of the Church wearing their Nascar caps.

Some recent respondents offered their suggestions on areas of improvement:

"Cover those parishes that are growing and healthy. They are out there."

It's something we are committed to doing every week, but we're always on the lookout for story ideas. Don't be shy about sharing your parish's success stories with us.

"The magazine should cover all that is taking place in those congregations that have left the Episcopal Church. The Episcopal Church is not the whole story."

Many readers think we already give departed congregations too much coverage. This is an issue that we will continue to wrestle with in the months ahead.

Finally, we receive our share of pats on the back, too:

"If it were not for TLC I would have lost my faith in 'Mother Church' long ago. I don't get out as much as I would like so the magazine in some respects is like participating in a study group on many subjects."

That's a great compliment. There are a lot of forums these days where you can get all sorts of viewpoints on what's happening in the Church, but we do our best to offer a reliable, weekly summary (daily on the website) that can tie together news, analysis, and opinion into a neat package. Your participation is always welcome, whether it's a feature article, opinion piece, or letter. Join the conversation.

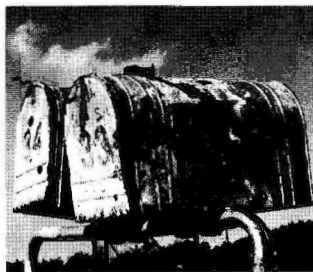
"The issues at this General Convention promise to be extremely complex. You are poised to do us a great service in accurate reporting and help in sorting out what it means."

Everyone associated with TLC understands what a privilege it is to serve in this capacity. We are already dealing with many of the issues in advance of Convention, and plan to offer an unprecedented level of coverage in Columbus, with continuing reports and analysis afterward.

"Sometimes an article is a little flaky but at least it serves as a means to see how some people are thinking."

We all need to see how the other half lives once in a while. Keep those cards and letters coming!

Michael O'Loughlin is director of associated publications.



Did You Know...

The Rev. Canon Yamily Bass-Choate was named one of *Glamour* magazine's 10 "Women of the Year" for 2005 for her rescue work in Mississippi during Hurricane Katrina.

Quote of the Week

The Very Rev. Robert Taylor, a nominee to become Bishop of California, on *HoustonVoice.com*: "I am a gay man, but that is just part of God's humanity. The next step is for people to look at the totality of the person and not just one asset."

If inclusiveness is truly an objective of the Diocese of California, those who will elect the next bishop should carefully consider which candidate will be acceptable to the largest number of believers.

California's Choices

The decision by the bishop search committee of the Diocese of California to include two partnered homosexual priests — a lesbian and a gay man — among its slate of five nominees to become the next bishop of the diocese has significantly raised the already high level of tension within the Church.

Despite many warnings that relationships at all levels of the Anglican Communion would be fractured, the leadership of the Church chose to move forward with the consent to the Rev. Canon V. Gene Robinson's election at the 2003 General Convention. No one could possibly be surprised by further repercussions if this action is repeated in June. The Episcopal Church has been asked to refrain from electing or consecrating any non-celibate homosexual persons as bishop until the Communion as a whole approves these consecrations as being consistent with Christian teaching. The election of a partnered homosexual bishop now will be seen as irrefutable evidence that the Episcopal Church has chosen to ignore the primates' recommendations, including the recent warnings of the Archbishop of Canterbury, and walk apart from the rest of the Communion.

Representatives of some advocacy groups have commended the search committee for its "inclusiveness" in the process. If inclusiveness is truly an objective of the Diocese of California, those who will elect the next bishop should carefully consider which candidate will be acceptable to the largest number of believers. In a diocese with one of the highest concentrations of Asians and Pacific Islanders, for example, the election of a homosexual bishop could compromise the diocese's ability to effectively evangelize within these communities.

Advocacy groups have also hailed the search committee's willingness to face what they have characterized as undue negative pressure from outside the diocese — which presumably includes the primates. But if the election of Bishop Robinson has taught us anything, it is that the selection of a bishop is never simply an internal matter for a single diocese. Bishops serve the whole Church, and what the Church teaches and models has a profound effect on all faithful Christians.

Both of the nominees in question have enjoyed successful ministries at the parish level. St. Mark's Cathedral in Seattle, where the Very Rev. Robert Taylor serves as dean, has reportedly enjoyed considerable growth since his arrival in 1999. The Rev. Bonnie Perry has led a remarkable revival at Chicago's All Saints' Church. A struggling mission when she arrived in 1992, it has grown from 35 attendees to an average Sunday attendance of 220. But in spite of their admirable works, their choice to live in non-marital sexual relationships with presumed physical expression is clearly at odds with Lambeth Resolution 1.10. Disobedience of the Church's plain teaching would, logically, preclude a candidate from a position of magisterial authority.

