

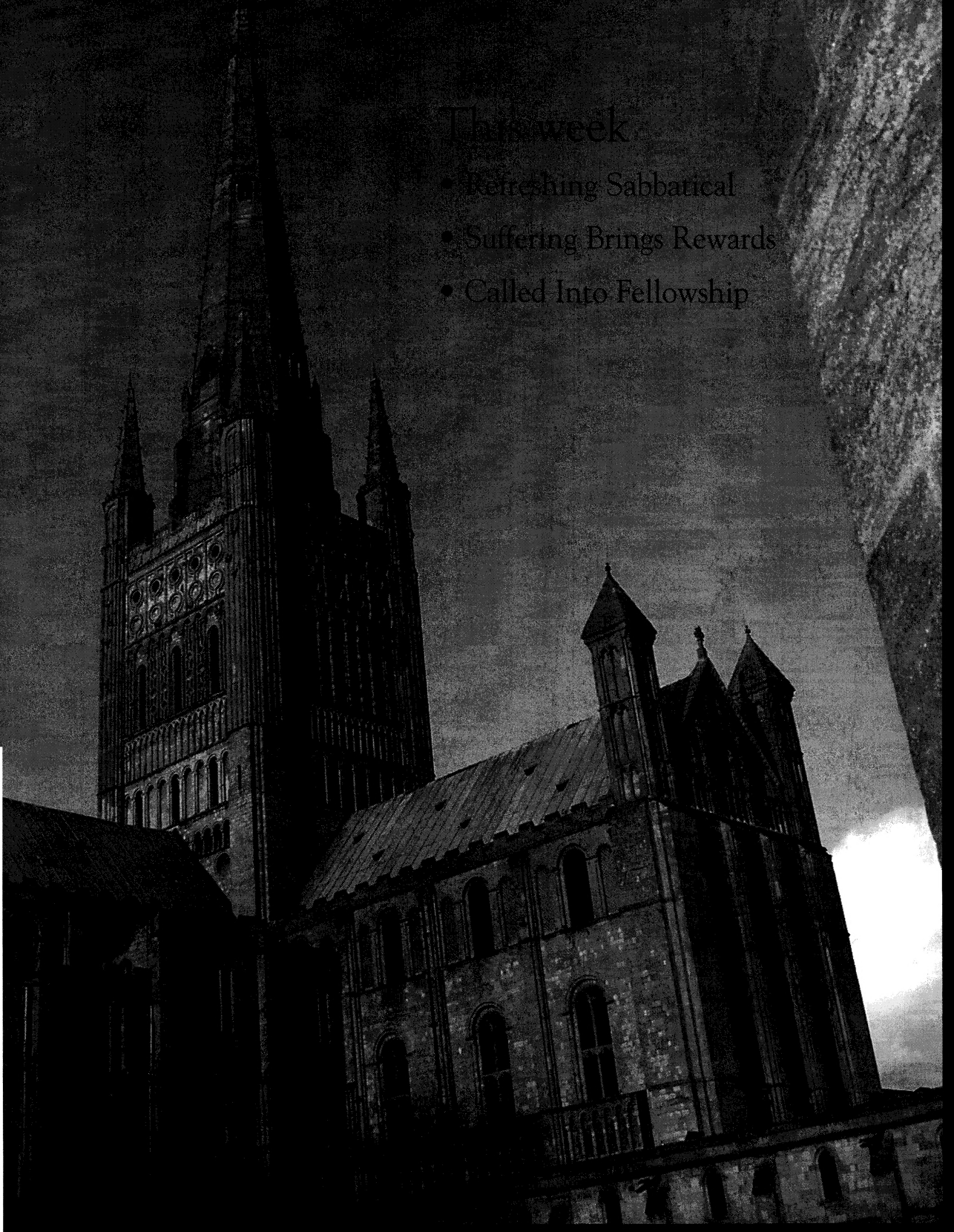
THE LIVING CHURCH

AN INDEPENDENT PUBLICATION

VOLUME 30 NUMBER 52 \$2.50

This week

- Refreshing Sabbatical
- Suffering Brings Rewards
- Called Into Fellowship



Reinventing Church

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

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

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

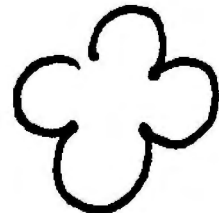
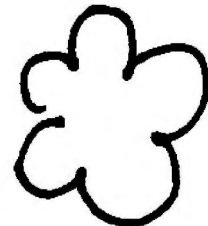
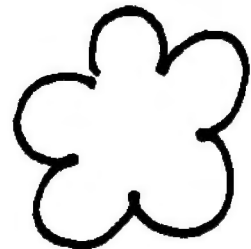
We think what's interesting about us is that we have maintained our Anglican identity; put it up against a radical welcome; refreshed, strengthened and diversified our worship; really connected with the unchurched; and re-established our frayed connection with our city. We offered this conference last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

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

June 11–13, 2006
St. Bartholomew's Church
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artwork by Jay Sidebotham



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Volume 232

Number 18

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

THIS WEEK



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BY BENNETT JONES

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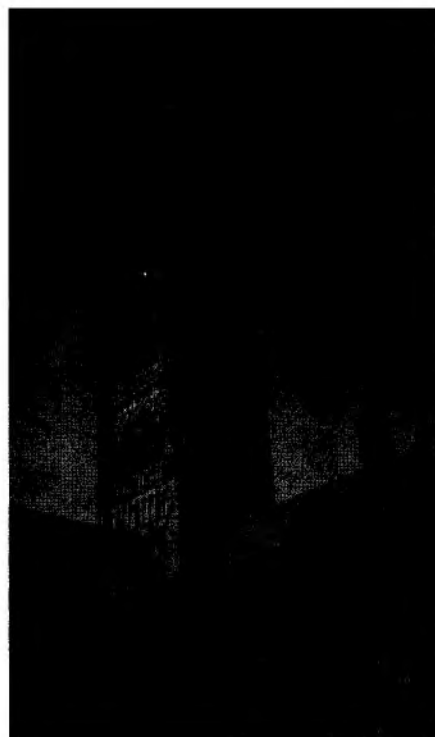
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The Cover

Norwich Cathedral in England

David Kalvelage photo

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SUNDAY'S READINGS

The Easter Challenge

*'repentance and forgiveness of sins should be
preached ... to all nations' (Luke 24:47)*

Third Sunday of Easter, April 30, 2006

BCP: Acts 4:5-12 or Micah 4:1-5; Psalm 98 or 98:1-5; 1 John 1:1-2:2 or Acts 4:5-12; Luke 24:36b-48.

RCL: Acts 3:12-19; Psalm 4; 1 John 3:1-7; Luke 24:36b-48.

In the collect for the Third Sunday of Easter, the faithful petition for a present blessing on the basis of a remembered event. We pray for the blessing that "the eyes of our faith" might be opened to "behold [Jesus] in all his redeeming work," recalling that Jesus "made himself known to his disciples in the breaking of bread." Our Easter faith is celebrated in the present moment as an act of recollection of the victory over sin and death accomplished when Jesus rose victorious from the grave, and in this faith we come into contact with the sacred presence of the Lord in the eucharistic feast.

Holy scripture challenges the worshipers on this day to recognize that this experience of faithful remembrance and encounter with God is not just for our personal, religious enjoyment. Rather, we are to be enlivened and emboldened to proclaim the gospel of the Lord. In either reading appointed from Acts, St. Peter is described as using the commotion caused by the healing of a lame man at the gate of the temple to proclaim the death and resurrection of the Lord and to extol the power of the Name of Jesus. Both the healed man and the apostles through whom there was "a good deed done to a

cripple" might have been tempted to hold onto their experience solely for their own edification. But with their opened eyes of faith, the disciples knew the miracle to be but a part of the redeeming work of the risen Christ that will not be completed until, as declared in Psalm 98, "all the ends of the earth have seen the victory of our God."

