

# THE LIVING CHURCH

PARISH ADMINISTRATION ISSUE

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ MARCH 18, 2007 ♦ \$2.50



## Children's Day

at Trinity Cathedral in Portland, Oregon

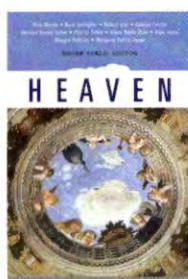
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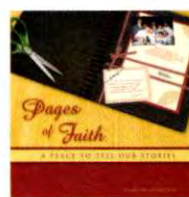
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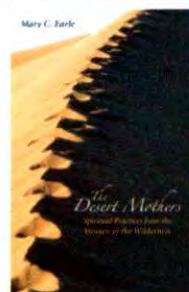
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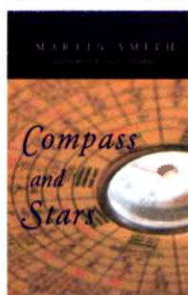
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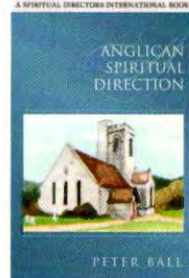
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Volume 234

Number 11

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

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Brennen Cray of St. Matthew's, Eugene, Ore., has his feet washed by the Rev. Maron Van, deacon at Church of the Resurrection, Eugene, as part of the Lenten instruction during a children's day at Trinity Cathedral in Portland [p. 23].  
Dan Bronson photo

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## SUNDAY'S READINGS

# Reconcile and Celebrate

*'This son of mine was dead and is alive again; he was lost and is found!'* (Luke 15:24)

### The Fourth Sunday in Lent (Year C), March 18, 2007

**BCP:** Josh. (4:19-24), 5:9-12; Psalm 34 or 34:1-8; 2 Cor. 5:17-21; Luke 15:11-32

**RCL:** Josh. 5:9-12; Psalm 32; 2 Cor. 5:16-21; Luke 15:1-3, 11b-32

The Pharisees grumble that Jesus welcomes sinners, and he tells them a parable about a rich man and his two sons (Luke 15). After squandering his inheritance, the younger son hits bottom. But then he comes to himself. He resolves to return home to his father and say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands" (Luke 15:19). That is a moment of conversion for the younger son, and he actually changes the direction of his life as he returns home.

But the father does not make his younger son beg for mercy. Filled with compassion, he runs to his son and hugs him. The father immediately organizes a great celebration, "for this son of mine was dead and is alive again; he was lost and is found!" (Luke 15:24). Unfortunately, the elder son is not pleased by the celebration for his brother. He has been obedient and hard working, and there have been no celebrations for him. The father reassures the elder son of his love: "Son, you are always with me, and all that is mine is yours." But the younger son's return to life must be celebrated.

St. Paul explains to the Corinthians that God has reconciled us to himself through Christ, and that God has given

us the ministry of reconciliation. We see the meaning of this reconciliation clearly in the parable of the prodigal son. His many sins are forgiven even before he returns all the way home. Instead of reminding him of his many failures and imperfections, the father clothes him in a wonderful garment. Instead of lecturing him about his foolishness or making him wait as a punishment, the father rushes to welcome him and celebrates his return. The father is delighted that his lost son is "alive again." The younger son's trespasses were not counted against him (2 Cor. 5:19); his transgressions were forgiven and his sin was put away (Psalm 32:1).

The Pharisees looked down on the sinners who were being healed by Jesus' love, and they criticized Jesus for welcoming people who were unworthy. The Pharisees had no heart for forgiveness and reconciliation. But we are called to be "ambassadors for Christ," in whom God reconciles the world to himself (2 Cor. 5:19-20). We are to make visible the welcome and forgiveness that God freely offers to everyone. We can include all kinds of people in the embrace of radical hospitality. We are to forgive others as we have been forgiven by God, and celebrate our reconciliation in Christ.

### Look It Up

The priest's concluding prayer at the Reconciliation of a Penitent, Form Two (BCP, p. 451), states "Now there is rejoicing in heaven; for you were lost, and are found; you were dead, and are now alive in Christ Jesus our Lord."

### Think About It

When have you experienced moments of conversion and reconciliation? How did you celebrate them?

