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Volume 232 Number 23

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



Beth Marquart (center left) and others with Spokes for Folks. **26**



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The Rev. Joseph R. Parrish, Jr., greets worshippers May 14 at historic St. John's Church, Elizabeth, N.J. [p. 24].
Lex Medved photo

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SUNDAY'S READINGS

The Gift of the Spirit

'...and you shall live' (Ezek. 37:5)

The Day of Pentecost: Whitsunday, June 4, 2006

BCP: Acts 2:1-11 or Isaiah 44:1-8; Psalm 104:25-37 or 25-32 or 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or 14:8-17.

RCL: Acts 2:1-21 or Ezek. 37:1-14; Psalm 104:25-35, 37b; Rom. 8:22-27 or Acts 2:1-21; John 15:26-27; 16:4b-15.

Though it would be both strange and overwhelming to have all of the lessons listed above read in one liturgy, the sheer number of readings included in the two lectionaries for this celebration of the coming of the Holy Spirit indicates how manifold are the gifts bestowed upon the Church thereby.

The texts from the Old Testament alone speak of the Spirit of God as the source of belonging, of life itself, and of new life. The prophet Isaiah records the word of God, "I will pour out my Spirit upon your descendents." What flows from this outpouring is a genuine sense of belonging to God, so that the recipients will say, "I am the Lord's."

In Psalm 104, the familiar phrase celebrating the gift of life is recorded: "You send forth your Spirit, and they are created."

And the great story of the dry bones from Ezekiel's prophecy speaks of the hope for new life: "I will put my Spirit within you, and you shall live."

Turning to the New Testament, we find the story of the Spirit's descent upon the first Christian believers with "the rush of a mighty wind" and the "tongues as of fire" and the speaking "in other tongues, as the Spirit gave

them utterance." All who gather are enabled to hear Christ preached "in his own native language." By this, we are reminded that it is through the gift of the Spirit that the Church is empowered to fulfill the great commission and carry the gospel of Jesus Christ to all peoples.

St. Paul's teaching from the Letter to the Romans concerns the Spirit's indwelling and intercession on behalf of the faithful. His instruction to the Corinthians encourages us to recognize that the gifts of the Spirit are given for the well-being of all and are meant to foster the unity of the one body of Christ.

The gospel passages suggest still other fruits of the coming of God's Spirit. Abiding presence, guidance and instruction, and assurance of forgiveness are all manifestations of the gift of the Spirit.

The Church gathers to celebrate life, belonging, and hope; power, prayer, and unity; presence, guidance and forgiveness. All of these and "infinitely more than we can ask or imagine" are ours to share. How manifold are the gifts God bestows upon us by the coming of the Holy Spirit!

Look It Up

Use one of the passages listed above that is not read in the Sunday liturgy of your parish, and let it guide your meditation for the weekdays that follow the celebration of Pentecost.

Think About It

Remember an occasion in which you were able to work through a period of misunderstanding with a sister or brother in Christ. How did the Holy Spirit enable one or the other of you to speak in the other's tongue?

Next Sunday

Trinity Sunday, June 11, 2006

BCP: Exodus 3:1-6; Psalm 93 or Canticle 2 or Canticle 13; Rom. 8:12-17; John 3:1-16.

RCL: Isaiah 6:1-8; Psalm 29 or Canticle 2 or Canticle 13; Rom. 8:12-17; John 3:1-17.

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Red and Blue God, Black and Blue Church

Eyewitness Accounts of How American Churches are Hijacking Jesus, Bagging the Beatitudes, and Worshipping the Almighty Dollar

By **Becky Garrison**. Jossey-Bass. Pp. 177. \$22.95. ISBN 0-7879-8313-6.

The ability to engage in an honest and searching self-critique seems to be characteristic of all healthy persons, religions, governments, businesses and institutions. That makes Becky Garrison's book, *Red and Blue God, Black and Blue Church*, worth reading. And, although Garrison's satire is frequently more "smart-aleck" and at times even a little mean rather than humorous, the satirical nature of her writing is important.

My two favorite chapters were "Bagging the Beatitudes and Worshipping the Almighty Dollar," and "Where is the Love?" In the first, Garrison



exposes the discrepancy between the teaching of the Beatitudes to which Christians profess to be devoted, and the hypocritical greed and love of money that many churches and clergy seem to practice. In the second, she encourages the kind of unity and reconciliation that ought to be characteristic of the church when it is truly the church.

There are three weaknesses within this book. The first is that it is written in large and somewhat rigid generalizations. The Republican and Democratic parties simply do not translate into particular denominations, or all congregations within a denomination, as easily as Becky Garrison seems to imagine.

Second, I found myself wondering at times whether rather than being a critique of American politics and religion *Red and Blue God, Black and*

Blue Church was not more about Garrison's own spiritual struggle and frustration with the church. Third, the author seems to be trying a little too hard to be balanced instead of just letting her criticism of American denominations and politics fall where it will.

This is a book that should be read as a help to the church in taking its own moral inventory. In the end, I did wonder if it was written out of an in-depth understanding of the nature of the church and a love for the community of faith. In any case, as Christians we need to hear what this book has to say.

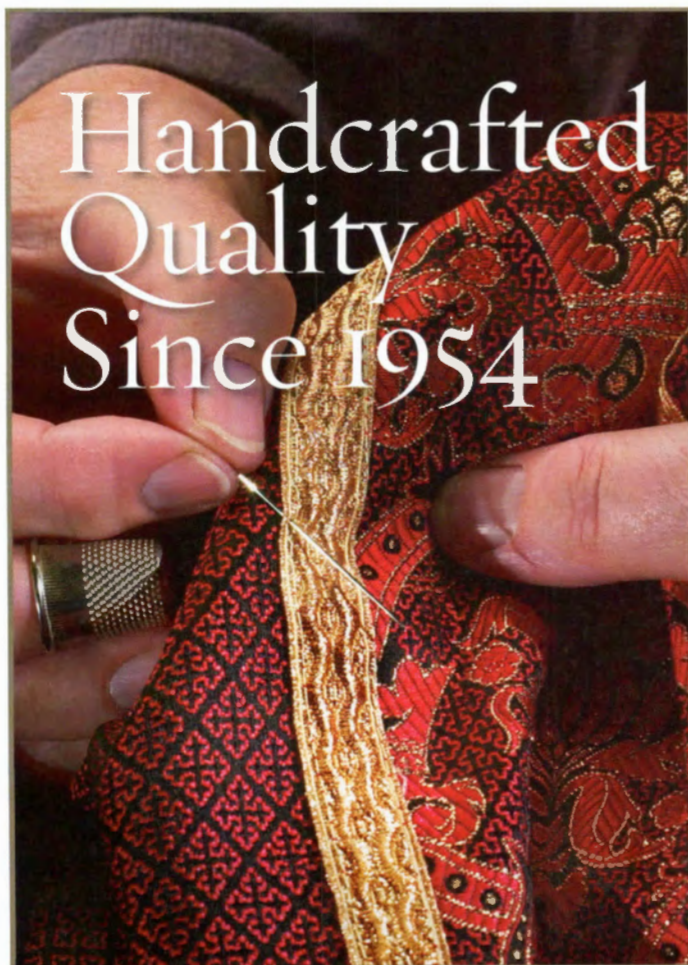
(The Rev.) Lawrence Hart
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By **Dean J. Seal**. Cowley. Pp. 136. \$16.95. ISBN 1-56101-233-5.

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(Continued on next page)



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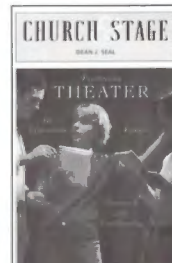
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BOOKS

(Continued from previous page) plus an appendix of two sample plays) covers a broad range of information efficiently, including an interesting overview of the history of the development of Western theater. *Church and Stage* offers a wide range of possible ways for a church to engage with the theater arts, from forming a discussion group that attends local productions, to mounting a full festival. However, few of these options are treated in detail.

Of most use to almost any church is the chapter "Let's Put on a Show." It gives a strong overview of how to bring in an audience, including a strong stand on the importance of having everyone engaged in the endeavor participating in making contact with potential audience members. The author is clearly passionate, not only about varying ways church and theater can intermingle to the benefit of both, but about the role live theater (from passion plays to original work) can play in breaking down barriers of isolation and in creating community.

*Kristin Fontaine
Shoreline, Wash.*



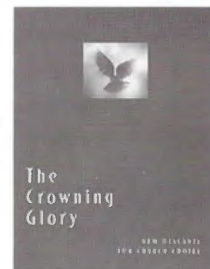
The Crowning Glory

New Descants for Church Choirs

Church Publishing. Pp. 108. \$15.
ISBN 0-89869-503-8.

This is a collection of 21 composers' descants including 32 settings with descant and alternate accompaniment. Contributors include William Bradley Roberts (22), Richard Webster (15), Thadeus Cavuoti (12) and Harold Friedell and Peter Crisafulli (7 each). Others included are Iain Quinn, Thomas Pavlechko and Douglas Shambo II.

Especially interesting are some descants for mostly newer tunes that have recently come into use such as *Earth and All Stars*, *Grid*, *St. Mark's*



Berkeley, Dunedin, Finnian, Le Cénacle and Michael. There is a range of familiar tunes as well: *Sine nomine*, *Rockingham*, *Tysk*, *Easter Hymn* and *Hyfrydol*. There are multiple descants for many of the favorite hymns.

Settings range from simple to challenging, with the pitch range as high as top Bb. The introduction suggests that some of the descants for use with "more introspective hymns" be done with instruments. No transposed parts are contained, however.

Indices, always helpful, include first lines, composers, and alternate accompaniments.

Clearly marketed for choirs, with 108 pages, 8-1/2 by 11 and a paper binding, this volume would be a physically challenging one for my choirs. I think I would have rather paid a higher price for the volume with a blanket reproduction rights as other offerings by CP in the past.

Even if this is only a source for

some smashing accompaniments and of examples for fine descant writing, it will be a wonderful resource.

Mark Nelson
Gloucester, Mass.

Preaching from Psalms, Oracles, and Parables

(Sermons that Work XIV)

Edited by Roger Alling and David J. Schlafer. Morehouse. Pp. 144. \$14.95. ISBN 0-8192-2122-8.

I don't generally buy books of sermons, but I have a vested interest in *Preaching From Psalms, Oracles, and Parables*. The sermons by Ellen Davis, professor of Bible and Practical Theology at Duke Divinity School, are not only superb examples of turning a text into a sermon, but sermons that really do "work" (*Preaching* is volume XIV in the series "Sermons that Work"). Judging from the comments I received after her sermon



from Isaiah at my ordination, the parish, my family and friends were far more impressed with her words than the fact that I was finally ordained!

I delved into several sermons that were not specifically "about me" and found them helpful and interesting. What intrigued me were the choices made with respect to the various texts. Each week as I prepare a sermon, I'm reminded of the myriad of choices with which I'm faced. Some of

those choices are dictated by the occasion (lectionary, obviously, but also season or parish life occurrences), but many are choices that I make with respect to the text in front of me. I often wanted to ask the person responsible for

the sermon, why? — not out of criticism but out of interest. What in the text prompted that particular thought or approach?

There is much to interact with in

(Continued on next page)



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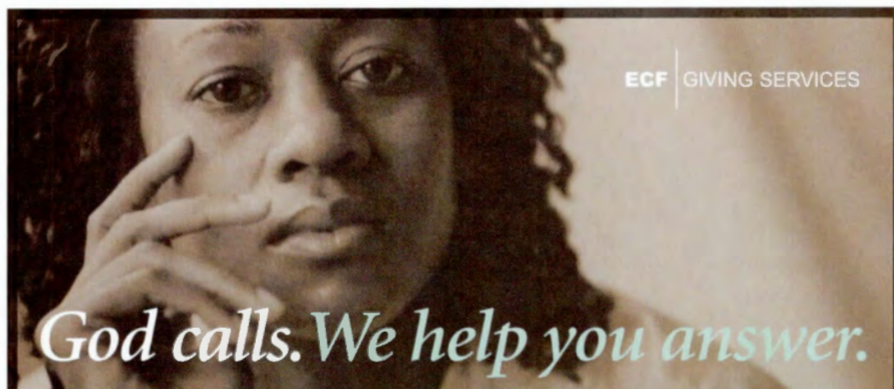
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BOOKS

(Continued from previous page)

this book, or simply sermons that can be enjoyed and not analyzed. God knows most of us could use the enjoyment much more than analysis anyway.

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

Sharing Your Faith with a Buddhist

By Madasamy Thirumalai. Bethany House.
\$12.99. Pp. 208. ISBN 0-7642-2791-2.

Sharing one's faith is not particularly politically correct in a North American religious context. Many eschew the thought of evangelism being anything more than being nice to other people, and the thought of sharing anything as personal as one's faith is akin to the thought of standing naked on the stage of Carnegie Hall for no apparent reason. Many Christians do not share their faith because they wish to be in dialogue with the other faiths of the world. But such a position is self-defeating. To share what is not distinctly yours is to share that which is ultimately vacuous — what is there to share if there is no content for others to dialogue with?

Madasamy Thirumalai is well versed in the cultures foreign to the Christian message and culture. He has dwelt among those whose worldviews and theologies are at significant divergence with biblical Christianity. He knows, as well as anyone, that it is when the Christian holds to specifically Christian convictions that said person can best talk with those of other faith systems and other worldviews.

Here Thirumalai focuses especially on Buddhism. With the increase of the impact of Buddhist thought on the American philosophical and religious scene, he is particularly concerned that Christians understand this worldview well before attempting to speak of one's faith with a Buddhist. He is thorough in his approach, effective in his choice of material, and captivating



in his approach to a difficult belief system to understand.

May there be more such books that deal with the other faith systems of the human family, and may this fine work be the model for others to emulate. If you have Buddhist friends, you will benefit from this book. If you do not have Buddhist friends, read and be ready for those God may place within your sphere of influence.

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

Face to Face

Gay and Lesbian Clergy on Holiness and Life Together

By Jeffrey Heskins. Eerdmans. Pp. 201. \$18. ISBN 0-8028-6303-5.

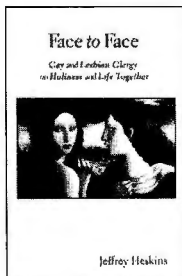
Jeffrey Heskins focuses on gay and lesbian clergy couples in England and their relationships in the context of holiness and commitment. There are testimonies about the difficulties of living both openly and closeted in the church, but Heskins places these testimonies in a framework of holy and committed relationships.

Heskins' book was prompted by three events in the summer of 2003: the affirmation of V. Gene Robinson as Bishop of New Hampshire, the affirmation of church blessings for gay unions in the Diocese of Westminster, and the appointment and subsequent withdrawal of Jeffrey John as a bishop in the Church of England.

