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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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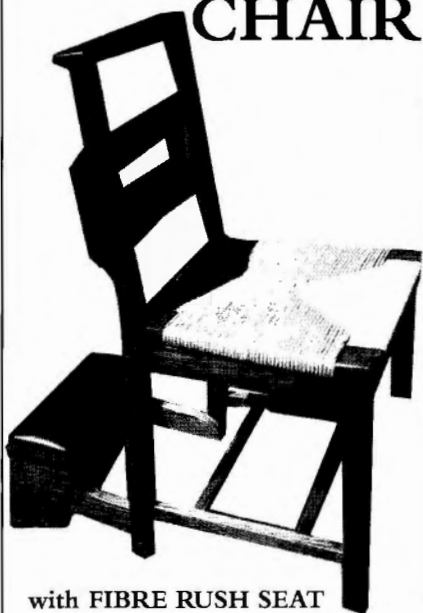


The Cover

Christ's Triumphant Entry into Jerusalem
 Bernhard Plockhorst

(RNS photo)

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SUNDAY'S READINGS

The Last Word

'...at the Name of Jesus every knee shall bend...'

(Philippians 2:10)

The Sunday of the Passion: Palm Sunday, April 9, 2006

BCP: : Isaiah 45:21-25 or 52:13-53:12; Psalm 22:1-21 or 22:1-11; Philippians 2:5-11; Mark (14:32-72)15:1-39(40-47)

RCL: Isaiah 50:4-9a; Psalm 31:9-16; Philippians 2:5-11; Mark 14:1-15:47 or 15:1-39(40-47)

The great hymn of Christ's self-emptying and exaltation in the second chapter of St. Paul's letter to the Philippians is read in both lectionaries used in worship on this holy day. The drama of the liturgy undergirds the spiritual progression described therein. With our cries of "Hosanna" in the Liturgy of the Palms, we begin in an elevated position of praise that is not "a thing to be grasped," for the Liturgy of the Word invites us to be emptied with our Lord into the obedience of sacrifice.

This emptying is well expressed by the prophet Isaiah in the passage from chapter 50, "the third Servant Song." In it we read the familiar phrases "I gave my back to the smiters, and my cheeks to those who pulled out the beard...I hid not my face from shame and spitting." Similarly, the verses of chapters 52 and 53, "the fourth Servant Song," speak of long-suffering obedience, "He was despised and rejected by men; a man of sorrows, and acquainted with grief... But he was

wounded for our transgressions."

The appointed verses of Psalm 22 or Psalm 31 both speak of sorrowful trouble and make a plea for God's mercy. But the epistle affirms that suffering and sorrow, "even unto death on a cross," is not the final word. The Father "has highly exalted him." Echoing the wording of the forty-fifth chapter of Isaiah, the apostle wrote, "every knee shall bow" at the Name of Jesus and "every tongue confess" he is Lord, "to the glory of God."

The theme of Christ's self-emptying and suffering reaches a climax in the recitation of the Passion Gospel. Here we encounter Jesus, pleading with the Father in the garden, "Remove this cup." Yet he obediently submits, "not what I will, but what thou wilt." Our Lord endures the betrayal by Judas, the denial by Peter, the mocking and the scourging and the devastating cry of the crowd, "Crucify him!" Finally, they crucified him, but again, even death on the cross is not the final word. "Truly this man was the Son of God."

Look It Up

Read a passage from the prophet Isaiah that is not read in your parish this Sunday. Use it each day of Holy Week for a meditation on the mystery of Christ's sacrifice.

Think About It

How might you alter your schedule this week to enter into the observance of Holy Week more fully? Are you willing to sacrifice the time to reflect on the sacrifice of our Savior?

Next Sunday

Fifth Sunday in Lent, April 2, 2006

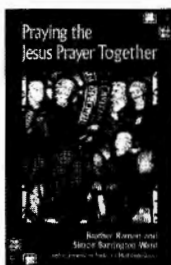
BCP: Acts 10:34-43 or Isaiah 25:6-9; Psalm 118:14-29 or 118:14-17,22-24; Col. 3:1-4 or Acts 10:34-43; Mark 16:1-8

RCL: Acts 10:34-43 or Isaiah 25:6-9; Psalm 118:1-2,14-24; 1 Cor. 15:1-11 or Acts 10:34-43; John 20:1-18 or Mark 16:1-8

Praying the Jesus Prayer Together

By **Brother Ramon** and **Simon Barrington-Ward**. Hendrickson Publishers. Pp. 144. \$12.95, paper. ISBN 1-56563-993-6.

One of the earliest Christian prayers known, "Lord Jesus Christ, Son of God, have mercy on me, a sinner," is almost banal in its simplicity and, at the same time, most intense in its profundity. Here is a declaration of loyalty, a title of deity, and the position of the supplicant. All aspects of complete



This work takes the reader into the richness found in the repeated and faithful use of the prayer.

loyalty coalesce into a 12-word prayer that Christian believers have repeated many times and no one has yet exhausted.

This little work by Brother Ramon (an Anglican Franciscan religious who worked on this book during his battle with cancer) and the Rt. Rev. Simon Barrington-Ward, former Bishop of Coventry, is a thorough introduction to how the Jesus Prayer can be employed beyond its personal, solitary use. Certainly it has its place in individual devotion, but these two men, who grew closer to each other as they collaborated on this book, find that it is precisely this short prayer that influenced them both in such indescribable ways. The personal give and take of the two authors is of utmost importance to the book's ethos. The personalities shine through because one knows that these two men have faithfully and productively

prayed this prayer together.

A fine introduction to the Jesus Prayer, this work takes the reader into the richness found in the repeated and faithful use of the prayer. The practice of the prayer corporately is the goal of the writers — that a prayer which is so uncompromisingly personal can also be inexplicably powerful in its ability to draw

people together at the foot of the cross.

One is always dismayed at how prayer can become seemingly ineffective and dull. Here is an antidote. Pray the Jesus Prayer, learn its intent, practice its usage, receive its rewards. There is nothing to lose but one's staleness and infinitely much to receive.

(The Rev.) *Jeffrey A. Mackey*
Ambridge, Pa.



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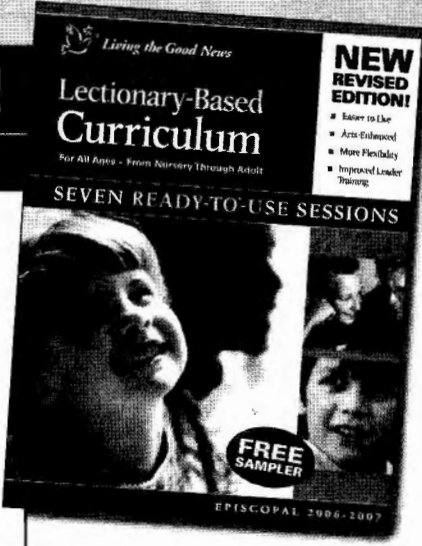


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Two More Nominated by Petition for Presiding Bishop

Two additional candidates have been nominated by petition for the election of the Presiding Bishop. The nominees are the Rt. Rev. Francisco José Duque-Gomez, Bishop of Colombia, and the Rt. Rev. Charles Edward Jenkins, III, Bishop of Louisiana. Both made the announcement during the House of Bishops' spring meeting.

