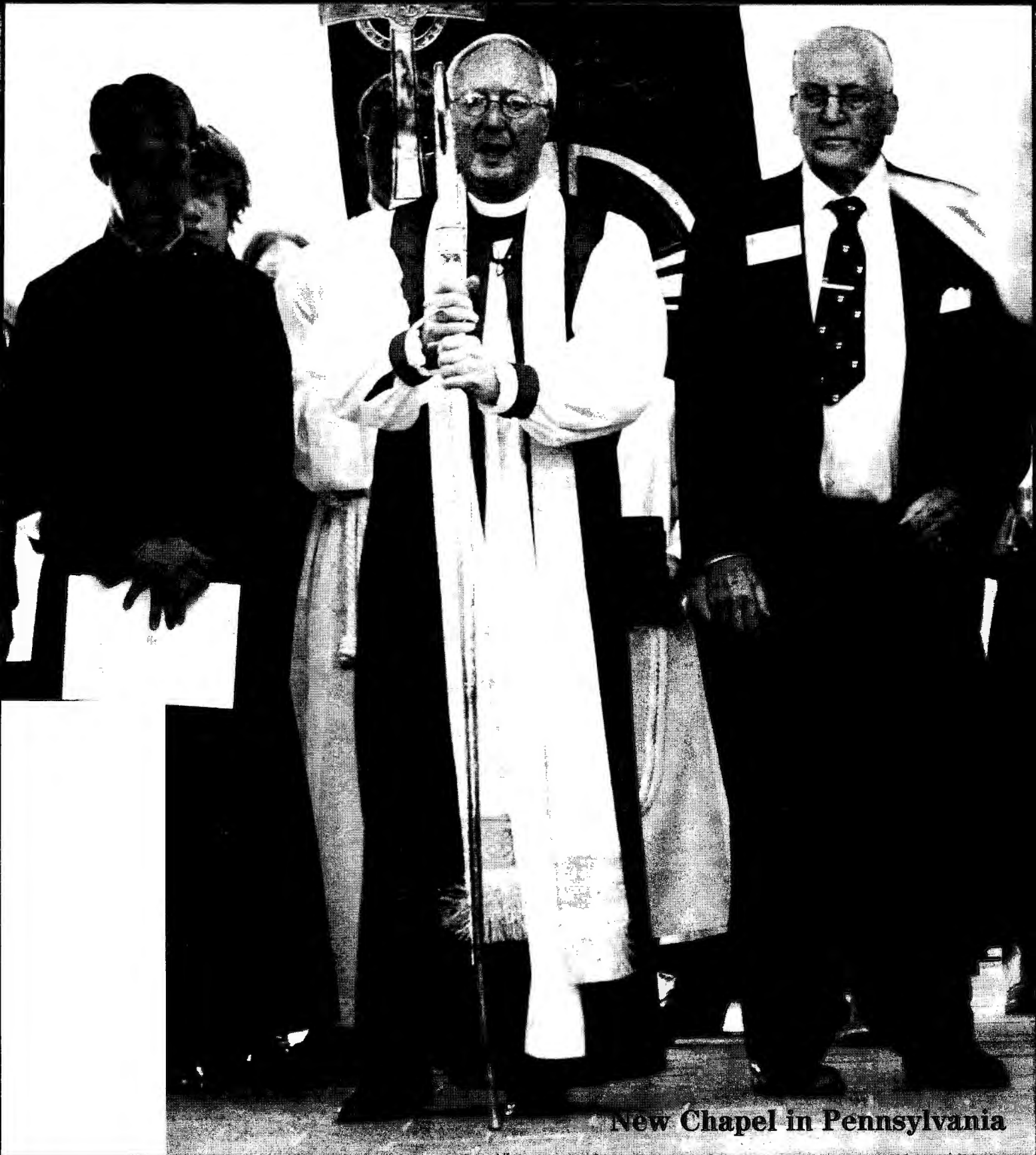


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Downtown Columbus. Photo by Randall Lee Schieber.

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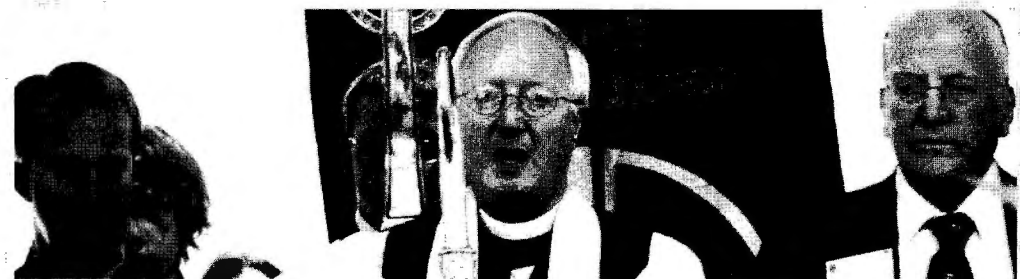
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Volume 232

Number 21

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



On the Cover: The Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, leads a service April 29 at St. David's Church, Wayne, Pa., to dedicate an \$11 million chapel. The bishop is joined by the verger, Christopher Hopkins (left) and Henry Poor. While the chapel is larger, St. David's 1716 building retains the name "church." Bunny Rogers photo



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FOR PRESIDING BISHOP, VISIT

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SUNDAY'S READINGS

Invitation to Love

'As the Father has loved me, so have I loved you'
(John 15:9)

Sixth Sunday of Easter, May 21, 2006

BCP: Acts 11:19-30 or Isaiah 45:11-13,18-19; Psalm 33 or 33:1-8,18-22; 1 John 4:7-21 or Acts 11:19-30; John 15:9-17.

RCL: Acts 10:44-48; Psalm 98; 1 John 5:1-6; John 15:9-17.

Beginning with our petition "Pour into our hearts such love towards you" in today's collect, our worship on this day invites us to respond to divine love with love. In the gospel reading, we hear Jesus inviting us into his love: "As the Father has loved me, so have I loved you; abide in my love." Our abiding, our remaining or dwelling, in the love of Jesus is transformative, changing servants into friends and drawing us into obedience to his commandment "that you love one another as I have loved you."

The passage from the fourth chapter of the First Epistle of John emphasizes that this love, this obedience, is a matter of responsiveness to God's initiative. "In this is love, not that we loved God but that he loved us," and again, "We love because he first loved us." But our response concerns not only how we approach God, but also how we regard one another, "for he who does not love his brother whom he has seen, cannot love God whom he has not seen." Hence, the apostolic invitation with which the passage begins, "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God."

The opening of the fifth chapter of 1

John continues with this concept of being "born of God" by love and faith. Those who respond with belief to the love of God revealed in Jesus Christ become "children of God."

In either of the readings appointed from the Acts of the Apostles, we hear of the inclusion of others in this familial fellowship. The passage from the 10th chapter records the conversion of the first Gentile Christians, when they received the gift of the Holy Spirit through faith and were "baptized in the name of Jesus Christ." The verses from chapter 11 record the growth of the church in Antioch, when "a great number that believed turned to the Lord." Their response to God's love was so complete, it was visible to others.

God's love is poured out for the salvation of the world in the death, burial and resurrection of his only begotten Son. In our joyful celebration that "Christ is risen," we are invited to respond to that love in love and with love for one another. Such love by its very nature will continually draw others into its embrace, forming and strengthening the fellowship of God's children and bearing faithful witness to our blessed Lord.

Look It Up

Read the text of Hymn 458 in *The Hymnal 1982*, considering how this may relate to "a new song" to the Lord that both Psalm 33 and 98 encourage us to sing.

Think About It

How is love necessary for the development of faith, and how is faith necessary for a true response of love?

