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Volume 232 Number 24

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

THIS WEEK



ON THE COVER

Owen DeWolfe, Trinity Church photo

Trinity Church, Columbus, Ohio, recently completed a \$1.4 million restoration project in anticipation of welcoming General Convention visitors as well as the bishops who, on June 18, will elect the next Presiding Bishop.

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SUNDAY'S READINGS

The Wonder of the Trinity

And Moses hid his face . . . (Exodus 3:6)

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.

If the preacher on this Sunday is inclined to attempt a theological exposition of the doctrine of the Trinity, it may be wise to focus on the text of the Nicene Creed rather than on any of the lessons from either lectionary. But for one committed to biblical preaching, the lessons provide an opportunity to proclaim that the mystery which transcends our unaided comprehension is part of the encounter of the faithful with the true God we come to know in worship and praise — Father, Son, and Holy Spirit.

Both the passage from Exodus and the one from Isaiah's prophecy speak of encounters with the divine that evoke awe. The first tells of the appearance to Moses in the bush that burns but is not consumed. The God of the patriarchs speaks, and the one who will faithfully lead God's people "hid his face" in fear. The story of the calling of Isaiah begins with the prophet's bold declaration, "I saw the Lord." But the strange appearance of the seraphim, the proclamation of God's holiness, and the filling of the house with smoke, combine to produce such wonder that he cries out, "Woe is me!"

The verses from the Epistle to the Romans speak of the mystery of dying in order to live, of the death of "the deeds of the body," so that "by the Spirit" we may have life. Then, in

wondrous language we hear, in terms that are incomprehensible without faith, of God's own Spirit "bearing witness with our spirit." Thus we call on the God who is spiritually known by faith intimately, "Abba! Father!"

In the gospel reading we are reminded of the story of Nicodemus' encounter with Jesus. Our Lord speaks of being "born anew," of being "born of water and the Spirit," mysterious terms that are incomprehensible but by faith. Even a recognized "teacher of Israel" is unable to understand and marvels in wonder. But we who have been born again in the waters of baptism "in the name of the Father, and of the Son, and of the Holy Spirit" respond to this mystery with the understanding that is grounded in belief.

Believing in God, the Father of our Lord Jesus Christ, in the power of the Holy Spirit, we encounter the mystery of the divine in awe and wonder. But while we may experience the dread of holy fear or be incapable of purely rational explanation of the Trinity, our faith leads us into a confident knowledge of our God. Thus we come to speak the language of worship, the language of mystery, the language of love; so that as Jesus said to marveling Nicodemus, "we speak of what we know, and bear witness to what we have seen." "Blessed art thou, O Father, Son, and Holy Spirit."

Look It Up

Read or sing the text of your favorite hymn under the heading of "The Holy Trinity" (362-371 in *The Hymnal 1982*).

Think About It

Religious language for Christians is both doctrinal and personal. How does each way of speaking compliment or inform the other?

Next Sunday

Second Sunday of Pentecost, June 18, 2006 (Proper 6, Year B)

BCP: Ezek. 31:1-6, 10-14; Psalm 92 or 92: 1-4, 11-14; 2 Cor. 5:1-10; Mark 4:26-34.

RCL: 1 Sam. 15:34-16:13 or Ezek. 17:22-24; Psalm 20; 2 Cor. 5: 6-10, (11-13), 14-17; Mark 4:26-34.

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General Convention Schedule

In order to become official, this tentative schedule must be adopted by the two houses of General Convention.

Saturday, June 10

11 a.m.–2:30 p.m. Volunteer supervisors gathering
4–6 p.m. Secretariat & Dispatch orientation

Sunday, June 11

9 a.m.–12 p.m. Secretariat & Dispatch meeting
9:30 a.m.–5 p.m. Registration
9:30 a.m.–5 p.m. Deputy certification
2–5 p.m. Legislative committee officers orientation

Monday, June 12

8 a.m.–12 p.m. Legislative committees
9 a.m.–5 p.m. Deputy certification
12:30–1:30 p.m. Program, Budget & Finance Hearing: Budget Priorities
2–3 p.m. Presiding Bishop & president, House of Deputies presentation
3–5 p.m. Orientation
7–9 p.m. Legislative committees

Tuesday, June 13

7:30–9 a.m. Legislative committees
8:30–9:30 a.m. Deputy certification
9:30–10:30 a.m. Eucharist & scripture reflection
10:45 a.m.–12:30 p.m. Legislative session
12:30–1:15 p.m. Deputy certification
2–4 p.m. Legislative committees
4:15–6 p.m. Legislative session
7–9 p.m. Legislative committees

Wednesday, June 14

7:30–9 a.m. Legislative committees
8:30–9:30 a.m. Deputy certification
9:30–10:30 a.m. Eucharist & scripture reflection
10:45 a.m.–12:30 p.m. Legislative session
12:30–1:15 p.m. Deputy certification
2–3:30 p.m. Legislative committee hearings
3:45–6 p.m. Legislative session
5 p.m. Resolution filing deadline
7:30 p.m. PB&F hearings and other hearings

Thursday, June 15

7:30–9 a.m. Legislative committees
8:30–9:30 a.m. Deputy certification
9:30–10:30 a.m. Eucharist & scripture reflection
10:45 a.m.–1 p.m. Legislative session
1–1:45 p.m. Deputy certification
2:30–6 p.m. Legislative session
7:30 p.m. PB&F hearings and other hearings
8 p.m. Presiding Bishop's Forum Toward Reconciliation

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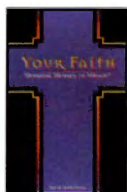
Forward Movement Luncheon

Thursday, June 15, 2006 • 12:30 p.m. – 2:30 p.m.
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BOOK SIGNINGS

Monday, June 19
10:15 a.m.–11:15 a.m.



David John Bena
Suffragan Bishop of Albany

Monday, June 19
1:00 p.m.–2:00 p.m.



Frank Wade
Priest & Spiritual Director

Tuesday, June 20
10:15 a.m.–11:15 a.m.



Dick Schmidt
FM Editor & Director

www.forwardmovement.org 1-800-543-1813 • 513-721-6659

Friday, June 16

7:30–9 a.m. Legislative committees
8:30–9:30 a.m. Deputy certification
9:30–10:30 a.m. Eucharist & scripture reflection
10:45 a.m.–1 p.m. Legislative session
1–1:45 p.m. Deputy certification
1–2:15 p.m. Legislative committee chairs' lunch
2:30–6 p.m. Legislative session
8 p.m. Episcopal Church Women event

Saturday, June 17

7:30–9 a.m. Legislative committees
10 a.m. UTO Ingathering & Eucharist
1–1:45 p.m. Deputy certification
2:30–6 p.m. Legislative session
2:30–3 p.m. Joint Session: Presiding Bishop nomination
5 p.m. Special order: To honor George Werner
6–8 p.m. Bishop dinner
8 p.m. A Tribute to the 25th Presiding Bishop

Sunday, June 18

8–9 a.m. Deputy certification
9–10:15 a.m. Eucharist
10:30 a.m.–12:30 p.m. Legislative session
10:30 a.m. Presiding Bishop election
1–1:45 p.m. Deputy certification
2–6 p.m. Legislative session
8 p.m. Seminary dinners

Monday, June 19

7:30–9 a.m. Legislative committees
8:30–9:30 a.m. Deputy certification
9:30–10:30 a.m. Eucharist & scripture reflection
10:45 a.m.–1 p.m. Legislative session
1–1:45 p.m. Deputy certification
2:30–6 p.m. Legislative session
2:30–3:30 p.m. Joint session: PB&F
6–8 p.m. Suggested time for provincial gatherings
8 p.m. Reserved for legislative session

Tuesday, June 20

7:30–9 a.m. Legislative committees
8:30–9:30 a.m. Deputy certification
9:30–10:30 a.m. Eucharist & scripture reflection
10:45 a.m.–1 p.m. Legislative session
12–1 p.m. Provincial caucuses
1–1:45 p.m. Deputy certification
2:30–6 p.m. Legislative session
8 p.m. Reserved for legislative session

Wednesday, June 21

8–9 a.m. Deputy certification
9–10:15 a.m. Closing Eucharist
10:45–1 p.m. Legislative session
1–1:45 p.m. Deputy certification
2:30–6 p.m. Legislative session
6 p.m. Joint adjournment

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Trinity

Nexus of the Mysteries of Christian Faith

By Anne Hunt. Orbis. Pp. 254. \$20. ISBN 1-57075-629-5.

This book is challenging for at least two reasons: One, it is a scholarly book on a difficult subject, carefully reasoned, supported by footnotes and quotes by other scholars, and, two, it invites the reader into a relationship with the Trinity.

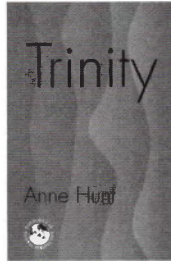
Anne Hunt, a Roman Catholic, has at least two other books on the Trinity. "... we shall call on and synthesize a number of contemporary approaches and review a range of recent contributions in this precise area. Theology as 'faith seeking understanding' here finds expression as 'faith seeking connections ... the technique of interconnection promises a richer understanding of the Trinity itself when its connection with the other mysteries is explored.'"

The first chapter explores "The Development of Trinitarian Theology in the Patristic and Medieval Periods," and is followed by a chapter on contemporary approaches, especially the work of Karl Rahner, S.J., who, together with protestant theologian Karl Barth, "thrust trinitarian theology out of the obscurity into which it had fallen in the text-book approach of previous centuries and into renewed prominence ... Rahner ... appreciated that ... the human person is ordered to the possibility of the incarnation and to personal union with the indwelling Trinity."

While concerned to move the discussion beyond the theoretical into the area of personal relationships, the author is careful to avoid making statements which would be contrary to the official teachings of Rome. In her discussions of feminist and liberation concepts, for example, she stays with what other theologians say and generally refrains from expressing her personal views, pointing out dangers in deviating from approved teachings.

A difficult book with a powerful message.

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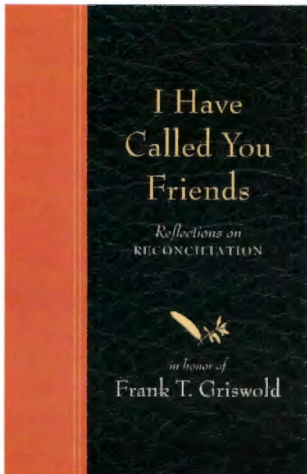
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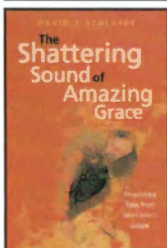
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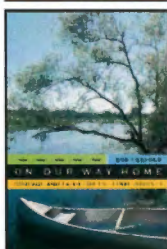


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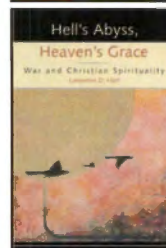


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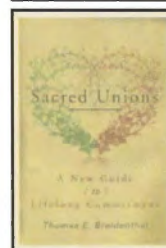


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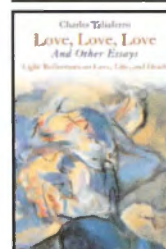


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BOOKS

Sermons from Duke Chapel

Voices from "A Great Towering Church"
Edited by William Willimon. Duke University Press. \$34.95. Pp. 384. ISBN 0-8223-3483-6.