The 1998 Lambeth Conference, which affirmed the church's teaching on human sexuality, added to the heaviness felt by gay and lesbian clergy in the Church of England and other provinces of the Anglican Communion. The pledge to listen to the experiences of gay and lesbian Christians, however, was not carried out by the primates

of the Communion, other than an "international conversation" among 12 bishops who issued a report in August 2002. In spite of their ultimate stalemate in that conversation, the bishops

(Continued on next page)



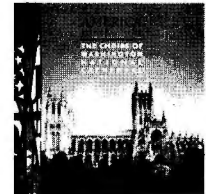
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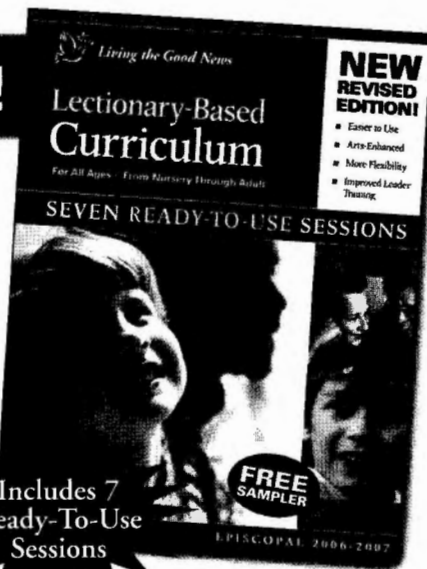


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BOOKS

(Continued from previous page)

did learn a very important lesson: Their conversations deepened because they had met face to face. This is Heskins' thesis: That by meeting face to face with the gay and lesbian clergy of the Church, greater understanding will indeed occur and the concerns about homosexuality will become more about holy relationships than about Levitical purity codes.

Heskins explores the multifaceted dimensions of living as a gay and ordained person in the church, and the degree to which partners and congregations were affected by the clergy-person's orientation. He finally asks whether bishops or anyone else can offer an acceptable pattern of holy living for gays and lesbians, and discovers the impossibility of that quest, regardless of sexuality. The couples interviewed, however, do have a focus for holy living in the midst of the ambiguity in the Church: They are called to discern the activity of God in their daily lives together. This can certainly apply to all couples who commit to each other in the presence of God, but it is especially important for gay and lesbian couples who continue to suffer the judgment of the Church. Their commitment to God is their solace and strength.

(The Rev.) Elizabeth A. Zivanov
St. Clement's Church
Honolulu, Hawai'i

I Have Called You Friends

Reflections on Reconciliation

Edited by Barbara Braver Cowley. Pp. 277.
\$24.95. ISBN 1-56101-248-3.

A *festschrift* is a celebration in writings and this one, honoring Frank T. Griswold's tenure as Presiding Bishop, lives up to the task. Though technically indexed as a "paperback," this handsome volume has a black hard cover with a red cloth spine giving the appearance of a devotional book and is conveniently provided with a ribbon marker. Thus those who have produced it seem to invite and encourage that it be visited and savored slowly, in successive readings.

The 24 spare entries and two fine

afterwords by a diverse collection of talented and thoughtful writers represent an excellent introduction to a man whose ministry is remarkable for a quiet centeredness that never calls attention to himself.

If indeed a person is known by the company he keeps, this collection reveals some of the rich depths and diversity of Frank Griswold. The book opens and establishes the central theme of reconciliation with a piece by Desmond Tutu, who knows a thing or two about the hard work of reconciliation complicated by the demands of ecclesiastical public office. It includes a poetic entry by Rowan Williams and others who have shared the burdens of high office in a conflicted church and divided world; excellent essays by leading theologians; and thoughtful perspectives by dear friends whose affections are marked as genuine by their honesty. Each piece is a treasure and the book as a whole is an impressive sampler of the best our tradition has to offer.

I was privileged to work and serve with Bishop Griswold in his ministry as Bishop of Chicago and occasionally in his national episcopate. I cannot claim to know him well, but what I do know of him suggests that he is rightly honored in this book. It is neither obsequious nor elegiac. It is rather like the man I know: warm, caring, broad in interest and deep in insight, and unswervingly faithful to the apostolic task of pointing beyond the authors and the honored, to God and God's reconciling mission we are all called to serve.

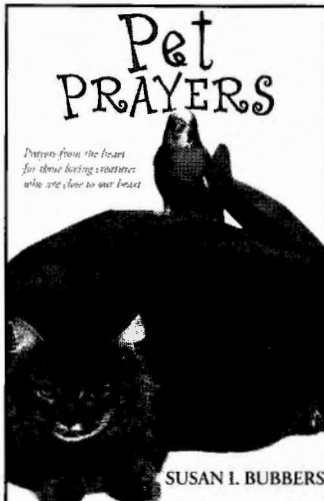
*(The Rev.) Sam Portaro
Berwyn, Ill.*

Church, Identity and Change Theology and Denominational Structures in Unsettled Times

Edited by **David A. Roozen** and **James R. Nieman**. Eerdmans. Pp. 656. \$36. ISBN 0-8028-2819-1.

This book is one of the results of a three-part study titled "Organizing

(Continued on next page)



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BOOKS

(Continued from previous page)

Religious Work for the Twenty-First Century: Exploring Denominationalism" which received major funding from the Lilly Endowment, Inc. The study consisted in three closely coordinated sub-projects: with the national denomination, the regional judiciataries, and the local congregation as the foci of their study. This book represents the fruit of the first sub-project.

The broad theme of this book is "the relationship between the theological and the organizational nature of national denominational structures as they adapt to the changing nature of the twenty-first century."

Eight denominations were selected for study using five criteria to maximize diversity: theology (sacramental, confessional, pietistic, pentecostal, etc.), polity, scale, ethnicity, and history. The eight chosen were: Assemblies of God, Association of Vineyard Churches, Episcopal Church, Lutheran Church-Missouri Synod, National Baptist Convention, USA, Reformed Church in America, United Church of Christ, and the United Methodist Church.

(Of this group, the Episcopal Church ranked fourth in size, just ahead of Missouri Synod Lutherans and the UCC.)

For each denomination a distinctive collection of articles was sought: a historical introduction, a sociological case study, and a theological essay with concluding reflections. The goal of the studies was to "generate critical but appreciative reflection that provides grounded, comparative and multidisciplinary insights for both scholars and practitioners who care about how denominations seek to embody God's work."

The historical introductory article for the Episcopal Church was written by Ian Douglas, author of *Fling Out the Banner*, a history of the missionary work of the Episcopal Church. He points out some of the challenges to the Episcopal Church as it has moved from a consciousness of being *de facto*, if not *de jure*, the established Church, to a member of an increas-

ingly pluralistic and multicultural Anglican Communion.

In the sociological case study William Swatos examines the changing role of the Presiding Bishop and the 1995 embezzlement scandal at "815" to explore what Episcopalians consider the national church to be. He concludes that the role of the Presiding Bishop has demonstrated a movement from an authority-hierarchical church to an autonomy-oriented network of discernment. Some of the contemporary issues in the Episcopal Church might raise questions about how far this movement has progressed.

The concluding theological essay by Jennifer Phillips is perhaps the most challenging and probing of the three concerning the Episcopal Church. She returns to the Ellen Cooke scandal of 1995 and points out that the aftermath of that scandal continues to pose serious questions in the Episcopal Church on matters of forgiveness and reconciliation. "If we are members of a church that is not a voluntary society but

an extension of the incarnation convened by God, then it is matter of great urgency that we attend to the methodology of reconciliation ... the stories of our failures and scandals are stories of God's power over sin ... of the resilience of Christ's body the church, and stories of resurrection and hope."

The book is worth the sections on the Episcopal Church but these, informative and challenging as they are, are deeply enriched and expanded by their placement within the body of a similar examination of the eight denominations.

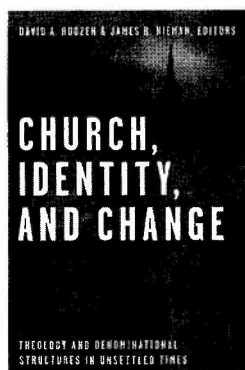
(The Rev.) George Ross
Pleasant Hill, Calif.

Healing Troubled Hearts

Daily Spiritual Exercises

By Lyn Holley Doucet. St. Anthony Messenger Press. Pp. 293. \$13.95. ISBN 0-86716-612-6.

This Louisiana author, who is a retreat director and speaker in spiri-



tual direction, writes that "in our hyperactive world, we long for peace and the knowing that comes from silence and prayer. There always seem to be other things that we need to do, places we need to go, money to earn, things to buy and obligations to meet. Our wounds especially keep us running from ourselves, from healing and God's call."

Doucet has written this 15-week program of daily spiritual exercises to help heal lifetime woundedness and embrace a renewed life. Each day's writing begins with an inspirational quote, contains a meditation, suggestions for journaling or reflection, and ends with a prayer. The book can be used in groups or in personal meditation.

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



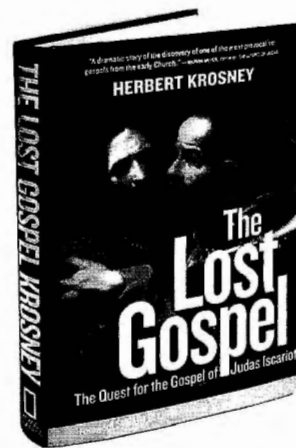
The Lost Gospel

The Quest for the Gospel of Judas Iscariot
By **Herbert Krosney**. National Geographic.
\$27. Pp. 309. ISBN 1-4262-0041-2.

Herbert Krosney is a writer and documentary filmmaker specializing in investigative and historical projects. *The Lost Gospel* is an engaging narrative companion to the recent National Geographic presentation, *The Gospel of Judas*.

In the typically well-written introduction by Bart D. Ehrman, who teaches religious studies at the University of North Carolina at Chapel Hill and is an early Christianity scholar and consultant for the National Geographic production, states: "[The Gospel of Judas] is an alternative vision of what it means to follow Christ and to be faithful to his teaching."

The Lost Gospel is largely about the 1970s' discovery of the parchment in



Egypt and its subsequent loss, discovery and then loss again. The sad deterioration of the codex through mishandling and improper storage is detailed. Throughout this story of theft, mishandling (the codex was wrapped in newspaper, placed in a freezer at one point) and intrigue, no one had any notion of what the parchment contained, much less the significance of it. Few of those involved knew of the writings of Irenaeus con-

(Continued on next page)



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BOOKS

(Continued from previous page)

demning a Gospel of Judas which he termed "fictitious history."

Amazingly, in mid-year 2000 scholars at Yale University identified the book and assessed its significance but decided to have nothing to do with it because of legal concerns over the removal of antiquities from countries of origin. Subsequently, the dealer who owned the codex sold it to another dealer in Ohio, and thereby hangs yet other tale of legal entanglements and, regrettably, further deterioration and removal of pages which have yet to be recovered.

At last, in 2001, the codex was placed in the hands of competent experts in Switzerland and assurances were made that after proper study The Gospel of Judas will be returned to Egypt and placed safely in a museum.

While all this makes a good story, the most important question is what value does this document have for Christian understanding of the formation of the scriptural canon. Krosney states, "The Gospel of Judas offers an alternative narrative, but does not challenge the bases of Christian faith. Instead, it may augment that faith by providing an additional view of the personality of Jesus."

Like the materials in the 1940s discovery at Nag Hammadi, The Gospel of Judas has much obscure Gnostic-style material and, with the abuse the codex has suffered, there are large gaps in the text. But the last chapter of *The Lost Gospel* provides a summary of the contents of The Gospel of Judas with helpful explanations of Gnostic terminology and thinking, such as the belief that the essential self is imprisoned in the human body, to be released by higher, secret knowledge.

So, why did Judas lead the authorities to Jesus? The key phrase: "But you [Judas] will exceed all of them. For you will sacrifice the man that clothes me."

(The Rev.) Charles V. Day
Mt. Pocono Pa.



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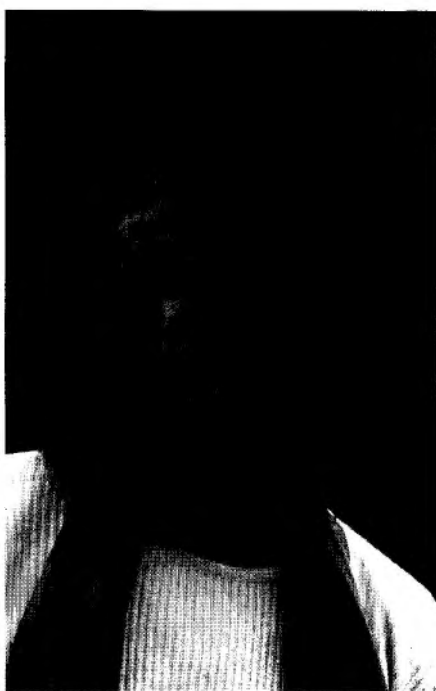
Faith in Daily Life

Anne Rowthorn looks to the stories of ordinary people

By Peter Eaton

"I am an accidental writer," says Anne Rowthorn. But for an accidental writer, Dr. Rowthorn, who holds a Ph.D. from New York University, has been unusually prolific. In almost 25 years, she has written seven books, edited two others, and contributed chapters to various collections. And that does not include numerous articles, reviews and occasional pieces.

And yet writing seems to be a part



Julia Huttar-Bailey photo

Anne Rowthorn's writing life began in the early 1980s when she realized there was no accessible biography of the Episcopal Church's first bishop, Samuel Seabury.

of her family life. Her husband, Jeffrey, who was Bishop Suffragan of Connecticut and then Bishop of the American Convocation in Europe from 1987 to 2001, is an accomplished hymn writer, and their son, Chris, writes the Lonely Planet travel guides on Japan, South-East Asia, the Philippines, and parts of Australia.

It was Samuel Seabury who began Dr. Rowthorn's writing life. In the early 1980s, when the bicentenary of the Episcopal Church was approaching, she realized that there was no accessible biography of the Episcopal

(Continued on next page)

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Rowthorn

(Continued from previous page)

Church's first bishop. So she set about writing one, and she also published a portion of Bishop Seabury's journals which had never before been printed.

So began more than a decade of writing for special projects for various departments of the Episcopal Church. In 1990, she was the coordinator of the Mission Discernment Project, which took her all over the United States and to Latin America,

and as a result she wrote the book, *To Seek and to Serve*. She went on to coordinate the second phase of the project called "Ministry in Daily Life," which resulted in her book *In Witness to Your Love*. There were more projects, more travel, and more contact with people living lives of faith all over the world.

"My first love is how ordinary people live lives of faith every day," Dr. Rowthorn said recently. "How do they experience faith? How do they express it?" Her passion for the life of faith as it is really lived is evident both in her voice, and in the work of which she is most proud. "There are so many people, both in the Church and on the edges," she says, "who long to make connections, to know God, and to see their lives as part of the drama of salvation. They don't like religious jargon, and they don't want churchy talk. In my writing, I try to bridge those gaps."

One of Dr. Rowthorn's best-known books is *The Liberation of the Laity*, published in 1986. Almost immediately it became one of the standard books on the whole subject of the laity in the Church. "The response to that book has been wonderful over the years," she says. And she adds with some delight that there were "even" clergy who welcomed it, as they saw the critical importance of strong, able lay leadership in the Church.

Dr. Rowthorn's attention to the daily life of faith has inevitably

brought her face to face with the many ways in which Christians express that faith. And this has led to the riches that other religious traditions can bring to Christian living. "Everyone needs a home, including a religious home," she says. "We all need to be grounded, and for me there is no question that I am grounded in Christianity. And my encounters with other religious traditions have only enhanced my Christian faith. There is wisdom in all the religious traditions of the world, and it is OK for us to allow

"Everyone needs a home, including a religious home."

- Anne Rowthorn

them to expand us, to broaden our perception of God in the world."

It was on a trip to Japan 15 years ago to visit her son, Chris, that a world opened to her.

As she encountered Buddhism and Shintoism there, it drove her to the heart of her Christian faith, and made God real for her in a way that was new and life giving. She was teaching a course at Hartford Seminary at the time on ecology and justice, and from all these experiences came an anthology of writings on ecology from the world's greatest religions and cultures called *Earth and All Stars* — the title taken from one of the great hymns of praise in *The Hymnal 1982*.