Bishop Duque, 55, was chosen unanimously as Bishop Coadjutor of Colombia on Feb. 2, 2001. He is also rector of San Pedro in Bogotá. Bishop Duque holds a doctorate in law and social sciences from the Universidad Lebre de Colombia and is a practicing attorney for several companies as well as a university professor, teaching in the area of civil, family and commercial law. He has studied alternative mechanisms of conflict resolution at the National University of Colombia and also participates in ecumenical social work with vulnerable groups who are victims of Colombia's internal conflicts. From 1997-2003, he served as the Province 9 representative to Executive Council. Bishop Duque studied theology at the Seminary of the Caribbean in Puerto Rico, the Universidad Javeriana of Bogotá and the Theological Training Center of the Diocese of Colombia, where he currently serves as a professor of con-



Bishop Jenkins



Bishop Duque

stitution and canons. The Diocese of Colombia contains 13 parishes and approximately 1,250 baptized members.

A native of Louisiana, Bishop Jenkins, 54, was consecrated Bishop Coadjutor of Louisiana on Jan. 31, 1998. He serves a diocese containing 55 parishes and 20,314 baptized members. At the time of his election, he was rector of St. Luke's, Baton Rouge. Bishop Jenkins was elected president of the Presiding Bishop's Council of Advice in 2004. At the 73rd General Convention in Denver, he chaired the House of Bishops' structure committee and served as a member of the Standing Commission on Constitution and Canons. At the 74th General Convention in Minneapolis, Bishop Jenkins served on the Cognate Committee on Evangelism. In 2005, he was invited by Presiding Bishop Frank Griswold to join the special delegation from the Episcopal Church to the Anglican Consultative Council meeting in Nottingham, England. Since hurricanes Katrina and Rita last fall, he has worked with Episcopal Relief and Development to form the diocesan Office of Disaster Response and is involved in long-range New Orleans rebuilding plans. Bishop Jenkins received his M. Div. in 1976 from Nashotah House Seminary.

The two nominations bring the total number of candidates for Presiding Bishop to seven. Bishops J. Neil Alexander of Atlanta, Edwin F. Gulick, Jr., of Kentucky, Katharine Jefferts Schori of Nevada, and Henry N. Parsley, Jr., of Alabama were nominated in January by the Joint Nominating Committee for the Election of the Presiding Bishop. The Rt. Rev. Stacy F. Sauls, Bishop of Lexington, was previously nominated by petition. The House of Bishops will elect the 26th Presiding Bishop on June 18 during the 75th General Convention, which meets in Columbus, Ohio.

Presiding Bishop Bolsters Listening Process

In an effort to take the "listening process" in the Anglican Communion to the next level, Presiding Bishop Frank Griswold told Episcopal News Service that he has written to the primates and moderators of the Anglican Communion, informing them that the Episcopal Church is willing to exchange visits in order to come to a better understanding about the cultural context in which each exists.

The 1998 Lambeth Conference of Bishops approved Resolution 1.10 on human sexuality which rejected homosexual practice as incompatible with scripture, but also encouraged members of the Anglican Communion to "listen to the experiences of homosexual persons" and to assure them that they are loved by God. The issue of listening was revisited last summer at the Anglican Consultative Council meeting in Nottingham, England.

In an interview with ENS, Bishop

Griswold said it was still not completely clear what the listening process would involve.

"My hope is that the listening process will not simply be a shifting of pieces of paper and various statements, but...will be an opportunity for people in different parts of the Communion to visit with one another, to be with one another in their own immediate context and reality so that we can understand in a lived way what it means to be diverse in our opinions, but rooted and grounded in a common faith."

Bishop Griswold said he was proposing the idea of mutual visits after hearing reports from a number of bishops who have recently returned from visits to other parts of the Communion. During some of those visits, the bishops were asked why it had taken so long for someone from the Episcopal Church to visit and also why only certain voices have been heard up to now.

Nominees Announced in Three Dioceses

Candidates for suffragan bishops were announced for two Texas dioceses, and two additional candidates for diocesan bishop of California have been nominated by petition.

In the Diocese of **West Texas**, seven candidates supplied biographical data and responded to six questions posed by the standing committee for the election of a suffragan bishop. The election was scheduled for March 25 at TMI—The Episcopal School in San Antonio.

The candidates, all serving in Texas, are the Rev. Ned F. Bowersox, rector, Church of the Good Shepherd, Corpus Christi; the Rev. Nancy G. Coon, vicar, Church of the Holy Spirit, Dripping Springs; the Rev. Willie R. Davila, vicar, Church of the Reconciliation, Corpus Christi; the Ven. Donald D. Lee, vicar, Church of the Ascension, Uvalde; the Rev. David G. Read, rector, St. Helena's, Boerne; the Rev. David Mitchell Reed, rector, St. Alban's, Harlingen; and the Rev. J. Paul Worley, rector, Church of the Resurrection, San Antonio.

Assuming sufficient consents are received from a majority of bishops and deputies to the 75th General Conven-

tion, the consecration will be in August with the date and location to be determined.

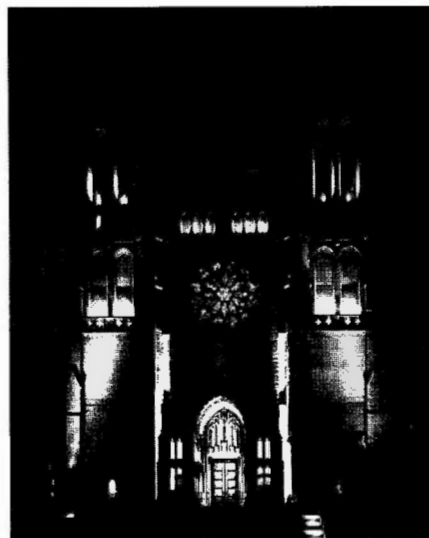
Four clergy in the Diocese of **Texas** have been nominated to be suffragan bishop for the Austin area.

The nominees are the Ven. Dena Harrison, archdeacon and canon for ministry; the Rev. James McGill, canon missionary at Christ Church Cathedral, Houston; the Rev. Albert Rodriguez, rector of St. John's, Austin; and the Rev. Frankie Rodriguez, rector of Calvary, Richmond. A press release from the diocese stated that no additional nominees will be accepted, in order for all background checks to be completed prior to the election, which is scheduled for April 29 at Christ Church Cathedral.

The new bishop will oversee pastoral and congregational development for the 64 congregations in the Austin region. Because the election will occur within 120 days of General Convention, consent to the election of the person chosen will be made by bishops and deputies during the 75th triennial gathering in Columbus, Ohio.

According to the canons and constitution of the General Convention, no diocese may have more than two suffragan bishops except by special permission from General Convention. The Rt. Rev. Rayford B. High, Jr., was affirmed by the 74th General Convention in 2003 as suffragan Bishop of Texas.

The standing committee of the Diocese of **California** announced March 15 that the Rev. Canon Michael Barlowe, officer for congregational development in the Diocese of California, and the Rev. Donald Schell, co-rector, St. Gregory of Nyssa Church, San Francisco, have been nominated by petition to stand for election for bishop. The petition process closed March 13, and no more nominees will be added to the slate. The election is scheduled for May 6 at Grace Cathedral in San Francisco. The two nominations by petition bring the total slate to seven.