The gospel reading makes it abundantly clear that our Easter faith is to be proclaimed, not merely experienced, as a religious emotion or conviction. Two disciples who had encountered the risen Jesus on the road to Emmaus were speaking of their experience of "how he was known to them in the breaking of bread" (Luke 24:35). While they spoke, "Jesus himself stood among them." Assuring those gathered of the reality of his presence, Christ then "opened their minds to understand the scriptures." But this was not only so they would come to faith themselves. The faithful among whom the Lord's presence is made known "are witnesses of these things," charged with the responsibility to likewise make Christ known to all peoples. This Easter challenge continues to be the vocation of all of us who encounter the Lord Jesus in scripture and the breaking of bread.

Look It Up

Pray the Collect for the Presence of Christ in Evening Prayer (BCP, p. 70 or 124), and reflect on how remembrance and the present moment are interrelated.

Think About It

What one thing has happened in your Easter worship that you would like to share with a friend who may not have a church home?

Next Sunday

Fourth Sunday of Easter, May 7, 2006

BCP: Acts 4:(23-31)32-37; Ezek. 34:1-10; Psalm 23 or 100; 1 John 3:1-8 or Acts 4:(23-31)32-37; John 10:11-16.

RCL: Acts 4:5-12; Psalm 23; 1 John 3:16-24; John 10:11-18.

Change Coming in House of Bishops

In contrast to three years ago, when bishops and deputies to General Convention were asked to affirm the elections of nine diocesan bishops and one bishop suffragan, the 75th General Convention will be asked for consents to confirm elections of only five diocesan bishops and two bishops suffragan. Before the end of the year, however, seven more dioceses will elect ordinaries.

The Diocese of Albany elected the Rev. William H. Love March 25. Also that day the Diocese of West Texas elected the Rev. David Mitchell Reed as bishop suffragan. Four dioceses — California, Eastern Michigan, Northern California and Tennessee—have electing conventions scheduled for May 6. The Diocese of Texas was scheduled to elect a bishop suffragan on April 29. Consents to an episcopal election within 120 days of the start of General Convention come from bishops and deputies. At other times, consent is granted by a simple majority of diocesan bishops and standing committees.

Other elections during the remainder of 2006 are:

- Central Pennsylvania — July 20
- South Carolina — Sept. 16
- Newark — Sept. 23
- Hawaii — Oct. 20

- Arkansas — Nov. 11
- Southern Ohio — Nov. 11
- Southwest Florida — Dec. 9

Preparations for 10 more diocesan bishop elections are already underway. The Rt. Rev. Robert M. Moody, Bishop of Oklahoma since 1989, is one of the most recent to call for the election of his successor. That election is scheduled for May 5, 2007.

In addition to Oklahoma, other dioceses which will be electing bishops are:

- Chicago — Spring 2007
- Olympia — May 12, 2007
- Maine — October 2007
- Ecuador Central — Date not announced
- El Camino Real — Summer 2007
- Navajoland — Date not announced
- Northwestern Pennsylvania — Date not announced
- Southern Virginia — Date not announced
- Virginia — First half of 2007

The number of new diocesan bishops in the Episcopal Church since 2003 could be as much as one third by the time the Lambeth Conference of bishops from the Anglican Communion meets in 2008.

Commission Proposes Resolutions

Bishops and deputies to the 75th General Convention will be asked to reaffirm the Episcopal Church's commitment to interdependence within the Anglican Communion and to exercise "very considerable caution" before proceeding to consecrate any more bishops "living openly in same-gender unions," according to two of the 11 resolutions contained in draft legislation proposed by a special commission.

In addition to the resolutions, the 61-page report includes six sections, a conclusion, footnotes and several key reference documents. The much-anticipated report was published on the inter-

net April 7 by the Office of General Convention. The special commission was appointed by the Most Rev. Frank Griswold, Presiding Bishop, and the Very Rev. George Werner, president of the House of Deputies.

"The Windsor Report is part of a process for maintaining the highest degree of communion possible," reads an explanation to the first proposed resolution reaffirming interdependence within the Anglican Communion. "The first two resolve clauses of this resolution state this General Convention's desire for full life in the Anglican Com-

(Continued on next page)

Convention Will Focus on Building Community, Says Dean Werner

Christians have battled about orthodoxy (right belief) since the days of the apostle Paul, but the Very Rev. George Werner, president of the House of Deputies, said orthopraxy, or right behavior, is at least as important as the issues themselves.

With the possible exception of the Anglican Church of Canada, none of the other provinces in the Anglican Communion has a similar system of governance in which the chamber of clerics and laity has an equal voice in decision-making with the bishops.



Dean Werner

In an interview with THE LIVING CHURCH, Dean Werner identified a number of issues which might generate significant debate. He said listening and community building will be emphasized in the house over which he will preside for the final time when General Convention meets in Columbus, Ohio, June 13-21.

During convention three years ago, Dean Werner said some of the deputies had asked that time be scheduled for the deputations to meet others seated around them. The request was not met, but during this legislative session there will be facilitated roundtable faith discussion time scheduled. Deputies will be assigned randomly to eight-person tables with a ninth person serving as a trained facilitator. In order to permit the use of roundtables, the deputies will meet in the worship area, not the legislative hall, he said.

Dean Werner praised the work of the Special Commission on the Episcopal Church and the Anglican Communion and said he was pleased with the report the commission produced. Despite the progress made by the special committee, Dean Werner predicted that convention's response to the Windsor Report probably will generate signifi-

(Continued on next page)

Dean Werner

(Continued from previous page)

cant additional discussion. He also mentioned the proposed revisions to the Title IV canons, particularly the recommendation to extend the church's disciplinary canons to include the laity as another issue where debate may be extended.

The House of Deputies has invited a number of leaders from the Anglican Communion to observe how clergy and laity can contribute to church governance, and Dean Werner said he is confident that deputies will make a favorable impression. In partial pursuit of that objective, he said Episcopalians will be invited to participate in an octave of prayer from Pentecost through Trinity Sunday (June 11).

By canon Dean Werner could have stood for election to a third consecutive three-year term as president, but he became ineligible when he was not re-elected by the Diocese of Pittsburgh as a clergy deputy, a fate which he has come to appreciate.

"There is a time to be called away from a place," he said. "Too often people in positions of leadership try to hang on too long. I will rest content."

Steve Waring

Two Agree to Stand for Election in House of Deputies

The House of Deputies will not formally receive the nominations before June 15, the third legislative day of the 75th General Convention, but the two senior leadership positions are unlikely to include incumbents.

The Very Rev. George Werner, president of the House of Deputies, was not re-elected as a convention deputy so he cannot seek a third consecutive term, and Bonnie Anderson, vice president, has agreed to stand for election to his seat.

In addition to serving as vice president for the past three years, Mrs. Anderson is a six-term deputy to General Convention from the Diocese of Michigan and a member of Executive Council. For the past nine years, she has also served on the Joint Standing Com-



On Palm Sunday, St. Anna's Church in New Orleans sponsored what is known as a Second Line, a jazz procession that moved along Esplanade Avenue to the church. Mike Meyers carries the gospel book and is followed by the Rev. Bill Terry, rector.

Ben Jenkins/Diocese of Louisiana photo

Special Commission Report

(Continued from previous page)

munion and to maintain the distinctively Anglican bonds of communion."

Borrowing language from the Windsor Report, another proposed resolution expresses "our sincerest apology and repentance for having breached the bonds of affection in the Anglican Communion by any failure to consult adequately with our Anglican partners before taking these actions." A fourth resolution asks convention to "affirm the need to maintain a breadth of pri-

vate responses to situations of individual pastoral care for gay and lesbian Christians in this Church." Other proposed resolutions ask bishops and deputies to affirm "effective and appropriate pastoral care for all" as defined under delegated pastoral episcopal oversight, continued attention to the Millennium Development Goals, a listening process, development of an Anglican covenant, full and equal rights for all baptized persons and "human rights for homosexual persons."

In a joint cover letter, Bishop Griswold and Dean Werner stressed the report and its proposed resolutions are "intended to start the conversation and not conclude" it. The special commission's official charge was to assist the 75th General Convention in "considering how to maintain the highest degree of communion within the Anglican Communion given the different perspectives held with regard to the place of homosexual persons in the life of the Church." The report and its proposed resolutions will first be considered by a special legislative committee, which contains some new members as well as some special commission members. The special legislative committee, which was announced in March by Bishop Griswold and Dean Werner, is expected to guide the report and resolutions through the legislative process during the opening week of convention. General Convention meets June 13-21 in Columbus, Ohio.