### Next Sunday

#### The Fifth Sunday in Lent (Year C), March 25, 2007

**BCP:** Isaiah 43:16-21, Psalm 126; Phil. 3:8-14, Luke 20:9-19

**RCL:** Isaiah 43:16-21, Psalm 126; Phil. 3:4b-14; John 12:1-8

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## BOOKS

### The Fire of Your Life

By **Maggie Ross**. Seabury. Pp.126. \$14. ISBN 978-1-59627-051-0.

Maggie Ross, in *The Fire of Your Life*, has presented a series of monthly meditations. These meditations rise from her encounters with God's natural manifestations. In many breathtaking descriptions scattered throughout this classic ascetic theological work, Sister Maggie, an Anglican solitary, shows us how to carry Christ from our silence and solitude into the world. The author's descriptions of experiences with lynxes, coyotes and people encountered during a monastic retreat culminate with her conclusions: "... each monk with whom I shared moments of joy and tears ... not only bore the glorified resurrected Christ, but at the heart of the mystery truly was Christ, and in our sharing of wounds, our laughter and sorrow, our silliness and wisdom, the Word was indeed spoken and we were healed."

In view of this author's perceptual depth, this is a fine extended essay capable of inspiring ascetic theologians, monastics, and those undergoing intense spiritual transformations.

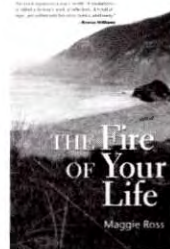
(*The Rev.*) Edward F. Ambrose, Jr.  
Phoenix, Ariz.

### Jesus for the Non Religious

By **John Shelby Spong**. HarperSanFrancisco. Pp 293. \$24.95. ISBN 978-0-06-076207-0.

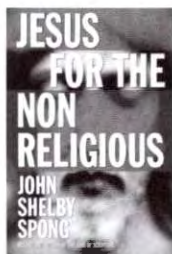
In 1974, John Shelby Spong, then rector of St. Paul's Church, Richmond, Va., preached a sermon titled "Christpower," in which he sought to extract the authentically human Jesus from what he characterized as the myths of divinity and exaggerated claims of power. To a large extent, the 20 books he has written since then have been an extension of that search. In *Jesus for the Non Religious*, he declares that he has completed that pilgrimage.

While some have accused him of being an atheist, Bishop Spong



claims that he is a Christian, but not in the Theism of the first century. So he admits to being “atheistic” in the sense that he is “anti” or against a theistic world view which he believes is killing the institutional church, and has been responsible for “literal and spiritual slavery.”

In 1974, Spong popularized the fact that Jesus was Jewish with the publication of *This Hebrew Lord*. From this rather obvious observation, he now argues that most of the stories about Jesus were not historical, but that the memory of Jesus was adapted by evangelists to conform to Hebrew theistic and liturgical patterns. Therefore, while Jesus died on the cross, Spong writes that the details in the gospels are not historical. He claims the resurrection was not an event but a realization by the disciples some 6-12 months after Calvary that “the reality of Jesus’ death kept being challenged by the reality of their experience of life with him.”



In this book, the “scraping back” of the myths, the legends and outdated theistic world views is necessary for us to recover the “authentic Jesus,” who was a historic figure,

who lived in Nazareth because Nazareth just didn’t fit into the Hebrew liturgical pattern. The authentic Jesus we discover, Spong contends, is a fully human, charismatic figure who broke down barriers of tribalism, racism, prejudices, stereotypes, and religious boundaries that keep us from our full humanity.