In her latest book, *Your Daily Life is Your Temple*, published by Church Publishing, Dr. Rowthorn continues on her journey of what she calls "passionate engagement" — engagement in life, in faith, in society, and she wants to draw on wisdom wherever she finds it. In this, she is more attuned to the culture than many in the Church who do not grasp the complexity of our post-modern world and its consequences for religion and spirituality. But this is not the same as wandering aimlessly in the religious or spiritual marketplace. We can only know others if we know ourselves, and part of knowing ourselves is to know the depths of our own tradition.

Her new book addresses many contemporary concerns, including money, justice, friendship and forgiveness. "Forgiveness is essential to the Christian life," she says, and she worries

about the lack of forgiveness that she sees around her in church and society. But of all these issues, Dr. Rowthorn is perhaps most animated when she talks about nurturing the next generation. "How else do we experience God," she asks, "than in raising a new generation of young people?" She asks, with Robert Coles, whether we shall do justice to the new life that children bring.

"We can make a difference in the world," she says. "Each day we have the power and the capacity to create or destroy. In our words. In our actions. In everything that we do. These are all issues of faith, especially for the Christian, because we are to seek and serve Christ in every person - without exception." In her new book, Dr Rowthorn gives us ample reflection for just this task. □

The Very Rev. Peter Eaton is the dean of the Cathedral of St. John, Denver, Colo.

Books by Anne Rowthorn

Miles to Go Before I Sleep: Samuel Seabury's Journal From 1791-1795. Church Missions Publishing Company, 1982.

Samuel Seabury: A Bicentennial Biography. Seabury Press, 1983.

The Liberation of the Laity. Morehouse Publishing, 1986. Wipf and Stock Publishers, 2000.

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To Seek and to Serve: Congregations In Mission. Forward Movement Publications, 1991.

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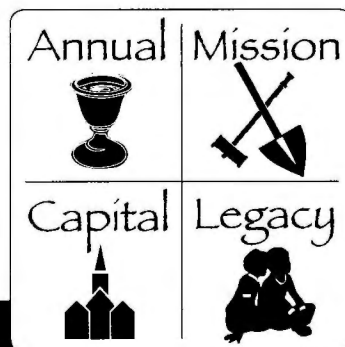
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Your Daily Life Is Your Temple. Church Publishing, April, 2006.



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Photo courtesy of the Episcopal Church

ECW national board members meet with Phoebe Griswold, wife of the Presiding Bishop (Mrs. Griswold is pictured in the back row, fourth from left).

ECW Offers Change of Pace During General Convention

The Episcopal Church Women's Triennial meeting, running concurrently to the 75th General Convention in Columbus, Ohio, will offer music and dance, art and icons, spirituality and healing. It will bring to Columbus, the music of Horace Boyer and Elisabeth Von Trapp; the wisdom of Bishop Gera-lyn Wolf and Phoebe Griswold, wife of the Presiding Bishop; and a place set apart as God's park for all foot- and mind-weary deputies, delegates, exhibitors and visitors. Tuesday evening's welcoming dinner will feature as speaker the Rev. Barbara Cawthorn Crafton; the traditional Gift to the Convention of an evening's entertainment will spotlight jazz-blues-pop-gospel vocalist Brenda Williams.

In plenary sessions ECW delegates will honor the work and service of special women and elect the next triennial's leaders. Delegates will learn about the United Nations' mandate on the status of women. "Riches to Rags to Reflection" is the theme that will be addressed by Bishop Wolf and Mrs. Griswold.

Each day will begin with the Eucharist, with meditations by the chaplain, the Very Rev. Marilyn Engstrom, dean of St. Matthew's Cathedral in Laramie, Wyo., and Dr. Boyer, who will unveil a song composed especially for Triennial.

Noontime offerings in the plenary room, spiritual refreshment for all convention-goers, begin at 12:45 each day, and will feature music by Dr. Boyer, Marty Burnett, John Smylie, Elisabeth Von Trapp, and the St. Andrew's Gospel Choir. These and Friday's Evening of Entertainment are ECW's gifts to convention.

The range of topics to be discussed in workshops is wide and varied, from the artistic and spiritual to the personal and practical. The Celtic journey and the family reunion and clowning as "a new way to tell the story;" dance, chant, icons, and quilts; and "Benedictine Spirituality for the Frazzled," a jazzy "You Don't Have to be a Ballerina to Boogie," and "Waking Up in Africa," from a Peace Corps volunteer. On the pragmatic side, there will be sessions on money, herbs and gardens, parliamentary procedure, insurance, and volunteerism. The workshops, too, are open to everyone, but registration, at convention secretariat, is requested to help determine the space necessary. Drop-ins, however, will not be turned away.

The theme of this 45th Triennial meeting comes from the book of 1 John:

If we walk in the light, as he is in the light, we have fellowship with one another.

Cultural Diversity in Worship

The National Altar Guild Association will present contemporary and historical blend at General Convention.

When co-chairs Sharon Antle and Lisa Klein announced "Unity in Diversity" as the exhibit theme at the General Convention, they extended an invitation to National Altar Guild Association (NAGA) members to submit any contemporary or historical item that reflects the culture of their time and place, particularly those pieces that reveal worship practices of cultural subgroups or ethnic minorities.

This is the basis, every three years, of the wondrous exhibit that dazzles the eyes and minds of General Convention. Vestments, vessels, tapestries, other works of ecclesiastical art, are arranged in a room a bit away from the politics and the marketplace. Visitors wander awestruck among the cases. The planning and effort necessary to coordinate and maintain the exhibit is a magnified example of the round-the-calendar, behind-the-scenes work of Altar Guilds throughout the church.

Shipped and Insured

NAGA president May Sherrod said, "It's a very involved operation." During the three years between conventions, items from churches all over the country are shipped, well insured, to a secure site in the next host city, in this case Trinity parish in Columbus. Just before convention opens, the boxes are trucked over to the hall. "We have to know what's coming, to have the proper display spaces ready." After each carton is emptied of its precious contents, it is carefully hidden under the display's skirted table. "Each one has a prepaid pick-up ticket. They are repacked for pickup by UPS. We must be out by 5:00 Tuesday afternoon."

The NAGA serves as convention Altar Guild. NAGA volunteers, with

(Continued on next page)

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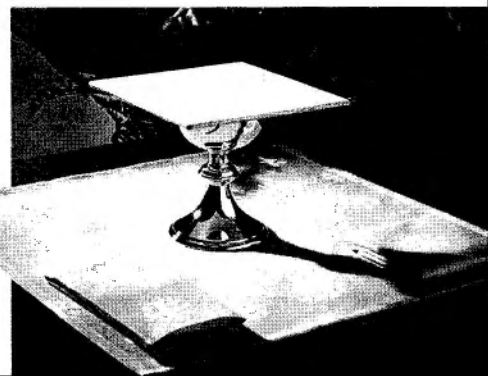
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Altar Guild

(Continued from previous page)

the Altar Guild of the host Diocese of Southern Ohio, will prepare the altar for each Eucharist, including the daily services, the Ingathering, and the Saturday Convention Eucharist. This year, different altar preparations will be used by ethnic groups for morning celebrations, with a Native American, a Hispanic, and an Asian priest bringing special vestments and vessels. "This bears out our theme of 'Unity in Diversity.' It emphasizes our likenesses, instead of our differences," Ms. Sherrod said. "Ten years ago, the Altar Guild was a sea of white women. Men came to move the candlesticks for their wives. Today parish and national guilds have women and men of various backgrounds. In some parishes, entire families take the altar for a month."

Triennial is the national business meeting; programs and workshops are not open to non-members. However,

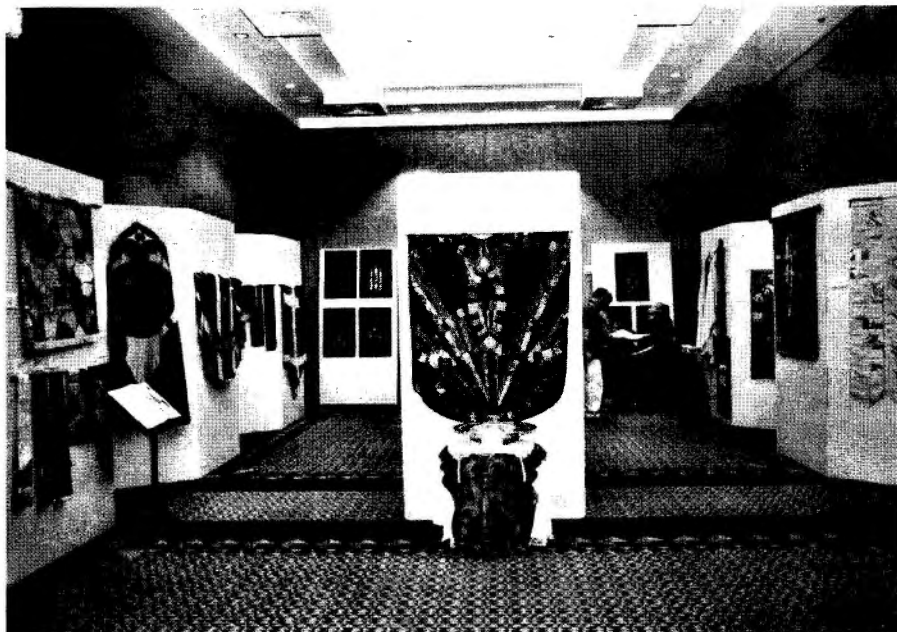


Photo courtesy of the Archives of the Episcopal Church

The National Altar Guild Association's exhibit at the 2003 General Convention in Minneapolis

everyone is invited to two dramatic performances. On Thursday evening, Philip Secor will reprise his perennial/triennial role as Richard Hooker; on Monday evening, Roberta Nobleman, an actress, director, teacher, and a member of the Society of the Com-

panions of the Holy Cross, will present "All That I Am," the stories of "five unsung women of the Church." Ms. Nobleman has "spent more than 30 years bringing religious personages to the stage." □

Patricia Nakamura

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Bishop Griswold Says the Dennis Canon is a Diocesan Concern

Virtually all legal disputes over the ownership of parish property are internal diocesan matters, and there is nothing in the so-called Dennis Canon that prevents a diocesan bishop from reaching an amicable settlement with a congregation that wants to leave the Episcopal Church and retain its building, according to Presiding Bishop Frank Griswold, who led separate question-and-answer forums for clergy and laity in the Diocese of Western Louisiana May 11 at St. James' Church, Alexandria.

"Basically he said it was up to the individual diocese," said the Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana. "[The Dennis Canon] provides room for the bishop, standing committee and the local congregations to decide what they think is best. It leaves room for conversation."

Bishop Griswold told the clergy that bishops and other diocesan leaders are primarily responsible for deciding how to respond to disputes over property ownership, and that there have been instances in which such disputes have been resolved amicably. Episcopal Church leaders in New York City become involved in a legal dispute only after they have been invited by the diocese, Bishop Griswold said.

During the morning session with the clergy, the Rev. Paul Martin, assistant at St. Paul's Church, Shreveport, asked Bishop Griswold about the Dennis Canon. Bishop Griswold responded affirmatively when asked a second time if the Dennis Canon is a diocesan issue.

"I told him that there was currently a lot of acrimony in the church and I asked him if he would support repeal of the Dennis Canon," Fr. Martin told THE LIVING CHURCH.

An aide to Bishop Griswold declined to elaborate on the Presiding Bishop's response when questioned by a reporter during the meeting.



Jon Wells/Gloucester County Times. Used by permission

Firefighters dressed in Class A uniforms follow the processional cross and a pipe-and-drum band from the city firehouse into Christ Church, Woodbury, N.J., during a May 7 community observance of the Feast of St. Florian, the patron saint of firefighters. The solemn Evensong service was to honor the lives and ministries of firefighters and to sanctify their service.

Looking to General Convention

Sensitive Issues to be Addressed Early

Any legislation pertaining to the Windsor Report or the status of the Episcopal Church within the Anglican Communion must be addressed by the 75th General Convention before the June 18 election of the next Presiding Bishop, according to the Very Rev. George Werner, president of the House of Deputies. Dean Werner spoke about potentially divisive issues to come before convention, which meets June 13-21 in Columbus, Ohio, at a recent gathering of Episcopal Communicators in Sarasota, Fla.

A continuation of the debate on same-sex liturgical blessings probably will be included on the legislative consent calendar, according to Dean Werner. Having a strong sense of community will be integral for the church to remain focused on mission, he said.

"Everybody gets something, everybody gives something up," Dean Werner said as reported by *Washington Window*, the newspaper of the Diocese of Washington. He described the Church

today as "one person wanting to go back 50 years to a Church that never was; another wanting to go forward 50 years to a Church that never will be."

Dean Werner identified the possible election of a woman as Presiding Bishop as another potentially divisive issue. The Rt. Rev. Katharine Jefferts Schori, Bishop of Nevada [p. 32], is the first woman to be a finalist. The ordination of women to the priesthood is not universally recognized among the 38 provinces comprising the Anglican Communion. Other provinces such as the Church of England and the Anglican Church in Australia currently do not consecrate women to the episcopate.

"I think most of the provinces in the Anglican Communion would find a way to deal politely with that," Dean Werner said. "Moses didn't only bring all the commandments to the promised land, he brought all the people. I think we will all be poorer if we get broken up because of that or because of something like it."



Melodie Woerman/The Harvest photo

The Rt. Rev. Dean Wolfe (center), Bishop of Kansas, is interviewed at the education conference in Topeka as Methodist Bishop Scott Jones (left) and Lutheran Bishop Gerald Mansholt look on.

Moderate Voices on Education

The Rt. Rev. Dean Wolfe, Bishop of Kansas, was one of three of the state's religious leaders to co-sponsor a day-long conference on public education April 29 at Grace Cathedral, Topeka.

Bishop Wolfe was joined by United Methodist Bishop Scott Jones and Evangelical Lutheran Church in America Bishop Gerald Mansholt. The three said the day was intended to offer the voice of mainstream Christianity in discussions about public education that often include only more strident religious voices.

Bishop Wolfe said the three shared a deep love for the people of Kansas and know a great deal about the state through their travels to congregations. He said the state's school children could suffer without moderate voices on education issues.

"One of the most important parts of our community together, public education, is at risk," he said. "Those who are talking the loudest do not represent the diverse center of the Christian faith. As men and women of the Christian faith, we have a story to tell, and that includes care of our children."

Two of the workshops tackled hot topics in current Kansas politics — the relationship of science and religion, and how state schools should be funded. Kansas has been at the center of the controversy over teaching intelligent design, with a majority of the members of the state board of education seeking to put limits on teaching evolution in

Kansas classrooms.

All three bishops urged those attending the conference to make their voices heard in support of public education while steering clear of promoting any candidate or position. Responding to questions from reporters, Bishop Wolfe said, "What we do want people in our denominations to do is to vote, to be involved in the process, to run for election, to be active in school boards and the development of curriculum, to be as involved as possible."

Melodie Woerman

Bishop Buchanan Will Oversee the Diocese of Southern Virginia Transition

The Diocese of Southern Virginia named the Rt. Rev. John Clark Buchanan, retired Bishop of West Missouri, as the assisting bishop who will oversee the transition period leading to the election of a new diocesan bishop.