Marion Brenner/Grace Cathedral photo

Grace Cathedral, San Francisco has received the largest gift in its history, valued at \$18 million, from a one-time choirboy. Henry William Edwards, Jr., joined the choir in 1925 but there is no record of his having further contact with the cathedral once he left the choir. Dean Alan Jones said the gift will be the basis for an endowment that will fund building maintenance and restoration.

Windsor Report Response Presented to Bishops

Members of the House of Bishops received a briefing on the work of the special General Convention commission at the outset of their spring retreat, and preparation for the 75th General Convention was the focus of much of their time together. The bishops met March 17-22 at the Kanuga Camp and Conference Center in Hendersonville, N.C.

Five members of the special commission on the Episcopal Church and the Anglican Communion met with the bishops on March 18. The committee, appointed by Presiding Bishop Frank Griswold and the Very Rev. George Werner, president of the House of Deputies, has been asked to develop a response to the Windsor Report.

The co-chairmen of the commission, the Rt. Rev. Mark Sisk, Bishop of New York, and the Rev. Ian Douglas, professor of world mission and global Christianity at Episcopal Divinity School in Cambridge, Mass., presented an overview of the report, which will be published April 10.

"It is important to note that the

(Continued on next page)

Election Extended

The Diocese of Tennessee's history of multiple ballots over two days to elect a bishop was repeated on March 18. Clergy and lay delegates to a special convention at Christ Church Cathedral in Nashville failed to elect a successor to the Rt. Rev. Bertram N. Herlong after 14 ballots spread over 10 hours. According to the election procedure, the winning candidate must achieve a two-thirds majority in both the clergy and lay orders. The special electing convention was to resume March 25.

The 1986 episcopal election in Tennessee went to 38 ballots, while the 1993 election required 15. Both followed the same pattern as the March 18 voting, with the clergy and lay orders initially supporting separate candidates.

House of Bishops

(Continued from previous page)

House of Bishops did not consider any draft document, and no legislative process was engaged," Bishop Sisk said in an interview with Episcopal News Service. "The commission representatives are highly mindful that this is the work of both the House of Deputies and the House of Bishops. We utilized this forum to hear what the bishops have to say," to shape the final report.

Three other members of the commission were also present: the Rt. Rev. Dorsey F. Henderson, Jr., Bishop of Upper South Carolina; the Rt. Rev. Henry I. Louttit, Jr., Bishop of Georgia; and the Rt. Rev. Katharine Jefferts Schori, Bishop of Nevada. The commission members received a report from the members of an ad hoc bishops' group that has met three times since the bishops' spring retreat last year. The ad hoc group's report will become part of the source material for the resolutions and report to General Convention from the special commission.

The bishops were told the final report would probably be about 30 pages in length, not counting appendices, and would propose some nine action resolutions. Many of the bishops were impressed by the "sensitivity" and thoroughness of the work. Divisions remain, however, with clear differences of opinion over the issue of justice for gay and lesbian persons.

Two additional candidates were nominated by petition for the election of a Presiding Bishop and announced their intentions during the gathering. On March 19 the seven announced candidates met with the house in what was described as "a time of mutual discernment, and not competition." The evening roundtable session did not feature a discussion of the issues or priorities close to each of the candidates, but served to highlight the bishops' personal qualities.

The bishops also discussed Millennium Development Goals and the 20/20 initiative to double average Sunday attendance.



Bill Albritten/Episcopal News photo

Assisted by the Rev. Paul Jeanes, the Rt. Rev. Edwin F. (Ted) Gulick, Jr., Bishop of Kentucky, presides at the ordination of three deacons during convention, Feb. 24-25, at Christ Church, Bowling Green. Kneeling are deacons Ellen Ekevag (left), Amy Coultas and Brad Ableson.

Budget Considerations

Clergy and lay delegates in the Diocese of **Kentucky** approved a \$1.3 million operating budget during the annual convention Feb. 24-25, but only after lively discussion about congregational pledging at an early morning hearing and later from the convention floor at Christ Church Cathedral in Bowling Green.

The budget for the coming year was unanimously approved as proposed, but not before extended discussion. The diocese is drawing about \$500,000 of its operating income each year from its \$5 million unrestricted endowment fund and needs to realize the pattern cannot continue, according to a report by the treasurer, Don Kohler. Reports by some other committees were more encouraging. Angela Koshewa said the budget committee, of which she is chair, considered the proposed budget lean and did not want to decimate programs. She also said if every congregation pledged 20 percent, the diocese would not have to draw from unrestricted endowment funds at all to fund current programs.

In his address to convention, the Rt. Rev. Edwin F. Gulick, Jr., Bishop of Kentucky, shared several examples in

which diocesan programs had provided life-changing opportunities for youth and others to deepen their faith.

The pledge to the diocese was also at issue in a later, extended debate about a canonical change — which was approved — that will require congregations to provide an explanation to trustees and council when a diocesan pledge is less than 15 percent of net operating income. Some opposed to the change said it might be perceived as punitive by those who are withholding funds as a means of expressing dissent from 74th General Convention. Some of those who spoke in favor of the measure said requiring an explanation was merely descriptive and might foster better communication about differences.

Bishop Gulick also addressed his nomination by the Joint Committee for the Election of the Presiding Bishop. He described his struggle prior to giving his consent to the nomination as the only vocational crisis during his ordained ministry and that his decision to consent to the nomination was made entirely out of his theological belief that God's call is primarily discerned through interaction within the community.

"Although this possibility feels in

my heart like an interruption of plans that Barbara and I have entertained, I am sure that every person who has been suggested must, to some extent, feel this way," he said. "I feel that I have at least four or five more years of productive service in this diocese and if one of the other folks is elected, my response will be elation."

Capital Campaign

Meeting Feb. 23-24 in Florence for its annual convention, the Diocese of **Alabama** endorsed a \$5.5 million capital campaign and approved a resolution calling upon all dioceses of the Episcopal Church to honor the spirit of the Windsor Report and to be responsive to its recommendations.

In his address to convention, the Rt. Rev. Henry N. Parsley, Jr., commended the capital campaign, reminding convention that its objectives were developed after wide consultation. Proceeds from the capital campaign will be used for a variety of strategic goals approved by convention last year including building a new chapel at the diocesan camp, providing more and better training for lay leaders, creating a comprehensive diocesan communications program and acquiring land on which to build seven new congregations.

The resolution on the Windsor Report expressed corporate regret for having damaged the bonds of affection in the Anglican Communion, agreed to participate fully in a listening process and pledged to study the development of an Anglican covenant.

Among the 15 other resolutions approved by convention was a measure commending a moratorium on the death penalty in Alabama and another calling for evangelization of prisoners and ministry to victims' families.

Bishop Parsley also spoke of his recent nomination by the Joint Committee for the Election of the Presiding Bishop, assuring convention that his nomination will have no impact on the success of the capital campaign.

"I wrestled mightily with the

Church's discernment process for Presiding Bishop and finally concluded that the shape of my obedience to God required me to listen," he said. "If I should be called to this ministry, I will serve this Church with all the strength and wisdom and vision I have in me by the grace of God. If not, I will rejoice to remain right here with you in the Diocese of Alabama and do the very same."