Then there is the question of how General Convention might respond to such an election. It would, of course, be a contradiction for convention to agree to faithfully comply with the Windsor Report's requirements while giving consent to the election of a persons in a partnered homosexual relationship. Yet such a result is not outside the realm of possibility.

In some ways, the announcement of California's slate feels like 2003 all over again. The secular press is once again bandying words like "split" and "firestorm." The news media are ready for what might happen in Columbus. Is the Church ready?

Standing Where We Belong

The pulpit should be used for the sacred purpose for which it was designed: preaching the word.

By Robert M. Mitchell

There's a movement on, ever so quiet and subtle, toward the neglect of one of the most important pieces of furniture in our chancels — the pulpit.

Priests are coming down out of their pulpits to be on the same level as the people. They submit that there's a positive symbolism in that. But I want to go beyond the symbolism and propose the wisdom of staying in the pulpit, and doing there that for which the pulpit was designed, and they were trained to do.

Critics of pulpits derisively refer to them as "the clergy crutch," "the coward's castle," and "the parson's palace." Some preachers like to give the impression that being "with the people" opens up the possibility of dialogue rather than strict monologue. Yet with fingers crossed, we live in fear of any such interruption taking place, and pray that the Spirit will leave us to our task and not interfere.

There are several reasons why the minister should not leave the pulpit. The bulk of the congregation doesn't have a good view of their pastor at floor level, and likewise his or her vision of the congregation is impaired from the floor, so he or she tends to preach to the worshipers in the first four pews. The pulpit also invites a more formal style of preaching for which the minister must devote hours of preparation and give up settling for telling a hodge-podge of folksy stories and calling it a sermon. I daresay our homiletics professors are spinning in their graves.

The pulpit is a sacred place, dedicated to the preaching of the word. It was designed and built for preaching, and no other task takes place there. It should be left intact and used for that purpose. Most of our Episcopal churches are masterpieces of architecture, housing some of the most creatively designed and constructed pulpits — genuine works of art that seem to call out, "This is a special place given up for the hearing of the word of God."

Before the Reformation

The pre-Reformation altars were central, high and lifted up, with an emphasis on the sacerdotal nature of the sacrament in worship. Pulpits, on the other hand, were relegated to a place of lesser significance, if in evidence at all. The service of word and sacrament became the service of the sacrament, and the preaching of the word suffered. The faithful suffered most of all, however; they rarely heard an honest-to-goodness sermon.

Enter the Reformation, and the return to the elevation

of the preaching of the word to its rightful place. Unfortunately, as with most reform movements, extremes crept in, so that now it was the pulpit that was high and lifted up. For example, in the free-church non-liturgical tradition, the high center pulpit became prominent, the altar was replaced with a communion table below the pulpit — who said the placement of furniture doesn't send a message? — and the pews were often placed in a half-circle amphitheatre position, resembling an auditorium. These "preaching stations" were an extreme, but they were rooted in the people's desire to hear a good, well-prepared sermon from their shepherd-preacher.

In one of the parishes I served, there was a set of stairs with eight steps leading to the pulpit; anyone afraid of heights would be dizzy before reaching the top. Standing on that holy spot, looking out over the congregation, I knew I'd better have some life-enhancing message to give to God's spiritually thirsty people. What a responsibility.

When I was in seminary in the 1960s, students in their part-time parishes began moving furniture around, placing the altar back where it belonged, and the pulpit and lectern to the same level on either side. The days of the extreme altar position of the pre-Reformation and the pulpit of the Reformation were over. The pendulum had swung back to the center and now a balance seemed to make the most sense. This helped to bring about a change and renewal in church architecture that enhanced the service of worship.

But a new threat has come to the pulpit. When ministers vacate this sacred vessel of the gospel, it becomes dark and empty, and that may say more to the people than any homiletical attempt, however sincere, given on the ground floor. Pastors are the only members of the congregation qualified to preach in the true sense of the word. Let us do it in the place provided for that holy act. □

The Rev. Robert M. Mitchell, a retired minister of the United Church of Christ, served parish churches for 35 years. He lives in St. Augustine, Fla.