Bishop Called to 'a Healing Ministry' in Ecuador

Before he was elected in 2000 as Bishop Suffragan of Connecticut, the Rt. Rev. Wilfrido Ramos-Orench made it clear that he did not want to be an "ethnic bishop." He describes his episcopal ministry in Connecticut as a shared one with Bishop Andrew D. Smith and Bishop Suffragan James E. Curry. A cradle Episcopalian who was raised in the mountains of Puerto Rico, Bishop Ramos-Orench moved to Connecticut in 1984 as hispanic missionary. He and his wife, Marling, have decided to remain in their Hartford home after retirement.

Between then and now, however, Bishop Ramos-Orench has agreed to relocate to the Andes Mountains in South America, where he will serve two to three years as provisional



Bishop Ramos-Orench

Bishop of Ecuador Central. One of the smallest and poorest dioceses in the Episcopal Church, Ecuador Central has been in disarray for a number of years. An ongoing legal dispute with the previous bishop, who was deposed for failing to provide annual

financial reports, means even basic parochial information is unreliable. Bishop Ramos-Orench is still not certain, for example, how he will be paid.

"Sometimes God invites us to make huge sacrifices," he said in a recent interview. "We will be taken care of.

God will show us the way. Mostly this will be a healing ministry. The diocese is back in possession of the cathedral. Part of my job will be to assess the true state of diocesan finances. Hopefully, I will also be able to help get them ready to elect their own bishop and to raise up more clergy."

Bishop Ramos-Orench said he refused to consider the opportunity when it was first offered to him about a year ago. He began to reconsider in



Mision San Felipe photo

Children from San Felipe Church, Ibarra, Ecuador, celebrate their first communion. Construction on the church began in 2001 with financial assistance from the Diocese of Atlanta. It remains unfinished. Contributions from the Episcopal Church were frozen as a result of the previous bishop's refusal to provide financial statements.

ARC-USA Looks Ahead to General Convention

Members of the Anglican-Roman Catholic Consultation in the United States (ARC-USA) have been following closely developments within the Anglican Communion since the release of the Windsor Report in 2004, and participants shared new information when ARC-USA met March 30-April 2 in Belleville, Ill. The meeting was co-chaired by the Rt. Rev. Edwin F. Gulick, Jr., Bishop of Kentucky, and the Most Rev. John C. Dunne, auxiliary bishop of the Roman Catholic Diocese of Rockville Centre (N.Y.)

ARC-USA's Episcopal members updated the Roman Catholic members on the latest developments in view of the General Convention to be held in June and looking ahead to the Lambeth Conference in 2008. The Rev. George Tavad, Roman Catholic theologian and author, presented a paper on the understanding of communion in Anglican-Roman Catholic International Commission (ARCIC) documents and the Windsor Report. The Rev. Ellen Wondra, professor of theology and ethics at Seabury-Western Theological Seminary, and Loyola University profes-

sor Jon Nilson received input from the group concerning their draft paper on regional levels of authority in the two communions.

The majority of the meeting was devoted to reflections on *Mary: Grace and Hope in Christ*, the statement ARCIC completed in 2004 and released last year. Two papers were presented on the use of scripture in the document, one by the Rt. Rev. Frederick Borsch, retired Bishop of the Episcopal Diocese of Los Angeles, now serving as professor of Anglican Studies at the Lutheran Theological Seminary, Philadelphia; and the other by the Most Rev. Richard Sklba, auxiliary bishop of the Roman Catholic Archdiocese of Milwaukee and chairman of the U.S. Conference of Catholic Bishops' Committee on Ecumenical and Inter-religious Affairs. Additional papers analyzed the sacrament of baptism in the document and offered reflections on the role of the faithful in the reception of the Marian dogmas.

Episcopal News Service contributed to this report.

October after attending a meeting in Quito of the Standing Commission on World Mission. While in Quito, he met with members of the diocese as they expressed their sense of pain and frustration. In January, he returned to Ecuador with his wife. A special convention of the diocese called Bishop Ramos-Orench on March 13. He made the announcement on March 22, the final day of the House of Bishops' spring retreat in North Carolina. The position becomes effective June 1.

"I have worked in different contexts," Bishop Ramos-Orench said. "I wanted to be there at General Convention to represent Ecuador. We need to find ways to support each other."

Steve Waring

'Grace and Civility'

The Diocese of **West Tennessee** endorsed the recommendations of the Windsor Report at its annual convention Feb. 23-25 in Memphis.

The convention adopted a resolution supporting the work of the Lambeth Commission on Communion and affirmed the Windsor Report "as a means of seeking to work through the differences and maintain the bonds of common affection within the Anglican Communion."

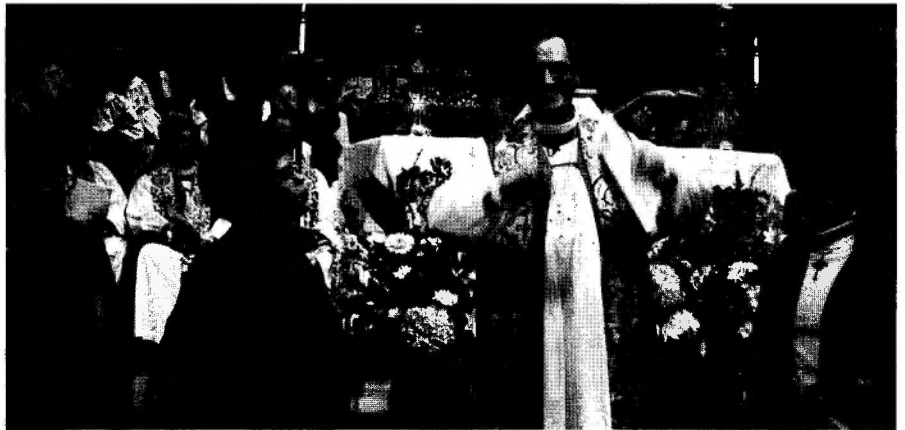
The delegates from the diocese's 34 congregations also affirmed the House of Bishops' covenant statement and thanked the Bishop of West Tennessee, the Rt. Rev. Don E. Johnson, for modeling "grace and civility in the midst of disagreement" over the doctrine and discipline of the Church in the debates over homosexuality.

In his convention address, Bishop Johnson told convention the Windsor Report was "asking us to take seriously its requests to be a community of hope that is willing to do the hard work of struggling together to determine what God is calling the Church to do right now."

Bishop Johnson told convention that he would not speculate on the outcome of General Convention or the future of the Church. "This is not defiance nor is it denial on my part," he said, because to do so is "a temptation to despair.

"I believe that the Episcopal Church will come out of General Convention still in communion with Jesus, and that the actions of the convention will seek to express that communion, in such a way as God's Spirit leads us as a province of the worldwide Anglican Communion, at that time," Bishop Johnson said.

The convention also discussed 13 other resolutions and endorsed proposals to create a companion diocese committee, revamping future convention formats, affirming the Millennium Development Goals, opposing the death penalty, asking that a 10 percent floor be set on the portion of income devoted to national and world mission,



Texas Episcopalian photo

Members of the Diocese of Texas' UTO chapter present Bishop Wimberly with a check for \$57,300, the proceeds from Blue Box collections.

and supporting the stewardship of planned giving.

After debate, a resolution affirming the listening process suggested by the 1998 Lambeth Resolution 1.10c was tabled, while an amended resolution upholding the "divinity and Lordship of Jesus Christ" and reaffirming the creeds was passed.

Among other business, convention approved a budget of \$1.5 million, reflecting a decrease in income of \$323,000 from prior years.

Historic Connection

Clergy and lay delegates to the annual council meeting in the Diocese of **Texas** gave approval for the election of a bishop suffragan to serve in the Austin region, and to a resolution urging General Convention to elect a Presiding Bishop who will preserve the Episcopal Church as a member of the Anglican Communion. Convention met Feb. 10-11 in Waco.