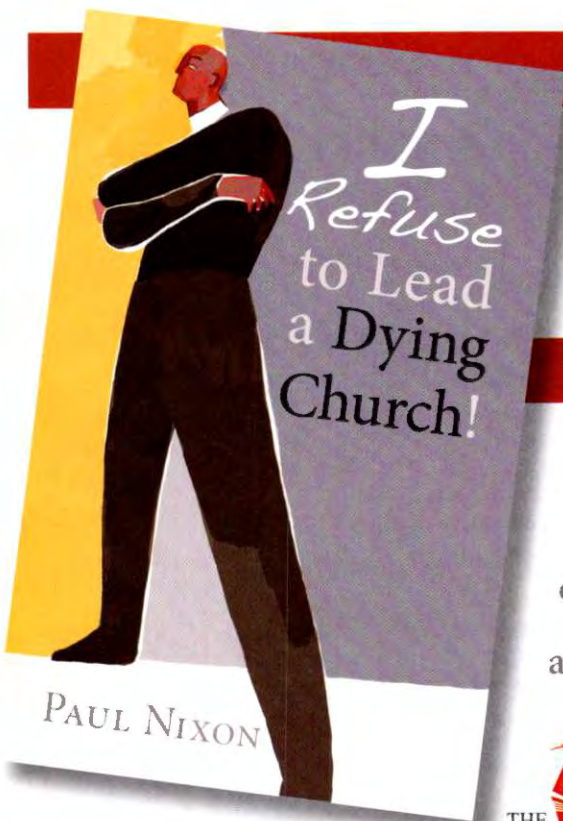
This human Jesus enables those around him to be “fully human,” wherein they experience the divine. The biblical text which sums it up for Spong comes from John 10:10: “I am come that you may have life and have it more abundantly.”

**The authentic Jesus we discover, Spong contends, is a fully human, charismatic figure who broke down barriers . . . that keep us from our full humanity.**

Spong has the habit of writing something shocking, like “The cross is a symbol of child abuse,” and then reflecting on Jesus’ words from the cross with eloquence equal to Philips Brooks.

He writes that at the Council of Chalcedon (451), after more than 40 decades of debate, the undivided church affirmed the full humanity and full divinity of Christ. While Bishop Spong makes a strong case for the full humanity of Jesus, the divinity is greatly lacking, if not

(Continued on next page)



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—Alice Mann, senior consultant, *The Alban Institute*

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(Continued from previous page)

absent, from his writing. He also refutes the nativity narratives, miracles of healing, feeding the 5,000, stilling the storm, resuscitating the dead, and Jesus' own resurrection. The bishop claims that Joseph probably never existed, and Jesus' mother's name probably wasn't Mary.

It is no surprise the bibliography contains many volumes from the "progressive" Jesus Seminar, a group of biblical scholars who have questioned up to 90 percent of the gospel accounts of Jesus' life and teaching. Also included in the bibliography is the work of John A. T. Robinson, one of Spong's heroes, who in 1963 as Bishop of Woolwich challenged a heaven above, a hell below, and a deity out there.

Much in this book is not new. It started more than 30 years ago and has received an abundance of public

attention. At the Lambeth Conference of Anglican bishops in 1998, Bishop Spong received more than 150 media interview requests. As Bishop of Newark he had more than two decades to shape the life of that diocese. His claim has been that he was writing to make the good news of Jesus meaningful to the next generation. With this in mind, is it not fair to ask, how did his teachings affect the life of the Diocese of Newark?

Statistics from *The Episcopal Church Annual* reveal an interesting pattern: In 1979, his first year as diocesan bishop, there were 133 congregations, 62,732 baptized members and 39,817 communicants. When he left in 2000, there were 118 congregations, 36,674 baptized members and 27,745 communicants.

(The Rev.) Bob Libby  
Key Biscayne, Fla.

## The Bishop of the Old South

The Ministry and Civil War Legacy of

Leonidas Polk

By Glenn Robins. Mercer University Press. Pp. 243. \$35. ISBN 978-0-88146-038-4.

Last year the Diocese of Louisiana commemorated the bicentennial birthday of the Rt. Rev. Leonidas Polk, but elsewhere, including at the seminary and college he helped to found, Episcopalians tend to avoid talk of the seemingly larger-than-life bishop who became a Confederate Army general and was killed by artillery fire atop Pine Mountain, Ga., in 1864.

His tragic Civil War career has cast a pall over the many ways in which Bishop Polk helped The Episcopal Church to break free of its East Coast roots and become a national denomination, as Glenn Robins documents in *The Bishop of the Old South*.