The Rt. Rev. David C. Bane, Jr., resigned as Bishop of Southern Virginia during the annual council meeting in February. The Rt. Rev. Robert H. Johnson, retired Bishop of Western North Carolina, has been serving as assisting bishop of the diocese since shortly after Bishop Bane's departure. Bishop Buchanan is currently serving as bishop-in-residence in the Diocese of Texas.

Bishop Buchanan was selected by

Central American Primate Re-elected

The Most Rev. Martín Barahona was re-elected recently as Primate of the Anglican Church of the Region of Central America (IARCA).

"For the good of the province, we have smoothed things over and the voting was unanimous," said Bishop Sturdie W. Downs of Nicaragua. The election was ratified by the House of Deputies (clergy and laity).

Bishop Barahona, 63, is Bishop of El Salvador. He was re-elected for a period of four years along with Bishop Julio Murray, of Panama, who was elected vice president of the provincial council and House of Bishops of IARCA.

The Rev. Glenda McQueen was elected president of the House of Deputies (clergy and laity). Vice president of the house is Ana Emilia Gómez.

The five dioceses comprising the province were formerly part of the Episcopal Church. They became an autonomous province in 1997 with the signing of a covenant agreement.

Iglesia Anglicana de El Salvador news service contributed to this report.

the standing committee of Southern Virginia. The details of the transition are still being completed. The Buchanans will be leading a study trip to Greece and Turkey in late August and early September and then will move to Southern Virginia. His first major event in the diocese will be a special council Oct. 7 at Powhatan High School.

In addition to his service in Texas, Bishop Buchanan is the parliamentarian for the House of Bishops.



Bishop Buchanan

Carlyle Gravely

Panel of Reference Declines to Hear Appeal from Connecticut Six

The Archbishop of Canterbury's Panel of Reference will not hear the petition for review filed by the so-called "Ct Six," saying that the federal lawsuit between the clergy and lay leaders of six Connecticut congregations and the Rt. Rev. Andrew D. Smith, Bishop of Connecticut, bars consideration.

In a May 15 statement, the panel said "as a matter of principle" it "would not normally consider references where civil cases are proceeding."

On Sept. 27, five rectors and the vestries of six Connecticut parishes filed suit in the U.S. District Court for Connecticut against Bishop Smith and the diocese, charging fraud, trespass, and breach of fiduciary duty. Previously, on Aug. 24, 19 lay leaders and priests from St. John's, Bristol; Trinity, Bristol; St. Paul's, Darien; Christ and Epiphany, East Haven; Bishop Seabury Church, Groton; and Christ Church, Watertown, lodged a complaint with the office of the Presiding Bishop, accusing Bishop Smith of improperly removing the Rev. Mark H. Hansen as rector of St. John's, Bristol, changing the locks and seizing control of day-to-day operation.

According to the statement issued by the panel, "Civil proceedings should either have come to completion or be stayed if the work of the panel is to have space in which to operate. On this basis, the Archbishop of Canterbury has withdrawn the reference to the panel until such time as the matter of the civil cases has been resolved."

The panel also announced that it had reviewed the appeal by the Diocese of Fort Worth and "hopes, after consultation with the parties, to publish its recommendations in the near future."

"The diocese does not ordain women to the priesthood, and contends it is in serious theological dispute with the Episcopal Church, which at General Convention in 1997 passed canons to make the ordination of women mandatory," the panel explained.

(The Rev.) George Conger



The Rt. Rev. Henry Louttit, Bishop of Georgia (at the microphone), and the Rt. Rev. Dorsey Henderson, Bishop of Upper South Carolina (seated), deliver a report on the Special Commission on the Episcopal Church and the Anglican Communion during the April 26-28 Province 4 synod at Kanuga Conference Center near Hendersonville, N.C. The two bishops were members of the commission.

Frank Ballard photo

Province 4 Previews General Convention

Province 4's Synod commended the work and nine resolutions from the Special Commission on the Episcopal Church and the Anglican Communion at its meeting April 26-28 at Kanuga Conference Center near Hendersonville, N.C.

A record 241 deputies, bishops and guests heard a preview of the 75th General Convention, presented by a team from the Episcopal Church Center in New York City and special guests.

Attendees also heard reports from the Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana, and the Rt. Rev. Duncan Gray III, Bishop of Mississippi, and witnessed videos of the devastation and aftermath of the destruction caused by Hurricane Katrina.

In response to the stories of need in the Gulf Coast dioceses, the synod voted to suspend the provincial assessments from Louisiana and Mississippi for 2006. The 18 other dioceses in Province 4 will pay the two dioceses' share of the synod budget, \$143,600. Also, the offering at the synod Eucharist (\$5,820) was designated for the "Darkness into Day" campaign.

Five of the seven nominees for Presiding Bishop are from Province 4 and they were introduced. They are: the Rt. Rev. J. Neil Alexander, Atlanta; the Rt. Rev. Edwin Gulick, Jr., Kentucky; the Rt. Rev. Henry N. Parsley,

Alabama; the Rt. Rev. Stacy F. Sauls, Lexington; and Bishop Jenkins.

Three separate but related resolutions introduced by the deputations from the dioceses of South Carolina, Central Florida and Tennessee asked the synod to help strengthen bonds with the Anglican Communion by closely following the Windsor Report recommendations to enact a moratorium on the election and/or approval of openly homosexual bishops, a moratorium on same-sex blessings, and expressing repentance for breaking the bonds of unity with other Anglican Communion provinces.

Instead, the synod passed a substitute resolution commending the report of the Special Commission on the Episcopal Church and the Anglican Communion ("One Baptism, One Hope in God's Call") and called for prayerful and careful consideration of the report and guidance of the Holy Spirit in considering the report's nine resolutions.

Among other business, synod approved a resolution on immigration reform and elected officers for the next triennium. The Rev. Robert Sessum, Diocese of Lexington, was re-elected president. The Rt. Rev. Clifton Daniels, Bishop of East Carolina, was elected vice president. Re-elected as secretary and treasurer, respectively, were Kathryn Weathersby, Mississippi, and Barbara Mann, South Carolina, treasurer.

Eugene Willard

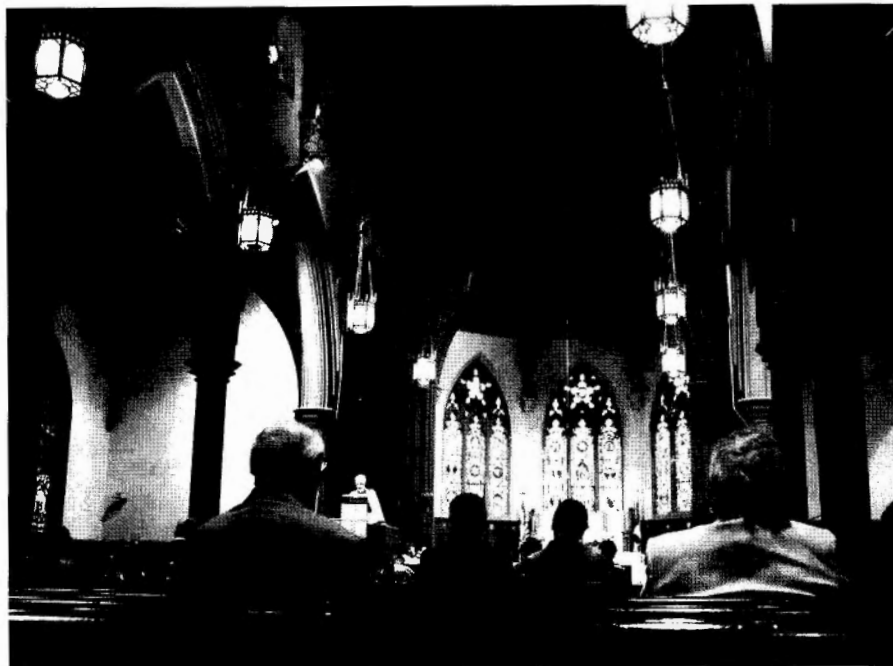
Provincial Leadership Council Proposed

Bishops and deputies to the Province 2 synod were briefed on a proposed canonical amendment to be considered by the 75th General Convention which would make collective oversight of the provincial structure subject to a Provincial Leadership Conference. The synod met April 27-28 in Latham, N.Y.

The proposed resolution would make official a practice which has been ongoing without the support of the canons for a number of years, according to vice president Michael Rehill of Newark, who briefed synod on the proposal and was elected president of the province later during the meeting. The Provincial Leadership Conference consists of the president, vice president and the provincial coordinator from each of the nine provinces. For the past six years or so, the leadership conference has met in December in conjunction with the Presiding Bishop's Council of Advice to allocate funds designated for the provinces by General Convention, typically about \$200,000.

"This has worked well for the past six years, but we really need to have canonical authority to allocate funds on behalf of each other," Mr. Rehill told *THE LIVING CHURCH*. "This [resolution] is being submitted by all nine bishops on the Council of Advice."

The nine-member Presiding Bishop's Council of Advice consists of either the president or vice president of each province. (The other office is held by a member of the clergy or laity.) The proposed resolution, which has not yet been assigned a number, states in part that the leadership conference will be "subject to the authority of Executive Council" and "will coordinate the work of the provinces in fulfilling mandates and resolutions of General Convention."



Lex Medved/St. John's Church photos

With seating for about 700, the neo-Gothic brick building that houses St. John's is believed to be the largest Episcopal church in New Jersey. The original Colonial brick building where the congregation had worshiped since 1706 went through several extensions and was finally razed in 1859. The new church was completed in 1860. Its 126-foot tall tower on Broad Street was completed in 1864.

300 Years of Changing Fortunes Creativity Makes New Jersey Church Viable

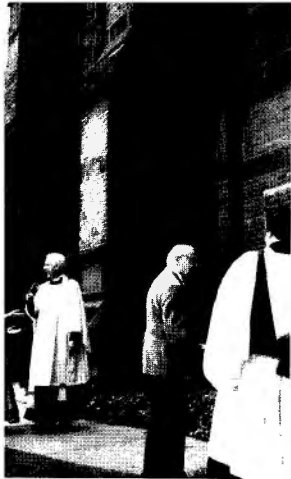
There have been 19 rectors and several major liturgical changes at St. John's Church since it was founded in Elizabeth, N.J., by the Rev. John Brooke, a missionary of the Society for the Propagation of the Gospel from London. The church cornerstone was laid on June 24, 1706, the feast day of St. John the Baptist. The Rt. Rev. Michael Doe, general secretary of the United Society for the Propagation of the Gospel, will be present June 25 as the parish celebrates its 300th anniversary.

In the decade prior to the start of the American Revolution, St. John's was a Loyalist parish. The church received a Royal Charter from King George III in 1762, which is celebrated by the use of red choir vestments to this day. St. John's rector at the time, the Rev. Thomas Bradbury Chandler, was an early and controversial advocate for the creation of Anglican bishops in the colonies. He was eventually forced to flee for his life to England after publishing a pamphlet in which he predicted that American provoca-

tions would result in armed British intervention.

During the war, British cavalry appropriated St. John's, using its graveyard for stables and the church as a field hospital. Soldiers built log cabins and upended tombstones for use as fireplace backs in the barracks. They burned the pews for firewood. By the time the war ended the parish was no longer Loyalist. A member served on the committee which drafted the U.S. Constitution. Parishioners repaired the church building and placed the upended tombstones in the graveyard on the north side of the church. The unmarked graves in the south side cemetery became a Garden of Remembrance.

St. John's prospered along with the growing city of Elizabeth, located near the port of Newark. Late in the 19th century, an oil refinery and corporate offices were built nearby and a number of executives attended St. John's with their families. It was the wealthiest parish in the Diocese of New Jersey until the 1950s, according to the cur-



Parishioners visit after service May 14.

rent rector, the Rev. Joseph R. Parrish, Jr. The closure of the refinery and the Newark riots in the 1960s drastically altered the economic base and gradually over the following 20 years there came to be more funerals than baptisms. By the time Fr. Parrish was called in 1989, the congregation had dwindled to an average Sunday attendance of about 35. Still, Fr. Parrish and his wife, Janice, saw possibilities.

"We decided we'd try to grow new congregations," Fr. Parrish told *THE LIVING CHURCH*.

Over time there has grown to be five services, each with its own congregation. The traditional 10 a.m. Holy Eucharist has the largest attendance, but none of the five regularly has more than 60. Added together, however, average Sunday attendance has grown to more than 100. Fr. Parrish credits a seeker-friendly Compline service and the Alpha program for helping St. John's to grow.

St. John's lost a number of members, including an entire Nigerian Anglican congregation and priest that were meeting at the church, after General Convention three years ago. Part of the vacuum caused by the departure of most of the Nigerian Anglicans has been filled by Liberians who escaped the civil war. Fr. Parrish is less concerned about the effect of General Convention on the parish this year.

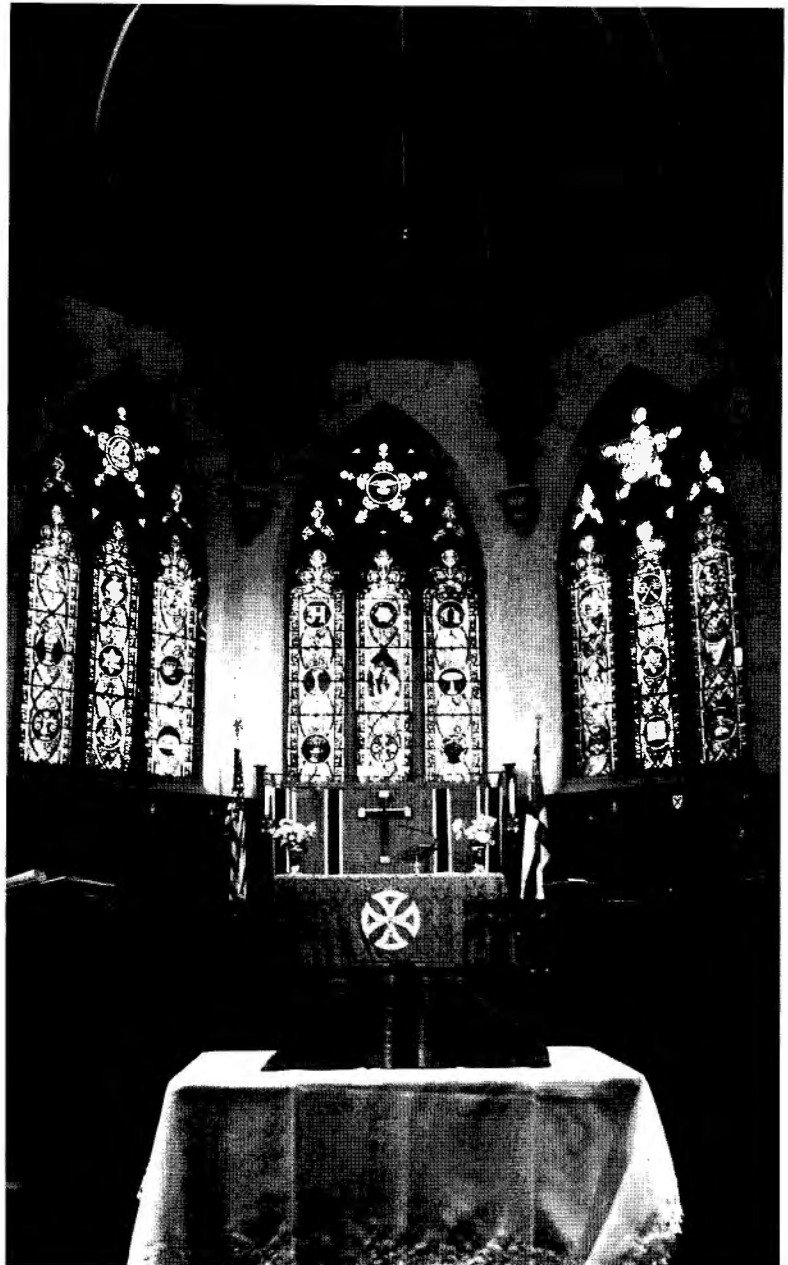
"Our congregation is somewhat more comfortable with diversity now," he said.