In his address to council, the Rt. Rev. Don A. Wimberly, Bishop of Texas, stated his intention to maintain the diocese's historic connection to both the Anglican Communion and the Episcopal Church.

"I am not going to contribute to further division within the Episcopal Church and the Anglican Communion

by leaving," he said. "I will stay the course we are on and together we are going to bear both a truthful and charitable witness."

In addition to the resolution on the election of the next Presiding Bishop, council adopted a resolution setting as a goal a minimum of 0.7 percent of the annual diocesan budget to address Millennium Development Goals. Two other resolutions seeking to direct deputies' actions at General Convention were defeated.

A canonical change increasing lay representation for missions based on average Sunday attendance was read for the first time. It will again come before council in 2007 and must pass by a two-thirds vote by clergy and lay delegates. Proposed changes to the canon on parishes and mission that sought to define a process for electing and calling rectors was defeated. Repeal of the moral discipline canon was also defeated. The canon specifies that all clergy must abstain for sexual relations outside holy matrimony, which is defined as "the physical and spiritual union of a man and a woman." A constitutional amendment to define the Episcopal Church in more complete terms using words from the preamble of the Constitution of the General Convention passed.

Among other business council adopted an operating budget of \$8.2 million, an increase of \$1.1 million over the previous year.

Suffering Brings Rewards

By Bennett Jones



Fr. Jones: 'I have grown stronger through pain.'

In 2002, at 270 pounds, my body was simply a reflection of my life. I was burdened with lingering guilt from a failed marriage many years earlier and grief over the death of my ideal of fatherhood, not to mention the increasing weight of stress from managing life as a priest in the Episcopal Church. That aspect of my life was characterized by loneliness and isolation, a decade and a half of sadness with the direction the Episcopal Church had been heading, and frustration from struggling to lead one declining pastoral-sized church after another, each of them blind to the writing on their walls. I was a heavy man living a heavy life.

That year, one day during Lent, my breathing suddenly became labored and my chest felt heavy. Fearing the worst, I called my wife who took me to the E.R., where I was told that, aside from high blood pressure, I was fine. They scheduled a follow-up visit with my family doctor and sent me home.

At the doctor's office, as always, the nurse put me on the scale and took my blood pressure. I remember vividly the scale's bars as they tipped at 270 pounds. I don't recall what my blood pressure was, but I do remember the lecture the doctor gave me. With monotone matter-of-factness he said, "You're headed for an early grave." And, for reasons even I still cannot explain, I vowed that I was going to change my life forever.

Today, 9.5 percent of my 199 pounds is fat. In addition to cycling 4-5,000 miles a year, I'm also a part-time group fitness instructor at a local health club. For the first time I have a life outside of the church. I have served congregations in Alabama, Missouri, and California. But here in

(Continued on next page)

"You're headed for an early grave," the doctor said. And, for reasons even I still cannot explain, I vowed that I was going to change my life forever.



*Cyclists embrace suffering.
Not for suffering's sake, mind
you. We know that there is
purpose behind our suffering.
There's something biblical
about that, I think.*

(Continued from previous page)

northwest Indiana, I have finally come home. And I owe it all to God, who led me on a journey through the rigors of changing one's life. That story — which is not one of diet and exercise but rather eating right and exercising — is for another time. This story is about cycling.

Non-cyclists think of me as obsessed: "Why," I'm frequently asked, "do you put yourself through that much hurt?" There isn't any answer to that, at least not one that non-cyclists would understand. I'm not obsessed. I'm passionate. The line may be thin but the difference is that passion is life enhancing. Cycling has given me genuine friendships. The group I ride with comprise an astonishingly broad mix of humanity: male and female, married and single, Christian (committed and not-so-committed), agnostic and pagan. What unites us, really, is the hurt, the suffering. Ours is an exclusive group that values inclusion: You are welcome to ride with us if you're willing to suffer without whining. We're all in pain so shut up and keep pedaling.

Cyclists embrace suffering. Not for suffering's sake, mind you. We know that there is purpose behind our suffering. There's something biblical about that, I think.

I'm passionate because of the perspiry conversations, teamwork and sense of accomplishment I get from cycling. I've learned a lot from my passion. Like the futility of striving on my own. Non-cyclists watching the Tour de France ask me, "Why do members from opposing teams work together to break away from the peloton and make a go for the finish line?" Try riding into the wind on your own for 100 miles while maintaining a work load of at least 80 percent of your maximum effort. Alone, it can't be done. Teamwork is required to combat the unrelenting wind at those speeds. Like geese headed south, each rider takes a "pull" in the front while the others draft behind conserving energy.

The friendships I have found are measured by the com-

plete trust we put in each other. Such trust is built only by riding with someone over and over. Cyclists who ride together long enough get to know each other in an incredibly intimate yet non-verbal way. We know each other so well that we ride comfortably at 21 mph (in our group) with three inches between our bike and the wheel in front of us, moving together as we fight our way through the wind.

I am struggling to describe my emotions. It's not that I know intimate details about my friends' lives. Some of them I know that way, others I don't. Yet, if I contemplate too long on these feelings, tears of joy begin to well up.

While on the bike, I also think about my life as a husband, father and priest. To the latter, I have given quite a bit of thought as to just why, exactly, I allowed myself to get nominated and elected to be a deputy to General Convention in 2006. "Why?" I asked myself. "Why did I volunteer to put up with suffering and misery for the better part of two weeks? Why would anyone do that?" I was revisiting these questions recently while pounding up a long hill, my legs screaming to the point that the pain blocked all other thoughts. As I crested the hill and my legs recovered, I thanked God, once again, for the pain. I'm a changed man because of it.

God has changed my life through pain. I have grown stronger through pain. I have loved others through pain. I have made friends for life through pain.

In my very first cycling season in 2003, a new-found friend coined a phrase that quickly became our mission statement: *When you suffer, it makes you tougher* (James 1:2-4; 1 Peter 1:6-7).

So I guess God has answered my questions. And the burden is light. □

The Rev. Bennett Jones is the rector of St. Paul's Church, Munster, Ind.

Refreshing Sabbatical

It didn't take long to be brought back to reality. On my first day back in the office from a two-month sabbatical leave, my first telephone call was from a not-so-pleasant person who wanted to know why I had not replied to the e-mail he sent to me three weeks earlier. I told him politely that I had been out of the office for eight weeks and had not gotten around to answering correspondence yet.

"Oh, I didn't know you had been gone," he said.

Zing! Nothing like being appreciated. Actually, I'm going to take that remark as positive, for it means that those who wrote and edited the magazine in my absence must have done a good job. I knew that, of course, but hopefully at least one reader thought so as well.

The leave turned out to be two of the best months of my life. I took seriously the traditional sabbatical approach of taking time to recharge one's batteries.

I relaxed, got plenty of rest, did some traveling and some study, and tried to address some shortcomings in my spiritual life. The board of directors to whom I report ordered me not to call the office during this time (nor were they to call me), so I obliged. I didn't call the directors either. I tried to stay away from reading about the Episcopal Church, although it's difficult to avoid that completely if one spends any time on the internet or reading secular newspapers. I did read copies of TLC each week, so I was aware of news developments and what had appeared in the magazine, but I did not miss the political maneuverings and name calling so prevalent these days.

I tried to do things differently from my normal routines. I read the Daily Offices from other Anglican prayer books (more

about that next week), tried to eat and drink different things, changed sleeping patterns (I even took my first nap in about 10 years), altered my usual Lenten discipline patterns, read five books on subjects I normally would not address, and spent more time than usual addressing health concerns.

A highlight was a nine-day trip to England, during which I was able to resume my interest in visiting English cathedrals. My wife and I traveled to seven cathedrals we hadn't seen previously, participating in Evensong in most of them. That makes 29 English cathedrals with another 14 to go, but given the fact that they're scattered around the country (one is on an island), the chances of seeing them all are slim.