Next Sunday

The Seventh Sunday of Easter, May 28, 2006

BCP: Acts 1:15-26 or Exodus 28:1-4, 9-10, 29-30; Psalm 68:1-20 or Psalm 47; 1 John 5:9-15 or Acts 1:15-26; John 17:11b-19.

RCL: Acts 1:15-17, 21-26; Psalm 1; 1 John 5:9-13; John 17:6-19.

Spring

A Spiritual Biography of the Season

Edited by **Gary Schmidt** and **Susan M. Felch**, with illustrations by **Mary Azarian**. SkyLight Paths. Pp. 352. \$21.99. ISBN 1-59473-113-3.

Spring is here. It is the last, alas, in the lovely quartet from SkyLight Paths of short stories, essays, and poems that began with *Winter*, taking us backwards through the year. This one opens each section with a Shaker hymn — just the text, though — and thereafter gives us a brimming basket of lilacs, maples, quilts, mud, ice, fog, the moon, birds.

Here is an excerpt from the diaries of an 11th-century Japanese noblewoman, and Dorothy Wordsworth, the poet's sister; a little of Geoffrey Chaucer's *Canterbury Tales*, a Barbara Kingsolver essay on desert wild flowers; a bit of Molly Wolf's *White China*. And the poets! Robert Burns and William Blake, Tu Fu and other Chinese visionaries from various centuries; a group of African-American spirituals; Robert Frost of course.

Porch-sitting in April in the Midwest is an iffy affair, but just a few minutes in the sun is enough for, say, Lucy Larcom's "Between Winter and Spring":

*Ah, patience! Ere we dream of it,
Spring's fair new gospel will be writ.*

*Look up! Good only can befall,
While heaven is at the heart of all!*

The Soprano Wore Falsettos

A Liturgical Mystery

By **Mark Schweizer**. Saint James Music Press. Pp. 207. \$12.95.

Hayden Konig is back. To anyone with a fey sense of humor and a bit of hammock time coming, this is good news indeed.

A shot rang out and Francine dropped to her knees like a nun on a hot tin roof.

Miss Bulimia Forsythe was a legendary ringer in choral circles...She had perfect pitch and a voice like a Waffle House full of angels.

One question nagged at me like Mr.

Ed's wife. Why was Bulimia involved in the Presiding Bishop's Committee on New Liturgical Colors?

And therein lies the question you'll have to read the book to answer. Why indeed? But be warned: With the Pirate Eucharist — After all, Hayden declaims, the entire church is built like a boat ... The word *nave* is derived



from the Latin *navis*, a ship, probably an early reference to the ship of St. Peter or Noah's Ark — you may find yourself hearing the *Sanctus* to the tune of *What Shall We Do With a Drunken Sailor?*

And you may never again experience a Maundy Thursday footwashing with a straight face.

Patricia Nakamura

THE
DA VINCI CODE
 AND THE
SECRETS
 OF THE
TEMPLE

ROBIN GRIFFITH-JONES
 MASTER OF THE TEMPLE

The Da Vinci Code by Dan Brown continues to fascinate both conspiracy theorists and regular readers the world over. Author Robin Griffith-Jones, the Master of the Temple, lives at the hub of this excitement.

As Master of the Temple Church in London, one of the main sites of the book and the historic spiritual home of the Knights Templar, Robin Griffith-Jones has given hundreds of talks to the throngs of tourists following the "Da Vinci trail." In this book he discusses Brown's understanding of history and Christianity, exploring how much of his version is true, how much is plausible, and how much is fanciful.

A literate insider's introduction, "*The Da Vinci Code*" and *the Secrets of the Temple* is perfect for anyone looking to unlock the ancient secrets of Dan Brown's runaway best-seller.

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Canon for Ministry Elected Bishop Suffragan of Texas



Archdeacon
Harrison

The Ven. Dena Harrison, archdeacon and canon for ministry in the Diocese of Texas, was elected Bishop Suffragan of Texas from a field of four candidates on the third ballot during a special convention April 29 at Christ Church Cathedral, Houston.

If confirmed by General Convention next month, she will serve with the diocesan bishop, the Rt. Rev. Don A. Wimberly, along with Bishop Suffragan Rayford B. High, Jr., and assistant Bishop John C. Buchanan. Her specific responsibility would be to oversee the 64 congregations in the Austin-Waco region.

Archdeacon Harrison received the necessary votes to be elected in the

clergy order on all three ballots, eventually receiving more than two-thirds of all clergy votes cast. The Rev. Frankie P. Rodriguez, rector of Calvary Church and School, Richmond, Texas, received the highest number of votes in the lay order on the first and second ballots, but support for him grew more slowly than it did for Archdeacon Harrison, who surpassed him on the third ballot. A simple majority in both orders was necessary in order to be elected. The other two candidates were the Rev. Canon James Calvin McGill, canon missionary at Christ Church Cathedral, Houston, and the Rev. Albert R. Rodriguez, rector of St. John's, Austin.

Chair of the Diocese of Texas' deputation to General Convention, Archdeacon Harrison previously was appointed head chaplain for the House of Deputies by the Very Rev. George L. Werner, president of that body. The ten-

TEXAS						
Ballot	1		2		3	
C = Clergy; L = Laity	C	L	C	L	C	L
Needed to Elect						98 216
Harrison	109	138	128	193	133	222
McGill	23	48	12	8	5	1
Rodriguez	24	69	13	33	5	12
Rodriguez	50	189	52	202	51	195

tantive date of consecration is Oct. 7 at Camp Allen.

A native of Lufkin, Texas, Archdeacon Harrison previously served as assistant at All Saints', Austin, after her ordination in 1987. Following that she was rector of St. James', LaGrange, and St. James', Conroe. She joined the diocesan staff in 2000 as canon to the ordinary for Bishop Claude E. Payne. She has been archdeacon and canon for ministry since 2003. The archdeacon and her husband, Larry, are the parents of two children.

Archbishop Williams Won't Attend General Convention

The Archbishop of Canterbury, the Most Rev. Rowan Williams, has declined an invitation to attend the 75th General Convention in Columbus, Ohio, next month, citing pre-existing obligations.

Presiding Bishop Frank Griswold, and the Archbishop of Canterbury "did talk about this some time ago and it is not possible on the archbishop's mid-June calendar," an aide to Bishop Griswold told THE LIVING CHURCH.

Sources at Lambeth Palace note the absence of the Archbishop of

Canterbury is not intended as a snub to the Episcopal Church, but arises from the scheduling of a "series of consultations" designed to keep the Anglican Communion from falling into "schism."

On April 24 Archbishop Williams met with the Archbishop of York and the bishops of Bristol, Durham, Exeter, Manchester, Norwich and Winchester, along with leadership from the Church Mission Society, the United Society for the Propagation of the Gospel, the Anglican Consultative Council, and Anglican Mainstream at Lambeth Palace to discuss the Church of England's options given different potential outcomes of the June 13-21 General Convention.

During the previous week, Archbishop Williams met with the Presiding Bishop at Lambeth Palace to discuss the situation within the Episcopal Church. After the meeting, Bishop Griswold told the *Guardian*

it was important to keep channels of communication open with the leader of the Anglican Communion.

"We both live under stresses and strains, and it is important not to have second-hand communication, to meet face-to-face," Bishop Griswold said. "It enables me to hear his concerns and he can hear some from me."

Archbishop Williams' absence from Columbus will be the first time the Archbishop of Canterbury has not visited General Convention during a Presiding Bishop's tenure since the 1950s. In 1997, Archbishop George Carey attended the 72nd General Convention in Philadelphia at which Bishop Griswold was elected Presiding Bishop; Archbishop Robert Runcie was the guest of the 1985 General Convention in Anaheim, Calif., where Presiding Bishop Edmund Browning was elected.