The increased numbers and continued growth has not necessarily translated into higher parish income, and St. John's continues to draw on its endowment. Fr. Parrish estimates that average attendance would have to double again in order to meet current operating expenses. Frugal maintenance and insurance costs alone are more than \$150,000 annually.

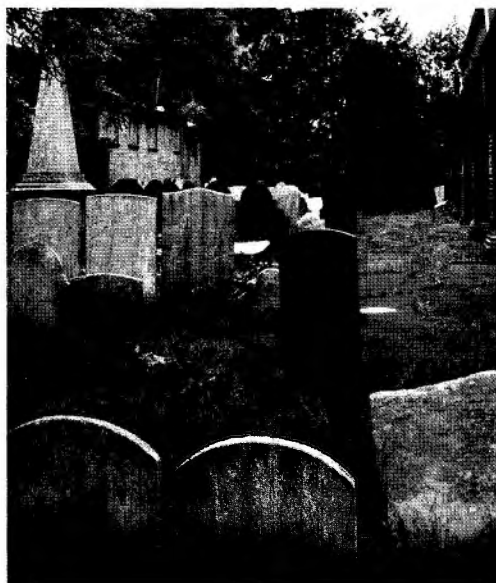
An environmental scientist prior to entering seminary at the age of 45, Fr. Parrish has devised some innovative methods to protect the building. At his suggestion the parish installed clear plexiglass sheets on both the inside and outside of the large Tiffany stained-glass windows. The plastic not only served to protect the windows, it helped reduce annual heating costs by a third.

"There has been a lot of stuff I never expected to do as a pastor," he said. "By taking things a year at a time, we've been able to do the impossible and build a viable congregation."

Steve Waring



Above: Most of the church's stained glass windows were added from 1910 to 1925 and include five of the largest Tiffany windows (not pictured) the studio ever created.



Left: Tombstones in the north side cemetery are unevenly spaced. During the Revolutionary War, British cavalry removed tombstones from the south side cemetery and used them as table tops and fireplace shields in the log cabin barracks they built on the property. After the war, parishioners pulled up the remaining tombstones on the south side and placed them in between other tombstones still remaining on the north side. The south side became a Garden of Remembrance where more than 400 early residents of Elizabeth are buried in unmarked graves.

Making a Difference

By Madeleine Lambert

Across the country, many women are making a difference in their churches, towns, and states. They are helping the impoverished, working to raise up faithful leaders, teaching young children, and spreading their strong faith in the process.

THE LIVING CHURCH invited its website visitors to tell their stories of women making a difference. The women featured in this article, and many more who were nominated by our readers, are extraordinary for their ability to balance commitments — to full-time careers, school, a husband, or children — even as they touch many other lives through their ministries.

Frontier Ministry

The Rev. Canon Ginny Doctor, canon to the ordinary in the Diocese of Alaska, is also deeply involved with the Mohawk Nation. Canon Doctor notes that Tanana, Alaska, the village on the Yukon River where she serves St. James' Church, is a fly-in community: There is no access to the community in the winter

except by airplane, though a boat can be used to travel to the mission in summer months. The commute between the diocesan office in Fairbanks and Tanana is a long yet scenic trip that includes beautiful Alaskan scenery.

Most of Canon Doctor's ministry outside of her mission with St. James' and the Mohawk Nation includes training and inspiring new leaders to her ministry and the church. While caring for the future of her

constituencies, she also has a keen sense of the past. Many missionaries and deaconesses came to Alaska to minister with Native Americans, and Canon Doctor recognizes her place in that continuum. "I am a little

piece of that history," she said, "and I give thanks to God for providing me with the opportunity to serve in Alaska."

Riding High

Since she founded the Spokes for Folks ministry at St. John's, Charleston, W. Va., Beth Marquart has helped people without transportation expand their horizons. Ms. Marquart leads a six-member team that collects, repairs, and gives away bikes that are being thrown away or gathering dust in people's garages, recycling them for those in need.

Giveaway events help Ms. Marquart understand the impact of this ministry. When a less fortunate person receives a bike, he or she is excited to have a way to get to work, go to the grocery store, or simply not have to walk as much. She recalls the response of one man who approached her with tears running down his face. "You don't know how happy you've made me!" he said. "I got a job yesterday but it isn't near the bus



The Rev. Canon Ginny Doctor



Beth Marquart

line. I couldn't figure out how I was going to get there, and now I have a bike!" It is at these moments Ms. Marquart realizes how wealthy she is, and why it is so important to see that this ministry continues.

All Things New

Robyn Lebron is a new bride in a new city and state, with a newly ordained and employed priest husband. That's a lot of change to handle, but according to members of Trinity Church, Janesville, Wis., Mrs. Lebron has made the adjustments with grace and enthusiasm.

Mrs. Lebron has taken on such diverse responsibilities as organizing retreats, formulating a Lenten program for adults, and decorating the nursery. She is very outspoken about her faith, and proclaims an unabashed love of God. "I want people to worship him as a dear friend," she said. "I believe he wants to play with us on the beach and laugh with us ... and speak to our hearts."



Robyn Lebron

Sharing the Faith

Pam Guice has played an important role in shaping the faith lives of young people at all levels. In addition to serving as the director of the Diocese of Georgia's summer youth camp and leading Cub Scouts, she has also taught preschool, Sunday school, vacation Bible school, and high school catechism over the years. In these various teaching arenas, Ms. Guice has worked with children of all ages, and has set many young children on a path to Christian adulthood.

While leading the diocesan camp, Ms. Guice encourages many young children as well as counselors to explore their faith and learn to lead with it. She encourages these leadership skills through camp

programs, music, and other activities. A talented musician, Ms. Guice leads the music at St. James', Quitman, and also developed a folk Mass at Christ Church, Valdosta. She has had a profound impact on churches, so much so that when Bishop Henry Louttit asked the priest serving at St. James' whether he would rather have an assistant or Ms. Guice to



Pam Guice

help him, he answered "Pam Guice, of course."

Youthful Leadership

At age 21, Sara Kyler may not have the years of experience of others who are making a difference, but she brings a strong faith to her ministry. She is active in her church, serving as a high school youth group leader and as the youngest member of the vestry at St. Anthony on the Desert, Scottsdale, Ariz.

Under Ms. Kyler's guidance, the youth group raised \$500 as the initial gift to a parish endowment. She also has a personal ministry of designing and making Anglican prayer beads, with all the money raised going to help pay a parishioner's seminary tuition. She maintains this level of energy and involvement while attending Arizona State University as a full-time business student and working part-time at a family medical supply business.



Sara Kyler

Small Community, Big Difference

Janet Moriarty is a woman with many callings, and she lives many of them out at Trinity Church, a mission community of just 10 members in Cheneyville, La. She teaches Sunday school, leads the church Altar Guild in maintaining linens, arranging flowers, and baking altar bread, and cleans the church each week. Mrs. Moriarty teaches religion classes to 3- and 4-year-old students at two nearby church day schools, and is the director of the church's vacation Bible school, which has an annual enrollment of almost 50 children.

Mrs. Moriarty said she felt called to immerse herself in the life of the church near where she grew up. The congregation had only four active members when she moved back to Cheneyville later in her life. "The thought that it might not remain a viable part of the community helping to show God's love ... well, it's become a mission for me," she explained. She also chaired a fundraiser for the restoration of the small church by publishing a cookbook, raising more than \$45,000 for her cause. □



Janet Moriarty

Madeleine Lambert is an undergraduate student at the University of Wisconsin-Milwaukee and a member of St. Boniface Church, Mequon, Wis.

Marriages MADE STRONG by Faith

Editor's Note:

THE LIVING CHURCH recently asked subscribers to its online newsletter to share the ways faith has strengthened their marriages. Following is a selection of responses:



COUPLES SHARE THEIR SECRETS



CHARLES AND MARY SUTTON

Who is in Charge?

When we had been married a year or two, my brother-in-law (who is not a believer) asked us, "Well, have you settled who is in charge?" Mary and I just looked at each other and chuckled. We had indeed settled the ques-

tion long before: Christ was in charge of our marriage.

We each knew we should and could submit to him. We each knew that, although his primary word to us is scripture, the Lord could speak to each of us through the other, and the Lord could speak to each of us through the community. We took care to stay in good relationship with a circle of supportive friends, who could talk with either or both of us, and who would pray for us. And there were times when we sought the support of professional, Christian counselors.

Before we were married, we promised each other to never go to bed with an issue unsettled (or at least a plan for moving along in settling it). And we promised each other never to let a day end without saying, "I love you" to each other.

About 10 years ago, we began a discipline of going out to breakfast every week, so we knew that if we had any large topics to discuss, we had already set time aside to be with each other—although most of the time, we simply

enjoyed each other's company. Five years ago, we began to pray together every morning, for about 10 minutes: for the challenges and opportunities we would be facing, for our children, and often for the parish and friends as well. We each take time to meet with God daily in Bible study and individual prayer, and that habit has been a foundation for us in our callings and in our married life.

The Rev. Charles Sutton, rector of Trinity Church, Whitinsville, Mass., has been married to his wife, Mary, for 30 years.

Never Give Up

During 50 years you have many difficulties, trials, and, of course, wonderful memories. My husband, Bill, and I never would have made it without our faith. Our formula for remaining together is always to take our problems to the Lord. We never go to bed angry, and we always pray before decisions are made.



MARY AND BILL THOMAS

The Lord has blessed us with three daughters, six grandchildren and two great-grandchildren. One thing to remember is never to give up on each other. The Lord brought us together and he has kept us together.

Mary and Bill Thomas have been married 50 years and attend Carlton Hills Evangelical Lutheran Church, Santee, Calif.

Faithful Through Adversity

At the very start of our relationship, we determined that our relationship and marriage would be, with God's help, founded upon our Christian faith together with Jesus Christ as the first member of our union.

In 1980, I was in graduate school in Houston and working full-time night shift when our second child was born. Linda was working full-time days. With the stress of two small children,

LINDA AND JOHN UNGER



a husband on a different schedule, and a hormonal imbalance after pregnancy, Linda's personality changed. She was no longer the same person whom I had married. I did not know what to do, but I did know that Christ had called me to love her as he loves the Church, and that I had vowed to care for her regardless of the

circumstances or conditions. She has often said that knowing that I loved her and was standing by her through those times was the one ray of light and hope that she had.

By God's grace, I was listening one day to a program on a Houston Christian radio station as a man described the effects of manic depression. We went to our physician, who referred us to professional help, and after two years of treatment and care, Linda was able to discontinue her medication and live a normal life.

We also faced the challenges of raising our children in the love and admonition of the Lord through their teenage years. One child rebelled strongly, and engaged in many risky behaviors. In such times we would pour out our hearts in tearful and fearful prayer before our heavenly Father. Now our children are grown, and have moved into adulthood. We rejoice that each of them now seeks to live in a manner which honors the Lord Jesus Christ.

In all ways, we have seen how our Christian faith has given us strength to face the stresses that come with a marriage. We have lost parents, suffered through miscarriages, lost dear friends and loved ones to illness and disease. We also have been blessed with two grandchildren and a goddaughter. We have found all our

needs, and an amazing number of our wants, supplied through Jesus Christ. Our Christian faith has given us the blessed joy of finding that God is indeed faithful.

John Unger and his wife, Linda, married 32 years, attend St. Thomas', Houston.



SHAKILA AND BRYAN PYLE

United in Purpose

My wife, Shakila, and I have been married three whole months. I am pleased that God has been at the center of our times of dating, courting, engagement and marriage. When I was only 4 years old, my mom accepted Jesus as Lord and almost immediately she began to pray for whomever my future spouse might be.

Unbeknownst to her, my spouse was just being born in Madras, India. Her life was challenging on a number of levels, especially when she became a Christian and was rejected by her father. My mom continued to pray for Shakila as she was going to college and graduate school. Eventually God moved Shakila to the United States

(Continued on next page)

Parishes can help strengthen couples' communication

By Barry and Cindy May

It is sometimes said that the Christian faith is all about relationships. Marriage is that uniquely profound and mysterious relationship that joins two lives into one. Outside of the relationship of God to an individual and God to the Church, the relationship of married individuals may be the closest relationship that exists.

Married life can uniquely reflect the nature and beauty of divine love. To many who witness a good marriage, nothing like it can so proclaim God's glory. But in a society where one's self-interest is so highly valued, it is not difficult to understand why married people have difficulty living into that spirit of unity and love 24 hours a day, seven days a week.

Couples today experience numerous pressures that can strain a marriage. The anxiety that comes with financial burdens and a lack of "quality time" are issues that can break the bonds of what may have started out as a rock-solid marriage. Sexual relations, personal relationships outside the marriage, and worries related to mortality also are topics that often are avoided.

Whatever the problems that exist within a marriage, communication is the highway through which the couple must make progress. Yet communication issues often are also a part of the problem.

Communication difficulties can start as early as childhood when expectations and assumptions about marital roles are formed. During courtship, the "fog of love" can sometimes make opposites attract each other and as a result, the couple may discover later that they have incompatible communication styles. Personal weaknesses such as poorly developed listening skills or a lack of

(Continued from previous page)

where she happened to meet me. We met in church, and as she wooed me with her cooking, I wowed her with my youth group talks.

We were dating before too long, and have kept God firmly at the center of what we did and said. Throughout dating and engagement, we prayed before parting each evening, and have kept that habit right through marriage. We both put God first, family next, and work/everything else last, and this has resulted in blessing upon blessing for us both. It has given us proper perspective on all of the ups and downs that come with any friendship and marriage, and has helped deal with the stresses of buying a house, the wonders of having two very different cultures under one roof, and jobs that demand large amounts of time and energy.

As we encourage each other with constant prayer, study of God's word, and accountability, Shakila and I are growing closer to God's heart and his desires for us.

Newlyweds Bryan and Shakila Pyle attend Grace Church, Ocala, Fla., where Bryan serves as youth pastor.

abide by the commitment we made to each other and God. Adversity, and there has been our fair share of it, was met with prayer and reflection on God's promise to us.

We were blessed with four children who offered the challenges of parent-

**"WE TOOK [OUR
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SERIOUSLY AND HAVE
WORKED HARD
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OTHER AND GOD."**

hood but we managed to see them grow into good, moral, successful people. There were times of trial with a son with a serious childhood illness, a 23-year-old son who died in an automobile accident, and the long and nasty adoption of our niece. We faced a series of illnesses and hospitalizations of my wife, employment issues, dependent and ill parents. All of these things tried our faith but with God's grace, we overcame.

Of course, there are also the normal little rules that we live by such as to always say please and thank you, always respect the other's opinion, and never make unilateral decisions. We practice daily devotions, remain active in our church, and always remember to thank God for all the blessings he gives us every day.

If we had not always had our God, our faith and our church, it's hard to imagine how we would have survived and be as happy as we are today. God is, and has been since day one, the center of our lives. □

Ray and Gail Mickel attend St. Luke's, Live Oak, Fla., and have been married 49 years.