I did some independent study at libraries in the U.S. and England which I considered basic research for a possible book project sometime in the future. I was amazed and disappointed to find information more plentiful on the internet than in most libraries. I discovered that I'll be able to handle retirement when that day comes about, and it was enjoyable to have time to experience "March Madness," even though my NCAA brackets were as messed up as a certain church with which we are familiar.

I spent more time than I should have explaining to people what a sabbatical leave is (and is not), and had plenty of time to be even more introspective than usual during daily walks.

The sabbatical time came to an end all too soon, but I must admit I am pleased to be back at work. I am grateful to our board of directors who granted me this valuable benefit. Hopefully, it will lead to a renewed commitment to the task at hand as TLC prepares for General Convention and the days that follow. It will be a time of testing for all of us.

David Kavelage, executive editor

The leave turned out to be two of the best months of my life.

Did You Know...

The baptismal font in Norwich Cathedral (England) was once used as a vat in a local chocolate factory.

Quote of the Week

The Ven. Robert Franken, administrator of the Diocese of Missouri, quoted by *Weekly Bulletin* after seeing the wreckage of the Church of St. Luke & St. John in Caruthersville, Mo., where a cross hangs on the wall of the parish house, still standing after the recent tornado: "It's a symbol that God survives in this place."

While the recommendations of the Windsor Report are addressed, there is very little indication of the seriousness of the crisis facing the Anglican Communion.

Inadequate Response

The Report of the Special Commission on the Episcopal Church and the Anglican Communion [pp. 5, 13] gives us an indication of the legislation that may come before the 75th General Convention this summer. The commission, chosen by the Presiding Bishop and the president of the House of Deputies, was asked to assist the General Convention by producing material that may be helpful to that legislative body "in view of recent developments in the Episcopal Church and Anglican Communion." The result is a 61-page report titled "One Baptism, One Hope in God's Call," which includes 11 resolutions proposed for convention and an appendix containing various documents mentioned in the report.

In a letter signed by the presiding officers of the two houses of General Convention, the report is referred to as a "beginning point for legislative decisions," a "theological document," and the "beginning point for a conversation." If that is indeed what was intended by the members of the commission, then this effort is a disappointment.

There are some positive findings in the report. For example, it addresses the recommendations of the Windsor Report, even though some of those recommendations are clearly not embraced by most of the leadership of the Episcopal Church. Sections A and B of the Windsor Report are affirmed by the commission, and such terms as "repentance" and "regret" are not glossed over but rather are addressed realistically. The commission attempts to use scripture as the basis for its report, and even though the Baptismal Covenant becomes the emphasis later on, there are frequent references to scripture, particularly as it relates to church unity.

On the other hand, there are segments in which the report fails to respond adequately to the Windsor Report. For example, in Section 51, the commission urges nominating and standing committees and bishops "to exercise very considerable caution" in the nomination, election, consent to and consecration of bishops whose manner of life presents a "challenge to the wider church and will lead to further strain on communion." This contrasts with the Windsor Report, which recommended a moratorium regarding such episcopal election processes. While the recommendations of the Windsor Report are addressed, there is very little indication of the seriousness of the crisis facing the Anglican Communion.

It is also discouraging to note that in the document and the accompanying letter there are frequent mentions of such strategies as conversation and dialogue. Episcopalians have been hearing these words tossed about like clichés for more than a decade, and many believe we are long past the time for such forms of communication to take place.

At first glance, the proposed resolutions included with the report seem to be in concert with the recommendations of the Windsor Report, but instead it looks as though the commission was determined to change the words of these proposals to suit their own needs. One example is a resolution titled "Expression of Regret." The invitation of the Windsor Report that "the Episcopal Church be invited to express regret" for breaching the proper constraints of the bonds of affection . . . in the events surrounding the election and consecration of the Bishop Coadjutor of New Hampshire is not addressed sufficiently. The draft resolution would express only "our own deep regret for the pain that others have experienced," not for the action that took place.

Given the theological leanings of most of the members of this commission, it is not a surprise that this document falls short of being an adequate response to the Windsor Report. It now goes before a smaller committee, which includes some of the same members, at General Convention to be prepared for consideration by the two houses. We would agree with the Bishop of Exeter, who told the American House of Bishops [TLC, April 16] that language like that of the resolutions is not adequate. "One Baptism, One Hope in God's Call" represents a good effort by members of the special commission. Unfortunately, it falls short of the ideal.



We seized the Windsor Report's proffered path of "reconciliation" as a way of making good on the promise of communion.

Called Into Fellowship

To have the courage to walk together is the singular challenge before Anglicans.

By Christopher Wells

The Special Commission on the Episcopal Church and the Anglican Communion, convened in late 2005, was charged with helping to prepare the 75th General Convention to respond to the Windsor Report, the primates, and the Anglican Consultative Council, with a view to maintaining the highest possible degree of communion.

As the report notes, our commission enjoyed collegiality and mutual respect, cooperation, and affection that pervaded our common work. This was an answer to prayer, and not least because the very matter before us has to do with how we ought to go about repairing bonds of affection when they have become frayed by mistrust and mutual recrimination. The answer, we came to believe, lies in a renewed commitment to "hope in God's call" (Eph. 4:4) — which, for Anglicans, includes a call to faithfulness-in-communion that does not count the cost of love.

In this light, we seized the Windsor Report's proffered path of "reconciliation" as a way of making good on the promise of communion — St. Paul's *koinonia* or fellowship — that lies at the heart of both our own, "Episcopal" origins (as in the Preface

to the BCP), and more recently, our commitment to "the Anglican Communion, a fellowship within the One, Holy, Catholic, and Apostolic Church ... in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in" the BCP (quoting from the Preamble to the Constitution of the Episcopal Church). With these texts before us, our report expresses our "intent to work diligently to help the 75th General Convention build up our relationships with the other members of the Anglican Communion — that we may be committed to the integrity of our life together, and avoid capitulating to the temptation to go it alone, whether as parishes, dioceses or provinces."

Theologically, this means our commission concurred with the conviction of the Windsor Report (and much ecumenical literature), following scripture, that communion is at once a gift and an expectation of the Lord; and it is in terms of expectation that Anglicans are being called by God to say "yes" to the form of Christ in our midst which is our baptized sister-and-brother-in-communion, painful disagreements notwithstanding.

The point is crucial for us to grasp

(Continued on next page)

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

(Continued from previous page)

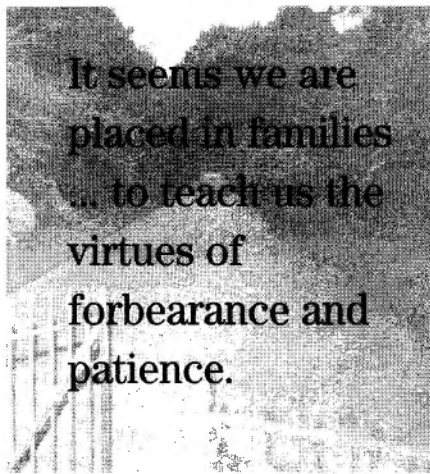
because our lives depend upon it: that to be incorporated into the Church, to count oneself as a member in this body, is to have been claimed by the One who calls us into a particular sacramental fellowship from which we dare not separate, on pain of self-condemnation (see Eph. 4 and 1 Cor. 10.27ff.). St. Paul is relentless on this point, and we must hold one another accountable, as well.

To have the courage to walk together, in other words, in a visible communion of love for the sake of our common mission to the world, is the singular challenge before Anglicans just now, and it is pressing with particular urgency upon the Episcopal Church's General Convention this summer. Of course, to the extent that we can get this particular challenge right, the lesson will be immediately exportable to our relationships with other Christian churches, and therefore to the world. It seems that we are placed in families first of all, however, in order to teach us the virtues of forbearance and patience — that, in the gracious span of providence, we may actually make some progress ourselves in lives of holiness.

How shall this be done? While we were not always in agreement as to the particulars of how our life together ought to unfold in the Anglican Communion, our commission did concur with the Windsor Report in two fundamental respects that seem to be conditions for our continuing on in the Anglican Communion:

1. We hope that our church's General Convention will have the courage to commit anew to a life of interdependence in the Communion, above all by joining in the "Windsor Process" as commended by the primates, the Anglican Consultative Council, and the Archbishop of Canterbury — as "the way in which we would like to see the life of the Anglican Communion developed, as we respond in faithful discipleship to Christ."