During the 143 years since his death

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Divine Conspiracy: Dallas Willard and Spiritual Formation – June 6-9 (with the Rev. Geoff Chapman)

Understanding Islam – June 11-15 (with the Rev. Kevin Higgins)

Sabbath – June 16 (with Dr. Lauren Winner)

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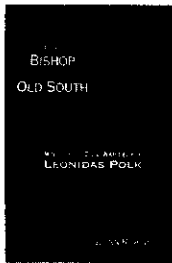
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there have only been a handful of biographies about Bishop Polk, and most of those have focused on his military career. While mentioning his Civil War exploits, Mr. Robins, an assistant professor of history at Georgia State University, does not dwell on them. Instead, he documents

**Mr. Robins documents how in the years before the war Bishop Polk adapted The Episcopal Church to the evangelical South.**

how in the years before the war Bishop Polk adapted The Episcopal Church to the evangelical South and successfully integrated the church into the mainstream of the region's religious life.

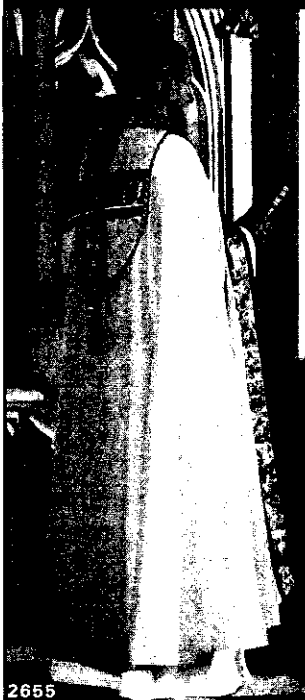
During the first 19 years of his tenure as Bishop of Louisiana, the diocese grew from 238 communicants in 1842 to 1,859 in 1861. Sewanee and the School of Theology of the University of the South in Tennessee probably would not have been built if it were not for Bishop Polk, as Robins documents in his readable biography.

*The Bishop of the Old South* is a helpful aid for Episcopalians seeking to fulfill a General Convention mandate to explore and come to terms with the ways in which the church has profited from the slave trade. It is also interesting for its narrative on the withdrawal from General Convention of the dioceses located in Confederate states. The book concludes, not with the death of Bishop Polk in 1864, but with the readmission to General Convention of Louisiana and the other Confederate dioceses shortly after the end of the war in 1865.

Steve Waring

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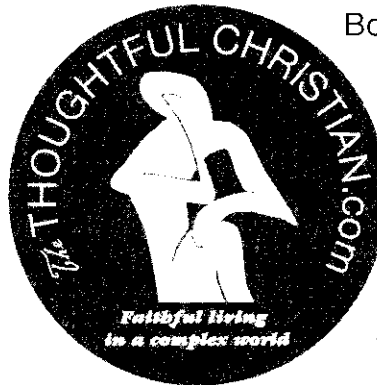


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## BOOKS

### Healing Presence

By **Joanna J. Seibert**. Foreword by **Phyllis Tickle**. Temenos. Pp. 164. \$29.95. ISBN 0-9785648-4-7.

Joanna Seibert is a physician and a deacon in the Diocese of Arkansas. Her work as a pediatric radiologist has brought her in contact with many children, some of them being treated for cancer. As a deacon, she has visited with many members of the parish she serves. She also leads healing services in churches, hospitals and nursing homes. She is a frequent contributor to *THE LIVING CHURCH* and *Forward Day by Day*.



Dr. Seibert's book, *Healing Presence*, is a series of vignettes whose

**Dr. Seibert frequently finds lay people standing in the center of the healing act — often family members and caregivers.**

common thread is her experience visiting the sick, praying with them and for them. She writes that healing should not be equated with curing. Healing can be experienced on many different levels. She frequently finds lay people standing in the center of the healing act — often family members or caregivers. She has found that reading of scripture and the reciting of familiar prayers are always welcomed by those she visits.

One of her stories tells of her approach to the bedside of a child who is near death and whose suffering seems unjust. But the child is not alone. Her grandmother's large body is lying on the bed, encircling the dying child. Dr. Seibert knew that she was standing on "holy ground in the presence of the living God."

The author gives multiple examples of conversations with people whose spiritual understanding is phenome-

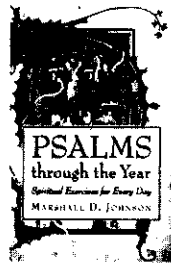
nal. And she always goes away from a visit having received more than she has given.