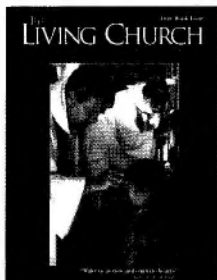


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LETTERS TO THE EDITOR

Messiah Needed

Three cheers for the Bishop of Western Kansas. In his letter [March 12] he turns the spotlight on an evil everyone sees but no one does anything about.

Is it possible to conceive a more unchristian and anti-scriptural method of governing a portion of the Church of God than our own General Convention? In comparison, all our other debates over biblical authority seem almost trivial. But we are not likely to do anything about it. General Convention is the only thing that holds the Episcopal Church together. Because it is our life blood, the Church will either continue to hemorrhage until the body politic of the Episcopal Church passes away or God will raise up someone to staunch the flow and find some more Christian, more scriptural way of governing ourselves.

A passionate idolatry of pseudo-democracy, worship of glamour and glitz, and pride of material wealth still hold sway among those who govern the Episcopal Church. Only a messiah sent by God will change it — or perhaps a turning to the Messiah we have already been sent.

(The Rev. Canon) John H. Heidt
Canon Theologian to the Bishop
Fort Worth, Texas

The statements on General Convention by Bishop James Adams of the Diocese of Western Kansas on General Convention were both prescient and insightful. In an era of instant communications, it would be better to hold General Convention every four years rather than every three. Such an arrangement would save millions of dollars, which could be better utilized on social and educational programs. The latter might include increased financial support for our archives, seminaries, and libraries; our educational mission would be enhanced by the establishment of endowed chairs in different disciplines at our seminaries.

I call upon our leadership to reflect on the statement of Bishop Adams and to use our resources in a more productive and rewarding manner.

(The Rev.) Warren C. Platt
New York, N.Y.

Reasoned Discussion Needed

I was severely disappointed in the article "Unholy Gain," by the Rev. Bonnie Shullenberger [TLC, Feb 26]. She decries "sensationalism and head-

lines" in the debate about stem cell research and calls instead for "ethical reflection." It's too bad she did not take her own advice.

Is it possible to conceive a more unchristian and anti-scriptural method of governing ... than our own General Convention?

Stem cell research holds the promise of developing cures for such conditions as Alzheimer's, Parkinson's, strokes, and many others. The usual source for the cells is from the IVF procedure, through which a million mothers have borne children they could not otherwise have had. Sometimes more embryos are created than are implanted, and when the IVF process is successful, the excess embryos are stored. If the couple decides they do not wish to use or donate these extra embryos, the embryos would be destroyed. If, instead, these embryos can be made available as a source of stem cell research, life-giving healing may ultimately take place. (There is also another process, called nuclear transfer, which seeks to generate stem cells by combining a person's DNA with an unfertilized egg.) Contrary to the implication in the article, these procedures are light-years removed from any effort to "clone" a child.

Ms. Shullenberger somehow man-

ages to equate stem cell research with the development of nuclear weapons. That is hardly a reasoned argument of the kind that she says we should have. The fact is that before General Convention adopted a resolution in support of stem cell research (A014, GC 2003), it had before it a report by a distinguished task force of ethicists and other learned people. The task force reviewed the ethical literature as well as the science and decided that this process, on balance, was worthy of support.

It is also worth noting that many public persons who call themselves "pro-life," such as Nancy Reagan and Sen. Orrin Hatch, have come out strongly in favor of stem cell research. I think they are influenced by the same kind of careful weighing of the underlying ethical considerations that General Convention engaged in. Moreover, many members of the U.S. Congress, both Republican and Democrat, have — again, like General Convention — registered serious objection to President Bush's actions that severely limit the availability of federal funding for stem cell research.

People can differ on these matters, but the way to resolve disagreements is through study, reflection, and reasoned discussion. That is the process that has been taking place in the Episcopal Church, and I hope it will continue.

*John Vanderstar
Member, Executive Council
Arlington, Va.*

Worse Than Portrayed

After reading the Episcopal Church Center's information concerning the Church's attendance decline [TLC, Feb. 26], I went to the national Church website and printed out all the figures that were the basis of the report. The real picture of declining attendance is much worse than portrayed.

True, as reported, overall average Sunday attendance (ASA) in the Episcopal Church declined by 32,749 or 4 percent in the ten years from 1994-2004. The real decline however, was

almost twice as great. In the three years from 2001-2004, ASA dropped by 62,801 or 7.3 percent.