2. We hope that the General Convention will follow its own House of



Bishops in offering its "sincerest apology and repentance" for breaching the bonds of affection in the Communion by unilateral actions; and that it will, for all intents and purposes, commend the Windsor Report's three proposed moratoria — on bishops living in same-gender unions, on blessing of same-sex unions (with those bishops who have authorized public rites invited to express regret), and on boundary crossings (tied to appropriate pastoral provision for all members of the church).

In turn, we also commended several other adjacent matters as complementary to the foregoing: the prospect of an "Anglican Covenant," the Millennium Development Goals, the "listening process," the proper place of gay and lesbian Christians in the Church, and, as a matter of some urgency, the need to protect the human rights of gays and lesbians.

Admittedly, the commendation in our report of the first moratorium — urging "very considerable caution" in nominations, elections, and so on of bishops "whose manner of life ... will lead to further strain on communion" — seemed to several of us on the commission to be dangerously ducking the direct request of Windsor (reiterated by the primates, the ACC, and the Archbishop of Canterbury), a request that will not be going away anytime soon, and that the Episcopal Church will therefore need to face with candor. For the Windsor

Report asked us to "effect a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same-gender union." How convention will handle this invitation of our Communion partners therefore remains to be seen. The question is given further urgency in the light of several pending episcopal elections, including the Diocese of California.

On the other hand, it would be hard to read paragraph 51 of our report as urging anything other than restraint on this very question. And if that paragraph is placed in the context of the report's larger exhortation to mutual responsibility and interdependence, then it should be clear that confirming another bishop living openly in a same-gender union would be imprudent in the extreme, and certain to compound the difficulty of an already too-precarious situation ... to put the point mildly.

"We have this treasure in earthen vessels," admitted St. Paul, as he faced the humbled body of the Church in his day, "so that it may be made clear that this extraordinary power belongs to God and does not come from us" (2 Cor. 4.7). In a Christian body fraught with "more than enough of contempt, too much of the scorn of the indolent rich, and of the derision of the proud" (Psalm 123), it is not hard to believe that we are being humbled as a merciful provision: to teach us a new dependence upon God, and thence a new depth of love for one another. The report of the Special Commission will be useful to our common life insofar as it may prod us again, all together, to recognize this call of the Lord upon our lives.

Pray for the Church. □

Christopher Wells was a member of the Special Commission on the Episcopal Church and the Anglican Communion, and will be the secretary of the Special Legislative Committee carrying on the work of the commission at General Convention. He is a deputy from Northern Indiana.



Honored in Sudan

Thank you for helping to tell the story of the consecration of the Cathedral of St. Matthew, in Renk, Sudan [TLC, April 2], and to let the world know that in Renk, Christianity is clearly here to stay.

One minor point: The Archbishop of Sudan did not name seven Americans as honorary canons of the cathedral. That was done by the Rt. Rev. Daniel Deng Bul, Bishop of Renk, who had the vision and the drive to get the cathedral built with the support of those who were named honorary canons, especially those from Virginia.

The Americans made honorary canons by Bishop Daniel were: The Rt. Rev. Francis Campell Gray, recently retired assisting bishop of Virginia and primary fund-raiser for the cathedral; the Rev. Pierce Klemmt, rector of Christ Church, Alexandria, Va.; the Rev. Oran Warder, rector of St. Paul's, Alexandria, (who was not able to attend the consecration and was represented instead by one of his assistants, the Rev. Anne West); the Rev. Andrew Merrow, rector of St. Mary's, Arlington, Va.; the Rev. Al Johnson, rector of St. Michael's, Barrington; Russell V. Randle and Nancy V. Knapp, both of Christ Church, Alexandria; and Mrs. Jackie Kraus, of St. Michael's, Barrington, Ill. All nine were named honorary canons for their support for the Diocese of Renk and their standing with the people of Sudan throughout its long war. Along with the nine Americans, two Sudanese — the Rev. Jacob Ajok and lay reader Abdun Abual — were made canons of the cathedral.

*(The Rev.) Lauren R. Stanley
Appointed Missionary
Diocese of Renk
Episcopal Church of Sudan*

Agree to Disagree

From the time of the break with Rome the Anglican Church has never found its center in unity of doctrine beyond the two creeds and early church councils.

In a church combining catholic and protestant, doctrinal unity was impossible from the beginning. In a church combining catholic and protestant, doctrinal unity was impossible from the beginning. Elizabeth I said in effect, "think what you have to, but shut up and come to church." They had to agree to disagree in many matters. The three-legged stool has sustained us for four centuries. Reason must prevail in today's crisis.

When the black bishops refused the invitation of the Archbishop of Canterbury to come to the altar, they mor-

tally wounded our church. This is what we do as Anglicans. We can do no other than to agree to disagree.

*(The Rev.) Charles R. Daugherty
Hollywood, Md.*

New Categories

The editorial, "California's Choices" [TLC, March 26], contained four words I've never seen attached to another four words — in all the written and spoken rhetoric about "non-marital sexual relationships" connected to "with presumed physical expression."

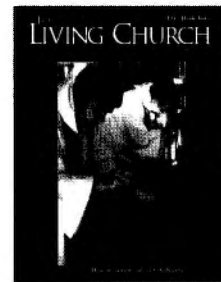
Are there approved levels of physical expression? Are those that are not "penetrating" of more acceptable status? Might there be a need for a grading scale to be developed that might allow for approvable homosexual practices in some manual of reference

(Continued on next page)

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for Episcopal/episcopal usage?

Points could be assigned to certain categories of physical expression, and if the grade points fall within certain ranges, then perhaps this or that non-married homosexual persons might get a grade thus allowing him or her to

be admitted to some category of ministry or ordination.

Then, of course, there is the question of what's going to verify what is the truth about or the extent to which "presumed physical expression" might have occurred, thus opening up all kinds of possibilities for new categories of church service — a new

inquisition or a new "index of approved types of presumed physical expression."

*Frank A. Romanowicz
Birmingham, Ala.*

Support for the Bishop

In regard to the article, "Report: Pennsylvania Reconciliation Unlikely" [TLC, April 2], I feel Bishop Matthews should return to the Diocese of Pennsylvania to hear from the diocesan council — not just the standing committee and the deans.

I have served on the diocesan council for three years, and have found strong support for Bishop Bennison's vision. The council, elected by the people, voted 21-5 in support of the bishop. This fact seems to have been left out of news reports. Also, I think it only fair that Bishop Bennison be allowed to address his detractors. Perhaps TLC could provide a forum for him to do so.

*Nancy Karsten Iredale
Glenside, Pa.*

Different Impression

Regarding the interview with Bishop Charles Bennison [TLC, April 23], my attendance as a delegate to the special convention in the Diocese of Pennsylvania was apparently as much a figment of my imagination as was Bishop Bennison's impression of convention. We couldn't possibly have been at the same convention.

*J. Sandi Smith
Radnor, Pa.*

First Things First

Concerning the article, "A Call for More Effort to Reverse Decline" [TLC, March 26], in order to reverse the decline in the Episcopal Church, we need to have a gospel. First things must always be first things.

*(The Rev.) Gregory A. Tournoux
Christ Church
Springfield, Ill.*

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PEOPLE & PLACES

Appointments

The Rev. **Jacqueline Schmitt** is interim vicar of St. Paul's, 80 Pleasant St., Brockton, MA 02301-3979.

The Rev. **Richard Swanson** is rector of St. Paul's, 306 Courtland, Dowagiac, MI 49047.

The Rev. **Joell Szachara** is vicar of St. Thomas', 137 Gertrude St., North Syracuse, NY 13212.

The Very Rev. **Richard Vinson** is rector of Holy Nativity, 5286 Kalaniana'ole Hwy, Honolulu, HI 96821-1883.

The Rev. **Suzanne Watson** is staff officer for congregational development at the Episcopal Church Center, 815 Second Ave., New York, NY 10017.