*Sr. Andrew-John, OBNJ  
Racine, Wis.*

### Psalms Through the Year

**Spiritual Exercises for Every Day**  
By **Marshall D. Johnson**. Augsburg. \$14.99. ISBN 0-8066-5332-4.

Reading through the psalms is a time-honored tradition and an important spiritual exercise. Marshall Johnson provides a helpful way into the psalms, one that makes reading them manageable — we all are so busy, aren't we? — and part of a daily discipline (He takes us through the psalms consecutively and breaks them up so that we can use a reading each day for the year.)



*Psalms Through the Year* is not another commentary. The author does, however, have occasional comments that focus attention on some informative points that might help our reading. He also has a helpful section at the end of the book, "A Short Introduction to the Psalms." (I would hope, though, that a reader of the psalms will want to go deeper than a "short" introduction can do.)

This is also not a "devotional" book. There are few personal stories or anecdotes included. Rather, Johnson concentrates on what is happening in the text and what other passages of scripture might shed some light on the thoughts and emotions expressed in the psalms. His focus is on the words of the psalm, the themes and issues that emerge from the psalm itself, and not what he experiences when reading the psalm.

The great value of *Psalms Through the Year* is the author's insistence that we actually read the psalms and that we do this daily, not just at church, but as part of our devotion and our discipline as we grow in grace.

*(The Rev.) Anthony Petrotta  
Wilsonville, Ore.*

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## BOOKS

### Christian Faith and Same-Sex Attraction

**Eastern Orthodox Reflections**

By **Thomas Hopko**. Conciliar Press. Pp. 126. \$12.95. ISBN 1-888212-75-6.

This is, as far as I know, the first book on this subject to come from an Orthodox theologian, and so for this reason alone it is a significant contribution to the debate on homosexuality in the churches.

Hopko is an imaginative and thoughtful theologian within his tradition. As his other writings amply show, he is very

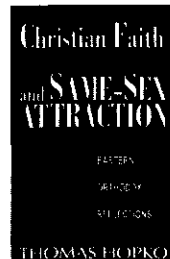
much in the serious scholarly heritage that one has come to associate with St. Vladimir's seminary since the days of Alexander Schmemmann.

And the fact that there seems to be a need for such a book from an Orthodox theologian indicates that this is an issue for the Orthodox Church as well as for other Christians. The matter is not easily resolved in any church. And there is an association for gay Orthodox, Axios, less well known, perhaps, but for much the same purpose as the Roman Catholic Dignity and the Anglican Integrity.

As we may expect, Hopko is clear that the Orthodox tradition condemns all sexual activity outside marriage as sinful. Orthodox reflection on the human person (and as a consequence on sexuality) is based on a patristic anthropology that is now as foreign to most Westerners as are the basic concepts of Roman law. But this is a much more nuanced treatment of the subject than might at first appear.

Every book of this kind raises serious questions for debate, and not all will agree. But it is good that the first Orthodox contribution to the discussion is so thoughtfully and accessibly presented.

*(The Very Rev.) Peter Eaton  
Denver, Colo.*



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## Spiritual Corners of the Piano Repertoire

**Sonya Subbayya Sutton**, piano. St. Alban's Parish. \$19. Available from St. Alban's Parish, 3001 Wisconsin Ave., N.W., Washington, DC 20016.

Picking up this recording, three questions immediately came to mind: What will she play? How will she handle the piano in such a large space as Washington National Cathedral? What will be the overall effect?

This recording consists of 73 minutes of piano works, opening with the Bach-Busoni arrangement of "Wachet Auf," then moving on to works by Respighi, Liszt, Eben, and Brahms (an interesting choice given that Brahms was a lapsed Lutheran who cultivated a cool humanism), and ending with the first movement of Messiaen's *Vingt Regards sur l'Enfant-Jesus*. The hands-down win-

ners of this recording are the first and last tracks. The performance practice movement of the 1980s and '90s led many musicians to feel embarrassed to perform arrangements such as the Bach-Busoni on this recording. Here we are reminded of Busoni's deep admiration of Bach and exquisite knowledge of the piano's sonorous capabilities. It was a joy to hear. The Messiaen was also a pleasure, played slowly and sturdily by Ms. Sutton, director of music ministries at St. Alban's, Washington, D.C.