Journey Interrupted

The annual convention in the Diocese of **East Tennessee** approved a resolution establishing a fund to provide two-year subsidies to help fund salaries of parish youth ministers and heard their bishop liken the current state of the Episcopal Church to getting stuck in the Atlanta airport. Convention met Feb. 3-4 at a hotel convention center in Chattanooga.

The resolution will supplement salaries provided to youth ministers through parish budgets and will be funded by asking individuals across the diocese to contribute. The Youth Action Council, in conjunction with the bishop and council, will consider and recommend applications, and parish rectors will decide whether to hire an applicant.

The Rt. Rev. Charles von Rosenberg, Bishop of East Tennessee, emphasized the Christian journey during his address to convention and said that the Episcopal Church is currently experiencing something akin to getting stuck in Atlanta's ever-crowded airport.

"Atlanta is not our destination, but we have to go through it on our way," he explained. "And the Church is experiencing familiar complication, aggravation and challenge, as we try to get 'out of Atlanta' and get on with the journey. Involved in this frustration of travel are gay Episcopalians and straight Episcopalians, conservative Episcopalians and liberal Episcopalians ... all of us."

Bishop von Rosenberg said it was



Sharon Rasmussen/East Tennessee Episcopalian photo

Matt Laurence (left), a member of the diocesan Youth Action Council, and the Rev. Matthew Dutton-Gillett, rector of St. Elizabeth Church, Farragut, applaud a presenter at convention in East Tennessee. The 2005 convention passed a YAC-sponsored resolution to lower the delegate age to 16, and five parishes elected younger members as delegates or alternates this year.

essential that "no child of God will be 'left in Atlanta' because of our current complications on the journey."

The 2006 budget highlighted diocesan priorities, including making the part-time youth coordinator's position full time and introducing a 0.7 percent budget commitment to global mission and the Millennium Development Goals. The latter commitment was made in response to a resolution approved by delegates two years ago.

Two additional resolutions were passed. One ratified the actions of the bishop and council in adjusting expenditures during 2005 while restricting disbursements to an amount less than that approved by the previous convention. The other ratified actions by the standing committee in regard to property of the diocese and its parishes.

Five churches — St. James', Knoxville; Good Samaritan, Knoxville; St. Elizabeth's, Farragut; St. Francis of Assisi, Ooltewah; and St. Andrew's, Maryville — responded to last year's resolution that lowered the eligible delegate age to 16, electing four young delegates and two alternates as members of their parish delegations.

The Perfection of Love

By Mario Bergner

A
spiritual
classic
inspires
forgiveness
and
healing

As part of a Lenten discipline several years ago, my spiritual director suggested I read the 15th century classic *The Scale of Perfection*, by Walter Hilton. Alongside Julian of Norwich, Hilton is considered one of the great spiritual writers in the Anglican way.

The book's title was inspired by 1 John 4:17-19: "Perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love." For Hilton, love is the perfection to be scaled. The term "scale" has at least two connotations. One is as a measurement and in this sense, all is to be measured by love. It also can mean climbing, as one might scale a mountain, which is why the title was later translated *The Ladder of Perfection*. I find this translation unfortunate because many people wrongly think Hilton's book is advocating a spirituality of works righteousness. In fact, Hilton's main thesis is that Christians are to be re-formed by the love found in Jesus Christ.

Hilton's understanding of Christian discipleship is one of dynamic growth rooted in Jesus' atoning work on the cross. This re-forming work has two movements. The first is our being re-formed in faith. By meeting Jesus and putting our faith in him alone, we live our lives his way as spelled out in scripture. The second movement is our being re-formed in feeling, meaning that our inner being is transformed throughout our life to become like Jesus.

This second thesis of Hilton's book is akin to an extended meditation on St. Paul's prayer in Ephesians 3:16-19. We are to climb love like a mountain and let love become the measure of all things. If we fall off the mountain of love (and we all do), we are to begin again, certain that God's love is always available to strengthen us to continue the upward move. Only when we commit to reforming our character and scaling love over and over can we hope to know the perfections of love.

The Lent I read Hilton's book I took as my daily scripture verse for contemplation 1 Peter 4:8, "Above all, love one another deeply, for love covers a multitude of sins." This covering of sins in love does not mean we ignore the need for forgiveness. Rather, scripture is clear that forgiveness of sin and love go hand in hand. When Jesus is anointed by a sinful woman in Luke 7, he says, "I tell you, her many sins have been forgiven - for she loved much. But he who has been forgiven little loves little." The lesson here is that when we live in the depth of the forgiveness of sins, we love others deeply.

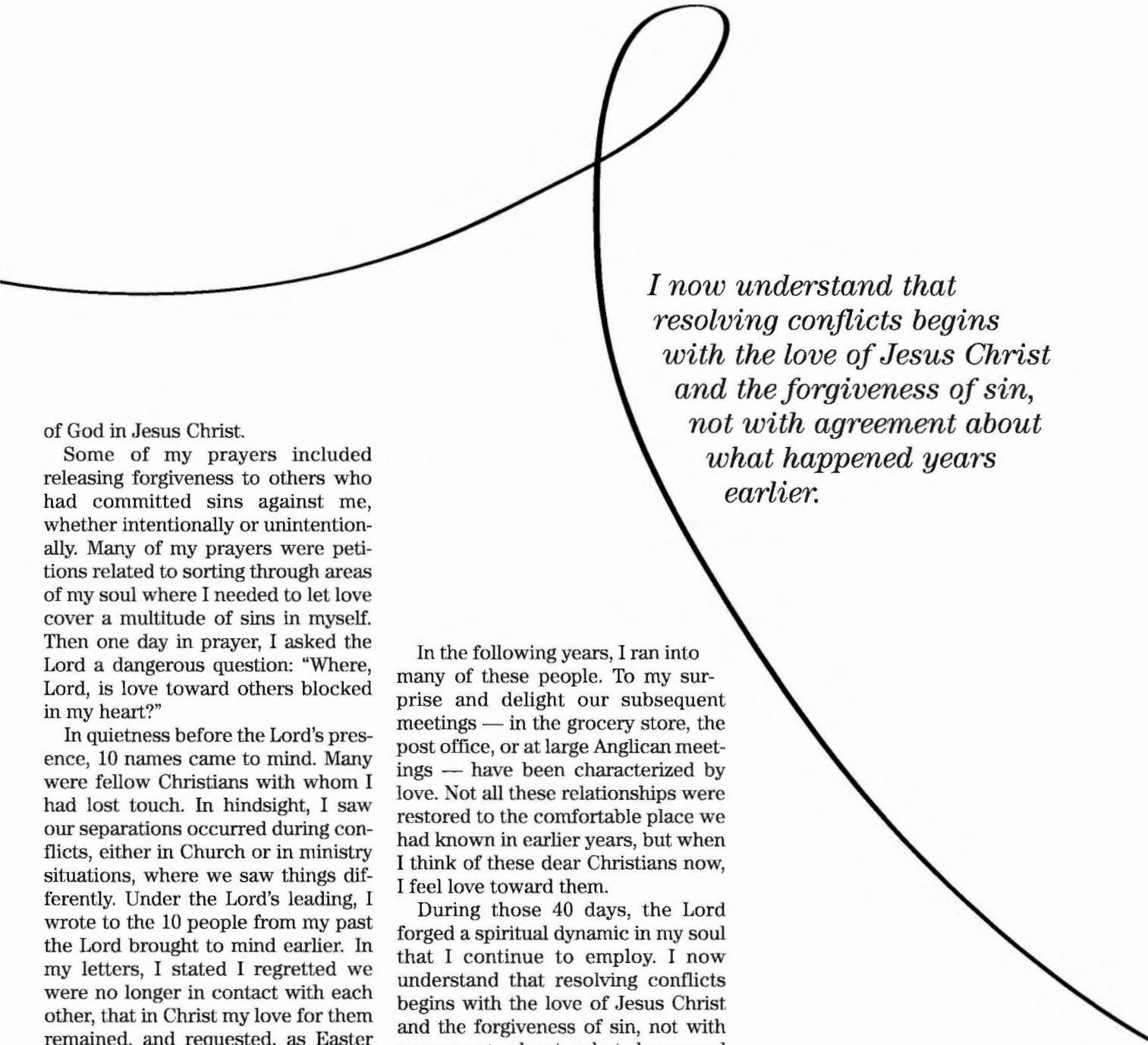
Hilton's insights assured me I was well underway to being reformed in faith by love. After all, I believed everything scripture teaches about love and forgiveness. But was I reformed in feeling? Was I being transformed by his love? The answer to that question was yes and no. Clearly, there were some people in my life with whom the love between us flowed easily. But there were others in my life with whom the love of Christ did not flow easily or was blocked altogether. I began praying to be reformed in faith and in feeling by the love