The editor of this work, Bishop William Willimon of the United Methodist Church, was the dean of the chapel at Duke University when many of the sermons in this collection were preached. Many, however, predate him. A renowned preacher in his own right, Willimon bows to the gifts of others in compiling this fine collection of sermons. It is as if Willimon is saying to the readers that there is a multitude of voices which laud and affirm the Christian faith, and to hear many is a healthy Christian diet. From 1935 through 2003, Willimon's collection reflects the best in preaching, if not always the best in theology (even practical theology).

Here is a wonderful collection of preachers, black and white, male and female, liberal and conservative, American and non-American. Willimon has seen that of all who have preached at Duke Chapel, the best seldom comes from one branch of the church on earth. From the enigmatic Paul Tillich, to the simple yet profound Billy Graham, to the Episcopal layman William Stringfellow, to the puzzling Harvard son Peter Gomes, the collection is eclectic at its least – and that is good!

The editor of these sermons knows, I am sure, what all editors of collections know: Not all are of equal quality. Were we to approach these readings as homileticians, we might grade them from the conspicuous "A" to a possible "C-." But as insights into the place of God in the Christian's life and the place of the Christian's life in the world, these are on point. Reading these sermons is like getting one's theology and morality the best way possible, and that is through the lives of those who wrestle with the same things that everyone else wrestles with.

I cannot recommend this too highly.





MOVING?

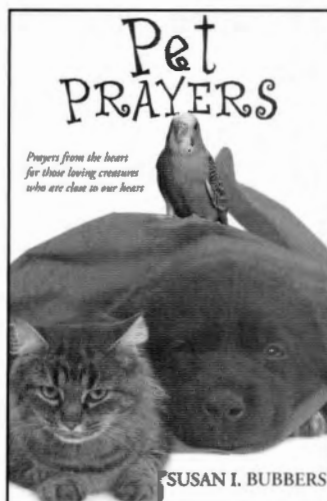
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(The Rev.) Jeffrey A. Mackey
Ambridge, Pa.

Holy Hospitality

Worship and the Baptismal Covenant

By Clayton L. Morris. Church Publishing. \$15. Pp.120. ISBN 0-89869-359-4.

Befriending the Stranger

By Jean Vanier. Eerdmans. \$15. Pp. 139. ISBN 0-8028-3134-6.

Hospitality is not one of the “sexier” spiritual gifts. Yet from the very first days in the garden (“You may freely eat from every tree ...”) to the new heavens and Earth (“The Spirit and the Bride say, ‘Come ... Let everyone who is thirsty come ...’”), open-handed welcoming, abundance, and feasting play a huge part in God’s involvement with creation and humanity. *Befriending the Stranger* and *Holy Hospitality* are thus necessary and welcome books.

These books, both on hospitality, serve different purposes and needs. *Holy Hospitality* is the more “practical” of the two. Throughout there are numerous suggestions and strategies for assessing and becoming a parish that invites and welcomes newcomers. Morris reminds us that it is “essential that the world’s need for restoration to wholeness hold a place of privilege in the life of the community.”

Holy Hospitality is best used, I think, as a conversation starter for how a parish might “restore all people to

unity with God and each other in Christ” (BCP, p. 855). I found myself wanting to talk with the author more deeply. For example, he rightly points out that the “neo-Gothic” architecture of many of our churches — entrance

space, gathering space where pews face forward, altar with vested people separated from the gathering space, and so forth — can create barriers for welcoming. It is a point worth taking. But this approach to architecture is not necessarily hierarchical and may have some theological legitimization. The architecture of the tabernacle, one of the strongest images of the hospitality

of God (dwelling with humanity), has that sense of gradations of holiness.

Befriending the Stranger, on the other hand, is an extended meditation on scripture and community for those who are already convinced of the gift of hospitality. (It was originally given as a series of talks to the *L’Arche* communities in Latin America and the

(Continued on next page)



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BOOKS

(Continued from previous page)

Caribbean.) It is part poetry and part exhortation to community, to covenant with others, especially the "frightened, needy, hungry, vulnerable, pain-filled, lonely"—pretty much all of us at some point during daily life.

Holy Hospitality calls us to consider the many ways we create barriers to welcome newcomers into our worship and offers many helpful suggestions of what may work to overcome those barriers. *Befriending the Stranger* grounds us in God's gracious presence in the world for us and through us. Both books can help us see the importance of how hospitality restores all of us in our broken world.

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

Just War

By **Charles Reed**. Church Publishing. Pp. 181.
\$14. ISBN 0-89869-484-1.

Charles Reed, international policy advisor to the Church of England, gives a history and the scriptural background of the various attitudes of Christians toward war. He explores the range of ideas from pacifism, which he feels is not realistic, to the concept of the right of the "chosen people" to wage wars out of their sense of good and evil and God's "will." He attempts to give new life to the idea of "just war" and the church's place speaking to governments and being heard in the marketplace of ideas. He focuses on the two Gulf Wars, which he believes to be just wars, and the attacks of September 11 to show how life has been changed and how the church must change if it is to be taken seriously.

The book does not engage the role of globalization, the need for reliable energy supplies, and international corporations in war and peace. As a person who finds "just war" an oxymoron, I had many questions about his conclusions. If used for parish study groups, it should be supplemented with other materials.

*(The Rev.) Ann Fontaine
Lander, Wyo.*



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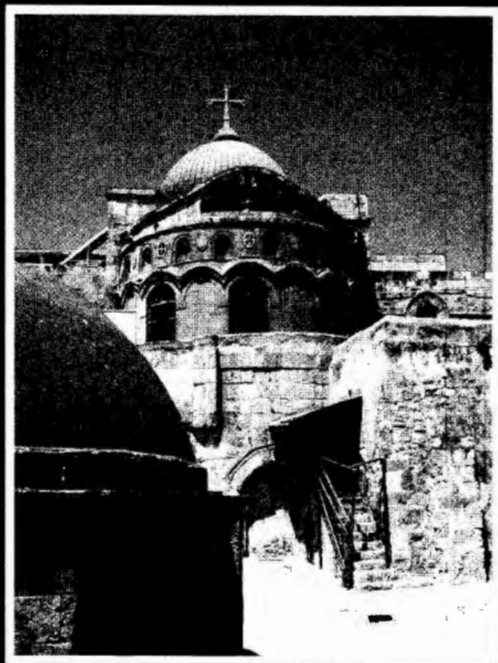
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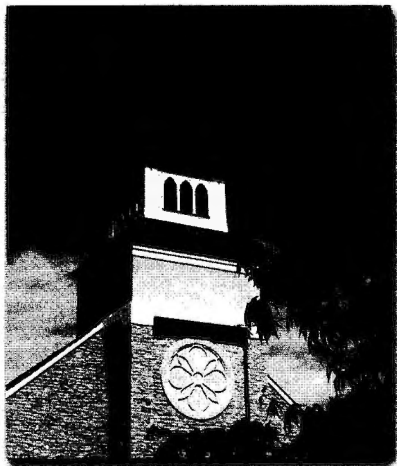
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Several publishers will present new books and their authors to sign and discuss their work at General Convention.

Church Publishing, Booth 71, now including **Morehouse**, **Seabury**, and **Living the Good News** imprints, has a full schedule:

Monday, June 12 — 12, 2 p.m. Michael Battle, *Practicing Reconciliation in a Violent World*

Tuesday, June 13 — 12 p.m. Suzanne Farnham, *Listening Hearts; Grounded in God*; 1 p.m. Clay Morris, *Holy Hospitality*

Wednesday, June 14 — 11 a.m. Barbara Bartocci, *Grace on the Go: 101 Quick Ways to Pray*; 12 p.m. Kelly Conkling, *Prayer of the Heart*; 1 p.m. Kimberly Winston, *Fabric and Faith: A Guide to the Prayer Quilt Ministry*; 2 p.m. Harry Brunett, *Seeking the Spirit: How to Create a Community of Seekers*; 3 p.m. Anne Marie Drew, *Praying Thieves*

Thursday, June 15 — 11 a.m. Martha Sterne, *Alive & Loose in the Ordinary*; 1 p.m. Tom Ehrich, *Just Wondering, Jesus*; 2 p.m. Rick Kautz, *Labyrinth Year*

Friday, June 16 — 11 a.m. Stephen Smith, *Saving Salvation*; 12 p.m. Jennifer Gamber, *My Faith, My Life: A Teen's Guide to the Episcopal Church*; 1 p.m. Michael Sullivan, *Windows into the Soul*; 2 p.m. Jean Denton, *Good is the Flesh: Body & Soul and Christian Faith*

Saturday, June 17 — 12 p.m. Anne Rowthorn, *Your Daily Life is*

Your Temple; Mary Lee Wile, *I Will with God's Help: Christ's Own Forever*; 2 p.m. Jane Tomaine, *St. Benedict's Toolbox: The Nuts & Bolts of Everyday Benedictine Living*

Sunday, June 18 — 11 a.m. Barbara Crafton, *Finding Time for Serenity, Almost Daily eMOs, From the Geranium Farm*; 12 p.m. Elizabeth Geitz, *Fireweed Evangelism: Christian Hospitality in a Multi-Faith World*; 1 p.m. Barbara Crafton; 2 p.m. Nancy Roth, *An Invitation to Christian Yoga, Poems of Grace*

Monday, June 19 — 12 p.m. Elisabeth von Trapp, *Love Never Fails* (CD); 1 p.m. Grant Le Marquand, *Why Haven't You Left?*; 2 p.m. Richard Schmidt, *Life Lessons*

Cowley Publications, Booth 207-208, will feature Kate Moorehead, author of *Between Two Worlds*, Karen Favreau, *Ridiculous Packaging*, and Judy Johnson, *A Week to Pray About It*.

Forward Movement's schedule, at Booth 90, includes:

Monday, June 19 — 10:15-11:15 a.m. David Bena, *Your Faith*; 1-2 p.m. Frank Wade, *The Art of Being Together*

Tuesday, June 20 — 10:15-11:15 a.m. Richard Schmidt, *Praises, Prayers, and Curses*

Forward Movement's June 15 luncheon is open to all convention attendees.

Paraclete Press, Booth 53:

Wednesday, June 14 — 2-3:30

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p.m. Jon Sweeney, *Born Again and Again: Surprising Benefits of a Fundamentalist Childhood.*

Thursday, June 15 — 8:30-10 a.m.
Jon Sweeney, *The St. Francis Prayer Book*

Paraclete will feature titles by Episcopal authors Debra Farrington (*All God's Creatures: The Blessing of Animal Companions*), Patricia Klein (*Worship without Words: The Signs and Symbols of Our Faith*), and Sandy Eisenberg Sasso (*Butterflies Under Our Hats*, for children).

The Pilgrim Press, Booth 192-194, with **Sacred Path Books and Art**, will feature books by C. Kirk Hadaway, the Very Rev. Tracey Lind, the Rev. Stephen L. White, as well as artwork from the Episcopal Church and the Visual Arts.