As to how the piano was handled in a space as large as the Washington National Cathedral, the answer is: It wasn't. The microphones were very close to — if not in — the piano, so the CD could have been recorded anywhere. It would have been refreshing to hear a recording that didn't sound like a studio, especially for the Bach-Busoni

and the Messiaen.

It is clear from the liner notes that Ms. Sutton has many feelings about things of a spiritual nature, and her playing underlines this. However, though feelings are part of our humanity and therefore need to be a part of our art, they do not in themselves make for good music. The ear, in the end, must be satisfied without any knowledge of the artist's sincerity. One of the greatest "spiritual" composers of all times was Johann Sebastian Bach. He wrote at the end of all his compositions, "Solo Deo Gloria," — to God alone be the glory. Tough as it is, this should be our guiding light and the ultimate litmus test.

*Karen Beaumont  
Milwaukee, Wis.*

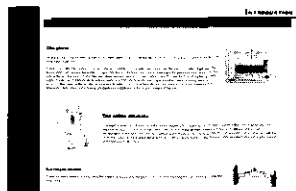


# Poverty's Greatest Enemy





By Richard J. Mammanna, Jr.



### Church Plans On-Line

<http://www.churchplansonline.org/>  
visited Feb. 25, 2007

In 1818 the Incorporated Church Building Society (ICBS) was founded to assist in the design and construction of new parish churches for the growing population of England and Wales. By 1845 the society was a significant force, assisting with grants in the construction of more than 50 church buildings a year. In 1982, the society's administration was transferred to a newer body called the Historic Churches Preservation Trust through which it continues to give grants for the construction and preservation of Anglican church buildings.

The Church Plans On-Line initiative provides digital scans of material connected with grant applications submitted to the ICBS from 1818 to 1982. This archive of more than 15,000 images shows architectural plans of thousands of English and Welsh parish churches. (In some cases, when the original building was demolished or destroyed during war, the ICBS church plan is one of the few remaining depictions of what a church actually looked like.) Most of the physical archive of the society's original grant applications was deposited in Lambeth Palace Library in the last decades of the 20th century, and a substantial grant from the British New Opportunities Fund and private trusts enabled the launch of this attractive website in 2001. (The site also brings together another part of the archive separated for several decades because it is stored in the holdings of the Society of Antiquaries of London.)

While learning about churches and

their design online will always be a distant second to visiting and worshipping in them in person, an initiative like Church Plans On-Line makes it possible to learn vast amounts of information about Anglican architectural history during a period of significant change. Because the scans are of very high quality, it is possible to count the windows, for example, on 1835 additions proposed to John Henry Newman's parish church at Littlemore, Oxford. Because the digital files are in clear color, one can get a sense of what worshipers saw from their pews or seats during almost two full centuries of Anglican worship.

Visitors to the site can search records by date, location, diocese, architect or firm and several other specialized fields. The site also provides information on obtaining high-resolution copies of the digital images available free of charge on the site.

*Richard J. Mammanna, Jr.  
Stamford, Conn.*



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**Step by Step**

**THIS OLD CHURCH: The Indispensable Guide for Restoring Church Buildings.** By **Ion Grumeza**. Pilgrim Press. Pp. 131. \$16. ISBN 0-8298-1679-8.

The author draws upon 15 years' experience in church restoration to offer a detailed overview of the issues and steps involved in maintaining and restoring a church property. Clear definitions, specific examples, and helpful photographs make this useful for parish vestries and buildings and grounds committees.

**ENGAGING NEWS MEDIA: A Practical Guide for People of Faith.** By **Mark Kelley**. Cowley. Pp. 168. \$14.95. ISBN 1-56101-276-9.

A former news anchor now a college journalism professor, Mark Kelley offers an insider's perspective on how the mass media work. His goal here is to give people of faith a working understanding of such issues as objectivity, the pressures of advertising dollars, and how to be a responsible new consumer. A good, basic text with timely examples.

**DOING GOD'S BUSINESS: Meaning and Motivation for the Marketplace.** By **R. Paul Stevens**. Eerdmans. Pp. 259. \$14, paper. ISBN 0-8028-3398-5.

Working people seeking God's will beyond the church doors will profit from this book. Extensive questions at the end of each chapter make this an excellent guide for small groups. He quotes English Reformer William Tyndale, "There is no work better than another to please God."