(The Rev.) George Conger

BRIEFLY...

Archbishop **Andrew Hutchison**, Primate of the Anglican Church of Canada, has announced that he will retire next year following General Synod and the election of a successor. Archbishop Hutchison was elected primate in 2004.

Episcopalians from the Diocese of Los Angeles participate in a May Day march and rally in support of immigrants' rights. The gathering began at MacArthur Park and proceeded five miles to the La Brea Tar Pits where Bishop Suffragan Chester Talton, as well as Cardinal Mahony of the Roman Catholic Archdiocese and other faith leaders offered prayers. Similar events were held throughout the country.

Diocese of Los Angeles photo



General Convention Could Lose Right to Consent to Episcopal Elections

The House of Deputies would lose the right to give consent to episcopal elections that occur within 120 days of General Convention under one of several proposed changes to Title III, the canon on ministry, which also describe the ordination process and the election of bishops.

"There is very little that is revolutionary this time around," said the Rt. Rev. Keith B. Whitmore, Bishop of Eau Claire and a member of the Standing Commission on Ministry Development. "Last time [in 2003] we redefined the nature of ministry itself. It is about the community calling people out. We are finishing that work."

Bishop Whitmore told *THE LIVING CHURCH* that the majority of changes proposed for the 75th General Convention are canonical attempts to standardize the ordination process for deacons and priests. One proposed resolution would encourage all dioceses to permit deacons to participate in church governance such as diocesan conventions and elections of bishops. The practice currently varies widely.

All of the changes proposed by the standing commission are canonical with the exception of one which would require that all episcopal consents be obtained in the same manner. Constitutional changes require the approval of two successive General Conventions. The timing of this proposal is unfortunate, said Bishop Whitmore, who emphasized that it

was not a reaction to the decision by the 74th General Convention to give consent to the election of a bishop coadjutor in New Hampshire. The consent proposal was part of a larger series of changes envisioned before 2003, he said.

Historically, consents to all episcopal elections were made by General Convention, said the Rt. Rev. Jim Kelsey, Bishop of Northern Michigan and a member of the Standing Commission on Ministry. As the Episcopal Church began to expand westward, consents by standing committees and bishops became an acceptable alternative. Gradually it became the method used in the overwhelming majority of instances, leaving a relatively small number of dioceses to be treated differently.

"It seems fair and appropriate that all consents be considered the same way," Bishop Kelsey told *TLC*. "To put an undue focus on one or two is a warping of the norm."

Bishop Whitmore admitted that more efficient ways need to be found to obtain consent by bishops and standing committees. Those concerns are relatively easily solved either by employing new technology or by requiring a response within a certain time, he said, but he added that a common understanding of what is being consented to probably will remain elusive for at least a while longer.

Steve Waring

Another V.P. Candidate

The Rev. Robert L. Sessum, rector of Church of the Good Shepherd, Lexington, Ky., will stand for election as vice president of the House of Deputies at General Convention. Fr. Sessum made his announcement April 28 at the close of the Province 4 synod.

Fr. Sessum is president of Province 4 and has served seven terms as a clergy deputy to General Convention and six times as a member of the Committee on National and International Concerns. He has also been a member of Executive Council and served as the clergy representative from the Episcopal Church to the Anglican Consultative Council.

In a brief interview with *THE LIVING CHURCH*, Fr. Sessum said he would bring to the office gifts as a good facilitator and listener as well as a proven ability to bring people together in a spirit of reconciliation.

Two other candidates — the Rev. Brian Prior, rector of Church of the Resurrection, Spokane, Wash., and the Rev. Gay Clark Jennings, associate director of the CREDO Institute, Inc. — have previously announced their intentions to stand for election as vice president.

Addictions of All Sorts

Recovery Ministries of the Episcopal Church held its annual gathering in Austin, Texas, April 27-29. Recovery Ministries is an independent, nationwide network of Episcopal laity and clergy, dioceses and parishes, schools, agencies, and other institutions, with a common commitment to address the use and misuse of alcohol and other drugs in relation to the church's mission, according to a mission statement.

The conference centered on expanding participants' knowledge of paths to recovery in other addictions. There were speakers on sex addiction, gambling addiction, and food addiction as well as an address on the impact on family systems by all the addictions. Concern was expressed about the increasing number of senior citizens involved in gambling addiction.



Danny Schwewers/Delaware Communion photo

The Rev. James Forbes delivers the sermon at the convention Eucharist in Delaware

Societal Issues

Open hearings on the 75th General Convention and diocesan finances, delegate workshops, and a presentation on the state of the Episcopal Church highlighted the Diocese of **Delaware's** annual convention, March 24-25 in Wilmington.

In place of a convention address by the Bishop of Delaware, the Rt. Rev. Wayne P. Wright, the keynote address was given by the president of the House of Deputies, the Very Rev. George Werner. Dean Werner thanked the diocese for its financial support of the programs of the General Convention, and individual Delaware clergy for their work on Executive Council and standing committees.

Dean Werner also spoke of the challenges facing the Church, discussing the issues that will come before the General Convention in June.

Six resolutions were debated during the business session. A resolution commending the "Way Home Program," a ministry to released convicts, was adopted, and the convention asked that the process of formally affiliating the ministry as an agency of the diocese.

A resolution advocating recycling and "the responsible testing, extraction, production, and disposal of toxic/hazardous wastes" was endorsed, as was a

resolution urging the federal government to ensure that residents displaced by Hurricane Katrina be able to vote in Gulf region elections, receive adequate assistance in relocation or rebuilding, and that safe and appropriate municipal services are restored.

Final Address

The Rt. Rev. Larry E. Maze addressed the annual convention in the Diocese of **Arkansas** for the last time as diocesan bishop when convention met Feb. 24-25 in Fort Smith. Bishop Maze's successor will be elected in November and is scheduled to be consecrated in January 2007.

Several resolutions were presented. One dealt with how congregations should be represented at convention. Legislation was adopted to ask the bishop to establish a task force to examine representation and report to the next convention.

A resolution concerning voluntary diocesan giving and the inequities that such a system can produce also was referred to a task force for study and recommendations to the next convention.

Bishop J. Neil Alexander of Atlanta was the keynote speaker and told of his journey through holy scripture that led to deepening understanding of the issues around sexuality and the Windsor Report.

In his address, Bishop Maze reflected on the lessons he has learned during his 13 years as diocesan. He also spoke about General Convention and the Anglican Communion, predicting that some form of adjustment, perhaps even realignment, is inevitable.

"But the Communion exists because of years of shared work and bonds of affection and generosity of spirit that goes so much deeper than current theological suspicions and accusations," he said. "I'm convinced that this global Communion of ours has never been quite as neat and tidy as we thought it was before the dawning of the information age and the internet. But I'm also convinced that most Anglicans are

Anglicans because they have been drawn by the Holy Spirit of God to see possibilities of peace and justice and mercy. I think it will be messy for awhile what with primates and bishops almost daily declaring with whom they are still in communion."

Delegates also endorsed a resolution calling upon the state's colleges and universities to "promote an educational environment that is free of hate activities."

Celebrating 150 Years

Delegates to the annual convention in the Diocese of **Haiti** adopted a five-year plan of mission and evangelism to culminate with the 150th anniversary of the founding of the diocese.

The 45 clergy and 102 lay delegates gathered at Holy Trinity Cathedral, Port-au-Prince, Jan. 24-26, under the convention theme "Go and make disciples" to find ways of increasing the mission and ministry of the 100,000-member diocese spread across 109 congregations.

The focus of convention, Archdeacon Kesner Ajax told *THE LIVING CHURCH*, was on the Haitian church's internal needs with only the five-year plan for mission and evangelism resolution coming before delegates for consideration.