Oxford University Press, Booth 205-206, will sponsor a reception to present its new *Oxford Guide to The Book of Common Prayer* Tuesday, June 13, 12:30-2 p.m.

Episcopal Media Center, Booth 151, will showcase its new Internet product www.episcopalmarketplace.org, a "one-stop shopping virtual store window" for Episcopal Publishing Ministries: Church Publishing/Morehouse, Cowley, Forward Movement, LeaderResources, EMC. It is now the distributor for Trinity Wall Street's conference and institute DVDs, and a new Frederick Buechner DVD from Washington National Cathedral.

In addition, EMC will offer General Convention products: T-shirts, caps, EpiscoBears, belts, and flip-flops carrying the Episcopal shield.

Other publishing houses to look for in the exhibit hall include **Westminster John Knox**, **St. Mark's Press**, **the Society for Promoting Christian Knowledge (SPCK)**, **the National Episcopal Historians and Archivists** (creators of the popular EpiscoCats books and calendars).



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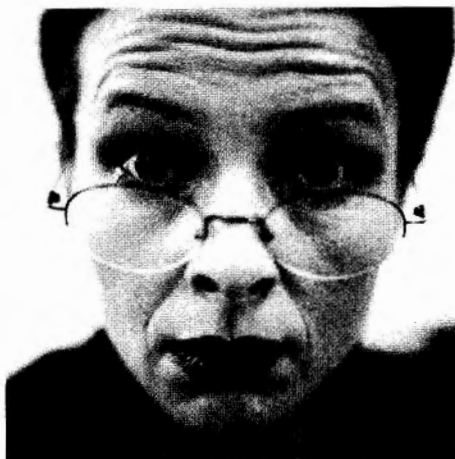
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Convention Music: An Eclectic Blend

Music at the 75th General Convention June 13-21 in Columbus, Ohio, will be traditional and unusual, old and new, organ and brass. And there will be singing: "We will sing in as many languages as we can," said the Rev. Clay Morris, of the Episcopal Church's Office for Liturgy and Music.

Various parishes and organists from Southern Ohio will accompany daily morning Eucharists, as will, on Monday, June 19, Elisabeth Von Trapp with cellist Erich Kory, and Friday, June 16, jazz pianist Isaac Everett, who "also dabbles in electronics." Traditional hymns and recited psalms over novel accompaniments also appear.

The main Eucharist at convention, on Saturday, June 17, will feature massed parish choirs with brass in a new Mass setting composed by Craig Philips of All Saints' Church, Beverly Hills, Calif. *Festival Eucharist* was composed "in thanksgiving for the ministry of Frank Griswold," and will be conducted by the Presiding Bishop in its premiere performance.

New psalm settings by Owen Burdick, of Trinity Church, Wall Street, will be sung, in a sort of teaching call and response, in several tongues. "The psalm is 124," Mr. Burdick said. "The eighth verse, 'Our help is in the Name of the Lord...' will be used as a congregational antiphon in French, Spanish, Tagalog, Ojibway, English, and I think Mandarin."

"Owen wants 'instrumental wildness,'" Fr. Morris said, and organist Bryan Mock, director of music at Christ Church, Glendale, Ohio, will have the instrument to provide it. One of Trinity's Marshall Ogletree electronic interim organs is being loaned to convention.

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October 23 - 25, 2006

**Monday at 10:00 a.m. -
Wednesday lunch**
Brad Braxton
*Preaching Paul: An Ancient
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November 1 - 5, 2006

Anne Van Dusen, Harry Adams,
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*Echoes of Phillips Brooks:
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November 6 - 10, 2006

Herbert O'Driscoll
The Art of the Homily

November 10 - 11, 2006

**Friday at 3:30 p.m. -
Saturday at 3:45 p.m.**
Sherry Davis Molock and
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December 3 - 6, 2006

Frank Griswold and
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*Come Thou Long-Expected
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February 26 - March 2, 2007

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*Preaching Short Stories from
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March 5 - 9, 2007

Mary Alice Mulligan
*Preaching Stronger Sermons by
Listening to Laity*

March 16 - 20, 2007

Friday 5:00 p.m. - Tuesday Lunch
Phyllis Strupp
*Sacred Secrets of Renewal:
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The Dance of Love

A way of imagining what God is like

By Matthew Gunter

Have you ever wondered what God was up to before getting around to creating the universe and us in it? Meditating, like Rodin's "Thinker"? Contemplating, like some great cosmic mystic, the beatific vision of himself? On one hand,

attempting to answer such a question seems presumptuous. On the other hand, what we imagine God to be like in eternity affects how we imagine God to be present in our own lives and in all creation.

All metaphors are inexact, but I suggest answering the question by imagining God dancing. More than dancing — before and beyond and within all creation God *is* a dance. God is a friendship dance. From all eternity, Father, Son and Holy Spirit dance the dance of love and truth and joy. God is a dynamic dance of mutual self-giving and receiving and delighting in which there are three givers, but one giving. As they sought language to point toward an understanding of God as Trinity, the early Christian theologians used the Greek word, *peri-*

choresis, which literally means something like "they dance around together."

Out of this Trinitarian friendship dance, God creates. All of creation (and each of us in it) is an expression of God's love and truth and exuberant joy. We are created to participate in the dance of God's own life.

Jesus came dancing. He is the perfect image of God — the perfect image, if you will, of the dance. Jesus proclaimed God's love and truth and joy. But he didn't just proclaim it, he embodied it. Wherever Jesus was, there was the friendship dance. Jesus comes to us as God's personal invitation to the dance, inviting us to participate in the dance at the very heart of it all. In his death and resurrection Jesus broke the power of sin and death, making it possible for us to dance again.

If Jesus is the invitation to the dance, the Holy Spirit is the power of



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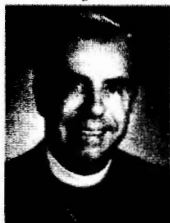
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God moving in us to RSVP. The Holy Spirit choreographs our participation in the dance. Wherever the spirit of Jesus is, there is the friendship dance.

The triune nature of God is one of the central mysteries of Christianity. But mystery is not the same as conundrum. Nor is it the result of a presumptuous desire to explain more than can be explained. Quite the opposite. Historically, the impetus to clarify some understanding arose in reaction to those who, like Eunomius, claimed to define the essence of God. Theologians like Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa (Basil and the latter Gregory, under the influence of their sister, Macrina) reacted against such presumption. Collectively known as the Cappadocians, they argued that all we can really know of God is what God has revealed in Jesus and the Holy Spirit.

What God is beyond that is unknowable. We do not use trinitarian language for God out of presumption. It is just that, as Rowan Williams has said, "It is the least worst language for God we have."

The doctrine of the Trinity is the result of Christians living and praying with the reality of Jesus Christ breaking in on their lives, inviting them to participate in God's life. It is the result of Christians experiencing the reality of the Holy Spirit empowering and enabling their participation in God's life. The doctrine of the Trinity springs from the experience of Christians who knew from the history of Israel that God was one, but who, in the invitation of Christ and the power of the Spirit, came to understand that it was not that simple. God turns out to be more complex. God is love, dynamic love within God's self — a friendship dance.

This is good news because it

means that who God is cannot be separated from what God does. God has done something in the sending of the Son, Jesus Christ. God does something in the giving of the Holy Spirit. In that sending and giving we know God. But we are not just given some information about God. Rather, in sending the Son and giving the Spirit, God sends and gives his very self. No doubt there is more to God than we can hope to understand. But what Christians claim is that when God reveals himself, God reveals himself truly. Whatever more there is to God, it will not contradict what we know of God in Jesus Christ and the Holy Spirit.

The doctrine of the Trinity means that at the heart of it all is relationship. Descartes got it wrong when he said, "I think, therefore I am." It is truer to say, "I am *related*, therefore I am." Or, better yet, "I am loved,

(Continued on next page)

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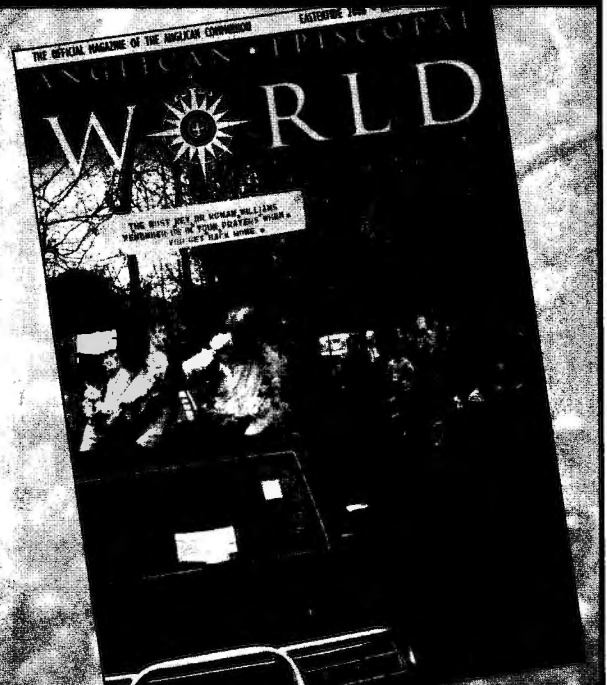
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(Continued from previous page)

therefore I am." When Jesus summarized the law as loving God and loving neighbor, he was simply saying that is the way it is at the heart of it all. Love — mutual giving, sharing and receiving — is at the heart of it all. The Father, Son and Holy Spirit

Understanding God as Trinity means understanding God as involved in, but not overwhelming, everything.

exist through relationship with each other. Because that relationship is at the heart of it all, the quality of our relationships matters. Love matters. Relatedness matters. Community and communion matter. Connectedness is woven into the very fabric of things.

The doctrine of the Trinity is also good news because it means there is room for otherness. If there is "space" within God for the Son to be other than the Father, and the Spirit to be other than the Father and the Son, then there is space for us to be other than God. God makes space for creation and for us in it. Understanding God as Trinity means understanding God as involved in, but not overwhelming, everything. There is room for real freedom. We can celebrate our unity and diversity, not as a contemporary cliché, but as a reflection of what it means to be created in the image of God. God is one, but one in whom there is intimate otherness.

We are invited to join the friendship dance at the heart of it all. Receiving and accepting the invitation of Christ, we begin to participate in the dance. Allowing the Spirit to move in us, enabling our RSVP and drawing us deeper into God's love and joy, we begin to participate in the dance. Loving one another, we participate in the dance. It is a mystery. But it is a mystery that is the gift of God's self into which we can enter. God is a friendship dance. Let's dance. □

The Rev. Matthew Gunter is the rector of St. Barnabas' Church, Glen Ellyn, Ill., and a chaplain to General Convention.