**THE TEN COMMANDMENTS: Laws of the Heart.** By **Joan Chittister**. Orbis. Pp. 152. \$15. ISBN 1-57075-684-8.

Are the Ten Commandments out of date or irrelevant? Has any culture, in any age, really been able to keep them, and if not, what is their value? Sister Joan Chittister tackles such questions as she examines the history of the "laws of the heart" and applies them to contemporary living.

*The Living Church staff*



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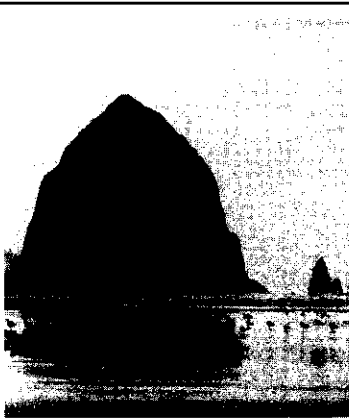
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is the gate of heaven."*

*Gen. 28:17.*

By B. Madison Currin

How often do we feel like that when we go to church, especially when we visit a church while out of town? I have read a lot about how unfriendly some churches are to visitors, but sel-

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dom read about how welcoming and loving so many of them really are. While on vacation, my wife and I found a very warm and welcoming church that far exceeded our expectations. We have continued to go back every Sunday we are at Pawleys Island, S.C., my wife's home town.

I retired from Christ Church, Pensacola, Fla., in 2002 after 36 years as rector. Now we are able to go back "home" frequently. In the early days of our marriage we went to All Saints', my wife's ancestral parish church. But things have changed there, and we decided seven years ago to try the "other" Episcopal church, Holy Cross Faith Memorial. We had a most delightful and happy surprise.

The first time we entered the church we were welcomed like we had been there forever. A few of the parishioners knew Eleanor and her

The first time  
we entered  
the church  
we were welcomed  
like we had been  
there forever.

family, but most of them did not know us. We received a royal and genuine welcome. The service was wonderful, carefully planned, and done with grace and dignity. The rector was a delightful man and his sermon was excellent. The content was powerful in its simplicity. Seven years ago, the congregation was small but they filled the little church at the principal service. They sang with gusto and the music was excellent. The Eucharist was celebrated with care and love. The lay readers read well. We felt we had been to church.

Now, several years later Holy Cross Faith Memorial has had a \$2 million fund drive and has built a lovely, larger

(Continued on next page)

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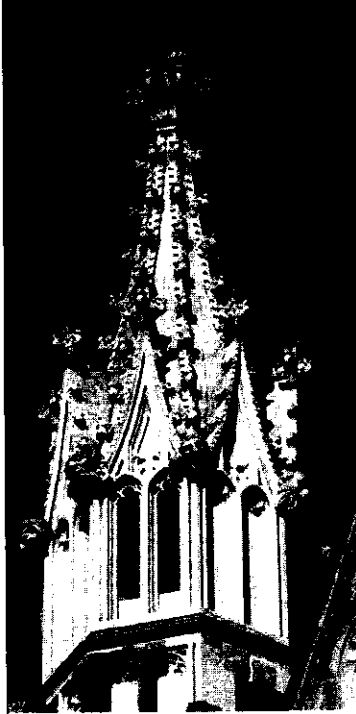
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(Continued from previous page)

church building in the Low Country architectural style. The old church is now used as a chapel.

Some background on this church is in order. Obviously, it is a merger of two churches that existed long ago. Holy Cross and Faith Memorial were both black mission churches in the Diocese of South Carolina. When the

cathedral in Charleston was integrated in 1963, and while I was the dean there, this was the first integrated church in South Carolina. I remember well Fr. Forsythe, a wonderful, elderly black priest who was vicar of Holy Cross Faith Memorial throwing his arms around me and saying, "Thank you."

In 1999, the Rev. Tommy Tipton became vicar of the church and it began to grow rapidly. Many locals began to come to church and stayed there because of what they found — a Spirit-filled church with Spirit-filled people and a Spirit-filled rector. In the years since 1999, Fr. Tipton has seen the parish grow from about 30 to 341 members. The budget has grown from \$10,000 to \$472,000. Now the new church is filled on Sundays and the congregation is growing fast.