Poverty and violence were also on the minds of delegates to convention, as the Rt. Rev. Jean Zaché Duracin, Bishop of Haiti, paid tribute to Edward Emmanuel Corneille, director of the diocese's Bishop Tharp Institute of Business and Technology (BTI). Gunmen in the Port-au-Prince suburb of Pétionville murdered Mr. Corneille Jan. 5 [*TLC*, Jan. 29].

"Rampant violence and unrest has become a daily reality that threatens all of us living in Haiti," Bishop Duracin told Executive Council on Jan. 12. "Since BTI's opening, the institute has been seen as a symbol of hope for Les Cayes and the southern part of Haiti. With Emmanuel, there was hope," he said, as reported by Episcopal News Service.



Diocese of Western North Carolina photo

The Rev. Clare Barry (left), the Rt. Rev. G. Porter Taylor (center) and the Rev. Ann Fritschner (right) are instructed in a dance during a recent visit to St. Michael's School in the Diocese of Durgapur in North India, where the Diocese of Western North Carolina is exploring a companion relationship. More than 1,000 persons attended a service of thanksgiving during the visit to St. Michael's.

Devastating Fire Precedes Priest's Installation

After 36 years as a bivocational priest, the Rev. Lev Sherman had been full time again for just a few weeks when he witnessed a devastating fire destroy the 167-year-old Maine church four days before he was scheduled to be installed as vicar [TLC, May 14]. The April 19 fire at St. Martin's, Palmyra, could be seen for miles, drawing many from the small community to watch a town landmark disappear.

"I've known this place since arriving in Maine in 1990," he said. In an interview with *THE LIVING CHURCH*, Fr. Sherman, who lost most of his vestments in the fire, said he recalls being stunned, but little else from that evening. "I was watching the tragedy unfold in front of me," he said. "This was a loss to the entire community. It was the only historical building in the area."

The April 23 installation service went ahead as scheduled after St. Agnes' Roman Catholic Church in Pittsfield offered the use of its facility to St. Martin's. Getting through the service was a relief, but also a bit of a letdown for the congregation, Fr. Sherman said. "We will need time to recover. We will probably rebuild on the original site. We have good insurance coverage."

Although the building was a total loss, a considerable amount of the inside furnishings, including the communion vessels and several stained-glass windows, were saved by

members from six volunteer companies. Three who fought the blaze are parishioners, including Pittsfield Fire Chief Bernard Williams. He is the junior warden at St. Martin's and successfully fought a previous fire there in 1991 when lightning struck.

"He knew what to save and how to get it out," Fr. Sherman said. "He directed traffic pretty well."

A former member, Palmyra/Detroit Fire Chief Don Chute, suffered bruises and a strained back after climbing through a trap door into the attic and directing 200 gallons of water and foam at the source of the fire. Superheated steam forced him to drop to the floor and out of concern that he might have been injured, someone below tugged on the hose, accidentally pulling him back through the trapdoor.

"We fought it hard," Mr. Chute told the *Kennebec Morning Sentinel*. "If we had gone after it any more aggressively, we might have lost some people."

St. Martin's was founded in 1959 and moved to its current location in 1961, according to Fr. Sherman, who also serves All Saints', Skowhegan, where he has been vicar since 1997.

"The building has been through several lives," he said. "I don't know much about the original history, but it probably started as a community church like a lot of New England churches in small communities."

Mideast Conflict Prompts Prayers, Call to Action

Presiding Bishop Frank T. Griswold expressed horror after a Palestinian suicide bomber blew himself up outside a fast-food restaurant in downtown Tel Aviv April 17. The attack killed nine people in addition to the bomber and wounded dozens in the deadliest incident inside Israel in more than a year.

"The Episcopal Church condemns violence on all sides of the drastic and ever-worsening conflict in the Middle East," Bishop Griswold said. "While deeply mindful of the rage and sense of hopelessness the continuing situation provokes among the Palestinian people, I am appalled by any notion that killing of innocent people can ever be justified."

The attack was all the more disturbing and reprehensible, according to Bishop Griswold, because it came during the time of Passover. Earlier in the month, he called on all Episcopalians to hold up the Holy Land in prayer during the season in which Christians commemorate Christ's passion and resurrection. Traditionally, the Good Friday offering collected in Episcopal churches has been sent to the Diocese of Jerusalem and the Middle East.

"As I read and watch news accounts of the deteriorating political situation unfolding in the City of Peace and throughout the Holy Land, I am fearful that an impending humanitarian tragedy is also unfolding," Bishop Griswold said on April 12.

Israel and Palestine are the focus of five resolutions filed in the Blue Book of the 75th General Convention. Support of the "rightful existence" of the State of Israel and the State of Palestine as two nations would be reaffirmed, as would recognition of Jerusalem as the shared capital of the two states. The legislation also calls for an end to all violence and its "crippling impact on Israeli and Palestinian societies."

Episcopal News Service contributed to this report.

'A bishop must hold both God's vision and the needs of the world before the church, ask what God would have us do now, and build a consensus for mission among the people of God.'

The Rt. Rev. Henry Nutt Parsley
Bishop of Alabama since 1999
Ordained priest, 1974
Born in Memphis, Tenn., 1948



University of the South photo

Bishop Parsley with the Rev. Annwn Myers, acting chaplain at the University of the South, Sewanee, Tenn., where Bishop Parsley serves as chancellor.

Generosity of Spirit

— THE RT. REV. HENRY NUTT PARSLEY —

By Tom Sramek

Perhaps the best description of the Rt. Rev. Henry N. Parsley, Bishop of Alabama, is *sacramentally passionate*. The Episcopal Church, he asserts, must place "greater emphasis on the essential nature of the sacraments and the contagious experience of Christian community." He pairs this emphasis with the conviction that "we must bear passionate witness to the reality of God and the transformative power of the cross and resurrection of Christ for the human heart and society."

Baptized as an infant and confirmed in the Episcopal Church, Bishop Parsley counts among his formative experiences being involved in a youth church school class with a teacher whose "passion for Christ and his generous, sacrificial faith touched [him] deeply." After availing himself of the broad theological and humanitarian education afforded him at the University of the South, he "came to understand personally the reality of God and experience the hope and transformation that the gospel of Jesus Christ brings to human life."

One might say that he moved from law to grace, from aspiring to a career as a lawyer to offering himself for holy orders. Attending seminary at The General Theological Seminary in New York, he was much influenced by his dean and teacher, Bishop Stephen Bayne, whose "witness to the grace and mystery of God that transform the heart, and his passion for the Anglican tradition, had a significant impact" on his ministry.

Asked about the current state of the Episcopal Church, Bishop Parsley said, "There are life-giving ministries across the

Episcopal Church, and we are especially strong in outreach and servant work in the world." However, he added, "we have been too focused on internal realities and need to move beyond ourselves. Our tensions with the larger Anglican Communion are lamentable and must be faithfully addressed.

"If I were to be called to serve as the Presiding Bishop, I would hope to help lead us from a season of conflict to a new season of mission. We need to be passionate Episcopalians, bold in our 20/20 vision, communicating compellingly the message of the gospel and the Episcopal Church in our society, and encouraging the planting of new churches and reaching out in multi-cultural ministries.

"I would hope to help us find ways to live with differences with generosity of spirit and without polarization," he said. "I would try to leave my successor with a more united church, both at home and in the Anglican Communion, and a more positive, joyful church reaching beyond ourselves to make disciples of Christ and to serve a needful world."