"I have called you by name and you are mine" - Isaiah 43:1

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JUNE 12TH Overview of ERD Programs:
Mission & Vision

2 TUESDAY
JUNE 13TH Emergency Relief &
Rebuilding: Rebuilding
after the Tsunami

3 WEDNESDAY
JUNE 14TH Food Security:
Agricultural Development
& Animal Husbandry

4 THURSDAY
JUNE 15TH Primary Health:
Clean Water & Sanitation

5 FRIDAY
JUNE 16TH Emergency Relief &
Rebuilding: General Relief
& Recovery

6 SATURDAY
JUNE 17TH Emergency Relief &
Rebuilding:
Katrina Recovery

7 SUNDAY
JUNE 18TH Primary Health:
Malaria Prevention & Care

8 MONDAY
JUNE 19TH Food Security:
Micro-credit & Small
Business Development

9 TUESDAY
JUNE 20TH Primary Health:
HIV/AIDS



Food Security



Primary Health



Emergency Relief & Rebuilding



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Anglican Covenant Unlikely in Less than Five Years

Joint Standing Committee of the Primates and the Anglican Consultative Council Release Report

The formulation and adoption of a covenant will not resolve the current division in the Anglican Communion, but could assist the process of reconciliation in the "post-Windsor" period, according to a report which has been adopted for discussion and reflection in the Communion. The report, titled "Towards an Anglican Covenant," was accepted by the Joint Standing Committee of the Primates and the Anglican Consultative Council (ACC) at a recent meeting in London.

A common covenant could help reconcile opposing factions "by focusing on that which unites us, reaffirming our commitment to one another, and thereby helping to heal and strengthen the bonds of affection that have been

damaged in recent years.

"Any covenant also has the potential of providing what is currently lacking — an agreed framework for common discernment, and the prevention and resolution of conflict," the report states. "It could do this by bringing together and making explicit much that until now has been a matter of convention with the Communion's common life."

The report proposes a five-phase implementation process, and it estimates that it would require six to nine years to be adopted depending on whether the text was submitted for approval to the central assembly of each province or incorporated into the constitution of the ACC and "subject

to confirmation by the Provinces." Other methods of adoption are also possible, according to the report. A draft could be brought to the full meeting of the ACC in conjunction with a meeting of the primates in 2009.

For the covenant to work, it would have to consist of a single formulation "which is not subject to negotiation and opt-outs by each Church or Province ... there comes a point at which Provinces and Churches will have to say about the Covenant that they will 'take it or leave it'."

An Anglican covenant offers dangers as well as benefits, according to the report. "Some worry that a covenant might be seen to alter the nature of the Communion towards that of a narrowly confessional family, with the attendant danger that preparedness to sign up to the covenant becomes a test of authentic membership," the report states.

"Others might see a potential danger in establishing a bureaucratic and legalistic foundation at the very heart of the Communion; putting at risk inspired and prophetic initiatives in God's mission and threatening Anglican comprehensiveness. There is also a fear that the Anglican Communion might become a centralized jurisdiction."

Any covenant which includes some ceding of jurisdiction to the Archbishop of Canterbury, or to one or more of the instruments of communion, would prove to be a "sticking point." Provinces and churches which do not adopt the covenant would not immediately cease to be Anglican, but over time a deeper relationship probably would develop among those which did adopt the covenant.

"What might emerge is a two (or more) tiered Communion, with some level of permeability between churches signed up to the Covenant, and those who are not," the report said.

Steve Waring

VTS Dean Announces 2007 Retirement

The Very Rev. Martha J. Horne announced her intention to retire next year as dean of Virginia Theological Seminary during a May 16 meeting of the faculty and board of trustees.

"As I reach the end of my 12th year as dean and president, I am increasingly aware of what an extraordinary privilege it is to lead this wonderful institution and, at the same time, how important it is for the seminary to have new and fresh leadership as it moves into the next phase of its life and mission," Dean Horne said in her letter of resignation.

"I am proud of the many things we have accomplished together, but I can see on the horizon many new opportunities and challenges that will require another round of careful strategic planning and, almost certainly a capital campaign in the near future. The seminary deserves a dean and president with the unique gifts and the time frame needed to complete a full cycle of institutional planning and fund raising."

Dean Horne has been granted a sabbatical leave by the trustees for the



Virginia Theological Seminary photo

Dean Horne

fall 2006 semester. Under the terms of her retirement, she will return from sabbatical in January 2007 and continue to serve as dean and president until a successor is chosen or until the end of the year, whichever comes first.

Following the announcement, the Rt. Rev. Peter Lee, Bishop of Virginia and chairman of the seminary's board of trustees, announced the appointment of David Charlton as chair of the search committee.

'Baptism Enough' Resolution Promoted

Baptism represents full initiation into the church and is the sole basis of Anglican unity, the council of the Associated Parishes for Liturgy and Mission (APLM) said in a recent statement.

Released May 12 by the APLM, "The DaySpring Statement," affirms resolutions from the dioceses of California, Connecticut, and Northern Michigan that also describe baptism as full initiation into the church. APLM members in those dioceses proposed the resolutions, which say that baptism "shall be the only membership requirement (other than any age limitation) for eligibility for licensing to office."

The resolutions on baptism from the three dioceses ask that General Convention amend Canon III.4 (Of Licensed Ministries) to reflect this emphasis on baptism. The canon currently says that a candidate for ordination must be a "confirmed adult communicant in good standing."

New Zealand Approves Shared Primacy

The General Synod for the Anglican Church in Aotearoa, New Zealand and Polynesia has agreed to constitutional changes in which the three senior bishops from each jurisdiction will share the title of archbishop and co-presiding bishop. Meeting May 6-12 in Christchurch, General Synod debated the primacy vigorously with opinion swinging between a single primate and a three-member model.

Under the plan approved, the new archbishops will each retain their present episcopal roles, but will be supported in their primatial duties by the other bishops of the General Synod standing committee.

Bishops Brown Turei (Te Pihopa o Aotearoa), Jabez Bryce (Pasefika) and David Moxon (Pakeha) were installed as co-presiding bishops during a service in Christchurch Cathedral May 11.



Participants in the 18th annual Paths Crossing conference, held April 20-23 at St. Elizabeth's Church, Whiterocks, Utah, take part in a traditional Ute dance, including Janine Tinsley-Roe (second from right), the Episcopal Church's missionary for Native American ministries. Congregations from 19 Episcopal dioceses were represented. Paths Crossing is a network designed to provide cross-cultural exchanges between American Indian and Alaska Native congregations and non-Indian congregations of the Episcopal Church [ENS photo].

Tennessee Sets New Election Date

If all goes according to plan, the Diocese of Tennessee will have in place a successor to the Rt. Rev. Bertram N. Herlong on Oct. 31, when he retires as Bishop of Tennessee. Bishop Herlong spoke about the "precise" election timeline and commended the congregational development strategies advocated by the Episcopal Church Center in helping to make Tennessee one of only two dioceses to record an increase in average Sunday attendance since 2003.

Bishop Herlong identified Oct. 28 at Christ Church Cathedral in Nashville as the date for the next election. Specific dates for other milestones are still being decided. He said the diocese has received a positive ruling from the other diocesan chancellors and will not have to submit a new request from bishops and standing committees before holding an election.

About half of the members from the previous nominating committee are willing to participate in a new search, Bishop Herlong said. They will be combined with an equal number of new search committee members. There will be an opportunity to submit names by petition and there will also be a series of question-and-answer sessions scheduled with the nominees, he said.

Admitting that it is impossible to know with certainty why clergy and lay

delegates voted the way they did [TLC, May 28], Bishop Herlong said that bylaws permitting retired, inactive clergy to vote and another requiring a supermajority two-thirds approval by both clergy and laity contributed to the electoral stalemate. He added that the current division in the Episcopal Church was also a factor.

Even if the diocese is unable to choose a new bishop on Oct. 28, Bishop Herlong expressed confidence in the diocesan leadership, noting that before his own consecration the standing committee functioned as the ecclesiastical authority for 18 months after the death of his predecessor, the Rt. Rev. George L. Reynolds.

During the 13 years of his episcopacy, the diocese has planted seven new congregations, and has an eighth "on the drawing board."

"The church planting gurus tell us that 80 percent of growth occurs in new congregations," he said. He commended the congregational development strategies of the Episcopal Church Center in New York City as sound and said Tennessee had used variations of those same strategies to achieve its record of growth in recent years. "There is nothing that we have done that they haven't said a number of times before."

Network Bishops Seek to Avoid Church Split

The bishops of the Anglican Communion Network (ACN) have called on General Convention to approve unconditionally the recommendations in the Windsor Report, stating that such acceptance offered the best chance to prevent a permanent tear within the Anglican Communion.

"[We] are prepared to be part of the efforts to reverse the situation, precisely because we are committed both to the Anglican Communion and the Constitution of the Episcopal Church, and because we long to be instruments of healing and reconciliation in the face of division," the bishops said in a position statement released after a May 15-16 meeting at a hotel convention center near Milwaukee, Wis.

Jenny Noyes, a spokesperson for the organization, said network bishops "took care to ensure that their position statement did not appear in any way threatening, but clearly they believe that the 2006 General Convention is the point of no return."



David H. Blanchett/Ataska Epiphany photo

Under the supervision of Neb Forsyth, children plant flowers May 21 in the garden at St. Mary's Church, Anchorage, Alaska, part of a 52-year-old tradition to mark the final day of the school year. This is the third generation of children at St. Mary's that Ms. Forsyth, 86, has taught. She has been teaching Sunday school since she was 18, and has taught every year at St. Mary's since it opened in 1954.

Central New York Priest Renounces Orders After Investigation

Ralph E. Johnson, 79, voluntarily renounced his orders April 28 and has been deposed from the priesthood after an investigation by members of the pastoral response team in the Diocese of Central New York determined that an allegation of sexual misconduct against him was credible and deserved further investigation. Mr. Johnson was rector of St. Paul's Church, Owego, N.Y., from 1970 to 1977.

A former Owego resident said in a written affidavit that Mr. Johnson molested him at least 20 times in the rectory and at a cabin owned by Mr. Johnson in Gibson, Pa. The man, who was about 15 at the time, lives in Florida. Mr. Johnson retired from the ministry in 1989.

In a prepared statement for the media, the Diocese of Central New York stated "Because of his advanced age, frail health and desire to avoid the stress of a protracted prosecution and defense, Fr. Johnson agreed to voluntarily renounce his orders. In other words, admitting no guilt, he has agreed to abide by the canons of the Church which, with the consent of the majority of all the members of the

standing committee, will result in a Sentence of Deposition."

The lawyer for another former rector of St. Paul's, Owego, said the resignation of Mr. Johnson should vindicate his client, the Rev. David G. Bollinger, who has been inhibited by the Rt. Rev. Gladstone B. Adams III, Bishop of Central New York. Fr. Bollinger, who retired last January, alerted the diocese in 2002 that there were allegations against Mr. Johnson. He has been inhibited since May 31, 2005, and never formally charged, according to his lawyer, David Gouldin.

"The bishop has an obligation under the canons to provide a specific list of charges," Mr. Gouldin told THE LIVING CHURCH.

Fr. Bollinger contends that there are numerous allegations of sexual misconduct against Mr. Johnson and that the inhibition against him was an attempt to discredit and silence him from pursuing justice for the alleged victims. Prior to his retirement, Fr. Bollinger filed a \$4.35 million suit against Bishop Adams and the diocese, accusing them of failing to pursue the sexual misconduct allegations

adequately and retaliating against him by alleging misuse of funds.