ASA in every province declined from their ten-year high points to 2004. The fall off ranged from 5.7 percent in Province 7 to 10.4 percent in Province 2 and Province 6. There were only two out of the 100 domestic dioceses that set new ASA records in 2004 for the ten-year period: South Carolina and Dallas. What were they doing that was so different?

Even a 4 percent drop in ten years might lend itself to "factors such as average age ... and secularized cultural trends," but how do we account for a three-year drop of 7.3 percent? Perhaps the answer can be found in the words of an astute clergyman: "The more inclusive we become, the fewer people we attract."

*Donald T. Moore
Westlake, Ohio*

Harm or Reality?

Having read the letters [TLC, Feb. 12] by the Rev. Roger F. Rose and Bruce P. Flood, Jr., regarding "The Book of Daniel," I couldn't help but wonder if these two men are in denial. They don't seem to realize the fact that there are a number of clergy, as well as laity, that deal daily with alcohol and drug abuse, homosexuality, sexually active children, and with those who are looking for help and consolation due to a loved one who is slowly slipping away. These are not people who hold an "intense hatred for Christianity," as Mr. Flood suggests. They are people in need of prayer, consolation and a taste of Christ's love, not criticism. Some may not even know about Christ's love and ministry on this earth. Whose fault is that, but ours?

I didn't consider the show a way to evangelize or advertise the Episcopal Church, or even draw people to Christian beliefs or ethics. Rather, it showed humanity as it is, with its conflicts, challenges, and rewards. The clergy and laity are not above these

(Continued on next page)



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LETTERS

(Continued from previous page)

experiences in life. This show was not about permissiveness. It dealt with reality, a reality that has always been a part of our beloved church family, like it or not.

If we are to be people of the gospel, our challenge is to act like it. This show demonstrated a dysfunctional family. Big deal! What do you think the Church is? To be inclusive is to embrace all, with good points and bad, who come to our doors with open arms extending Christ's love and teachings.

*Judith A. Wood
Freeport, N.Y.*

Moral Law Inconvenient

The Rev. Canon Edmund Olifiers, in his letter re. Bishop Calixtus' marriage "history lesson" [TLC, Feb. 5], affirms the practice of clergy's blessing of unions formed "when elderly persons avoid legal marriage fearing loss of pension rights." Since when does the Church allow for anyone to live together "as if married," let alone avoiding the legal marriage for a utilitarian reason, loss of pension rights? What is the difference between doing that and encouraging young people to live together after the manner of the times?

The Bible calls for us to show our love for God by obeying his law. And Jesus does speak to adultery and infidelity.

It is true that the loss of pension rights for the elderly that may occur when they marry is a difficult situation. But does that justify the Church simply setting aside God's moral rule for the convenience of the two people? Canon Olifiers should know better, but he is simply following the style of his peers and ignoring the Word of God.

*Joan C. Oliver
Vancouver, Wash.*

Poignant Juxtaposition

As someone who has edited a religious publication or two, I know the power of juxtaposition on the page. I

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was taken by your choice to place the story of the terrible crisis in the Diocese of Haiti right next to the article in which the proposed budget for the General Convention is going to cut back \$180,000 in increased funds to Liberia in order that we can fund the Anglican Consultative Council to its asking level. Sometimes your most poignant editorials aren't on the opinion page, but carefully crafted into the layout. Good job!

*(The Rev.) Frank W. Young
Rector, South Talladega County
Episcopal Ministry (STEM)
Sylacauga, Ala.*

Salty Remarks

Journeying With Job Through Mystery [TLC, March 12], looks like a book worth reading. I noticed, however, that the reviewer noted that Job was a Gentile, from "the land of Utz."

The "land of Utz" is Lancaster County, Pa., where the Utz family makes delicious potato chips and pretzels. I believe your reviewer meant the land of Uz (Job 1:1).

*(The Rev.) Charles F. Sutton, Jr.
Trinity Church
Whitinsville, Mass.*

Not Fooled This Time

For those of us filling the role of Designated Outcasts in the "no outcast" Episcopal Church, the list of Presiding Bishop nominees [TLC, Feb. 12] is no surprise. We have been playing the part of Charlie Brown running to kick the football long enough to see this one coming.

The Episcopal Church will not disappear, as traditionalists used to say, but its future is not expansion. Its model could be AT&T, a once-powerful corporation spun into "Baby Bells," its stock devalued, a shadow of its former self.

Whoever designed the contemporary "Episcopal Church — Here For You" sign with the shield falling off the edge got it in a nutshell.