The Rev. **Beth Wheatley-Dyson** is interim at St. Stephen's, 16 Highland Ave., Cohasset, MA 02025-1819.

Ordinations

Priests

Hawaii — Moki Hino.

Iowa — Catherine Quehl-Engel.

Newark — Audrey Hasselbrook.

North Carolina — Elizabeth Shows Caffey; **Andie Wigodsky**, chaplain-in-charge of the Episcopal Center at Duke University, 505 Alexander Ave., Durham, NC 27705.

Resignations

The Rev. **Katharine Evans**, as rector of Emmanuel, Wakefield, MA.

The Rev. **Tim Hall**, as priest-in-residence at Christ Church, Somerville, MA.

The Rev. **Paul LaCharite**, as rector of St. James', Somerville, MA.

The Rev. **Gary J. Parker**, as director of veterans' affairs, prisons, healthcare, maritime, and emergency responder ministries at the Episcopal Church Center, New York, NY.

The Rev. **Richard Smiraglia**, as rector of St. Philip's, Philadelphia, PA.

The Rev. **Barbara Smith-Moran**, as assistant at Christ Church, Cambridge, MA.

Deaths

The Rev. **Phillip Griffen Clarke**, priest of the Diocese of Upper South Carolina, died March 19 at his home in Mt. Pleasant, SC. He was 79.

Fr. Clarke was a native of Spartanburg, SC. He served in the Army Signal Corps during World War II and went on to graduate from Wofford College and the University of the South. He was ordained deacon in 1953 and priest in 1954. His ordained ministry included being rector of Church of the Holy Communion, Allendale, SC, 1963-64; vicar of All Saints', Clinton, SC, 1975-84, and vicar of Trinity, Abbeville, SC, 1984-88. He was the author of four books, including *Anglicanism in South Carolina, 1660-1975*. Fr. Clarke is survived by his wife, Anne; a son,

Philip III, of Charleston, SC, and a daughter, Anne, of Spartanburg.

The Rev. **Alan Douglass MacNab**, 71, priest of the Diocese of Albany, died Feb. 18 in Adirondack Medical Center, Saranac Lake, NY.

Fr. MacNab had a long career as a teacher, principal and school administrator before pursuing holy orders. He was born in Elizabeth, NJ, served in the Army's 82nd Airborne Division, then graduated from Trenton State (NJ) College. He was ordained deacon in 1992 and priest in 2001, and served at St. Eustace Church, Lake Placid, and from 1999 as vicar of St. James', AuSable Forks, NY. Fr. MacNab is survived by his wife, Alice; three daughters, Robin Baxter, of Lake Placid, Lindsay Batta, of Oak Hill, VA, and Leslie Simoes, of Hartford, CT; a son, Alan, of Hartford; eight grandchildren; two brothers, James, of Franklin, NH, and Frank, of Toms River, NJ.

The Rev. Canon **John R. Whitney**, priest of the Diocese of Central Pennsylvania, died March 2 at his home in Wellsboro, PA. He was 86.

Born and raised in Pennsylvania, he was educated at Brown University, Alfred University, and Virginia Theological Seminary. He was ordained in Central Pennsylvania, as deacon in 1963 and priest the following year. Canon Whitney was professor of pastoral theology at Virginia from 1972 to 1982, and rector of Christ Church, Williamsport, PA, 1982-85. He also was a former rector of St. Andrew's, State College, PA. He is survived by his wife, Miriam, and one child.

The Rev. Canon **Frederick Boyd Williams**, 66, rector of the Church of the Intercession, New York City, for nearly 30 years, died April 4 in his home.


Canon Williams was born in Chattanooga, TN. He was a graduate of Morehouse College, the General Theological Seminary, and Colgate-Rochester Divinity School. Ordained to the diaconate in 1963 and the priesthood in 1964, he served as curate at St. Luke's, Washington, DC, until 1966. He was rector of St. Clement's, Inkster, MI, 1966-73, then he moved to Intercession, where he became vicar in 1973 and rector in 1976. He was a two-time deputy to General Convention from the Diocese of Michigan, and was also active in the Diocese of New York. Canon Williams was renowned as a scholar on the African diaspora.

Other recent clergy deaths as noted by the Church Pension Fund:

Douglas L. Alford	67	Graham, TX
Howard O. Bingley	93	Brooklyn, NY
Allen J. Downy	90	Key Biscayne, FL
Walter A. Du Vall	60	Barrington, NJ
Benjamin Harrison	87	Kansas City, MO
Edward M. Jacobs	87	Santa Cruz, CA
Stephen L. James	88	Salinas, CA
Clark O. Irving	82	Absarokee, MT
Eugenio N. Loreto	67	Tampa, FL
James L. Lubang	64	Philippines
Thomas C. Redfern	77	Highlands, NC
K. Murray Scott	98	Asheville, NC
James L. Stilwell	85	Lincoln, NE

Next week...

Spring Book Issue



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FACULTY POSITION IN HOMILETICS: *The School of Theology of the University of the South, Sewanee, Tennessee*, invites applications for a full-time faculty position in Homiletics to begin by **August 1, 2006**.

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This appointment is a tenure track position. Salary, rank, and terms of appointment will depend on qualifications and experience. Send letter of nomination or application to:

The Rev. Donald S. Armentrout, Search Chair, School of Theology, University of the South, 335 Tennessee Avenue, Sewanee, TN 37383-0001.

Before a candidate can be considered, a complete dossier and three letters of recommendation must be submitted. Final consideration will begin in June and continue until the position is filled.

The University provides equal employment opportunity to all employees and applicants for employment. No person shall be discriminated against in employment because of race, color, sex, age, national origin, sexual orientation, disability, veteran's status, or religion (except for those positions in the School of Theology and the chaplain's office where religious affiliation is a necessary qualification).

MUSIC POSITIONS

FULL-TIME MUSIC DIRECTOR: *St. John's Episcopal Church in Plymouth, MI*, is in search of a versatile musician to lead adult choir, contemporary music group, hand bells and youth choir. Full position: www.stjohnsplymouth.org. Contact: **The Rev. Dorian McGlannan, 574 S. Sheldon Rd., Plymouth, MI 48170. E-mail: dmcglannan@stjohnsplymouth.org.**

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. *St. 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. Application deadline: **May 1**. Send resume and letters of recommendation to the **Rev. David R. Anderson, St. Luke's Parish, 1864 Boston Post Rd., Darien, Connecticut 06820** or E-mail david.anderson@saintlukesdarien.org.

POSITIONS OFFERED

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 website 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 ASSOCIATE RECTOR: *St. John's Episcopal Church in Plymouth, MI*, is looking for a priest with a passion for youth ministry. Position will also involve supervision of the church school, newcomer assimilation, outreach and shared liturgical responsibilities. Full position: www.stjohnsplymouth.org. Contact: **The Rev. Dorian McGlannan, 574 S. Sheldon Rd., Plymouth, MI 48170. E-mail: dmcglannan@stjohnsplymouth.org**

FULL-TIME ASSOCIATE: *St. Mark's, Highland, MD*, seeks full-time associate, to focus in leadership development and oversight of spiritual formation / Christian education, with an emphasis in youth ministries. See www.stmarkshighland.com/opening/.