Fr. Bollinger denies he misused any funds. In his lawsuit, he claims that in an attempt to uncover wrongdoing by him, the diocesan controller illegally searched through the Bollingers' personal financial records on the internet. That person has since accepted another position and is no longer employed by the diocese [TLC, May 14].

"Over the last several years, the Episcopal Diocese of Central New York has confronted recurring rumors suggesting that the Rev. Ralph Johnson, former rector of St. Paul's Church in Owego, N.Y., had engaged in some form of misconduct involving parishioners back in the 1970s," the diocese said in its prepared statement. "Since June 2002, the diocese has made numerous attempts to investigate these claims and allegations. Until now, our investigations proved fruitless and inconclusive because no victim had ever come forward to meet with me or with the Diocesan Pastoral Response Team. Without the existence and sworn testimony of a victim, we were powerless to proceed."

Breadth of Ministry in Southern Ohio

The Diocese of Southern Ohio, host to the 75th General Convention, has a wide variety of ministries within its boundaries. Besides having more than 80 churches, the diocese is the site of a seminary, a convent, a publishing firm, retirement homes, a camp and conference center, a cathedral, and a strong program of adult formation.

General Convention will be going to Southern Ohio for the fourth time, but it is the first visit to Columbus. Convention took place in Cincinnati in 1850, 1910 and 1937.

Community of the Transfiguration, a religious order for women, has its headquarters in Glendale, a suburb of Cincinnati. Bexley Hall, one of the 11 theological seminaries of the Episcopal Church, was founded at Gambier, Ohio, moved to Rochester, N.Y., and is now relocated in Columbus along with its partner, Trinity Lutheran Seminary. Forward Movement Publications, a publishing agency of the Episcopal Church, maintains its office in downtown Cincinnati, near Christ Church Cathedral, the seat of the Bishop of Southern Ohio since 1993.

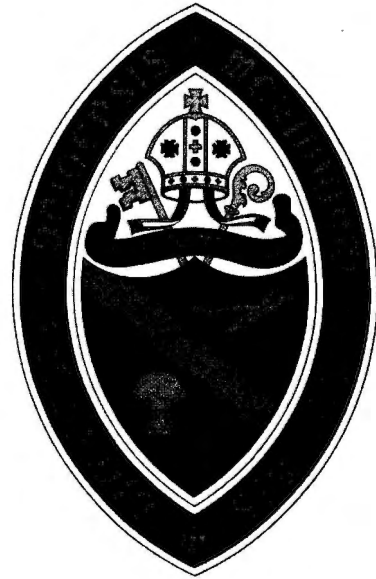
Procter Camp and Conference Center is the site of many diocesan gatherings, including a summer camp, retreats, conferences and meetings. The diocese's Anglican Academy oversees Education for Ministry, the Southern Ohio Lay Leadership Initiative, and the Deacons' School. Episcopal Retirement Homes operates four communities.

According to the diocesan parochial report of 2004, there are nearly 25,000 members in 83 churches. Six of those churches are recent start-up congregations.

At present Southern Ohio is without a diocesan bishop. The Rt. Rev. Herbert Thompson retired as the eighth bishop of the diocese, and an episcopal election was scheduled for this spring, but when the House of Bishops decided that it would not consent to any consecrations before the start of convention, the election was postponed until Nov. 11. At its last diocesan convention, Southern Ohio adopted a resolution giving Bishop Suffragan Kenneth L. Price, Jr., the authority of a diocesan bishop until the consecration of the next diocesan takes place, in April 2007.

Southern Ohio has long been known as a place where strong outreach ministries take place. Most of its congregations are involved in various forms of outreach, and the diocese, thanks to a strong endowment, has been able to support outreach through its Episcopal Community Service Foundation.

As of mid-May, more than 500 members of the diocese had signed up to be volunteers during General Convention. They will be joined by about 400 other volunteers from outside the diocese.



*Southern Ohio has
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take place.*

A Brisker Pace for the 75th General Convention

The 75th General Convention will convene earlier in the summer, adjourn a day earlier than in previous years, and elect the Episcopal Church's top two leaders in between, and new technology will help the elections flow more smoothly, said the Rev. Gregory Straub, executive officer of the General Convention.

The House of Deputies will elect its president and vice president, and the House of Bishops will choose the new Presiding Bishop. The deputies will choose their leaders before the election of the Presiding Bishop.

New software and hardware will make it possible to determine elections within minutes of voting, compared to previous conventions' sometimes taking days to resolve multi-vote elections on paper ballots, Fr. Straub says.

This convention also will make it easier to alternate pro and con speakers. A page will be stationed at each microphone, and deputies will enter codes to indicate their name, deputation, and which side of the debate they are supporting. During live telecasts of debates, deputies' names and deputations will be listed as they appear on camera.

Convention leaders are discussing the possibility of streaming live audio of some legislative debates, Fr. Straub said.

Convention will convene earlier this year to help the new Presiding Bishop make a smoother transition from the diocesan level to the Episcopal Church Center.

Fr. Straub said the earlier convening date of June 13 has created problems for parents in New Jersey and New York, where schools remain in session until June 21. Because of varying schedules of school systems across the nation, the window for avoiding such problems is very small.

The General Convention office also has set up Internet-based discussions so that committees may begin their organizing work, such as reviewing the resolutions they will handle, before convention convenes. The early start should enable convention to begin voting on resolutions on the same day it convenes.

General Convention's legislation will be more accessible than ever through the Internet.

"For the first time ever, we have available online all resolutions—not just A resolutions, but B, C, and D resolutions as well," Fr. Straub said. General Convention's website will show all proposed and concurred resolutions at gc2006.org/legislation.

The 75th General Convention is the first to benefit from an Octave of Prayer, which asks Episcopal congregations to pray for the legislative body from Pentecost until Trinity Sunday. The convention office will ask congregations to send digital photos that will be displayed during General Convention.

This year's convention will feature an Initiative of Conversation, in which eight deputies from various locations gather at tables with facilitators and discuss issues in a less volatile setting than floor debate.

The layout of this General Convention will link the secretariats of the House of Bishops and the House of Deputies, both by a private hallway and a public one.

"I have never seen a better laid-out convention center than the one in Columbus," Fr. Straub said. "I'm very impressed."

Douglas LeBlanc



North Market in Columbus. Photo by Randall Lee Schieber.

THE ROAD TO MOVING A RESOLUTION

Resolutions for General Convention can be proposed by bishops, deputies, official committees, commissions, agencies and boards, provinces and dioceses.

In order to be adopted, a resolution needs approval of both legislative houses of General Convention — the House of Deputies and the House of Bishops.

Committee Action

The legislative committee may accept a resolution as it is written, or request that it be amended. On occasion, when several resolutions are submitted on the same subject, they may be combined into one piece of legislation. The committee finally endorses the resolution, declines to endorse it, or decides not to issue a recommendation.

The Two Houses

Resolutions are presented, discussed, debated, amended and voted upon in either the House of Bishops or the House of Deputies. When one house adopts a resolution, it is sent to the other house. If the two houses concur, the resolution is adopted by convention.

Adopted Resolutions are Acts of General Convention

ACCEPTED IN THE JOURNAL OF GENERAL CONVENTION

1 Resolution Proposed

SOURCES OF RESOLUTIONS

- A Submitted by committees, commissions, agencies, and boards
- B Submitted by bishops
- C Submitted by dioceses or provinces
- D Submitted by deputies

2 Resolution Directed to Legislative Committee

SOURCES OF RESOLUTIONS

- A resolutions appear in the reports to the General Convention, commonly known as the Blue Book
- B, C, D resolutions will appear in the General Convention notebook and will go to legislative committees

3 Hearings Take Place

Each resolution is assigned to one of the legislative committees in either of the houses of General Convention. These committees and commissions, which review the resolutions, hold hearings if necessary, and make recommendations on the resolutions.

Those bodies are:

Joint Nominating Committee for the Election of the Presiding Bishop — Joint Standing Committee on Nominations — Joint Standing Committee on Planning and Arrangements — Joint Standing Committee on Program, Budget and Finance — House of Bishops Committee on Pastoral Development — House of Deputies Committee on the State of the Church — Standing Commission on Anglican and International Peace with Justice Concerns — Standing Commission on Constitution and Canons — Standing Commission on Domestic Mission and Evangelism — Standing Commission on Episcopal Church Communications — Standing Commission on Ecumenical and Interreligious Relations — Standing Commission on Liturgy and Music — Standing Commission on Ministry Development — Standing Commission on National Concerns — Standing Commission on Small Congregations — Standing Commission on Stewardship and Development — Standing Commission on the Structure of the Church — Standing Commission on World Mission — Committee on Dispatch of Business

STOP

THROUGH GENERAL CONVENTION

Doing Our Own Thing

On a crisp, cold Sunday night in February, I was tuning the AM dial on my car radio. Evangelists dominate the spectrum. They shriek, they holler, they work their audience into a frenzy with prophecies of doom. But that night a voice got to me. First, it was female — unusual among the radio preachers. In addition, she spoke clearly and calmly — a welcome change from the screamers up and down the dial.

Second was her message.

"There was no king in Israel," she proclaimed, "All the people did what was right in their own eyes."

On that February night, the evangelist cited Judges 21:25 as her text, and launched into her sermon, but I didn't hear her. All I could think about was that she'd just described the Episcopal Church. We have done what was right in our own eyes. I thought immediately of the General Convention of 2003.

The next day, I looked up Judges 21:25 to try to determine the context for a statement like that. I wish I hadn't. It's a horrible scene of violence against women. The speaker on the radio had quoted the last verse of Judges, an apparent commentary on how Israel existed without a king.

A few days earlier, I had read the Windsor Report for the third time. I had concluded that the Episcopal Church had not yet responded adequately to the Windsor Report. It still hasn't.

You may have forgotten about the Windsor Report. You're about to find it back in the news, for the most important task for the 75th General Convention is to determine how to respond to that document. For the memory challenged, the Windsor Report, published in 2004, was the result of a year of study by the Lambeth Commission on Communion, a group of Anglican primates and theologians who were appointed by the Archbishop of Canterbury to respond to the decisions on sexuality made by the 74th General Convention, and approval of same-gender blessings by the Diocese of New Westminster in the Anglican Church of Canada. The Windsor Report includes a number of recommendations for the two North American churches.

On April 7, the church received the report of

another group — the Special Commission on the Episcopal Church and the Anglican Communion [TLC, April 30]. This body was formed to assist the 75th General Convention in making an official response to the Windsor Report. Ultimately, the response could determine whether the Episcopal Church remains part of the Anglican Communion.

How to respond to the Windsor Report has been a subject of diocesan conventions, provincial synods, clergy meetings, blogs, discussion groups, and conversations during recent weeks. We're about to find out how the church will respond.

I realize nobody is going to nominate me for membership in Mensa, but I find it hard to believe that I can read the Windsor Report three times and still have a completely different interpretation of it from most leaders of the Episcopal Church. How can we be so far apart?

The Windsor Report wants the Episcopal Church to express regret that the "proper constraints of the bonds of affection were breached" in the events surrounding the New Hampshire consecration. Instead, the report from the special commission says the Episcopal Church would express regret for the pain others have experienced by what happened in New Hampshire. Aargh!