That need is primary for Bishop Parsley, who notes "There is a deep spiritual hunger in our society and a searching for purpose and hope that challenges our church to connect with the seekers around us, and communicate the gospel in compelling ways in the 21st century. We must help the new generation find their place in our churches and value the 'holy habits' of worship, prayer, stewardship, and the service of others that redeem and sanctify human life." □

The Rev. Tom Sramek is the rector of St. Alban's Church, Albany, Ore.

For additional comments from Bishop Parsley and the other Presiding Bishop nominees, go to www.livingchurch.org.



Diocese of Atlanta photos

Bishop Alexander with his wife, Lynn.



Teacher, pastor, liturgist and musician are words used to describe Bishop Alexander.

Available to God

— THE RT. REV. J. NEIL ALEXANDER —

By Rebecca Williamson

"All that is called for is for me to be radically, or completely, available to God, to the Holy Spirit, as I move forward," says the Rt. Rev. J. Neil Alexander, Bishop of Atlanta, and one of seven nominees for Presiding Bishop. "There are lots of things that I can't control, but my faithfulness and my commitment to be radically available to the Church, to God, to the people around me, this I can and do make a commitment to."

Bishop Alexander has a pragmatic approach to his position as bishop and an understanding of what he can and cannot control. He notes that leaders need to know who they are, what their core values are, and what is and isn't negotiable, and so he works on these fundamentals, including focusing on the mission of Jesus Christ. From this foundation comes his strong determination to stay with the Episcopal Church "for the long haul, whatever the Church looks like."

He points out that he chose the Episcopal Church as an adult, after being ordained as a Lutheran pastor, and he stands by that commitment, saying, "I am blessed to be an Episcopalian." He also acknowledges that he cannot make the same commitment to the Church for other people. His primary focus is to ensure that his own actions make him available to God's desires.

Acknowledging that the Presiding Bishop has little canonical power, Bishop Alexander notes that being effective in the office rests on one's ability to articulate a vision clearly enough that others will trust and fol-

low it. He believes that the Church is much stronger than people believe it to be.

"We are a tough bunch, we Episcopalians," he said. "The great social movements in our nation's history have challenged us and threatened to divide us before. By God's grace we have kept moving forward, treated each other with gentleness and grace, and kept our eyes focused on mission while we waited on the Spirit to open before us a way forward."

Within the congregations of the Episcopal Church, he sees people who are concentrating on the true mission of the Church: Sunday school, youth outreach, shelters for the homeless, ministry to the needy, and all of the other things that need tending in God's name. "Even if we disagree on some issues," he contends, "we can join hands, stand shoulder to shoulder, and work to spread the gospel and bring it alive."

Bishop Alexander wants to be known as a man who "says his prayers" and is available to be used for God's purposes, especially within the Episcopal Church. He believes that this means helping the church find a way forward to focus on the true work of the gospel, not the "distractions that some are focusing on." He firmly believes that the fabric of the Episcopal Church is strong enough to survive, take the strength God has given it, and turn it into the true work of the Church. □

Rebecca Williamson is a freelance writer in San Diego, Calif.

"I'm not naive about the challenges, but with the enormous commitment, strength and vigor in the Episcopal Church, we can move forward. Within the mix of Christian voices, ours needs to be heard with clarity and a positive tone."

The Rt. Rev. J. Neil Alexander
Bishop of Atlanta since 2001
Ordained priest, 1988
Born in Winston-Salem, N.C., 1954

For additional comments from Bishop Alexander and the other Presiding Bishop nominees, go to www.livingchurch.org.

Rites for Just About Anything

The Standing Commission on Liturgy and Music, often a lightning rod for controversy at General Conventions of the past, is at it again with proposed legislation for the 75th General Convention in Columbus, Ohio, June 13-21. This time the commission is putting forward a series of proposed rites that would observe transitions in people's lives. A Committee on Rites of Passage, a sub-group of the larger commission, has put these liturgies in the form of a resolution that may prove to be a challenge.

Among the proposed rites: Moving from Crib to Bed, Earning a GED, When a Friend Moves Away, and Learning to Ride a Bike. I'm serious. These proposals are part of a detailed report found in the standing commission's report to General Convention, appearing in the Blue Book. Members of the subcommittee gathered in Los Angeles for three days and came up with ways to express such liturgies.

In a thoughtful forward note to the presentation of these rites, the Rt. Rev. Mark MacDonald, Bishop of Alaska, explains the rationale behind the resolutions which, if adopted, would be included in the next edition of the *Book of Occasional Services*.

"There will be immediate and obvious interest in their potential for pastoral care and evangelism," Bishop MacDonald wrote. "We can say that, in these Rites of Passage, a visionary group of folks have begun to live into the promise and power of a number of the currents of renewal that have been beckoning the church forward over the past 50 years."

He admits that the rites may be viewed as controversial.

"We can expect that, at some level, the presentation of these rites will raise controversy," he said. "Some of this will be related to their newness. Some of it will be a part of the useful and necessary process of critical reception that accompanies any new liturgical venture."

With that in mind, I plunged into the presentation of the various rites. There are rites of separation, rites of transition, rites of reintegration. Each resembles the prayer book form, with an entrance rite, a greeting ("Dearly Beloved"), a collect, ministry of the word, presentation

and/or examination, the action (blessing, naming, commissioning), the prayers or a litany, and the option of Holy Communion. There are prayers for beginning the school year, ending the school year, going away to camp, a significant birthday, earning a driver's license, for godly expression of one's sexuality, and many others. Collects are presented for each rite, and there are suggested litanies, hymns, prayers and readings. I imagine all of this would be made even more meaningful when accompanied by liturgical dance.

I was particularly intrigued by how God is addressed in some of the proposed prayers. Among them are Author of Life, Liberating God, Lifegiving One, Gracious One, Holy One of Blessing, Sojourning God, and many others.

From the collect for Beginning the School Year:

Dear God, today is N's first day of school [First Grade], a happy, exciting, scary day. We pray that N's teachers will be generous, wise, and gracious. We pray for N's classmates ...

From the collect for Going on a Pilgrimage:

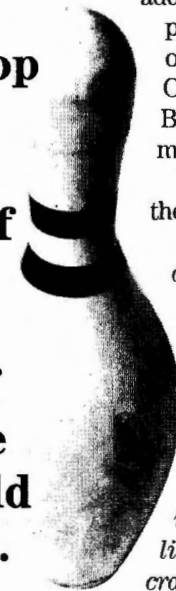
Holy One, your Spirit leads us through the journey of our lives as we walk, run, dance, crawl, stumble, leap and fly, You never abandon us, but always beckon: Come! Go! Follow! Return! ...

Why stop there? I can think of many other rites of passage we could include: first 300 game in bowling, learning to tie shoes, finally being able to beat up the kid down the street, the first arrest, bringing home a pet, being able to vote, joining mom and dad at the corner tavern, first hole-in-one, finally catching the eye of that cute co-ed in the next row, kicking the drug habit. Let your imaginations run wild.

But seriously, folks, do we really need to institute these rites, especially at a time when the church seems determined to self-destruct, and the poor and the hungry grow in numbers each day? Maybe we ought to think about fixing what we have instead of wandering off in any number of directions. It seems as though members of this committee have had too much time on their hands.

David Kalvelage, executive editor

Why stop there? I can think of many other rites of passage we could include.



Did You Know...
The 1886 General Convention was held at the now-defunct Racine College (Wis.)

Quote of the Week
The Rt. Rev. Kirk Stevan Smith, Bishop of Arizona, on the theological significance of the Gospel of Judas: "Even though we may learn something of interest about the theological struggles of the early church from the Gospel of Judas, we will learn nothing about Jesus Christ that we don't already know."

Unpastoral Letters

During recent weeks we have had an opportunity to read letters from diocesan bishops directed to their clergy concerning the disposition of church property and possessions in the event a congregation should decide to leave the Episcopal Church [TLC, May 14]. The correspondence was not pleasant reading, for it was dictatorial, confrontational and legalistic.