RAY AND GAIL MICKEL

The Center of it All

Our long, happy marriage started with our wedding vows. We took them seriously and have worked hard to



Lifelong Commitment

patience can compound the problems, and become divisive issues in themselves.

It can be painful to confront tender issues, and even partners in good relationships tend to avoid talking about sensitive issues that need to be addressed. But this lack of communication can result in feelings of loneliness for both husband and wife. Under the circumstances, it's not surprising that married couples can become disillusioned and may experience a break in the trust and unity that lie at the core of a successful marriage.

Even those who consider themselves blessed with a good marriage can benefit by actively seeking to keep their union vibrant. A wide array of resources is available to help, including self-help books, videos, seminars, mediation, and therapy. One organization that is helping Episcopalians to strengthen their marriage bonds is the Worldwide Marriage Encounter, Episcopal Expression (EME).

EME's vision is "Renewed marriages renewing the Church and the world through the power of divine love." The organization accomplishes this by inviting married couples to attend an EME Weekend event and providing community follow-up programs that help couples stay focused on their commitment in everyday life. Events are held at nominal cost to participants and are held in locations worldwide.

EME was recognized at the 1997 General Convention, in a resolution that noted "the importance of lifelong commitment to and fidelity in the marital relationship" and urged

congregations "to support and develop ways to encourage and maintain healthy marriages, including marriage retreats such as Marriage Encounter."

It takes faith for any relationship to survive all the stresses to which it is subject: faith in oneself, faith in one's partner and faith in God. An EME Weekend seeks to address all of these aspects of faith, emphasizing

It takes faith for any relationship to survive all the stresses to which it is subject: faith in oneself, faith in one's partner and faith in God.



that God's love for us and Christ's sacrifice for his Church is the model and the example that drives the process. Scripture related to these three aspects of faith are tied together to show how God's love resides in marriage.

During an EME Weekend, couples discuss privately their particular stresses and challenges while using a communication technique that encourages a positive, loving sharing of feelings. The couple can address progressively more challenging issues relevant to their situation. As a result, couples often make progress in achieving more meaningful communication with each other and,

through prayer, with God. In this way the bonds of marriage grow parallel to the bonds of faith in God.

In addition to encouraging couples to participate in EME, parishes can help strengthen their members' marriages by being supportive of small groups in general, and particularly small groups that enrich the lives of couples. Clergy and lay leaders should keep these groups "on the radar" with parishioners, letting them know they are available. These groups are also attractive for outreach and evangelism.

Married couples can bring unique gifts to lay leadership and model through their own example Christ's love for the world. Some couples are raising the next generation of the faithful. The growth of the number of healthy marriages within the Church is one positive indicator of the church's well being. Supporting the institution of marriage builds the relationships that help grow the sharing of the gospel, from faithful stewardship to youth ministry. □

Barry and Cindy May are a team presenting couple for Worldwide Marriage Encounter, Episcopal Expression, and attend Church of the Incarnation, Santa Rosa, Calif.

“The Presiding Bishop has an ability to call the church to a common vision, which is probably the best use of that office.”

The Rt. Rev. Katharine Jefferts Schori
Bishop of Nevada since 2001
Ordained priest, 1994
Born in Pensacola, Fla., in 1954



St. Paul's Church photo

Bishop Jefferts Schori preaches at St. Paul's Church, Elko, Nev.

Gifted Service

— THE RT. REV. KATHARINE JEFFERTS SCHORI —

By Tom Sramek

It may seem ironic to some that while Bishop Katharine Jefferts Schori is a candidate for the highest profile ordained ministry position in the Episcopal Church, that of Presiding Bishop, her passion is for the ministry of all the people of God functioning as a community of service.

“I firmly believe that God has gifted us all, but none of us with all the necessary gifts, and that we find truth and discern God’s leading most effectively in community,” she says. Her hope for the church in the future is that “we would be far more intentional and aware of the gifts of all parts of the body, and serious about putting those gifts to work, without restriction.”

Brought by her parents from the Roman Catholic to the Episcopal tradition as a fifth-grader in 1963, she initially noticed the change in language (Latin to English) and in community and style (large and faceless to small and intimate). However, she notes that her “understanding of faith in this new community was increasingly about the ability to ask questions. The vicar was a remarkable gatherer of people and artistic gifts into warm, challenging, and effective community.”

Community continues to be a theme in Bishop Jefferts Schori’s ministry, not only in the Diocese of Nevada, but in other contexts as well. She believes such international priorities as the Millennium Development Goals (MDGs) have much to teach us about how we pursue our mission at the congregational, diocesan, and national levels.

“While that dream [of realizing the MDGs] is largely about overseas work, its larger principles can guide our domestic mission as well,” she said. “What bad news has the world spoken to this person or community? There is the opportunity God gives us to preach the gospel.”

As a member of the Special Commission on the Episcopal Church and the Anglican Communion, she has had occasion to help the Episcopal Church speak to the wider Anglican Communion and value both our place as a member of it and our distinct voice within it. She believes “that the Anglican Communion is a gift to be cherished, and a gift that needs to be increasingly valued and appropriated through our own sacrifice, albeit not at the cost of what this church believes to be faithful response to the gospel.”

Bishop Jefferts Schori sees both great opportunities and substantial challenges in the future of the Episcopal Church.

“One of the church’s greatest challenges, in this and in every age, is re-contextualizing the gospel,” she says. “There are signs of great hope in some places, but we as a church will have to be far more intentional, and far more willing to push our own comfort zones, if we are to be attractive to the unchurched.”

Being a church in which we offer people the opportunity to “wrestle with the great questions of life in communities of radical hospitality,” she believes, will be key to future growth and effectiveness. □

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

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



Photo from the Website of the Diocese of Colombia

A practicing trial lawyer, Bishop Duque has a truly bi-vocational ministry.

“The people of God ... need the church to prophetically defend their rights in a way that is concrete.”

The Rt. Rev. Francisco Duque-Gómez
Bishop of Colombia since 2001
Ordained priest, 1991
Born in Salamina, Colombia, 1950

Dedicated to Justice

— THE RT. REV. FRANCISCO DUQUE-GÓMEZ —

By Pamela H. Long

The Rt. Rev. Francisco Duque-Gómez, the first Latin American nominated for Presiding Bishop, has made interfaith and intercultural *rapprochement* his ministry. He's worked to bring aid and legal defense to the marginalized Afro-Colombian and indigenous peoples of Colombia. He's worked tirelessly on one ecumenical council after another, and has made conflict resolution his specialty.

Bishop Duque was born in Salamina, in the province of Caldas, Colombia, 55 years ago. He comes from a family with strong faith. Two of his sisters are Roman Catholic nuns. He studied theology at the Seminario del Caribe, in Puerto Rico; at the Centro de Estudios Teológicos, in Bogotá, Colombia; and at the Pontificia Universidad Javeriana, a Roman Catholic university.

Received into the Episcopal Church in 1967 by the Rt. Rev. David Reed, the first Episcopal Bishop of Colombia, Bishop Duque was ordained to the priesthood in 1991 and elected bishop a decade later. But his has been a truly bi-vocational ministry: For nearly a quarter century, Bishop Duque has been a practicing trial lawyer, and he has taught civil, family and commercial law and theology at three of Bogotá's universities. His wife Blanca Lucía Echevarry, with whom he has three daughters, Angelica Lucia, Maria Victoria and Elizabeth, is also a practicing attorney in human rights defense. She

serves on the Joint Nominating Committee for the Election of the Presiding Bishop, as does the Rev. Luis F. Ruiz, vicar of San Pablo Church, Bogotá.

Small wonder, then, that justice has been a driving force in his ministry, and he sees the mission of the church entailing social justice, evangelization and solidarity with the poor. He has also focused in special ways on missionary expansion and youth programs.

“[Youth] are anxious to experience a Jesus who is closer, more human, more sensitive to the realities they face in their young lives,” Bishop Duque said. “This influx of young people, and others, demonstrates that it is not our edifices, not our material goods that attract people to us. It is our effort to keep alive our evangelical zeal ... our concern to show the human face of God.”

Although he does speak English, Bishop Duque's first language is Spanish, and in an interview with *Episcopal Life*, he admitted some concern about his own language skills if elected Presiding Bishop. His cultural knowledge of the rest of the North American provinces may be slim as well. Speaking to Episcopal News Service in 2003 about the nomination of a non-celibate homosexual person to be Bishop Coadjutor of New Hampshire, Bishop Duque referred to his Hispanic heritage.

“We're not prepared psychologically to approach that theme. We know that the theme, human sexual-

ity, is there, but we're not prepared psychologically to approach it. We don't know how to discuss it,” he said. “[In the U.S.] it is seen as something normal, but for us, for us in Latin America, the theme is taboo. It's not that it doesn't exist, but in our cultural context we don't deal with it nor do we discuss it.”

Although Bishop Duque would certainly face linguistic and cultural hurdles if elected Presiding Bishop, he would bring considerable talents to the office, particularly in the areas of human rights advocacy, interfaith reconciliation and conflict resolution. He believes the Church must take on the struggle of those on the margins of society, “their problems, their difficulties, their anguish.

“The people of God need solidarity,” he said. “They need the church to prophetically defend their rights in a way that is concrete. It is the mission of the church to announce the good news of Jesus and to denounce everything that subverts his dream of fraternity, solidarity and justice.”

Editor's Note. Bishop Duque did not respond to TLC's repeated requests in English and Spanish for responses to questions about his ministry. Episcopal News Service and *Episcopal Life* contributed to this report.

Pamela H. Long is Hispanic missionary at Christ the Redeemer Church, Montgomery, Ala., and assistant professor of international studies at Auburn University, Montgomery.

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

General Convention Primer

Did You Know...

Dan Brown, author of *The Da Vinci Code*, grew up in the Episcopal Church and was a regular at church camps.

Quote of the Week

The Most Rev. Njongonkulu Ndungane, Archbishop of the Church of the Province of Southern Africa, to *The Washington Post* on the Anglican Communion: "The Anglican Communion should be on the forefront of fighting social ills and not bothering about what Gene Robinson may be doing or not doing."

Today we're going to talk about the General Convention. You know, that gathering that takes place every three years. This is being written for those who don't participate in this spectacle, which includes a large portion of our readership. A few years ago I spoke to an adult group in a parish and was astounded to learn that nearly all of the participants knew nothing about General Convention. They knew that it meets every few years and that it enacts legislation about the Episcopal Church, but that was about it.

TLC readers, of course, are far better versed than that parish group. It is not necessary to go back to the basics about what happens at General Convention and how it takes place. Instead, we can skip ahead to the important matters that will come before this imposing body when it meets in Columbus, Ohio, June 13-21. Here are some of the more significant topics:

Election of the Presiding Bishop — The House of Bishops will elect a Presiding Bishop, or Primate, on Sunday, June 18. Gathering at Trinity Church in downtown Columbus, Ohio, the bishops will choose from among seven candidates. There is little difference among the nominees, for no matter who is chosen the policies of Presiding Bishop Frank T. Griswold are likely to continue. It would appear as though the Rt. Rev. J. Neil Alexander, Bishop of Atlanta, is a slight favorite to be elected for a nine-year term, but it won't surprise me if someone else is chosen.

Response to the Windsor Report — When the Lambeth Commission of Anglican primates released the Windsor Report in 2004, it challenged the Episcopal Church and the Anglican Church of Canada to respond to its recommendations. The commission is looking for what amounts to an apology from the Episcopal Church for consecrating a non-celibate homosexual person as a bishop, and it seeks a moratorium on ordination or consecration of others living in same-gender partnerships and on the blessing of same-gender relationships. My guess is that the Episcopal Church will decide that the report of the Special Commission on the Episcopal Church and the Anglican Communion [TLC, April 30] will be its response to the Windsor Report. That won't satisfy the primates, and

the Communion will continue to teeter on the brink of separation.

Same-gender blessings — Yes, the convention has been tossing around this topic for several years. I expected it would be adopted by the last two conventions, but it wasn't. Instead we have an acknowledgment that these blessings have taken place, which amounts to a tacit approval. As of this writing, I have seen only one resolution proposing same-gender blessings, authorizing use of the current marriage rite. Continuation of the status quo won't satisfy proponents of this innovation, but it might decelerate the departure of conservative Episcopalians.

Title IV revisions — The Title IV canons deal with ecclesiastical discipline. Among other things, the proposed changes would affect lay persons. It seems to me that such a proposal is asking for trouble. A lay person charged with, say, false teaching, could simply leave a parish and go somewhere else to avoid the charge (of course, that might be just what the rector wants). Lay persons who are employed by the church ought to be accountable for their actions, but the great majority of lay persons involved in ministry are volunteers. Making the laity subject to church discipline would be the quickest way to reduce that pool of volunteers.

Revised Common Lectionary — A resolution if adopted would establish the RCL as the official lectionary of the Episcopal Church, supplanting the Book of Common Prayer Lectionary. Despite the fact that the RCL and its predecessor have been in trial use in the Episcopal Church for years, most people aren't familiar with it. Trashing the BCP Lectionary, which is found in the back of our prayer books, would seem to be poor stewardship, especially without a compelling reason to switch. Let's simply extend the period of trial use and let those who want to use the RCL be permitted to use it.

By mid-May, more than 200 resolutions had been filed for General Convention. The likely addition of another hundred or so by the deadline to file legislation ought to keep the deputies and bishops occupied in Columbus. Hopefully, this can be a time in which those who predicted a split in the church (including me) will be proved wrong.

David Kalvelage, executive editor



Going Too Far

Now that the Diocese of California election is over [TLC, May 28], one of the more controversial pieces of legislation to be presented to General Convention involves proposed revision to Title IV of the Constitution and Canons of the Episcopal Church. The proposal comes from the Standing Commission on Constitution and Canons, or more specifically from its Task Force on Disciplinary Policies and Procedures, formed as a result of a 2003 General Convention resolution. Title IV is concerned with ecclesiastical discipline, and spells out in detail how bishops, priests and deacons are to be disciplined. What is not addressed is how to administer discipline to lay persons. As a result, the task force has put forth an entirely new Title IV that would subject lay persons to discipline by the church.

As it attempts to address some perceived shortcomings in the current Title IV canons, the task force seems to have gone too far. Lay persons who are involved in various ministries, and the clergy, are to be held accountable to one another. The proposed canons address such areas as avoiding conflicts of interest, speaking the truth, and conformity to the rubrics of the Book of Common Prayer as among the standards of conduct for people carrying out their ministries. Members of vestries, secretaries, and members of church committees would be subject to punishment for violation of such standards of conduct. Any violation of church canons could result in such forms of discipline as removal from ministry. There are complicated procedures proposed to carry out discipline.

The proposed revisions would represent a radical change to the way the church administers discipline, especially for lay persons. The most responsible outcome would be to send the proposal back to the task force and request that it return in three years with a more realistic set of revisions — particularly for the laity.

The Church's Birthday

In the days before the 1979 prayer book, the great feast 50 days after Easter Day was known as Whitsunday, from the English word "whit," meaning "to quicken." At that time, the emphasis of this day was on it being the birthday of the Church. Now the feast is the Day of Pentecost, and it celebrates the gift of God's Holy Spirit to the Church. It is unfortunate that the birthday emphasis has all but disappeared, for it was a helpful explanation for the meaning of the feast. On this day we celebrate the beginning of the Church as we know it — a Church without the physical presence of Jesus now dependent upon the power of the Holy Spirit. The Holy Spirit, God's own gift, was sent into the world to complete his work. May the Church, energized by a fresh outpouring of the Holy Spirit, observe this birthday by being more willing to share its good news with all.