The Windsor Report recommends that the Episcopal Church put into effect a moratorium on elections and consecrations of other non-celibate homosexual persons and on the blessing of same-gender unions. Instead, the special commission puts forth a resolution that says the church should use "very considerable caution." Not even close.

The proposed resolutions found in the report of the special commission represent what amounts to a compromise. It seems to me that making compromises with theology is dangerous business. Practically, the proposed resolutions are telling the Episcopal Church to slow down in its rush to embrace homosexuality. Realistically, they don't go as far as the Windsor Report wants. We would do well to abide by the Windsor Report, but don't look for it to happen.

David Kavelage, executive editor

Did You Know...

Nat Freeman, General Convention deputy from the Diocese of Southern Ohio, is a high school student.

Quote of the Week

Phoebe Griswold, wife of the Presiding Bishop, at the Diocese of Maryland Convention, on the leadership ministries of women: "Over 800 people sit at the decision-making tables of the Anglican Communion. Of those 800 people, 30 are women. I don't know why everyone doesn't gasp."

The Church will be Tested

When the 75th General Convention of the Episcopal Church meets in Columbus, Ohio, this month, its participants will bring a range of opinions, moods and thoughts to the legislative sessions. Some of the deputies and bishops will be fearful, some hopeful, that this will be the last convention of its kind, that a major split or separation or schism will render the body far smaller than its current state. Some will arrive determined and feisty to do whatever is necessary to keep the Anglican Communion and its American member together. Others will be resolute that this church not turn back from the agenda which has driven it for the past decade, and excited about the possibilities that could be achieved in Ohio.

Such varied positions are not unusual, for this strain of Christianity has always had room for a wide range of beliefs. This tolerance, this willingness to accept those who are not like-minded, will be tested at this convention, for since it last met in Minneapolis in 2003, many of its members have changed their views, moving further to the left or right theologically and reducing the center, weakening the middle way so long established in the Episcopal Church. As a result, this convention has the potential to become more strident than usual.

Much of the difference of opinion found at convention centers around sexuality, a volatile topic in any setting, but especially controversial when theology enters the discussion. This convention is expected to respond to the recommendations of the Windsor Report, the product of months of conversation by theologians and primates. How the Episcopal Church reacts to the Windsor Report will have a major effect on its future as well as that of the Anglican Communion. Whether the convention expresses regret for the events that took place in New Hampshire in 2003, or whether it says it expresses regret only for the fact that people were upset by what happened, may turn out to be the most important piece of legislation to come before this convention. Also to be determined is how the church will respond officially to the Windsor Report recommendation of moratoria on same-gender blessings and the election and consecration of more persons involved in same-gender relationships.

This convention also has the responsibility for electing the 26th Presiding Bishop. On June 18 the House of Bishops will vote among seven candidates for a primate to succeed the Most Rev. Frank Griswold, who will leave office after a nine-year term. Following the election, the House of Deputies will need to concur with the selection. Whoever is elected will bear the enormous responsibility of trying to heal the church, to interact effectively with other Anglican primates, and to restore confidence.

While most of the attention will be on the aforementioned topics, there will be other resolutions of interest, particularly those on same-gender blessings, the Title IV canons (on discipline), the vote for retired bishops, and

the Revised Common Lectionary. Deputies and bishops will be earnest about dealing with these and other legislation, but it is probable that the way convention responds

Many of convention's members have changed their views, moving further to the left or right theologically and reducing the center, weakening the middle way.

to the Windsor Report will set the tone for the remainder of their time together.

In preparation for this important gathering, many are already participating in an octave of prayer for the convention, taking place between the Feast of Pentecost June 4 and Trinity Sunday June 11. Meditations and prayers for this occasion can be found at the Episcopal Church website, www.episcopalchurch.org. We urge readers to pray for the convention and for the Episcopal Church even if they are not participating in the octave of prayer. We should remember also that it is God's church, not ours, and that he has promised not to desert it.

As with the past two General Conventions, many observers are predicting this gathering to be a tumultuous time, perhaps a "watershed" meeting. The Episcopal Church has emerged intact from those conventions, albeit a bit wobbly and battered. We hope veteran convention participants and leaders can recognize the importance of its response to the recommendations of the Windsor Report, and that it will find those recommendations as the way to proceed into the future. Otherwise, we're likely, to use the words of the Windsor Report, to "walk alone."

Honored to Report

Major events like a General Convention provide a wonderful opportunity for publications to show the public what they are capable of doing. When the 75th convention opens this week in Columbus, Ohio, our reporters will be gathering news alongside some of this country's most influential media. It is a challenge and an honor to be covering the same stories as some of this country's best newspapers, TV networks and magazines. THE LIVING CHURCH will have experienced reporters covering both houses of General Convention, and others will report on non-legislative events. Their articles will appear in the magazine and as regular updates on the foundation's website.

As in the past, the Living Church Foundation will have a booth in the exhibit hall at the Columbus Convention Center. The executive editor and other staff members will be on hand to greet deputies, bishops and visitors for the duration of convention. We invite all who will be present in Columbus to stop by Booth 101A for a special subscription offer and to say hello.

A PROGNOSIS for this Body Episcopal



READER'S VIEWPOINT

By Mark Lawrence

The Episcopal Church in the United States of America is dying — a comatose patient on life support. The insufficient apparatus of aging communicants, and the evaporating wealth of prior generations will not sustain the patient indefinitely. Keeping vigil at its bedside, Episcopalianism, by which I mean the ethos of that body of Anglicans in the U.S., waits, gripped by a culture of denial, which includes its inability to look at either the declining health or the ecclesiology of the dying institution to which its constitution and canons tie

it. Moreover, it has lost its Anglican identity, even while it has failed to reach its own American culture in any significant way. The average Episcopalian, parish church and mission, bishop and priest, seem to prefer to sleep at the bedside of the patient, thoughtless of the impending trauma, than to prepare for the inevitable or take swift action to avert it.

Worse yet, Anglicanism is in a crisis from which it will not survive if its leaders do not act boldly to correct its fatal allegiance to provincialism. In a global age, remaining committed to an insular form of provincial governance will lead only to deeper fractures or an irrecoverable break. Anglicanism has been trying haphazardly to come to grips with the transformation brought about by its dramatic worldwide expansion during the last 150 years. For instance, of the four instruments of unity recognized in the recent Windsor Report, three of them are less than 150 years old and two less than 40 — Lambeth Conference first met in 1867; the Anglican Consultative Council was created after the 1968 Lambeth Conference; and the primates' meeting (the archbishops and presiding bishops of the various provinces) first convened in 1979. These three are clearly the instruments of a Communion seeking to adapt its practical

life and ecclesiology to globalization.

What I have not heard acknowledged heretofore, though admittedly I am only an isolated parish priest, is that these instruments, as well as the fourth, the Archbishop of Canterbury, are insufficient sources of unity. They are the half-conscious attempts of a Communion to face and adapt to not only its global growth, but also a yet broader expansion. For during this same period Anglicanism has struggled with the ever-expanding theological boundaries and cultural mores of its many constituent members.

The actions of the Episcopal Church in the con-

secration of V. Gene Robinson in 2003, and the same-sex blessings in the Diocese of New Westminster (Canada), have revealed the Achilles heel of the Anglican Communion. While claiming to be a worldwide communion within the one, holy, catholic and apostolic Church, it is actually only a loose confederation of provinces, each unduly autonomous, with profoundly different forms of governance, ethos, and doctrinal commitments.

That to which all seem at least able to give lip service is the Chicago-Lambeth Quadrilateral, a fairly recent historical document of self-definition, inadequate for arbitrating theological and moral debate. Consequently, our pretensions of unity have been revealed, and with it, our incompatible plurality. Perhaps the unilateral actions of the North American provinces (the Episcopal Church's General Convention in 2003, and New Westminster) have done us a service. Or more correctly stated, perhaps their actions will be used by God to renew and reshape Anglicanism into a truly worldwide communion that, while allowing a latitude in things protestant and catholic, universal and local, provincial and cultural, will transform itself into a body which is proficient and faithful for a global era of world history.

As I see it at present, of the four instruments of unity, the only one capable of such inclusive yet negotiable action is the most recently established of the four, the primates. They alone have a sufficiently representative authority to set theological boundaries and perimeters for the individual provinces until the Communion can do the necessary constitutional work to realize the intercultural, inter-provincial unity we have claimed for ourselves over the past two centuries.

Such primatial authority in things doctrinal and moral will cause much distress, as will the separate matter of developing a unifying constitution. It will mean that Episcopal Church polity, as well as the polity of the other autonomously governed provinces, will be supplanted by a new, emerging form of Anglican governance sufficient for the age of globalism. The American church's constitution and canons evolved in isolation, in an environment of strident nationalism. Its ethos is as much, if not more, the ethos of democracy rather than Anglicanism. It promotes the wrangling of political machinations and debates, not the seeking of theological consensus. I believe it no longer serves us well. Our very survival, let alone our growth, necessitates the surrender of our autonomy to the governance of the larger church — that is, the Anglican Communion.

Some may consider what I am suggesting as being “undemocratic,” “unduly hierarchical,” and, most damning of all, “un-Episcopalian.” But I believe our current crisis is rooted in, and has been

brought about, at least partially, by an inadequate understanding of the church and its model of self-governance. We need to redress radically what has led to this current crisis. Surrender of the Episcopal Church's autonomy is an admittedly radical suggestion, but we are in need of life-saving action. I believe it may be our spiritual rebirth — a surgery that frees us from the “heresy” of a national church or, more accurately stated, from an ecclesiastical nationalism and the provincialism that has led to the deepening fracture within our Church.

Redressing our ecclesiology may at first lead to more questions than answers. For example, how would we carry out our corporate life while the primates establish temporary perimeters for belief

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(doctrine) and behavior (morals)? What do we do with bishops and priests whose current practice and belief is beyond what the primates understand as within the boundaries of Anglicanism?

The first responsibility of an attending doctor is to gather those facts that enable a proper diagnosis to be made. Only then can effective prognosis and treatment follow. Our situation is desperate. It may not look like it from where you sit, but from where I stand at the bedside — taking a pulse, reading the blood pressure, watching the monitors — to take no action will be fatal. Frankly, I don't put much hope in my prognosis of faulty ecclesiology being heard when the voices around “rights” and “sex” are so vociferous. This is tragic, when surrendering to corrective surgery might bring restoration and health. □

The Rev. Mark Lawrence is the rector of St. Paul's Church, Bakersfield, Calif.

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



Some Still Denied

It is disappointing to read that a bishop of our church thinks that openness to gay and lesbian persons reflects the values of the "secular culture." In his article [TLC, May 21], Bishop Robert W. Duncan asserts that we are "bringing secular values into the church."

But the "secular culture" in this country continues to assert that gay and lesbian persons should be denied, even by the force of law, full participation in the "inalienable rights" with which we were endowed by our Creator — life, liberty and the pursuit of happiness. The Declaration of Independence goes on to say that governments are instituted "to secure these rights." Yet there are millions of folks who support amending federal and state constitutions to deny these "inalienable rights" to gay and lesbian persons by forbidding the enactment of laws that would give them the right to enter into legal relationships of mutual affection, support and trust. Discrimination against gay and lesbian persons is, I would suggest, the last remaining form of discrimination that our "secular culture" finds acceptable.