of God in Jesus Christ.

Some of my prayers included releasing forgiveness to others who had committed sins against me, whether intentionally or unintentionally. Many of my prayers were petitions related to sorting through areas of my soul where I needed to let love cover a multitude of sins in myself. Then one day in prayer, I asked the Lord a dangerous question: "Where, Lord, is love toward others blocked in my heart?"

In quietness before the Lord's presence, 10 names came to mind. Many were fellow Christians with whom I had lost touch. In hindsight, I saw our separations occurred during conflicts, either in Church or in ministry situations, where we saw things differently. Under the Lord's leading, I wrote to the 10 people from my past the Lord brought to mind earlier. In my letters, I stated I regretted we were no longer in contact with each other, that in Christ my love for them remained, and requested, as Easter approached, that we might reconnect spiritually around the cross of Christ, praying for each other and letting love cover a multitude of sins.

The letters I received in response were full of grace and love. In some instances we talked things through face to face, asked forgiveness, gave forgiveness, prayed together and blessed each other for the first time in years. We did not try to rehash the past, or insist we accept each other's take on what had happened. We did, however, extend forgiveness for the times we sinned against each other.



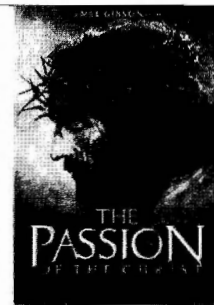
I now understand that resolving conflicts begins with the love of Jesus Christ and the forgiveness of sin, not with agreement about what happened years earlier.

In the following years, I ran into many of these people. To my surprise and delight our subsequent meetings — in the grocery store, the post office, or at large Anglican meetings — have been characterized by love. Not all these relationships were restored to the comfortable place we had known in earlier years, but when I think of these dear Christians now, I feel love toward them.

During those 40 days, the Lord forged a spiritual dynamic in my soul that I continue to employ. I now understand that resolving conflicts begins with the love of Jesus Christ and the forgiveness of sin, not with agreement about what happened years earlier. *The Scale of Perfection* reformed me in both faith and feeling. It took more courage, humility and emotional effort than I thought I had. But that Lent I grew more spiritually than I had in years. □

The Rev. Mario Bergner is founder and director of Redeemed Lives Ministries, Wheaton, Ill.

Lift High the Cross



Did You Know...

St Ann's Church for the Deaf in Manhattan, founded in 1852, claims to be the oldest congregation for the deaf in any religion.

Quote of the Week

The Rev. John Stott, in a recent sermon at St. James' Church, New York City, as quoted in *The New York Times*: "The pew cannot rise higher than the pulpit."

Two films in recent years have drawn public attention to the cross, but at the same time have sparked renewed debate as to the necessity of an atoning act of sacrifice.

Mel Gibson's *The Passion of the Christ* (2004) was a very vivid, graphic and bloody depiction of what happened to Jesus when he was condemned to the cross. The Disney production of C.S. Lewis's *The Lion, The Witch and The Wardrobe* (2005) stands on its own as a children's adventure, but is also loaded with Christian imagery. It is a fantasy in which Aslan, a Christ-like lion king, is willing to give his life to rescue a most undeserving little nerd named Edmund. It points to the good news that, "Christ died for sins once for all, the righteous for the unrighteous..." (1 Peter 3:18).

Both movies received generally favorable reviews, but in many of those reviews there was an undercurrent of doubt regarding the necessity for suffering to bring about atonement in the relationship between creature and creator.

The Rev. Mark A. Sanger, canon precentor and associate at San Francisco's Grace Cathedral, wrote at Salon.com of Gibson's film, "This pre-occupation with the intensity of the suffering, I think has no spiritual or theological value." Bishop John Spong, writing on his website, stated that "...atonement/sacrifice theology constitutes a deep burden that weighs down the Christian faith today." He further contended that Gibson's *The Passion of the Christ* "represented a barbaric, sado-masochistic, badly dated and terribly distorted biblical and theological perspective." And in his Viewpoint "Great Stories But Not Theology" [TLC, Feb. 5], the Rev. Canon M. Fred Himmerich declared, "One does not need to force crude theological ideas out of the Narnia story."

Such criticism is nothing new. St. Paul was quick to admit that the cross is "to the Jews a stumbling block, and to the Greeks foolishness" (1 Cor. 1:23). Even the Prophet Mohammed (who, unlike Bishop Spong, affirmed the virgin birth) thought that God would not allow one of his prophets to endure such a humiliating death.

In contrast to the Puritan preacher Jonathan Edwards' distorted understanding of the atonement (he coined the phrase "sinners in the hands of an angry God"), the early Church fathers, from Clement of Rome to Augustine of Hippo, were aware of the scandal of the cross and sought to avoid a crude interpretation that

portrayed a vengeful God who had to beat up on someone, so he picked on Jesus.

There seems to be agreement that the theology of the cross had its roots in the Hebrew concept of atonement. The *azazel* or scapegoat replaced the human sacrifice of the first-born. Isaiah introduced the suffering servant — "He was wounded for our transgressions... by his wounds we are healed (Isa. 53:4,5) — and Jesus is identified with that offering.

The fact that there are many attempted explanations of what happened on the cross indicates that we're dealing with a mystery. Theories of substitution, ransom, priestly sacrifice and *Christus Victor* all point to the mystery but do not fully define it.

When I was wrestling with the concept of atonement in seminary, a professor provided the helpful explanation that atonement means "at-one-ment," bringing back together as one that which has been separated, as with God and humanity. In all the theories, it is God who takes the initiative. In Genesis, Isaac asked his father, where is the sacrifice? Abraham replied that God would provide the sacrifice.

In today's "I'm OK, you're OK" theological climate, *The Passion* and *Narnia* challenge us not only to "lift high the cross," but to discern its meaning for our own lives. The theological challenge of our times is not to recycle old heresies, or to abandon old teachings, but to rethink, in contemporary terms and through today's media, the central core of the good news of Christ's victory over sin and death.