*(The Rev.) Douglas Buchanan
Trinity Memorial Church
Lone Pine, Calif.*

Appointments

The Rev. **Lisa Goforth** is assistant rector at Good Shepherd, 9350 Braddock Rd., Burke, VA 22015.

The Rev. **W. Frisby Hendricks** is priest-in-charge of All Saints', 2303 NE Seaview Dr., Jensen Beach, FL 34957-5533.

The Rev. **Noah Howard** is vicar of St. Michael's, PO Box 331, Tarboro, NC 27886.

The Rev. **Claudia "Jan" James** is associate rector of Epiphany, PO Box 1473, Flagstaff, AZ 86002-1473.

The Rev. **Noel Julnes-Dehner** is chaplain to clergy spouses at the Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, OH 45702-4179.

Kat A. Lehman is information technology coordinator for the Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015.

Ordinations

Priests

North Carolina — Carin Deffs.

Deacons

North Carolina — Sarah Balol-Damberg.

Deaths

The Rev. **Margaret M. Graham**, 66, rector of St. John's Church, Washington, D.C., who was well known for her work against child abuse and homelessness, died of pneumonia Jan. 30 at Georgetown University Hospital.

Born in Cleveland, Ohio, she graduated from National-Louis University in Evanston, Ill., and was ordained deacon and priest in 1991 after she received a master of divinity degree from the Virginia Theological Seminary. She was associate at St. Margaret's Church, Washington, 1991-1994, and interim associate at All Saints' Church, Frederick, Md., in 1995. Before and after her ordination, Mrs. Graham was a prominent leader for social justice. She was president of the National Committee to Prevent Child Abuse, worked to increase philanthropic giving and volunteering in communities, and was a co-founder and president of the National Alliance to End Homelessness. A founding board member of Covenant House and the Bright Beginnings homeless day-care center, she also was on the boards of the Points of Light Foundation and the Washington YMCA and the advisory board of the National Commission for Immigration Reforms. Survivors include her husband, William P. Graham of Washington; three children, Lisa Graham Mrozek of Pasadena, CA, Heather Gray Graham of Berkeley, CA, and Jennifer Bennett Graham, of Aspen, CO; a sister and one granddaughter.

Next week...

Education Issue

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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: **May 1.**

CLASSIFIEDS

MUSIC POSITIONS

FULL-TIME ORGANIST CHOIRMASTER: *St. John's Episcopal Church, Tampa, FL.* Organist/Choirmaster for corporate-size parish and day school, congregation of 2,000 members
Responsibilities: Choir of Men and Boys and Choir of Junior and Senior Girls, associated with England's RSCM; Mendelssohn Choir, oratorio and cantata performance; three Sunday morning services; five choir rehearsals weekly; monthly Evensong or meditative services; special music programs throughout year. Three-manual organ, 64 ranks with antiphonal division.

Requirements: Commitment to Anglican Men and Boy Choral tradition, knowledge of Hymnal 1982 and background, experience with RSCM curriculum, proven ability to recruit/retain choristers, especially boys and girls; master's degree (or higher) in music performance, minimum two years of music education for youth and junior choirs, ongoing study in choral technique, voice pedagogy, art of conducting; thorough preparation in organ playing, performance and literature, mechanical knowledge of organ and comprehensive knowledge of church music literature and value and place of church music in liturgical worship; minimum five years of choral direction, organ performance, planning liturgical music in parish setting; ability to work pastorally with choir and collegially with clergy, lay staff and volunteers to encourage spiritual growth; oversee organ maintenance, choir library, care/maintenance of parish musical instruments, planning/expending music budgets, experience with Choir Guild.
Competitive compensation package per AGO guidelines. Applications until May 1, 2006. Send letter of interest, résumé, references, current recording demonstrating choral conducting and organ technique, brief statement of personal philosophy of church music to: Chairman, Organist/Choirmaster Search Committee, *St. John's Episcopal Church, 906 S. Orleans Ave., Tampa, FL 33606.* Phone: (813) 259-1570; E-mail: organistsearch@stjohnstampa.org; Visit: www.stjohnstampa.org.

POSITIONS OFFERED

FULL-TIME ASSISTANT PRIEST: We need an enthusiastic, energetic and hard-working priest to help in all our ministries, but especially with children, youth and young adults. We have an active parish program and a 356-student day school. We offer a great place to live and serve, a congregation full of loving and supportive people, a fair compensation package, and an opportunity to make a difference. If you are interested in being considered as the assistant to our rector, send a resume and/or CVO profile to: Search Committee, *St. Paul's Church, 120 N. Hall St., Visalia, CA 93291*

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** (bking@diola.org). For more information about St. James', contact: www.rosloch.com.