The Episcopal Church is taking steps to open its arms to all people regardless of sexual identity. This is the church fulfilling its historic role of speaking the truth to the secular society. And it's a truth that is based not on "secular values," but on good-faith interpretations of scripture. The current divisions are not between religious folks and "secular" folks, but between two groups that read scripture differently. The sooner we all realize that, the sooner we can talk across the divide.

*John Vanderstar
Waynesville, N.C.*

The Colonel's Plan?

Chronologically General Convention has catered to the HomoErotic Communities (HEC) and yielded to virtually all of their demands and will continue to do so in June.

HEC's efforts have made the Episcopal Church the largest HEC-amicable church in the United States and perhaps the entire world. What has the HEC done to express their appreciation? What has HEC done to grow the church? What we see are HEC-amicable dioceses that have lost parishioners, priests and entire parishes. We also note the increasing number of these dioceses having budget shortfalls.

Colonel Sanders made a fortune marketing Kentucky Fried Chicken. You do not need to be a brain surgeon to realize that the church has a much more exciting product than a Kentucky Fried Chicken leg. There are 130 million unchurched souls in this country waiting for someone to offer them a piece of KFC (Kentucky Fried Christianity).

We are all waiting to see if any of the

candidates for Presiding Bishop have a clue as how to create a KFC marketing plan.

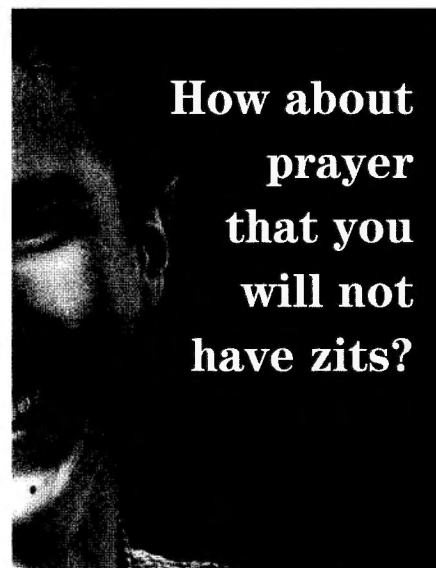
*J. Lynn Pflug
Winter Park, Fla.*

More Silliness

In a recent Baldo comic strip, Baldo has just broken up with his girl friend. The last frame in the strip has his mother, father, and three female relatives joined in prayer, saying "We ask, dear Father, that Baldo get over his first heartbreak as soon as possible."

Note — this is in a comic strip, which, for my money, is where the whole Rites of Passage collection should be. I agree with David Kalvelage [TLC, May 21] that this committee has too much time on its hands.

Here's a modest proposal. Why not have an informal contest where people can offer their ideas for silly prayers? Is there one for finally being potty-trained? A teenage geek accepting the fact that he/she will never be popular? Is there a thanksgiving for being chosen as a cheerleader? How about prayer that you will not have zits? Finding the



**How about
prayer
that you
will not
have zits?**

first grey hair? Are there prayers for transitions from regular lens glasses to bi-focal and then tri-focals? Surely the editor is making up the "walk, run, dance, crawl, stumble, leap and fly" bit!

Mark Twain said that "Against the assault of laughter nothing can stand." Perhaps that's the approach to take to the whole silliness.

*Mib Garrard
Sherman, Texas*

Wrong Comparison

I have just finished reading an unbelievable pamphlet, "Can the Church Be Wrong?," published by Forward Movement Publications. It is a comparison of our present destructive division in the Episcopal Church with such trivia as ceremony and the Civil War, showing that all can be well if we just give things time.

The author seems to have forgotten that the war was caused by the South withdrawing from its heritage of 1787, the Constitution. He might not have used this comparison if he had known his history of the South's seceding. He also might have remembered that the "solution" and peace were found only when the South surrendered and returned to its real heritage.

For those who would leave our Episcopal Church heritage of scripture, tradition and reason, as well as the Anglican Communion, are they willing to follow the path of the Civil War and surrender, or just continue the political deception of the *via media* and other such deception?

*(The Rt. Rev.) Milton L. Wood
Elberta, Ala.*

By Rogers S. Harris

In 1996, the Theology Committee of the House of Bishops asked the Rt. Rev. A. Theodore Eastman, Bishop of Maryland, to prepare a paper on the question of retired bishops having a vote in General Conventions. In Bishop Eastman's survey of the Anglican Communion, he

found that only the Province of the Philippines followed the Episcopal Church in giving a vote to retired bishops. He concluded, "In doing the research for this paper, I consulted with several dozen theologians, historians, and retired bishops. None of those who responded to my inquiry favored retaining the present practice."

In the spring of 2003, all retired bishops were surveyed by mail for their opinion on this. Of the retired bishops who responded, 70 were in favor of amending our constitution to limit the vote to those who actively serve as diocesan, suffragan, or coadjutor bishops of dioceses. Four were undecided. Only 28 retired bishops were in favor of retired bishops continuing to have a vote.

Why do we believe we should no longer have a vote when we retire? Simply because we no longer represent the people of a diocese. Lay and clergy deputies represent the people of the diocese who elected them to go to convention. Active bishops represent the people of the diocese who elected them to be their bishop. But when we retired bishops vote, we represent no one except ourselves. This is not the way a truly representative democracy works. Voting in legislative bodies should be only by those representing the people.

Some have questioned whether their ordination vow to "share in the leadership of the Church throughout the world" requires them to have a vote. Most of us retired bishops believe we have fulfilled those vows in Lambeth Conferences, General Con-

ventions, provincial synods, diocesan conventions, and on commissions and committees. Now we believe it is time for us to give way to those bishops who today bear this responsibility for leading the people of God [TLC, May 14].

The indelible authority conferred on bishops in our ordination is our authority to confirm and to ordain. We have this sacramental authority for life, whether active or retired. Legislative authority to vote in convention is a different matter, one which now belongs to those who are responsible for the people of their diocese.

Some suggest retired bishops should have a vote on moral or theological issues, but not have a vote on resolutions concerning mission or ministry or requiring funding, because we do not share the responsibility for raising those funds or for carrying out the mission and ministry. But this would require some very complicated legislative process to categorize each resolution. Would this be practical? Besides, even doctrinal matters should be decided by those bearing responsibility for episcopal oversight of the people of a diocese.

Others have questioned whether without retired bishops voting we might revert to our white, male, straight, Anglo origins, giving us less diversity. I have reviewed our list of active bishops and our list of retired

bishops and find the opposite to be true. Our active bishops are more diverse than our retired bishops, giving these minorities greater representation.

It has been questioned whether this change would discriminate against the elderly by disenfranchising retired bishops. But this is not a question of age. It is a ques-

tion of responsibility. Laity, priests and deacons are elected to represent their diocese in the House of Deputies. If not re-elected to the next convention, they may attend it but not vote. They are not disenfranchised. Votes in a representative democracy should be cast only by those who bear the responsibility of representing the people.

Finally it is suggested that we retired bishops have a great deal of wisdom and experience to offer the church in convention. This is true, and we shall continue to offer our wisdom. This change says only that we should not have a vote. We still have a voice. Many of us will go to conventions primarily for the fellowship with many good old friends, and also to exercise

Why do we believe we should no longer have a vote when we retire?

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our voice in freely offering our advice. We should leave it up to those now bearing the responsibility to do the voting.

In conclusion I emphasize that this Resolution B005 was co-sponsored by 50 bishops, all of us retired. □

The Rt. Rev. Rogers S. Harris III is the Bishop of Southwest Florida, retired.