Diocesan bishops are right, of course, to address the matter of property disputes before they take place, particularly in view of the potential for separation following next month's General Convention. No diocese wants to get into a lengthy court case to resolve the question of whose property is involved. Still, there are better ways to go about it than to write a letter that may be intimidating to clergy, wardens and vestries. As our chief pastors, bishops of all people should be willing to address such matters from a pastoral approach, perhaps through face-to-face meetings with clergy. Threatening communiqués from bishops can only exacerbate an already tense situation.

More Time for RCL

The last three General Conventions have dealt with legislation concerning the Revised Common Lectionary (RCL), and it will be in front of the deputies and bishops again when the 75th convention gathers June 13-21 in Columbus, Ohio. A resolution proposed by the Standing Commission on Liturgy and Music would make the RCL the official lectionary of the Episcopal Church effective the First Sunday of Advent 2007.

The last two General Conventions voted to authorize the RCL for trial use while the church continued to use the Book of Common Prayer lectionary as the standard for its liturgies. A lectionary is an ordered method of reading the Bible during a church's liturgies. Both the prayer book lectionary, based on the lectionary used by the Roman Catholic Church, and the RCL include three lessons and a psalm for each Sunday and holy day Eucharist. The RCL, developed in 1992, differs slightly. It includes a wider variety of readings from the Old Testament and it offers readings about women not presented previously.

At this time we find no compelling reason to switch to the RCL. There is ecumenical value in adopting it, for several protestant churches along with the Anglican churches of Australia, Canada, England and South Africa are using it. But switching to a lectionary that includes many of the same readings found in the BCP lectionary does not seem sound, not to mention the confusion it could cause because the BCP lectionary already appears in our prayer book. In addition, it seems that only a small percentage of our churches have used the RCL. Instead we suggest that General Convention authorize the RCL for another three years and make a stronger attempt for more congregations to become familiar with it.

Support Still Needed

We are pleased to note that many of our subscribers in greater New Orleans are receiving their copies of THE LIVING CHURCH again now that the United States Postal Service has resumed mail delivery to many areas following suspension of delivery as a result of Hurricane Katrina. While reports like these are encouraging, we remind readers that prayers and hands-on support are still needed by the residents of that city. Life is far from normal for most residents of New Orleans and along the Mississippi Gulf Coast. They would welcome whatever assistance the rest of us can provide.

There are better ways to go about it than to write a letter that may be intimidating to clergy, wardens and vestries.



READER'S VIEWPOINT

Via Media (but Which One?)

By Robert W. Duncan

By 1593 the Church of England had shown plainly that it would not walk in the ways either of Geneva or of Rome. This is the origin of the famous Via Media, the middle way, of the Church of England ... Anglicanism is a very positive form of Christian belief; it affirms that it teaches the whole of Catholic faith, free from the distortions, the exaggerations, the over-definitions both of the Protestant left wing and of the right wing of Tridentine Catholicism. Its challenge can be summed up in the phrases, 'Show us anything clearly set forth in Holy Scripture that we do not teach, and we will teach it; show us anything in our teaching and practice that is plainly contrary to Holy Scripture, and we will abandon it' (Stephen Neill, Anglicanism, p. 119).

For generations we Anglicans have understood ourselves to offer a middle way, a *via media*. In a very similar vein, we have often spoken of our calling as that of a "bridge" church.

These self-understandings depended on reference to realities on either side: Through what land were we the middle way? Between what shores were we the bridge?

For many years now the *via media* image and the bridge image were always drawn with Roman Catholicism on one side and protestantism on the other. We believed that we Anglicans, at our best, were the middle way among Christians. From our vantage point we could see in both directions. We touched both shores. We were at the center of Christian understanding and living, of received faith and order. For me, for instance, that means valuing both the wisdom of the reformers and the theological heritage of a united western Christendom. It means striving to be in relationship with our many Eastern Orthodox and Roman Catholic neighbors here in Pittsburgh as well as with those in protestant and evangelical fellowships. To stand in the middle of the saints is a unique gift that God has given to our church.

But is that what many people mean when they claim to stand in the *via media* today? I don't believe so. The Episcopal Church in the United States of America is presently

holding up a *via media* with vastly different fields on either side, offering a "bridge" between very different shores. The *via media* now on offer is a middle way between Christianity and the modern world. We are the church where scripture is often not God's word but "good words." We are the church that says less and less about sin and redemption through Jesus Christ and yet pronounces, *ex cathedra*, as it were, more and more about national budgets and secular political platforms.

The bridge now being advertised is one between classic Christianity and secular culture. Worse, instead of simply using that bridge to bring Christian faith and values to the culture (the work of the whole church at all times), we seem more interested in making it into an avenue dedicated to bringing secular values into the church. In this shift, the place of the Episcopal Church has been moved from the very mainstream of Christian witness to the margins of the Christian enterprise. This is a radical shift. And, as the numbers of our own statisticians at headquarters bear out, this is a suicidal shift, at least in terms of Christian mission and Christian identity.

As General Convention approaches, we should all listen carefully to which *via media* is on offer. Pay attention to which bridge any sales team is inviting us to cross.

Jesus Christ is the way, the truth, and the life. That is his claim, Easter's message, and the Church's gospel. Our middle way needs to be right through the center of that proclamation. Our bridge needs to tie the bearers of these affirmations ever nearer to each other. Any other *via media* or any other bridge leads to a place of danger, distortion, and even death.

Whatever happens in Columbus next month, those of us committed to the classical *via media* have every intention of continuing our witness at the very center of Christian faith and order and in the very middle of scripture's gospel. □

The Rt. Rev. Robert W. Duncan is the Bishop of Pittsburgh.

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

ERD a Blessing

The presence and ministry of Episcopal Relief and Development (ERD) in the Diocese of Louisiana has been and continues to be a blessing to the people of New Orleans and the surrounding areas devastated by Hurricane Katrina. The partnership between ERD and the Diocese of Louisiana enables a shared ministry grounded in a common mission. To put it bluntly: The ministry of ERD is the ministry of the Church at her very best.

The relief work of ERD can be summarized as direct aid and care for the dispossessed, the poor and the needy. The partnership of the diocese and ERD, through the funding of the diocese's Office of Disaster Response (\$5.5 million committed for 2006), enables a much greater and more sustained effort than would alone be possible. Many relief groups have departed New Orleans, but the Episcopal Church remains present.

One such distribution site, which receives weekly supplies from the diocese/ERD ministry, is the Episcopal Church of the Annunciation, located in the badly flooded Broadmoor neighborhood of New Orleans. These supplies have come to Annunciation most every week since we were allowed legally to reoccupy New Orleans in October 2005. The value of these supplies nears \$1,000 per week. Every bottle of bleach, bottle of water, every mop and broom, and every personal hygiene kit that comes to Annunciation in this way is given away with no questions asked. I am pleased that ERD has enabled the diocese to be a major supplier for the Annunciation ministry.

I would also commend to you the work of the Church of the Annunciation and her rector, the Rev. Jerry Kramer, which is truly a prophetic ministry of servanthood [TLC, May 14].

I invite you to come and see what your church is doing in Louisiana. I think you will be astounded and pleased. (Read the full text at www.edola.org)

*(The Rt. Rev.) Charles Jenkins
Bishop of Louisiana
New Orleans, La.*



The ministry
of ERD
is the ministry
of the Church
at her very best.

No Comparison

It was in Minneapolis at the 2003 General Convention that I first encountered the idea that justifying homosexual behavior was akin to the civil rights movement of the 1960s.