PART-TIME VICAR: *St. George's Church, Holbrook, AZ*. Family-sized, active congregation, particularly in community outreach. Health insurance, plus small stipend, plus attractive vicarage included. Ideal for retiree. Send resumes to: **The Rev. Canon C.K. Robertson, Episcopal Diocese of Arizona, 114 W. Roosevelt, Phoenix, AZ 85003-1406. 602-254-0976, Ext. 310 E-mail: chuck@azdiocese.org. Website: www.episcopal-az.org.**

POSITIONS OFFERED

PART-TIME (Bi-Vocational) RECTOR: *St. Paul's, Brookings, South Dakota*. St. Paul's is a pastoral-sized congregation in a stable yet dynamic university community. St. Paul's offers strong lay ministry, a Eucharistic-centered community, and committed adult education. Children and youth ministry are being redeveloped. Goals are: an emphasis on evangelism and stewardship, lay ministry development, spiritual and liturgical formation, and pastoral care. Because there are ample opportunities for employment at South Dakota State University (<http://www3.sdstate.edu>) the congregation hopes to attract a priest who not only will serve the parish, but also become part of the larger university community. For information on the parish, go to <http://swiflet.net/city/>. For information on the position, contact **The Rev. Canon Karen Hall at (605)338-9751 or canonkaren.diocese@midconetwork.com.**

FULL-TIME RECTOR: *Holy Trinity by the Lake, Rockwall, TX*, aligned with the Episcopal Church of the United States, is a 300-communicant church located in a charming, growing bedroom community in the Diocese of Dallas. Interested candidates can download our complete profile at www.holytrinitybythelake.org. If you feel God is calling you to this wonderful parish, send resume and CDO to: **Sheila Clark, P.O. Box 188, Rockwall, TX 75087** or E-mail: sheclark@sbcglobal.net.

RETIRED OR WORKING RECTOR: Needed for *Christ Church, Lead, SD*, nestled in the beautiful Black Hills, ministering to traditional Rite I congregation. Priest would officiate Eucharist Sundays and Holy Days; one mid-week Eucharist/Bible study. Part of South Dakota diocese, hard-working, responsible laity, seven years experienced ministry with retired priest. Supported by deacon who visits shut-ins and assists liturgy when requested. Near three universities, I-90, winter sports, summer vacation mecca, three miles from year-round tourist destination. Large rectory, utilities, medical insurance, financial package available to person who would enjoy ministry in musical parish with restored century-old pipe organ; beautiful stained glass window restoration. <http://christchurch-lead.com>. **Christ Church P.O. Box 675, Lead, SD 57754. E-mail: bthral@rushmore.com.**

FULL-TIME VICAR: *St. Paul's Church, Payson, AZ*. Located in the beautiful Rim Country of Arizona, this vibrant, growth-focused congregation is looking for an entrepreneurial shepherd to lead them into the next phase of their journey. Their strategic planning committee has completed a plan consistent with their mission statement "to give life to the teachings of Jesus Christ through our own spiritual development, and by example, foster and nurture spiritual growth in others." The plan includes expansion of programs, space and a full-time vicar. A beautiful two-bedroom vicarage is included in the package, with a \$36,000 stipend, and benefits. Please send resume and CDO to: **The Rev. Canon C. K. Robertson, Canon to the Ordinary, 114 W. Roosevelt St., Phoenix, AZ 85003** or E-mail to chuck@azdiocese.org.

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coeur, 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 H Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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v; the Rev. Scott Kidd, c
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www.stclem.org stclem001@hawaii.rr.com
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Sisters of St. Anne (312) 642-3638
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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

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www.stpaulsparish.org (708) 447-1604
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parochial vicar
Sun Eu 9 & 10:45. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacra-
ment of Reconciliation 1st Sat 4-4:30 & by appt. A/C

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Choral Eu (Rite II), 1 Santa Eucaristía; Mon 5:15 H Eu w/ Healing;
Martes (Tues) 5:15 Santa Eucaristía con Curacion; Wed
12:05 H Eu; Thur 5:15 Choral Evensong; Fri 7 H Eu; 12:05
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ASCENSION 1030 Johnston St. (337) 232-2732
1/2 block North of ULL www.ascension1030.org
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www.theadvent.org Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray, Eric
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Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-
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Sat, MP 8:30, Mass 9, C 9:30

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E-mail: standrewschurch@cableone.net
The Rev. Bob Tally, r
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Service 6

SANTA FE, NM

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Website: www.holyfaithchurchsf.org
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tor.
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day H Rosary 9:30. Tues H Eu 10, Thurs H Eu 12:10. MP and
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Richard Cornish Martin
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& H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-
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www.allsouls cathedral.org
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Sun Mass 10 (Rite I). Weekdays as announced (Rite II)
Sacrament of Penance by appt.

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The Rev. Gregory P. Hinton, r
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CHARLESTON, SC

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Website: www.holycom.org
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.
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Chapel) 12:15, C by appt.

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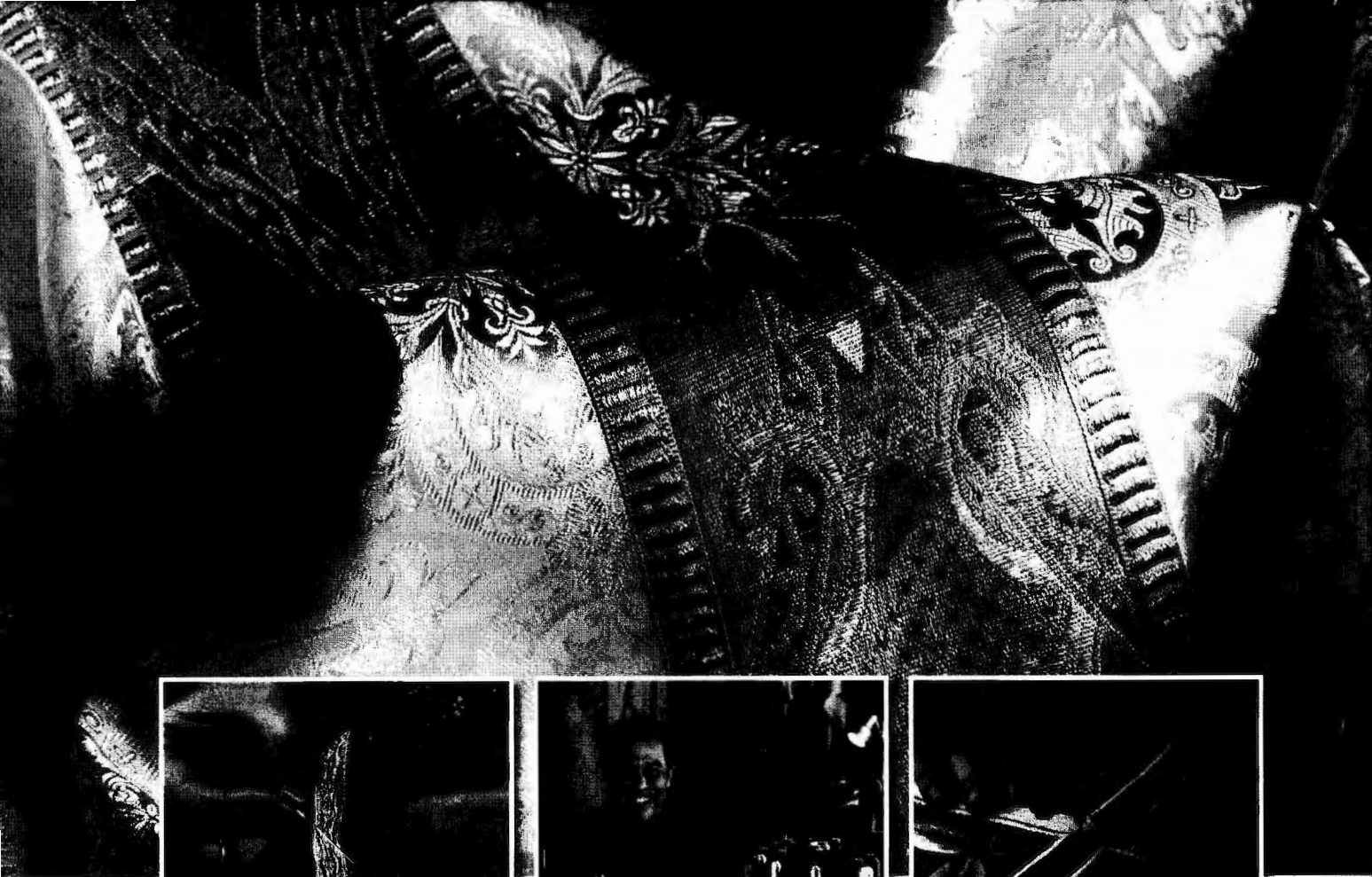
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MOJAVE, CA

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The Rev. William R. Hampton, STS
Sun Eu 10:30

CHURCH DIRECTORY KEY

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



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