The proposed revisions would represent a radical change to the way the church administers discipline, especially for lay persons.

Valuable ECW Gathering

We are pleased to extend greetings and best wishes to the members of Triennial, who will gather in Columbus, Ohio, for their meeting which is concurrent with the 75th General Convention, June 13-21. Episcopal Church Women have been meeting in a national setting since 1874, and while the role of women in the church has changed greatly in recent years, there is still value in such a gathering. The Triennial continues to focus on the ministry of women, and offers to its delegates and visitors programs and workshops of high quality. The presentation of the United Thank Offering during the main convention Eucharist is always a highlight of ECW members' time together, and it always benefits the wider church. We are thankful for the leadership of the Episcopal Church Women and wish them blessings for their 45th Triennial.

Parish Life

This is an unusual issue of THE LIVING CHURCH, for it has a double focus. Not only is it one of our Parish Administration Issues, published four times a year, but it also emphasizes the Triennial, which meets in Columbus at the same time as General Convention. This magazine has long emphasized the importance of parish life, for it is in our churches where the most important ministries take place. These special issues provide information and advertising that should be of value to parish clergy and administrators in their leadership roles in our churches. This issue also contains a list of the delegates to the Triennial as a service to those who will be in Columbus. We hope this issue may be helpful to many who serve in the church.

In the Head, but not the Heart

By William J. Winterrowd

Having retired as the Bishop of Colorado shortly after the last General Convention, my perspective on our conflicted church has been shaped largely by watching from the sidelines. In the last three years I have not been on the front line making difficult choices, and I have had time for critical reflection on our church and my 13 years as Bishop of Colorado.

When I look back on my experience

at Lambeth 1998, I am astonished to think that for two weeks we lived within the sacred canopy of the Anglican Communion with its rhythm of worship, Bible study, prayer and fellowship. One legislative session during the third week completely overshadowed that sacred beauty with the carnage of intense conflict left on a battlefield.

In the House of Bishops, in our small groups we have observed often that we behave very differently in our

non-legislative sessions than we do when we meet at General Convention primarily for legislation.

When we come together as a community of bishops without many outside distractions, our life together has the same rhythm we experienced at Lambeth. Often we have focused on the theme of reconciliation. On occasion we have used St. Paul's Letter to the Colossians as our text. We have heard Paul admonish us to be transformed from a life estranged and hostile to the hope of the gospel to a life now reconciled in the body of Christ.

At General Convention, in the heat of battle, the climate of reconciliation appears to be absent. One can only conclude that we have heard and assented to words of divine reconciliation in our heads and not in our hearts where God's divine spark resides and can be nurtured. Sadly the House of Deputies does not have the luxury of meeting in a non-legislative session and is not led by the House of Bishops into reconciliation as a way of the heart.

In our House of Bishops' meeting before the last General Convention, we did not discuss how we would respond to the election of a gay bishop. We failed to anticipate how our faith as a way of life might be shaken as a result of profound disagreement over the ordination of a gay bishop.

David Steindl-Rast, a Benedictine



<http://www.episcopalme.com>

Episcopal Worldwide Marriage Encounter Weekends are now available in English and Spanish

BELIEF: We believe in the love of God – Father, Son and Holy Spirit – for His people, embodied in Christ's love for the Church, reflected in a man and woman's love for one another in marriage.

VISION: Renewed marriages renewing the Church and the world through the power of divine love.

PURPOSE: To share this vision through the Weekend experience and a strong community follow-up program and to empower couples to live this vision day to day.



Because bishops are to be the shepherds
and guardians of our faith, we failed
in the governance of our church to keep
the focus where it should be.

monk, has taught us that "to have faith does not primarily mean believing something, but rather believing in someone. When beliefs become more important than faith in Jesus, even small differences create insurmountable barriers."

Because bishops are to be the shepherds and guardians of our faith, we failed in the governance of our church to keep the focus where it should be. Once the focus becomes the legislation of beliefs, our identity as Christians is determined by who is right. The crisis in our church is not caused by our differences over the blessing of gay and lesbian persons. The crisis we face is caused by the lack of affirmation of our faith in the midst of our division over our beliefs.

Faith is a matter of our hearts and when as a community of Christians our hearts belong to Christ, our differences in belief do not divide us.

If we could only heed the admonition of Thomas Merton "to descend with our heads into our hearts," then we might let go of our "egoic" thinking where we define ourselves primarily as liberals or conservatives. If we bring the contemplative way into General Convention, then we might demonstrate letting go of all the fear, wants, and hurts that stir on the surface. This will happen if we entrust ourselves to a deeper level where our hearts beat more strongly.

In retirement I have made more time in my life for contemplation. From the sidelines, I have come to believe that for the House of Bishops the only way out of the schizoid double bind is contemplation. How else

might we as a part of the body of Christ live into St. Paul's notion that our lives are hidden with Christ in God when the surface of our lives remains turbulent?

Recently I read a meditation titled "The Passion of Patience." It began with the words of the prophet Habakkuk: "There is still a vision for the appointed time ... if it seems to

tarry, be patient, wait for it. It will surely come." Christians truly inspired by God's vision practice patience with each other because the plan God has for them is worth it.

If the sin of the liberal is impatience, then the sin of the conservative is complacency. This happens because God's vision for us includes a paradox. We are told by God to be grounded where we now stand and at the same time step out into a future not yet fully defined. Our heads cannot contain this continuum. Only by dwelling in the heart of God will the vision God has planned for our church begin to happen in us at General Convention. □

The Rt. Rev. William J. Winterrowd is the Bishop of Colorado, retired.

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

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Helpful Connections

In his column [TLC, May 21], "Rites for Just About Anything," David Kalvelage suggests that the new rites proposed by the Standing Commission on Liturgy and Music are unimportant, "especially at a time when the church seems determined to self-destruct."



It seems to me that these rites are aimed to fight against exactly that possibility. Most of the "rites" Mr. Kalvelage mentioned (Moving from Crib to Bed, Learning to Ride a Bike, etc.) are not actually rites. Rather, they are prayers for specific occasions. In fact, the BCP has similar prayers. Specifically, on pages 809-841, it has prayers for such unimportant things as those who influence public opinion and for the good use of leisure.

The proposed rites and prayers seek to provide people with ways of praying through important times and events in their lives. The new prayers and rites are aimed at the parts of people's lives that our church has traditionally neglected, early childhood and old age among them.

It is precisely these sorts of prayers that help people connect to God through the church. Those connections are why people value the church as an institution that has real meaning in their lives. They help people to see the church as something worth protecting. While many are working hard to keep the church from tearing itself apart, these prayers are evidence that others are working hard to make sure that there will still be people in the pews 10 years from now.

*Justin Chapman
Berkeley, Calif.*

Thanks for the column on the liturgical commission recommendations. We would be better off letting youth groups deal with developing creative liturgies. Of additional concern are the revisions used for the proposed Volume III of *Enriching our Worship* (which might better be titled "impoverishing our worship").

What follows are some thoughts about the "Celebration of New Ministry."

Persons attending this service might wonder if they are in a Trinitarian church. Although we claim belief in the Father, the only thing we do in his name is to bless water. We refer to God as Father twice in the traditional creedal statement; nowhere else in the service do we refer to God the Father. The word "God" is used 38 times. "Jesus" is mentioned eight times. Seven of these are in ancient formularies. Jesus is referred to as "Son" about five times. The Holy Spirit is mentioned 10 times.

God is named as "one," described as "holy, living, blessed." God is referred to as "Lord," and "creator," and described as being "of unchange-

(Continued on next page)

It is this kind of (poor) writing that gives rise to the accusation that the Episcopal Church is "dumbing down" its liturgy.

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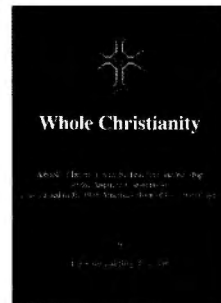
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LETTERS TO THE EDITOR

(Continued from previous page)

able power and eternal light," but as Father, he is largely ignored. In this service, "God" sometimes refers to the Trinity, sometimes to one person or another, sometimes a concept, sometimes a characteristic.

The service suggests the use of the prayer of thanksgiving from *Enrich-*

ing Our Worship I (p. 70). This prayer typifies the strange thinking evidenced in many of our "new" liturgies. In this prayer we have a combination of words that raises more questions than it answers about what we believe. For example, consider the following, "we give you (God)

thanks for restoring us in your image ... " What on earth does this mean?

It is this kind of (poor) writing that gives rise to the accusation that the Episcopal Church is "dumbing down" its liturgy.

(*The Rev.*) Robert A. James
Homosassa, Fla.

Projected Values

A classified advertisement by a parish seeking a full-time rector indicated desired qualities of the candidate include the ability to "project conservative Christian values" [TLC, April 30]. I wonder, is that why the Word became flesh and dwelt among us full of grace and truth, to "project conservative Christian values"? Is that why the Son of God endured abandonment, humiliation, torture, and death on a cross, to "project conservative Christian values"?

It has been said that a priest should be an icon of Christ. Along with the request about "conservative Christian values," the advertisement indicates that the parish is located in a "fashionable" community with a "Blue ribbon" school district. I wonder, is this church seeking an icon of Christ or a Pharisee?

Michael Howard
Palm Springs, Calif.

Not a Choice

I am sorry, Fr. Flowers, but you are very wrong [TLC, May 21]. Gay persons do not have a choice. And they are oppressed for what they are, just as blacks are oppressed for what they are. Gays have no option for which sex they are attracted to. Remember Matthew Shepard, the lad in Wyoming, who was killed because of the gay-bashing bias of a trio of non-gays who could not stand gays?

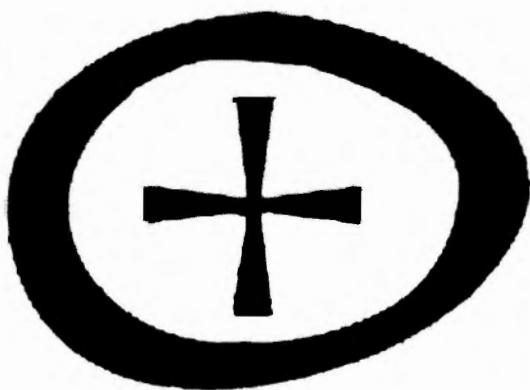
Many people do have a choice because their brains were wired conventionally, and they cannot understand those who do not have a choice. But they should.

(*The Rev.*) James H. Davis
Boise, Idaho

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Keep It Simple

I read with interest the report on the Presiding Bishop election process and the cost of more than \$200,000 [TLC, May 7]. It is similar to a process in place in almost every diocese and in most parishes when calling a rector. These costs may be less, but are they the best use of our money? I remember the days when electing a bishop meant circulating names and nominations from the floor of convention, and then electing the bishop. And there was a similar simpler process for calling a rector. Perhaps we should go back to these simpler ways.

*Kenneth A. Moss
Ottawa, Ill.*

Ready to Vote

Regarding the last line of the editorial on the vote for retired bishops [TLC, May 14], I believe that retired bishops still have the vote in the House of Bishops. The second reading for the constitutional change may not occur first thing at this General Convention. If the second reading of the constitutional change is adopted, it becomes effective, I believe, Jan. 1, 2007.

So I can still vote for Presiding Bishop!

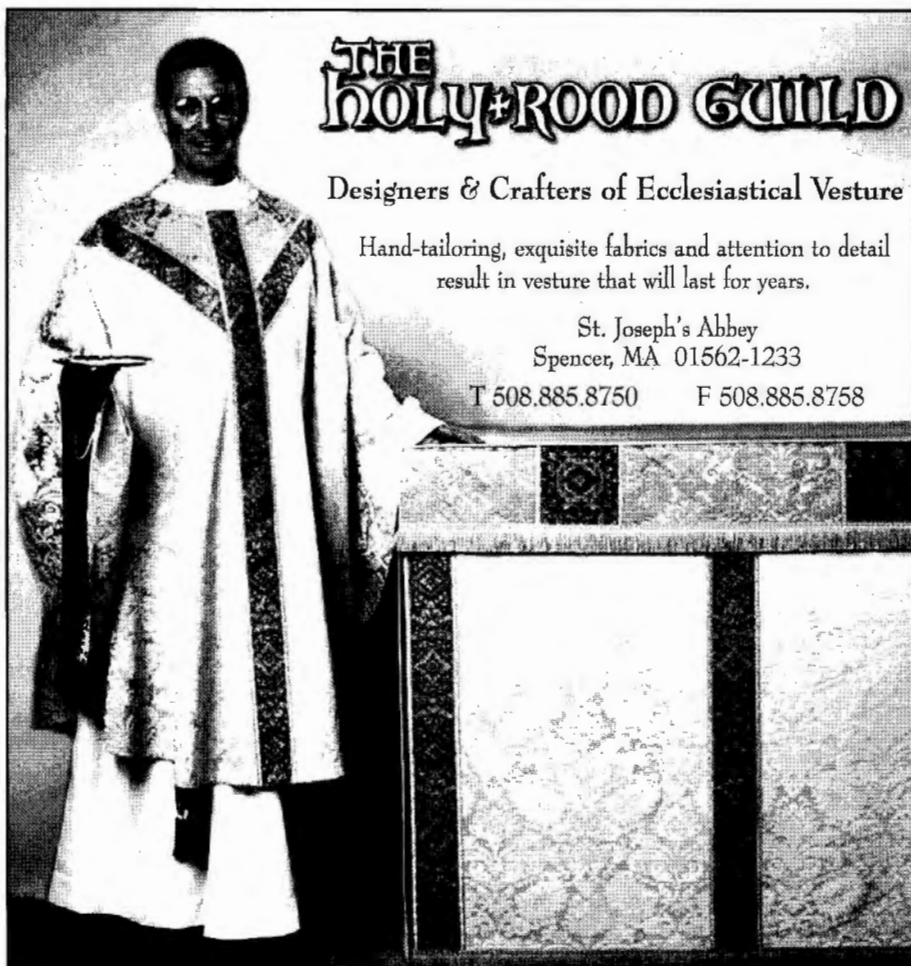
*(The Rt. Rev.) H.W. Shipp
Bishop of Georgia, retired
Savannah, Ga.*

Baiting the Hook

Fr. Cromey suggests we eliminate catholic traditions in the liturgy if we want our churches to grow [TLC, May 14]. From my 26 years experience as a priest I am glad to say that he is wrong. Why on earth would Hispanics, African Americans and protestants want to attend Episcopal churches if we offer the same thing they have left?

Fr. Cromey seems to love baiting us. What he says is just a continuation of what he wrote in TLC last year. At the time I commented that he was a Unitarian in vestments. Now it seems he is just a Unitarian!