I remember that I first thought it was a "put-on," a parody of the gay agenda. I recall being stunned when I learned the truth. These people were seriously

Our objection ... is not to who
a person is, but rather to what
a person does. And what a person
does is always a choice.

equating "gay rights" to "civil rights." I encountered this idea again in the essay by James Ward titled "Disobedience: Setting the Stage" [TLC, May 7].

Now aside from being in dreadful taste, and a flat-out insult to anyone who has ever truly been enslaved simply because of who they were, this so-called comparison defies logic in a breathtaking leap into the abyss of the non-sequitur. Though it may seem a clever idea on its face, there is no logical comparison between the two.

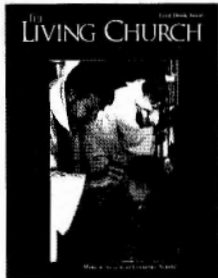
The only thing that anyone has ever objected to insofar as I am aware *vis-a-vis* gay behavior is the behavior. African Americans were enslaved because

(Continued on next page)

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LETTERS TO THE EDITOR

(Continued from previous page)

of the color of their skin. Our objection in this case is not to who a person is, but rather to what a person does. And what a person does is always a choice.

(The Rev.) Jaime Flowers
St. Timothy's Church
Alexandria, La.

Truth Denied

As General Convention approaches, I was intrigued by the letters written by Bishops Curry (North Carolina) and Mathes (San Diego) to their respective clergy [TLC, May 14]. Threats are always wrong, I believe. They deny the theological truth of our free will.

Isn't it precisely the "neutron bomb evangelism" being practiced by these two bishops along with several others that is causing the morbid decline of

Why They Decided

I noticed with interest that in the article "Why I Decided on Seminary" [TLC, April 2], in which 20 people were quoted, that only five were men (assuming that Robin was female and Terry was male). Unfortunately, since I live overseas, by the time I could check the website, the other responses seem to have disappeared. Did more women than men respond to your question? Or were the women more articulate in their responses and therefore were chosen to be printed? Does this ratio reflect the current enrollment in our seminaries, i.e. 25 percent men to 75 percent women enrolled? It would be interesting to know.

Susan Delgado-Park
Lima, Peru

More female seminarians than male seminarians responded to TLC's query. Ed.

Isn't it precisely the "neutron bomb evangelism" being practiced ... that is causing the morbid decline of our Episcopal numbers?

our Episcopal numbers? Remember neutron bombs? They leave buildings standing and property as it was. They only destroy human beings.

(The Rev.) Steven R. Ford
St. Mark's Church
Mesa, Ariz.

Affordable Oil

These days, as ever, the only affordable and price-effective oil is found in chrism and holy unction. Their spiritual miles per anointing are beyond measure. They are priceless, yet paid for at every station — that is, every Station of the Cross.

(The Rev.) Robert R. Smith
Church of the Holy Communion
Norwood, N.J.

Right on Target

In his Reader's Viewpoint article [TLC, April 2], John M. Himes said it all in his last paragraph. Allow me to briefly paraphrase. "The love of Christ has been and always will be a love that transforms lives. He (Christ) meets us where we are, then seeks to transform and heal us in the form for which we were created."

Works for me!

Judith A. Wood
Freeport, N.Y.

Letters to the Editor

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 Milwaukee, WI 53203-3436

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PEOPLE & PLACES

Appointments

The Rev. **William Carroll** is rector of Good Shepherd, 64 University Terrace, Athens, OH 45701-2913.

The Rev. **Sean A. Cox** is rector of St. Andrew's, PO Box 405, Bryan, TX 77806.

The Rev. **Jeff Fisher** is rector of St. Alban's, 305 N 30th St., Waco, TX 76710.

The Rev. **Kelly K. Hagan Jennings** is priest-in-charge of St. James', PO Box 268, Taylor, TX 76774.

The Rev. **Henry Alan Leonard** is rector of St. Margaret's, PO Box 160024, Boiling Springs, SC 29316.

The Rev. **Ladson Mills** is rector of Christ Church, PO Box 21185, St. Simons Island, GA 31522-0685.

The Rev. **Melody Williams** is rector of Trinity, 60 S Dorset Rd., Troy, OH 45373-5616.

Honorary Degrees

Church Divinity School of the Pacific — The Rev. **Roger Alling**, the Rev. **Ardith Spierling Hayes**, the Rev. **John Barton Sarjeant**, the Rev. **Thomas H. Schultz**, **A. Gary Shilling**.

Deaths

The Rev. Canon **Edward E. Hailwood**, 87, who served the Diocese of Los Angeles for more than 60 years, died April 5 in Laguna Beach, CA.

Fr. Hailwood was born in Mancelona, MI, graduated from Tufts University and the Episcopal Theological School, and was ordained deacon and priest in the Diocese of Utah in 1943. He was vicar of St. George's Church, Laguna Beach, 1943-47; rector of St. Mark's, Altadena, 1949-57; rector of St. Paul's, Salinas, 1957-59; associate, then rector of St. Mark's, Glendale, 1959-62. He served as rector of Trinity, Orange, twice, from 1943 to 1947, and again from 1971 to 1982. He also was chaplain at Kensington, an Episcopal home, 1982-88, and in his retirement he was vicar of St. Theodore of Canterbury, Seal Beach, beginning in 1995. He was named an honorary canon of the Cathedral Center in Los Angeles in 2003. Canon Hailwood also was secretary of the diocese's department of missions, was a member of the cathedral corporation, served on the board of managers of The Episcopal Home and the board of trustees of the Church Home, and was chaplain of the Episcopal City Mission Society. He is survived by his wife, Ruth-Alice; daughters Jennifer Kysor and Christine Helwick; a son, John; seven grandchildren and two great-grandchildren.

The Rev. **Charles L. McCormick**, priest of the Diocese of Utah, died April 4 at his home in Moab, UT. He was 79.

Fr. McCormick was a native of Lewellen, NE. He was ordained to the diaconate in 1974 and

to the priesthood in 1975 in Utah and served at St. Francis' Church, Moab. He participated in a ministry to incarcerated persons in nearby jails and started AA groups in Moab. He is survived by his wife, Becky; daughters Sandy Warner and Rhonda Tauscher; a granddaughter, Breanna Tauscher; and a sister, Margaret Spurgin.

The Rev. **Seymour St. John**, 94, headmaster of Choate School, Wallingford, CT, for 26 years, died in his sleep April 17 at his home in Jupiter, FL.

Born in Wallingford, Fr. St. John was raised on the Choate campus, where his father, George, was headmaster for 39 years. He graduated from Yale University, Tufts University, and Virginia Theological Seminary. During World War II he was a lieutenant commander in the Naval Reserve, serving in Europe. He was ordained deacon and priest in 1942 and became headmaster at Choate in 1947, succeeding his father. He guided the all-boys' boarding school through its merger with all-girls' Rosemary Hall in 1971. After retiring there, he divided his time between Weekapaug, RI, and Florida, serving as assistant to the chaplain at Christ Memorial Chapel on Jupiter Island. Surviving are his wife, Marie; a son, Gordon, of Livonia, MI; a

daughter, Margaret, of Tucson, AZ; five grandchildren and nine great-grandchildren.

The Rev. **Walter N. Welsh**, rector of Grace Church, Syracuse, NY, for nearly 30 years, died March 14 in Doshier Memorial Hospital, Southport, NC. He was 94.

Fr. Welsh was a native of York, PA, and a graduate of Ursinus College and Lancaster (PA) Theological Seminary. He was ordained deacon in 1939 and priest in 1940. His ordained ministry included being curate and director of Christian education at Grace Church, Newark, NJ, 1938-40, and rector of Annunciation, Oradell, NJ, 1943-49. He was rector of the Syracuse parish from 1949 to 1977. He moved to Oak Island, NC, in 1978. Fr. Welsh was a member of the standing committee in Central New York and a member of the Racism Committee in the Diocese of East Carolina. He was known as a promoter of racial harmony. He organized a chaplaincy at Doshier Hospital in the 1980s. In recent years he attended St. Philip's Church, Southport.