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-slc.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.

POSITIONS OFFERED

FULL-TIME ASSISTANT RECTOR: *Episcopal Church of the Holy Trinity, Midland, TX.* Seeks energetic priest to serve corporate-size orthodox congregation. Responsibilities include ministry among all ages with emphasis on youth: Pastoral Care, Preaching, Education, Spiritual/Prayer Life. Midland, with breath-taking sunrises and sunsets, is a sophisticated, cultural center of West Texas with easy access to all metropolitan cities. CONTACT: **Andrew Swartz, 500 W. Texas Ave., Ste. 1410, Midland, TX 79701**; E-mail: andrew@swartzbrough.com; Phone: (432) 638-6100, Fax: (432) 682-2970.

FULL-TIME RECTOR: *The Church of the Ascension, Frankfort, KY*, is an historic parish of 500 communicants. We are seeking a rector to succeed our recently retired rector of 17 years. Frankfort is a growing family-oriented community with many amenities, located in the beautiful Central Kentucky Bluegrass region. Ascension has active lay leadership and involvement, an excellent choir, and a strong history of community outreach. Our priorities are pastoral care, Christian education, strong preaching, and church growth. Send resumes to the **Rev. Canon Johnnie E. Ross, Canon to the Ordinary, Episcopal Diocese of Lexington - Mission House, 203 East Fourth St., PO Box 610, Lexington, KY 40588**, or E-mail them to JRoss@diolx.org. Further information about the parish and search process may be obtained at the website: www.ascensionfrankfort.org.

DIRECTOR OF YOUTH MINISTRY: Christ Church, a vibrant, 2500-member Episcopal congregation in downtown Raleigh, NC, is seeking a Director of Youth Ministry. We place great emphasis on nourishing the faith and ministry of our young members, and we are looking for someone who will share that passion and commitment. The job will be full-time in a collaborative work environment, and compensation and benefits will be competitive. Applicants should send a cover letter, resume, and a list of references to **The Rev. John D. Rohrs at jrohrs@christ-church-raleigh.org or 120 E. Edenton St., P.O. Box 25778, Raleigh, NC 27611**.

FULL-TIME DIRECTOR OF YOUTH MINISTRY: *St. Mark's Episcopal Church in Jacksonville, FL*, is actively seeking a full time Director of Youth Ministry to implement, lead and grow the Youth Ministry Program. Qualified candidates should possess a passion for Christ, youth, and ministry. Please send inquiries and resumes to **Amy Slater at youth@stmarksjacksonville.org**.

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: stjames@plateautel.net. Deadline for resumes is **May 1, 2006**.

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: emorgan@coloradodiocese.org 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>.

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ART AND SOUL: NURTURING YOUR SPIRITUAL LIFE THROUGH THE CREATIVE ARTS: JUNE 4-8, 2006, SHRINE MONT. A Retreat Center of the Episcopal Diocese of Virginia and the Cathedral Shrine of the Transfiguration, Orkney Springs, VA.

In the heart of Virginia's Shenandoah Valley. Classes will include: Writing with Vinita Hampton Wright, Woodcut printing with Margaret Adams Parker, Poetry with Emily Blair Stribling, Fabric art with Martha Gilbert, and Digital design with John Dixon. For more information contact: **Carolyn Chilton, Retreat Coordinator.** Phone: (540) 856-2141 or visit: www.shrinemont.com

TRAVEL / PILGRIMAGES

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E-mail: gravattguest@mindspring.com.

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

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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.

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 (808) 955-7745
www.stclem.org stclem001@hawaii.rr.com
The Rev. Liz Zivanov, r
Sun H Eu 7:30 & 10:15

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

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
ascensionchicago.org (312) 664-1271
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.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar
Sun H Eu 9 & 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

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30 Brimmer Street 02108 (617) 523-2377
www.theadvent.org Email: office@theadvent.org
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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@tvcn.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@cableone.net
The Rev. Bob Tally, r
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SANTA FE, NM

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www.allsouls cathedral.org
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RALEIGH, NC

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SELINGSGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
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700 S. Upper Broadway www.cotgs.org
The Rev. Ned F. Bowersox, r; the Rev. Frank E. Fuller, asst; the Rev. Jay Burkardt, asst
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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

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