The third verse of the familiar hymn sums it up for me:

*O Lord, once lifted on the glorious tree,
As thou hast promised, draw the world to thee.*

Our guest columnist is the Rev. Bob Libby, a retired priest and author of The Forgiveness Book. He is a frequent contributor to TLC and lives in Key Biscayne, Fla.

The challenge is to discern for our own lives the meaning of the cross.

Missing from the Message

In announcing the latest commercial in an ongoing television campaign inviting viewers to visit the Episcopal Church, the Episcopal Church Center points to an “aha moment” that it believes will both surprise and resonate with many members of its Gen-X target audience. (Internet users can preview the commercial online at www.comeandgrow.org.)

In the spot, which is scheduled to debut April 30, 35-year-old Paige Blair casually discusses her involvement with church while walking her dogs and working in the garden. “For me, church provides some solace and perspectives that help me understand, reconcile and forgive,” Ms. Blair says. “I don’t think church gets everything right. We are only human.”

Then comes the big finish: Ms. Blair reveals that “I go because if I didn’t, people would ask me why. After all, I am the priest of this parish.” That’s right, Ms. Blair is rector of St. George’s Church in York Harbor, Maine.

Mike Collins, director of broadcast and multimedia communication for the Episcopal Church Center, oversaw production of the ad and said that it “creates an important point of peer identification for the target audience of Gen X women.” He said it “sparks an ‘aha moment’ for many viewers, especially among the market research groups in which the spot was tested.”

Is the fact that the woman in the commercial is a priest the “aha moment”? Not for viewers who’ve been paying even passing attention during the last three decades. Nor will it come as a surprise to Gen-Xers that priests admit that the Church doesn’t get everything right. But they may be surprised to learn that the Church is “only human,” since even the hardcore unchurched understand that the Church has traditionally claimed some connection to the divine.

What is missing from the commercial, as with other recent commercials from the national Church, is any mention of God. Do words like “God” and “Jesus” not test well among focus groups? Perhaps the Church’s media folks feel that viewers will simply make an automatic connection between God and church. But an “implied Jesus” is not enough to successfully present the gospel. The goal after all is not simply to get people to stop by their local Episcopal Church; it is for them to seek baptism and undertake ministry as active members of the body of Christ.

Unlike the jarring images in last summer’s “Monitors” commercial, the new commercial with Ms. Blair succeeds in putting a welcoming human face on the Episcopal Church. She exudes genuine warmth and understanding, and most members of the target audience will be comfortable with her image. But the message would have been far more powerful and effective if the commercial had directly addressed the source of her solace, reconciliation, and forgiveness: a loving, triune God.

**An “implied Jesus”
is not enough to
successfully present
the gospel.**

Slowing Down in Holy Week

Holy Week has arrived, a sacred opportunity for the church to devote its full attention to God’s unfathomable love for the world. However, if we are not careful to step back from our temporal concerns in order to contemplate the great love of the Father demonstrated through Christ’s death on the cross, this week may turn out to be a lost opportunity. We hope this Lent so far has been a season of spiritual renewal and growth for many readers, but for others, Holy Week is also a wonderful time to begin drawing nearer to God. We urge all our readers to consider the question [p. 4] from the writer of the meditation on the readings for this Sunday: “How might you alter your schedule this week to enter into the experience of Holy Week more fully?”

Stand Up and Walk

Obedience to Jesus' command can heal our Church



Bartolomé Esteban MURILLO, 1617 - 1682.
 Christ healing the Paralytic at the Pool of Bethesda.
 1667-1679 237 x 291 cm
 Presented through the National Art Collection Fund
 in memory of W. Graham Roberts, c. 1950
 © The National Gallery, London

By George Clifford

The Episcopal Church and much of the Anglican Communion suffer from a paralysis caused by long-simmering controversies brought to a boil by the consecration of an openly gay bishop and the blessing of same-sex unions. These controversies increasingly dominate conversation and agendas — both formal and informal — in parishes, dioceses and the Communion.

Like the man in John's gospel who was paralyzed for 38 years, we desperately need to hear Jesus' words: "Stand up, take your mat, and walk" (John 5:8). Sometimes, a sick bed or a paralytic's mat tragically becomes the sick person's comfort zone. The cost of healing — abandoning that comfort zone to re-enter the everyday world with all of its uncertainties and strenuous demands — exceeds the allure of health. The Episcopal Church and the Anglican Communion act as if they prefer the comfort of the current controversies to the riskier and more demanding health of serving Christ.

Healing will begin only when we realize the full extent of our plight. No one is going to come by to lift us out of our misery and place us in a pool of healing waters. We must recognize that reaching a consensus, or even finding a compromise with which a significant majority can agree, is, like the quest for the Holy Grail, an impossible quest.

Our persistence in this struggle reflects the exaggerated importance many people on both sides attach to the issues. But the energy, time and resources invested in these controversies that have paralyzed much of the Episcopal Church and the Anglican Communion also indicate how comfortable we have become with these issues. Recent expressions of this myopic and paralyzing focus include the Eames Commission's Windsor Report with its recommendations for restructuring the Anglican Communion; the Episcopal Church's House of Bishops' response, *To Set Our Hope on Christ*; initiatives by other provinces; numerous diocesan resolutions; countless parish debates; and advocacy within the Church by lobbyists, networks and others. Sharp divisions, fixed opinions and the conviction that God is on one's side preclude consensus on these controversies in the foreseeable future. Further votes will create more winners and losers, exacerbating the paralysis.

Jesus commanded the paralytic to stand. All the paralytic had to do was to obey. Christianity has never taught that any definition of sexual purity or particular sexual orientation constitutes a litmus test of whether or not one is a Christian. The only litmus test of Christian identity with which I am familiar is the one articulated by St. Paul and St. John: Do you acknowledge Jesus as Lord? Anglican Christianity's "big tent" is thus defined not by anyone's views on any of the current controversies but by whether one has stood in obedience to Jesus' healing command: stand up and walk.

Refusing to acknowledge a bishop's authority because of the bishop's stance, pro or con, on consecrating an openly gay bishop or blessing same-sex unions is tantamount to declaring that the bishop is not Christian. That refusal is without historical warrant as the early Church wisely recognized that the validity of a sacrament is not contingent upon the holiness or even Christian identity of the

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

one administering the sacrament. Similarly, refusing to be part of a communion of disparate views and practices with respect to those issues either means ignoring Jesus' prayer that his disciples be one or implies that those with whom one disagrees are not Christian.

Indeed, John's gospel reports that Jesus told his disciples, "This is my commandment, that you love one another as I have loved you." The New Testament repeatedly echoes that injunction. Yet no serious commentator could characterize the present animosity and divisiveness within the Episcopal Church and the Anglican Communion as a good faith effort to love one another after the pattern of Jesus' love for us.

Instead of paternalistically attempting to take responsibility for the acts or faith of others, no matter how abhorrent we may find their acts or beliefs, each of us must work out our own salvation with fear and trembling. That was good advice when it was written, and it remains good today. Obedience is the only answer to Jesus' command, "Stand up."

Jesus' command to the paralytic finds fuller expression in the parable of the Good Samaritan, his call (not an invitation) that those whom he has healed become instruments of healing for others. Confined to our mats, masochistically choosing paralysis over health, deafened by our laments and blinded by our pain and discomfort, we are like the priest and Pharisee in that parable, unable to hear the cries of others in pain or to see the dying.