A retired bishop responds

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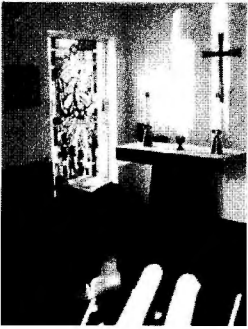
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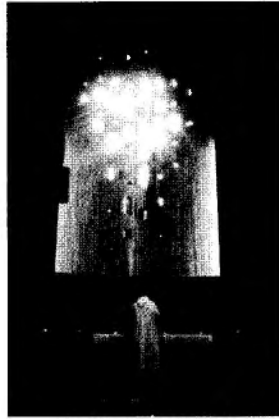
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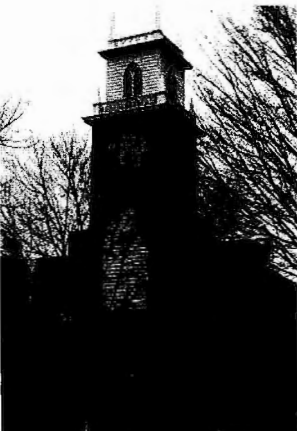
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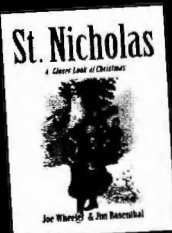
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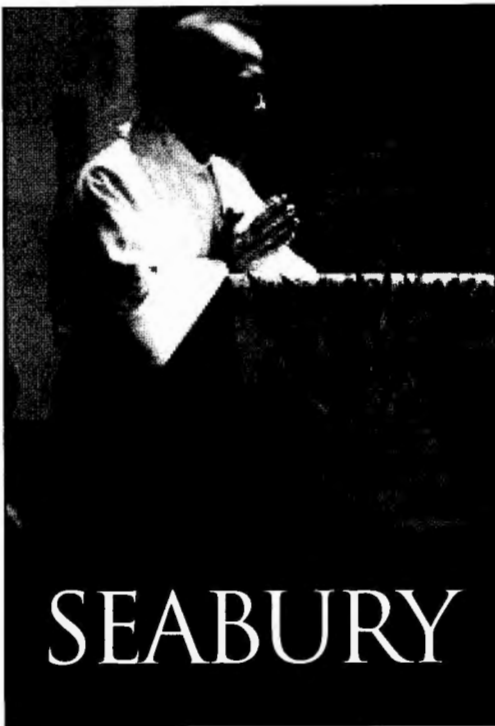
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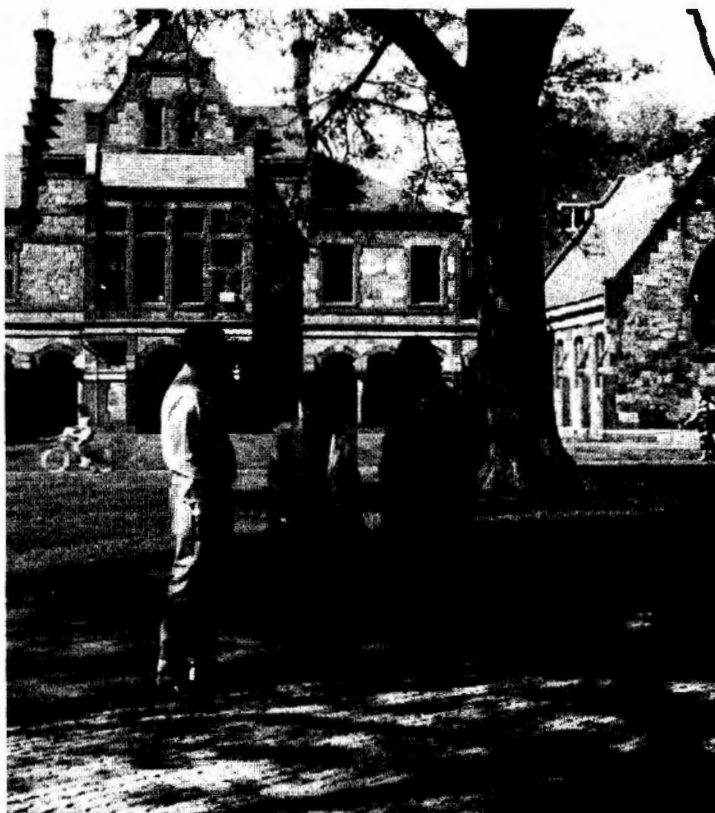
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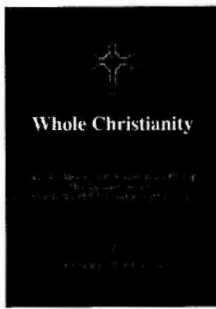
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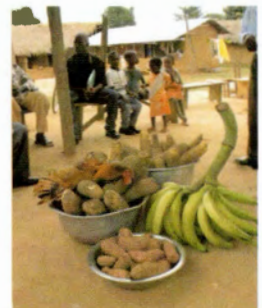
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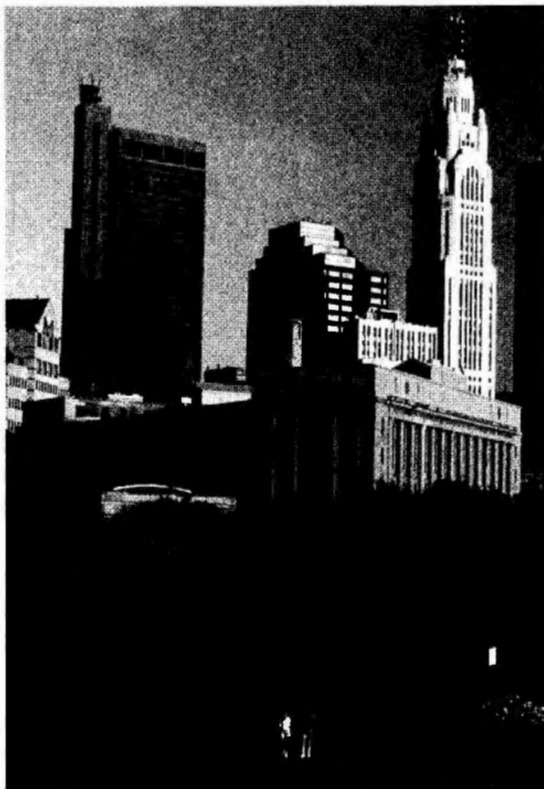
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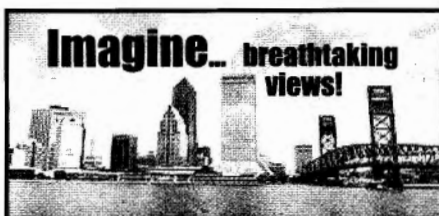
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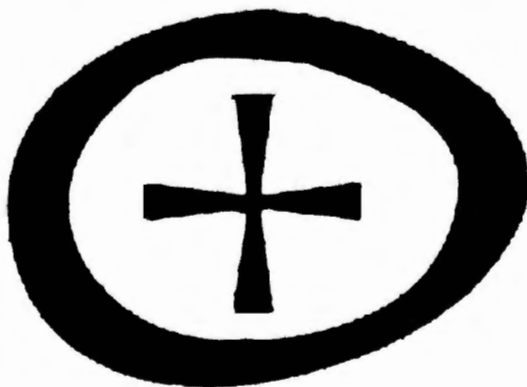
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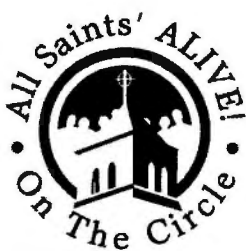
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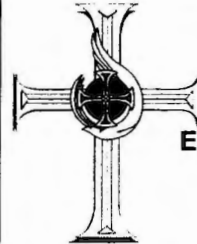
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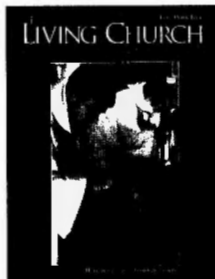
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BRIEFLY...

The Rev. **Michael J. Pollitt** of Coatesville, Pa., has received the highest national honor given to a chaplain by the Secretary of Veterans Affairs. Deputy Under Secretary William Feeley presented the Secretary's Excellence Award to Fr. Pollitt, 56, on May 16 for his work as supervisory chaplain at the V.A. Medical Center in Coatesville.

In conjunction with his transition as Bishop-elect of California [TLC, May 30], the Rt. Rev. **Marc H. Andrus**, Bishop Suffragan of Alabama, has chosen to spell his first name Marc, in the same manner that his Cajun family members did when he was a boy. The communications department for the Diocese of California has asked members of the Church to take note of the change in future correspondence and reporting.

The Church of England has questioned **pop music star Madonna's** appearance on a cross during a recent concert in Los Angeles. "Why would someone with so much talent seem to feel the need to promote herself by offending so many people?" said the church in a statement to the BBC. Madonna performed the ballad "Live To Tell" while suspended from a giant mirrored cross.



Tom Downs/Anglican Connections photo

Lenore Schultz celebrated her 104th birthday recently with the Rt. Rev. Edwin M. Leidel, Jr., Bishop of Eastern Michigan, and some 75 other friends and relatives at Trinity Church, Bay City, Mich. Ms. Schultz continues to live independently and maintains two homes. She is a member of both Trinity Church, Bay City, and St. Bartholomew's, Mio.

CLASSIFIEDS

Appointments

The Rev. **Kevin Goodrich, O.P.** is ministry developer at Grace, 405 2nd Ave. NE, Jamestown, ND 58401.

The Rev. **Tom Hansen** is rector of Trinity, 611 W Berry St., Fort Wayne, IN 46802-2192.

The Rev. **Jane Schmoetzer** is priest-in-charge of Yellowstone Episcopal Ministries, 310 W Lewis St., Livingston, MT 59047.

Honorary Degrees

The General Theological Seminary — **Thomas J. Brokaw**, the Rev. Canon **Kenneth A. Kearon**, **Elaine H. Pagels**, the Rt. Rev. **Johannes Thomas Seoka**.

Retirements

The Rev. **Art Hadley**, as rector of St. John's, Worthington, OH.

Deaths

The Rev. Canon **Reinhart B. Gutmann**, 90, of Tuscaloosa, AL, active in urban ministry in the Diocese of Milwaukee for many years, died May 16.

Born in Munich, Germany, he was a graduate of the College of the Resurrection, University of Manchester, and St. Andrew's University, all in Great Britain. He was ordained deacon in 1941 and priest in 1942 in the Church of England and served as a curate at St. Michael's Parish, London. Shortly thereafter, he moved to the United States, where he became vicar of St. Stephen's, Milwaukee. In 1945, when St. Stephen's closed, he established the church into a settlement house and he organized the city mission there. It included a nursery school and after-school programs, and also served teenagers and the elderly. In 1949 Fr. Gutmann's city mission was named Neighborhood House, and it continues to this day. He was active in other endeavors to reach people living in poverty. He was an honorary canon of All Saints' Cathedral, Milwaukee. Canon Gutmann also was rector of St. Andrew's, Milwaukee, 1950-53; priest-in-charge of St. Thomas', Pittstown, NJ, 1971-75; assistant at St. Martin's, Pawtucket, RI, 1980-84; and assistant at St. Ambrose, Fort Lauderdale, FL, 1984-87. He was a former member of the national Executive Council. Canon Gutmann is survived by his sons, Robin, of Cadiz, KY, and Martin, of Tuscaloosa; two grandsons and three great-grandsons; two brothers, Helmut, of Minneapolis, and George, of Janesville, WI; and a sister, Marianne Forni, of Rio de Janeiro, Brazil.

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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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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).

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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

FULL-TIME DIRECTOR OF CHRISTIAN EDUCATION AND YOUTH MINISTRIES: *St. Philip's Episcopal Church, Coral Gables, FL.* St. Philip's is a Christ-centered community of nearly 200 communicants and 180 students in our St. Philip's School on our campus in the heart of beautiful Coral Gables, near the ocean and Biscayne Bay, major universities, cultural venues and college and professional sports. We seek a take-charge director who can develop our CEYM programs and lead our growth in a vibrant, multi-cultural community of ever-increasing young families. To request a detailed job description and to submit a letter of interest and resume, please contact: **The Search Committee, St. Philip's Episcopal Church, 1142 Coral Way, Coral Gables, FL 33134, or Email: ngarcia@saintphilips.net.**

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 website 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.gctrinity.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.

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

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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.

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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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Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

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Sun Eu 9 & 10:45. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

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Sun Mass 10, M-Sat. EP 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

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

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 1 mile off strip christissavior@lvcm.com
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 Sun 10

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 225 Sassafras St., 08332
 Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

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www.gracechurchinnewark.org
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 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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 Service 6

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 asst.; the Rev. Joan Garcia, d; Mr. John Buck, music direc-
 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-
 song); Sat H Eu 12:10

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BETHESDA www.bethesdachurch.org
 The Rev. Thomas T. Parke, r
 Sun 6:30, 8, 10; Wed 12:10

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www.allsouls cathedral.org
 Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

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

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S.CLEMENTS Shrine of Our Lady of Clemency
 20th and Cherry Sts. (215) 563-1876
 Website: www.s-clements.org
 Canon W. Gordon Reid, r; the Rev. Richard Wall, c
 Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers, Novena
 & B 4 (June thru Sept); 8 & 10 (High); Daily: Low Mass: Tues,
 Wed & Fri 7, Mon & Thurs 12:10, Sat 10; Ev & Novena 5:30;
 Sun C 10-10:45 & by appt.

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 Sun Mass 10 (Rite I). Weekdays as announced (Rite II)
 Sacrament of Penance by appt.

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 218 Ashley Ave. (843) 722-2024
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 The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.
 Francis Zanger, assoc.
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 Website: www.stphilipschurch.org
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 Avent, Jr, assoc.; The Rev'd David M. Dubay, priest assoc
 Sun H Eu 8, Rite 1, 10:30 Rite 1 (1st & 3rd Sun); MP Rite 1
 (2nd & 4th Sun)
 6 H Eu Rite II; Wed (In Chapel) MP 8 (1928), 10 H Eu

PAWLEYS ISLAND, SC
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 Wed Eu & HU 10:30; C by Appt., HD as anno

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 Harmon, d
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 510 S. Farwell St.
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 Sat Vigil Eu (Chapel) 6; Sun Eu 8 (Rite I) & 10 (Rite II Cho);
 Daily MP 8 (exc Sun); EP 5; Wed Eu 12:15; others as posted

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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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