Next week...

More P.B. Nominee Profiles

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PART-TIME CONTEMPORARY WORSHIP LEADER: *Holy Spirit, Houston, TX* is looking for an accomplished musician with a deep love for all of the music of the Episcopal Church, but a real passion for contemporary/popular Christian music to lead a vibrant and growing ministry within our congregation. The person we are praying to meet will be a strong vocalist who ideally also plays guitar or keyboards. This person must be able to gather and learn new music, prepare the music for the band, rehearse them and be responsible for creating a spiritually enriching musical worship experience. This person will work with the clergy in making liturgical choices, but will not be responsible for planning the actual liturgy. This is a part-time position, requiring approximately 10 hours per week in preparation, rehearsal, staff meeting and one worship service. Interested candidates should send a resume to **Holy Spirit Episcopal Church, Attention Fr. John Bedingfield, 12535 Perthshire Road, Houston, TX 77024. E-mail: assistant@hsechurch.org.**

POSITIONS OFFERED

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.**

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.**

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://swiftel.net/city/>. For information on the position, contact **The Rev. Canon Karen Hall at (605)338-9751 or canonkaren.diocese@midconetwork.com.**

FULL-TIME PARISH BUSINESS ADMINISTRATOR: Seeking a person to join a staff of 8 people and manage the business operations and facilities of an active, 1,000-member endowed parish. Education equivalent to/or completion of a bachelor's degree in business or public administration, with coursework in finance and personnel management. Approximately five years' relevant experience. Strong interpersonal and communications skills essential.

Send letter of interest and resume with salary history **by June 21** to: **James Christofferson, St. James Episcopal Church, 766 N. Main Street, Hendersonville, NC 28792. E-mail: jamesch@bellsouth.net. Acknowledgement will be sent only to those we choose to pursue.**

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.**

DIRECTOR OF MUSIC: *The Episcopal Church of the Good Shepherd, Corpus Christi, TX.* A position is available for a full-time Director of Music and organist for a thriving 1,500-member downtown church, overlooking beautiful Corpus Christi Bay. Our campus includes St. James' Episcopal School, a national Blue Ribbon School of Excellence (pre-school - 8th grade).

Our diverse Sunday service schedule includes a rich tradition of a spoken Eucharist, a family-oriented Eucharist, a choral Eucharist, Morning Prayer, and a contemporary service, as well as midweek Eucharist services and a school chapel service.

Facilities include a 14m organ (Austin 1951); Ross King 1995), a Flemish double harpsichord (Gerald Self 1995); 5-octave hand bells (Schulmerich), a manual Carillon, a grand piano (Baldwin) and keyboard (Korg Triton 2005), plus an extensive choral library covering all periods and styles.

While a master's degree is preferred, all applicants with a solid knowledge of choral techniques and rehearsal methods, who possess excellent organ literature and service playing skills, as well as a thorough knowledge of Anglican liturgy and traditions, will be considered. He/she must be willing to work as a staff team member with excellent interpersonal skills and musical leadership at all parish levels. Salary is commensurate with experience and AGO guidelines. Send resume and at least three references to **Mr. Alex Kirkland, Search Committee Chair, The Episcopal Church of the Good Shepherd, 700 South Upper Broadway, Corpus Christi, TX 78401. E-mail: cbettiga@cotgs.org.**

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Luke's Episcopal Church, Buffalo, Wyoming,* a historic church in the shadows of the Big Horn Mountains, seeks an energetic, spiritual leader to teach, preach, empower and grow our church. We are a laity committed to community and world ministries including the Bread of Life Food Pantry. Buffalo has a growing population attracted by environment, recreation and energy development. It boasts an excellent hospital, YMCA, school and library. We seek someone who responds to the needs of seniors as well as younger members. If you are willing to adapt to a small Western community, please send resume and CDO clergy profile to: **The Rev. Canon Gus Salbador, Diocese of Wyoming, 104 S. 4th Street, Laramie, WY 82070, (307) 742-6606 or E-mail: gus@wydiocese.org.**

FULL-TIME RECTOR: *Trinity Episcopal Church, Red Bank, New Jersey.* Trinity Church is located in fashionable Red Bank, on the New Jersey Shore. Well established congregation, from youth to seniors. Strong music ministry at all levels. Active Sunday school, Youth programs and social Calendar. Modern rectory within 2 miles of the church. "Blue ribbon" school district. Welcoming candidates with gospel-based preaching skills, personal warmth, and vitality for growth and community involvement. A desire to deepen faith, expand laity leadership and the projecting of conservative Christian values. Please send resume to: **csmith@trinityredbank.org. Visit our profile at www.trinityredbank.org. Applications by June 15 please.**

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.**

HALF-TIME VICAR: *Christ Church, Canaan, CT.* Our 150-year-old parish in the beautiful Berkshires of Connecticut worships in a building designed by Upjohn. We are a family-oriented, comfortably endowed parish in a small welcoming community. We seek a spiritual and administrative leader to help us grow, and expand our community involvement, develop our youth programs, and strengthen our pastoral outreach. Christ Church includes the congregation of All Saints' Chapel in the neighboring town of Cornwall, CT. Large rectory available. Please send resume to **Christ Church Transition Committee, PO Box 465, Norfolk, CT 06058 E-mail: cccc@berkshire.net.**

PART-TIME CHAPLAIN: McNeese State University, Lake Charles, LA. Episcopal campus ministry. Searching for a priest or lay person interested in student ministry. Good interpersonal communication, leadership, and teaching skills necessary. Send resume to: **Episcopal Canterbury Ministries, 4107 Bayou Rd., Lake Charles, LA, 70605. E-mail: average_bear2@msn.com. Must receive by June 15, 2006.**

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 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 (312) 664-1271
ascensionchicago.org (312) 642-3638
 Sisters of St. Anne
 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, 8:20 (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
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 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

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

LAFAYETTE, LA

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

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www.stmaryskcmo.org
 Masses: Sun 8 Low; 10 Sol. Call for schedule.

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CHRIST CHURCH 2000 S. Maryland (702) 735-5655
 1 mile off strip christissavior@lvcn.com
 Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

MILLVILLE, NJ

CHRIST CHURCH (AAC) (856) 825-1163
 225 Sassafras St., 08332
 Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq. www.gracechurchinnewark.org
 The Rev. J. Carr Holland III, r
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
 E-mail: standrewschurch@cableone.net
 The Rev. Bob Tally, r
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SANTA FE, NM

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.
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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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 The Rev. Canon Anne Mallonee, v
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www.allsouls cathedral.org
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 The Rev. Gregory P. Hinton, r
 Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

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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

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 700 S. Upper Broadway www.cotgs.org
 The Rev. Ned F. Bowersox, r; the Rev. Frank E. Fuller, asst; the Rev. Jay Burkardt, asst
 Sun 8, 9, 11:15 & 6

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CHURCH OF THE ASCENSION (713) 781-1330
 2525 Seagler Westheimer at Beltway 8
 Website: www.ascensionchurch.org
 The Rev. Dr. Walter L. Ellis, r
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 510 S. Farwell St.
 The Very Rev. Bruce N. Gardner, interim dean
 Sat Vigil Eu (Chapel) 6; Sun Eu 8 (Rite I) & 10 (Rite II Cho); Daily MP 8 (exc Sun); EP 5; Wed Eu 12:15; others as posted

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

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Answer

I am willing and ready to do so; and I solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal Church.

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