In a world torn by strife and division, a world in which millions starve to death because they have no bread

— spiritual or physical — to eat, a Church that stands together and walks in Christ's name would make a powerful witness. Anglicans have always found their unity as a Church that prays together, not as a Church united by common doctrines or structure. The Episcopal Church and the Anglican Communion could make a dramatic difference in the quality of life for others (loving neighbor) and a dramatic testimony to God's love in Christ (loving God) by walking together in health and agreeing to disagree about the issues underlying the current controversies.

As a priest and naval chaplain, I preached and taught on a wide variety of social issues, including homosexuality. Once every few months someone would ask me about the current controversies. But several times each day people would come to me for help with failing relationships, for moral clarity on the U.S. invasion and occupation of Iraq, and in search of a meaning for their life that would give them peace and joy. Parish clergy who are not obsessed with the current controversies share similar experiences with me.

Now — not next year, not in 10 years, but now — is the time for us to stand and to walk together as God's faithful servants, united in our disagreement, ministering to the hurting and dying in our badly broken world. □

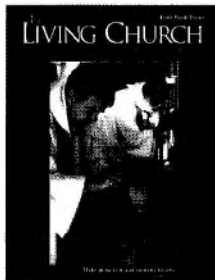
The Rev. George Clifford is an Episcopal priest and retired Navy chaplain who lives in Raleigh, N.C.

Obedience is the only
answer to Jesus'
command, "Stand up."

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LETTERS TO THE EDITOR

Small Churches Vital

Thank you to James Lowery for a thoughtful and timely article on bi-vocational clergy [TLC, March 26]. I was delighted to see mention of the work in small-church ministry that we do here at the School of Theology in Sewanee included with Virginia Theological Seminary and Bangor Seminary. Fr. Lowery is absolutely right that "savvy dioceses" understand the need to offer this training to seminarians who feel called to small-church ministry. These dioceses also are in the forefront of developing training programs for licensed ministries and the procedures for raising up ministers from the congregations.

Any of us who teach about and/or serve in smaller congregations understand the statistics that while "two-thirds of the Episcopal Church's parishes fall into the (small) category, they serve just one-quarter of the population." We also know that these smaller congregations in urban and rural settings are critically important to the spiritual, physical, mental, and emotional well-being of their communities. In my work with smaller congregations, I have met people who are passionate about the life and ministry of their congregations. They are hungry for the leadership of the church to acknowledge their worth and to assist them to identify and live into the many creative and nurturing models of leadership that will help them be a vital, healthy presence in their communities.

As a bi-vocational clergy person in one of those "savvy dioceses" (East Tennessee) I have experienced the great things that can happen when smaller congregations and their clergy are appreciated, nurtured, and encouraged to explore new and exciting models of ministry. As Fr. Lowery says, "Long live these congregations, with all their peculiarities, the grand people, and the varieties of their priests."



(The Rev.) Susanna E. Metz
 Director of Contextual Education
 Executive Director,
 Center for Ministry in Small Churches
 School of Theology
 Sewanee, Tenn.

Concern For Poor

Bishop Sisk insists on criticizing those who call for divestment "from companies whose products are used by the Israeli government in the West Bank and Gaza" [TLC, March 19].

The government of Israel uses economic pressures to interfere with the lives of Palestinians all the time. Cutting off water supplies, cutting down ancient olive trees and destroying Palestinian homes where criminal suspects are thought to live cripple the economy of Palestinians. They are among the poorest people in the Middle East; Israel is one of the richest countries there, especially with billions of dollars coming from American taxpayers.

Bishop Sisk insists ordinary Israelis

will be hurt, not mentioning the brutal treatment of ordinary Palestinians by the Israeli government. Where is the concern for the poor?

(The Rev.) Robert Warren Cromey
 San Francisco, Calif.

Resolution Amended

Your report on the content of the resolution on the Windsor Report dealt with at San Diego's diocesan convention was incorrect [TLC, March 19]. The original resolution did indeed include "receive, accept, endorse, and submit to the Windsor Report, to comply fully with its proposals and expectations," but was amended to read: "Resolved: That this 32nd Convention of the Episcopal Church of San Diego receives, accepts, and endorses the

Windsor Report.” The amended resolution can be found online at www.edsd.org.

*(The Rev.) Michael Russell
Rector, All Souls' Church
Point Loma, Calif.*



New Depth for Lent

“An Empty Space” [TLC, March 12] by the Rev. Claudia Dickson is one of the finest articles I have read in my 51 years as a subscriber to TLC.

“... God does not need self-directed, self-motivated people ... 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 ...”

The venerable Lenten theme of abstinence is given new depth.

*(The Very Rev.) John P. Bartholomew
Lake City, Minn.*

Surviving and Thriving

Bishop Adams' questions [TLC, March 12] seem shrouded in frustration and doubt. I can only assume he believes that whatever are the results of General Convention, the whole thing is some sort of death-knell for our beloved Episcopal Church, that it is all just a big waste of time and money.

I simply don't believe that such a dire scenario is true. I hear no “faith, hope, and love” in the bishop's questions. He seems to ignore that the Lord Jesus Christ is the master of his Church and promised that the gates of hell could not prevail against it. The life of the Church still depends upon Jesus. So far I've not sensed him turning from us. His presence and guidance abide still in the Episcopal Church.

If St. Matthew's in the hamlet of

Newton, Kan., is thriving, I'm confident that in hundreds of such hamlets, and in hundreds of such small parishes, the faith, hope and love of Jesus is equally thriving. I believe that the Episcopal Church expresses Jesus' way, truth and life better than any other of his followers, and I believe that if such faithfulness is proclaimed with heartfelt conviction and power, folks will come and want to be a part. I'm not saying that the Lord loves Episcopalians best; I simply believe that we love him best.

We Episcopalians, of all who profess and call themselves Christians, know and express best “the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit.” We understand grace and we know it is for all. We have a heritage that is grounded in the faith once delivered to the saints, a scope that stretches to embrace all humankind, and we have a destiny that reaches to the kingdom of God. I don't think I am alone in this conviction and commitment.

That's why if there is just one St. Matthew's living faithfully in witness to Jesus' resurrection, the Episcopal Church will survive and thrive no matter what General Convention does, or what the Diocese of New Hampshire does, or what the Bishop of Western Kansas does. Thanks be to God!

*(The Rev.) Bob Layne
St. Matthew's Church
Newton, Kan.*

Just Curious

Did I detect a trace of irony in the March 26 issue? A news item on reversing the decline of numbers in the Episcopal Church ended with a rousing need for “... pastoral leadership training, improved communication, better research, funding, and reconciliation training.” It was followed a few pages later by an article, “Standing Where We Belong,” on the importance of preaching the Word to a spiritually thirsty world.

*(The Rev.) Anthony Petrotta
St. Francis' Church
Wilsonville, Ore.*

Appointments

The Rev. **Shirley Bowen** is missioner for campus ministry/Episcopal chaplain at the University of Southern Maine, PO Box 9300, Portland, ME 04104-9300.

The Rev. **Scott H. Glidden** is priest-in-charge of Grace, 30 Eastman St., Concord, NH 03301.

Ann Goraczko is campus minister at Florida International University, 3000 NE 151 St., HM 246, North Miami, FL 33181.