*(The Rev.) Tony Noble
San Diego, Calif.*

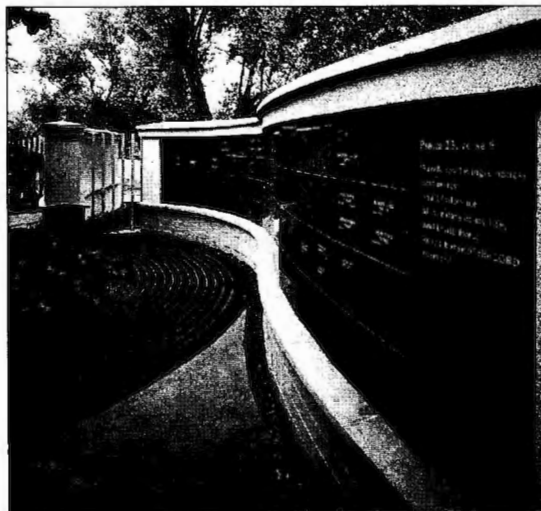


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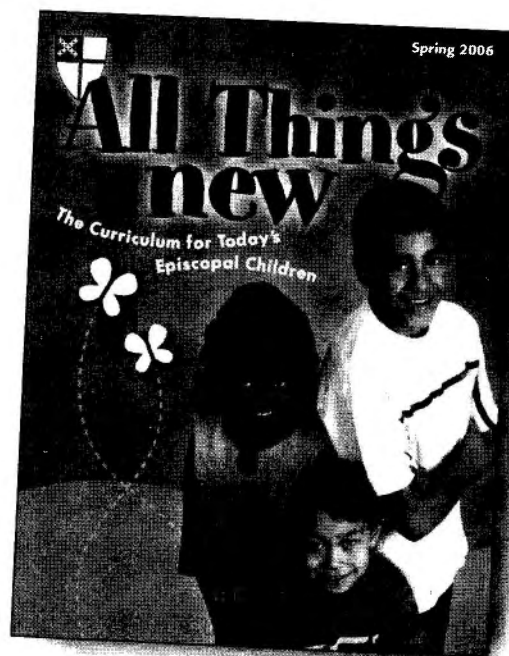
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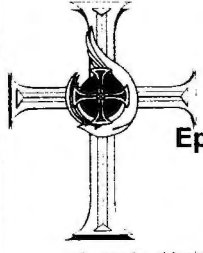
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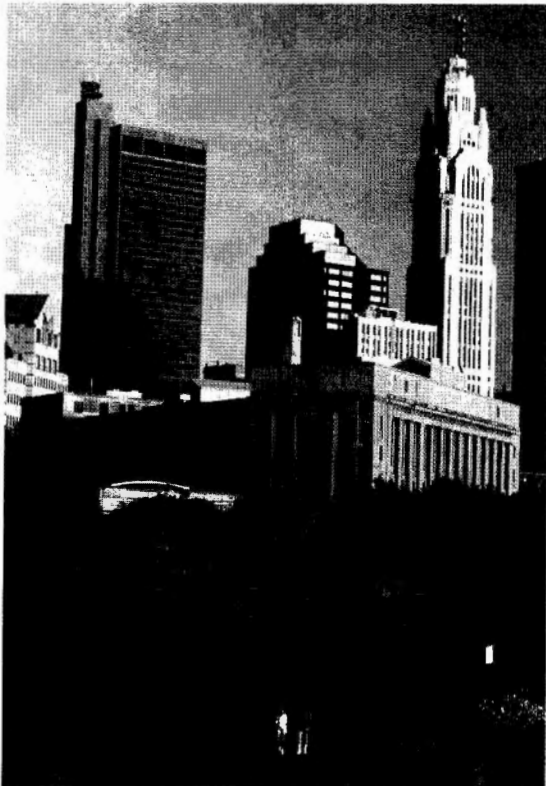
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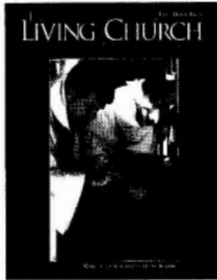
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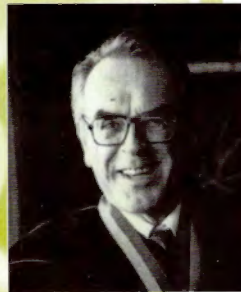
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Appointments

The Rev. **Robert W. Anthony** is rector of Christ Church, 7 Elm St., Westerly, RI 02891-2198.

The Rev. **Mario Bergner** is associate at Christ Church, PO Box 2057, South Hamilton, MA 01982.

The Rev. **Douglas Blakelock** is rector of St. Mark's, 335 Locust St., Johnstown, PA 15901.

The Rev. **Elizabeth Bloch** is rector of St. Paul's, PO Box 753, Port Townsend, WA 98368-0753.

The Rev. **Diane Britt** is rector of St. Luke's, PO Box 602, Katonah, NY 10536.

The Rev. **Richard S. M. Emrich** is rector of Christ Church, 515 Franklin Ave., River Forest, IL 60305-1719.

The Rev. **Daniel Gunn** is rector of St. Stephen's Pro-Cathedral, 35 S Franklin St., Wilkes-Barre, PA 18701.

The Rev. Canon **Karen Hall** is canon to the ordinary in the Diocese of South Dakota, 500 S Main Ave., Sioux Falls, SD 57104-6814.

The Rev. **Sandy Herman** is rector of St. David's, 623 Ector St., Denton, TX 76201.

The Rev. **Terry Highland** is associate at Hope, 190 Interlachen, Melbourne, FL 32940.

The Rev. **Andrew Boyd Jones** is rector of

Ascension, 390 Pontiac Ave., Cranston, RI 02910-3322.

The Rev. **Jerry Krause** is rector of St. Peter's, 608 W Lamar St., McKinney, TX 75069.

The Rev. **Jennifer Looker** is assistant at St. John's, 321 W Chestnut St., Lancaster, PA 17603-3591.

The Rev. **David Lui** is rector of Incarnation, 1750 29th Ave., San Francisco, CA 94122-4222.

The Rev. **Richard Major** is rector of St. Mary's, 347 Davis Ave., Staten Island, NY 10310.

The Rev. **Chris McCann** is priest-in-charge of St. Luke's, PO Box 244, Chardon, OH 44024.

The Rev. **Kay Rackley** is associate at Christ Church, 21 Aurora St., Hudson, OH 44236.

The Rev. **Jerry Rankin** is priest-in-charge of St. John's, PO Box 461, Abilene, KS 67410-0461.

The Rev. **Gail Boutros Reynolds** is deacon at St. Paul's, 1300 N 18th St., Kansas City, KS 66102-2798.

Katherine Malin Smith is assistant at Christ Church, 17 Sagamore Rd., Bronxville, NY 10708-1599.

The Rev. **Catherine M. Thompson** is rector

of Trinity, 533 2nd St., Natchitoches, LA 71457-4619.

Ordinations

Priests

Montana — **Susie Merrin, Bart Stevens, Valerie Webster, Gail Wheatley.**

South Dakota — **Abraham Mabior Mayom.**

Western Louisiana — **Anne B. Bates, James G. Benbrook, William G. McBride.**

Deacons

Central Pennsylvania — **Patrick Collins,** assistant, St. Stephen's, 221 N Front St., Harrisburg, PA 17101, **Sean Leonard,** assistant, St. John's, 140 N Beaver St., York, PA 17403-5396.

Montana — **John C. Board, Nan Joyce, Esther Suhr-Stewart.**

New York — **Rigoberto Avila-Nativi, Robert Franklin Browning, Jr., Katherine Seavey Bryant, Elizabeth Herrick Garnsey, Suzanne Hope Graham, Gladys Ivonne Diaz Laureano, Yvonne Luree Logan, Katherine Murphy Malin, Maria Filomena Servellon Moradel, William Charles Muller, Jr., Imlijungla Sojwal.**

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your work?

Answer

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to be the Word of God, and
salvation; and I do solemnly
discipline, and worship of

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Episcopal Divinity School — **Valerie Batts**, the Most Rev. **Frank Griswold**, **Phoebe Gris-wold**, the Very Rev. **Jane Shaw**.

Resignations

The Rev. **Frank Alagna**, as priest-in-charge of St. Margaret's, Staatsburg, NY.

The Rev. Canon **J. Elliot Lindsley**, as vicar of St. Nicholas', New Hamburg, NY.

The Rev. **Linda Manuel**, as rector of St. Andrew's, New Kensington, PA.

The Rev. **Christopher McLaren**, as rector of St. George's, New Orleans, LA.

The Rev. **Keith Roberson**, as rector of St. Mark's, Irving, TX.

The Rev. **Harper Turney**, as rector of St. Andrew's, Mentor, OH.

Retirements

The Rev. **Joe Alford**, as chaplain at the Uni-versity of Kansas, Lawrence, KS.

The Rev. **Tom Andrews**, as rector of Holy Trinity, Bowie, MD.

The Rev. **David Cameron**, as rector of Emmanuel, Rapid City, SD.

The Rev. **Edwin H. Cromey**, as rector of St. Mary's, Tuxedo Park, NY.

The Rev. **Frank Holtz**, as vicar of St. John's, Abilene, KS.

The Rev. **Courtney Shucker**, as rector of Acension St. Matthew's and Holy Trinity, Price, UT.

The Rev. **Henry Swann**, as rector of Good Shepherd, Knoxville, TN.

The Rev. **John Talbird**, as rector of Good Shepherd, Lookout Mountain, TN.

Corrections

The Rev. **Larry L. Motz**, whose death was reported in the May 14 issue of TLC, was canonically resident in the Diocese of South-ern Ohio.

The Living Church publishes obituaries of members of the clergy and well-known lay persons when they are submitted in a timely manner. Death notices may be sent to our office by mail, fax or e-mail, and should arrive no later than 60 days after the time of death. Obituaries should include the date and place of death along with biographical information and names of survivors.

We urge persons who know of the deaths of clergy and prominent lay persons to send notices to us as soon as possible.

The Living Church, PO Box 514036, Mil-waukee, WI 53203-3436; Fax 414-276-7483; E-mail: tlc@livingchurch.org.

Next week...

General Convention Issue



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ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.**

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MUSIC POSITIONS

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**.

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 1Vrn 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**.

FACULTY POSITIONS

ASSISTANT OR ASSOCIATE DEAN FOR COMMUNITY LIFE: *The School of Theology of the University of the South, Sewanee, Tennessee,* invites applications for a full-time position as Assistant or Associate Dean for Community Life.

The University of the South is an equal opportunity employer. All applications will receive fair and thoughtful consideration. Members of racial and ethnic minorities and women are particularly encouraged to apply.

This position has responsibility to oversee the community life at the School of Theology, particularly the community's effectiveness in forming students (and families, if applicable) for ministry. The associate/assistant dean works closely with the dean, and is a member of the faculty. It is a position in which pastoral leadership and administration coincide. Oversight of pastoral care, minority recruitment and retention, admissions, the process of canonical evaluation, and deployment are included. If the assistant/associate dean is qualified to teach in a theological area, he/she will be invited to do so. Responsibilities may be adjusted in light of the assistant/associate dean's particular gifts and interests.

The following qualifications are necessary: A M.Div. or other theological degree, with experience in theological education and parish ministry; demonstrated skills in building Christian community, in pastoral leadership, and in administration. Ordination in the Episcopal Church or one of its ecumenical partners and a Ph.D., Th.D., or D.Min. or equivalent are desirable. Salary, rank, and terms of appointment will depend on qualifications and experience. Send letter of nomination or application to:

The Very Rev. Dr. William S. Stafford, Dean, The 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).

The School of Theology at the University of the South (<http://theology.sewanee.edu>) comprises the residential seminary and the Programs Center. The seminary has more than 150 graduate students pursuing master and doctoral degrees, and certificates in theology. The Programs Center serves over 10,000 participants a year in a variety of spiritual growth and leadership opportunities, education at-a-distance, and continuing education for laity, clergy, and congregations. Founded in 1857, the University is located in Sewanee, Tenn., on 10,000 wooded acres on the Cumberland Plateau between Chattanooga and Nashville. The College of Arts and Sciences, with 1,383 undergraduates, is one of the nation's leading liberal arts colleges. Sewanee is owned by 28 Episcopal dioceses, the only university so directly related to the Episcopal Church.

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

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Clement's Episcopal Church, St. Paul, MN.* is seeking a new rector. St. Clement's is an active and growing parish located in the historic Summit Hill district in beautiful St. Paul, Minnesota, part of the culturally rich and diverse Twin Cities. With 630 communicants and a budget of \$368,000, the parish has a strong foundation for growth. The Christian formation program, focusing on the Godly Play and Rite 13 curricula, has become a model in the diocese. Our highly regarded choir combines excellence in musicianship and spiritual commitment with a repertoire ranging from medieval to newly composed works within the Anglican choral tradition. Outreach activities challenge our parishioners to become involved in a wide range of locally focused projects.

We seek in a new rector someone with a strong spiritual grounding, excellent preaching and liturgical skills as well as management ability and experience to help us make the transition from a "pastoral" to a "program" church. Interested parties should send a copy of their resume and CDO form to: **St. Clement's Episcopal Church, Attention: Rector Search Committee, 901 Portland Ave., St. Paul, MN 55104-7032.** Anyone interested in the position is encouraged to visit our web site at: www.stclements-stp.org. E-mail inquiries are welcome at: search@stclements-stp.org. Telephone: (651) 228-1164; Applications accepted through July 31, 2006.

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.**

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.

FULL-TIME YOUTH MINISTER: Youth and family-friendly Episcopal church seeks full-time youth minister. Salary in high 20s to low 30s based on experience, with individual medical and pension benefits. See website for complete job description: www.stjosephboyntonbeach.org.

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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 CPO 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.

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, 1-90, 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: btthral@rushmore.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 communication 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.

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2 St. Thomas Ave www.stthomasioh.org
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

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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)

KIHEI, MAUI, HI

TRINITY BY THE SEA (808) 879-0161
The Rev. Morley Frech, Jr., r meF3263@hotmail.com
Sun H Eu 9

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol
E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10
(Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC,
parochial vicar
Sun 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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ASCENSION 1030 Johnston St. (337) 232-2732
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Sun, gratis supper and H Eu 6

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

KANSAS CITY, MO

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

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

ASHLAND, NH

ST. MARK'S 18 Highland St. 1 mile from I-93
The Rev. F.G. Sherrill, r (603) 968-7640
Sun 10

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

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ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
E-mail: standrewschurch@cableone.net
The Rev. Bob Tally, r
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Service 6

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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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Rev. Jonathan M. Erdman, youth minister; the Rev.
Richard Cornish Martin
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP
& H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-
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Wed & Fri 7, Mon & Thurs 12:10, Sat 10; Ev & Novena 5:30;
Sun C 10-10:45 & by appt.

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

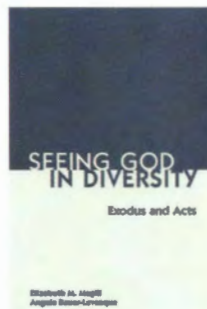
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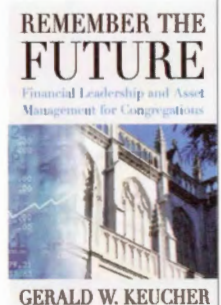
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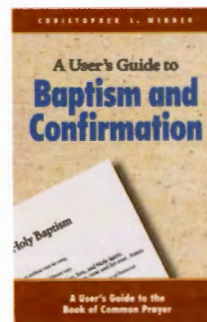
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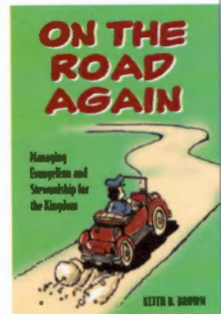
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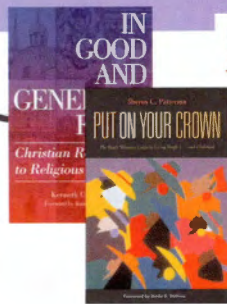
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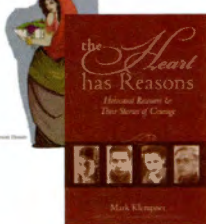
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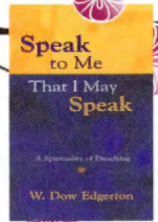
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