The Rev. **David McGuinness** is rector of St. Stephen's, 203 Denim Dr., Erwin, NC 28339.

The Rev. **Joseph Oliver Robinson** is rector of Christ Church, Zero Garden St., Cambridge, MA 02138-3631.

The Very Rev. **N. DeLiza Spangler** is dean and rector of St. Paul's, 128 Pearl St., Buffalo, NY 14202.

The Rev. Canon **Judith Sullivan** is canon residentiary at Philadelphia Cathedral, 3723 Chestnut St., Philadelphia, PA 19104.

The Rev. **Paul A. Valdes** is deacon assistant at Holy Trinity, 607 N Greene St., Greensboro, NC 27401.

The Rev. **Patrick Ward** is rector of St. Mary's, PO Box 5, Scarborough, NY 10510.

Resignations

The Rev. **Timothy Mulder**, as rector of St. Luke's, Gladstone, NJ.

Deaths

The Rev. **Wayne C. Olmstead**, rector of St. Edmund's Church, Elm Grove, WI, for 30 years, died March 13, two days after the date of his retirement. He was 70 years old.

Born in Little Rock, AR, he received a bachelor's degree from Duke University and the M.Div. from Berkeley Divinity School at Yale. He was ordained deacon in 1966 and priest in 1967. Fr. Olmstead was vicar of St. Stephen's, Plainwell, MI, and St. Francis, Orangeville, MI, from 1966 to 1969, then rector of Emmanuel, Hastings, MI, until he became rector of St. Edmund's in 1976. One member of the church, lauding Fr. Olmstead's pastoral care, noted, “He has always been a really good shepherd, knowing every member of his flock and tending every member of that flock. If they were lost, he'd go out and find them.” He is survived by his wife, June; four children, Julianna Campbell, Hannah Kearns, Bea-Ida Robertson, and Tyler Olmstead; six grandchildren and a brother.

Send your clergy changes to

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Next week...

Easter 1943

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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, resumé, 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.**

FULL-TIME DIRECTOR OF MUSIC/ORGANIST POSITION. *St. Luke's Parish, Darien, CT.* is an Episcopal parish of more than 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.

POSITIONS OFFERED

ADMINISTRATIVE ASSISTANT TO THE RECTOR: Vibrant parish on Sanibel Island near Fort Myers, FL. We seek a dedicated professional to work with a team of clergy and lay staff members, leaders and volunteers. Perhaps you're thinking of relocating. We need a people person with extensive communication, publication and organizational skills and high proficiency in all aspects of MS Office applications, Adobe PDF and Reader, and at least the basics of website ministry. ACS system experience would be a plus. Knowledge of the work of a Christian Education Director or Lay Ministries / Program Coordinator a plus. Multi-tasker. \$30,000+. Inquiries and resume to the rector: DonaldAFishburne@aol.com.

FULL-TIME RECTOR: *St. Paul's, Salt Lake City, UT,* 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.**

CATHEDRAL DEAN: *Trinity Cathedral, Davenport, Iowa,* has decided to extend its search for a new Dean, someone who has at least 10 years of solid, successful experience as a rector and has at least a decade of service ahead. Trinity Cathedral, established in 1867 near downtown Davenport, is the historic cathedral of the Diocese of Iowa. Trinity is the home parish of more than 650 communicants and is located in the Quad Cities, a bi-state metropolitan area of 375,000 people straddling the Mississippi River. We are a Eucharistic-centered parish. Our liturgy reflects traditional Anglican practices and theology, and our music program underscores the beauty, majesty and joy of this ancient liturgy. We are seeking a mature priest, an experienced spiritual leader who will work with us to maintain the positive momentum we have gained. We seek someone who will help strengthen our existing programs and help us develop new approaches to enlighten and inspire our current parishioners and to attract new members. See our web site for more parish information: www.qctrinity.org. If this sounds like the right opportunity for your talents, send a detailed cover letter and resume to: **Search Committee, Trinity Cathedral, 121 West 12th Street, Davenport, IA 52803.**

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@diolex.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.**

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 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@stmark-sjacksonville.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: 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>.

RETREAT CENTERS

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**

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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-ern, 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 8, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

RIVERSIDE, IL

ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN)
60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar
Sun 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

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 (1929), 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@lvcm.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

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www.stbarts.org (212) 378-0200
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Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

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ST. PAUL'S Broadway at Fulton
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Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
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ASHEVILLE, NC

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

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd (919) 787-7590
The Rev. Jay C. James, r; The R. Martin Caldwell, asst
Sun MP 8:30, HC 9 (said), 11(sung); Daily EP 6

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 7:00, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

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

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
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Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

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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

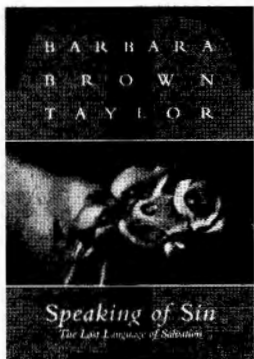


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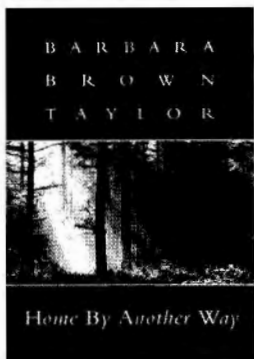
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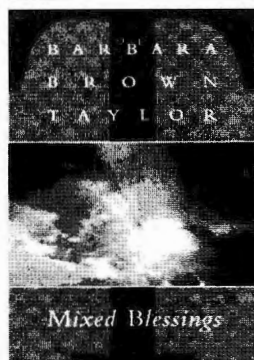
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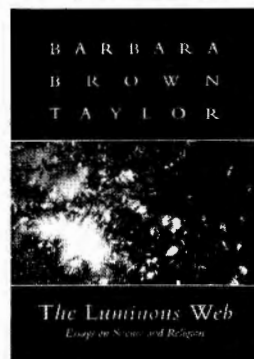
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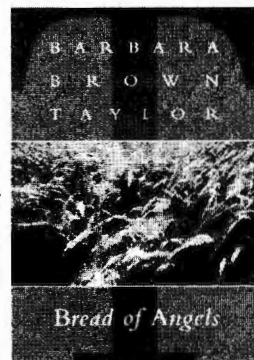
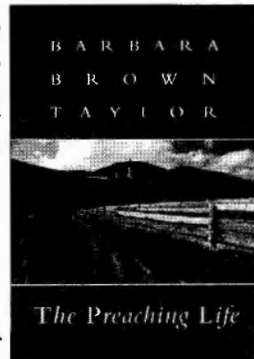
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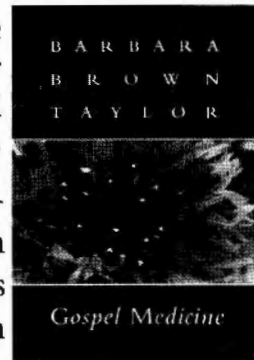
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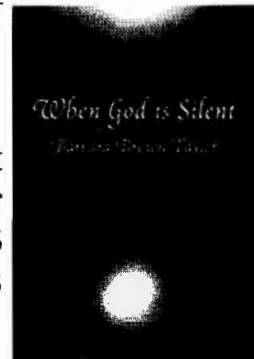


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