We were drawn to this church by a group of people who loved the Lord and who love each other regardless of condition in life. All sorts and conditions together, young and old, rich and poor, white and black respecting and loving each other. The small choir is

In the years since 1999, Fr. Tipton has seen the parish grow from about 30 to 341 members.

excellent and sounds as good as choirs many times larger.

When you enter you are greeted and hugged. The entire service is printed in the bulletin. The 1982 hymnal is standard, and during communion *Lift Every Voice and Sing* is used, reflecting the African American heritage of which members are justly proud.

The real work of the church is during the week. When one enters the campus just off Highway 17, there is the lovely old church on the left, a memorial garden well tended in the center of a circular drive, plenty of parking, one building housing Miss Ruby's School, the former home of a school for black children from the days of segregation and now a preschool. There is the Smith Clinic, a free medical facility staffed by a full-time nurse practitioner who runs the

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clinic, and a pharmacy, partially funded by the Duke Endowment, for free prescription medication for those in need. There is also a diabetic clinic and group and individual counseling.

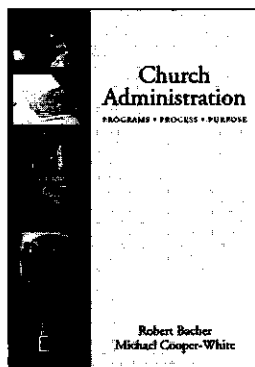
Next door to the Smith Clinic is a beautiful and very adequate St. Elizabeth's Place, a housing project for low-income people. There are 48 apartments and the facility is subsidized by HUD. The parish offices are in a humble frame building beside one of only two free public swimming pools in Georgetown County. The church entered into an agreement with the YMCA to care for the pool and staff it.

In the office building is also an ecumenical outreach office which is a joint effort of six area churches. It provides a central location for aid and assistance to those in need as well as transients. There is also a food pantry which serves between 30 and 50 families a month. Holy Cross Faith Memorial has all the usual activities for all age groups, and AA and Al-Anon groups also meet there. There is an adult day care program and a strong youth program with a full-time director of youth ministries. The Rev. Callie Perkins, the new assistant, is a native of South Carolina, speaks fluent Spanish, and is in charge of Hispanic ministries. She celebrates a Eucharist in Spanish every Sunday.

In the center of the campus is the new large and lovely church building with clear glass windows through which one can see the stately old oak trees and Spanish moss outside. Those who attend on Sundays find themselves in the middle of what St. Paul called a "colony of heaven" (Phil. 3:20). Holy Cross Faith Memorial is an oasis, a place where one can be fed spiritually and physically. And when you leave church on Sunday, you feel good about the church, your neighbors, and yourself. This is a place where miracles happen. □

*The Rev. Canon B. Madison Currin is the rector emeritus of Christ Church, Pensacola, Fla. and honorary canon of the Cathedral Church of St. Luke and St. Paul, Charleston, S.C.*

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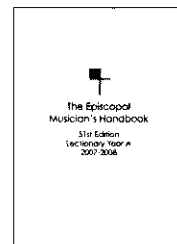
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## ANALYSIS

# Tears and Raised Voices Shape Communiqué

The Anglican Communion teetered on the brink of collapse throughout the final day of the primates' meeting, Feb. 15-19 in Tanzania, with conflicting theological and philosophical views jousting for control of the future of Anglicanism.

A split was averted in the final hour when a compromise solution brokered by Archbishop of Canterbury Rowan Williams and Archbishop of Nigeria Peter Akinola gave traditionalists the doctrinal standards they desired, while permitting a temporary structural latitude that allows all parties to remain part of the Communion's conversation, for at least eight more months.

While the presenting issue was homosexuality and The Episcopal Church, the heart of the debate on the closing day of the meeting in Dar es Salaam was theological and dealt with the nature of truth and unity: Unity in truth against truth found in unity.

Work on the communiqué began on the first evening of the conference. Archbishop Williams appointed Archbishop Ian Ernest of the Indian Ocean, Archbishop Phillip Aspinall of Australia, Archbishop John Chew of South East Asia, Archbishop Drexel Gomez of the West Indies, and ACC deputy general secretary Gregory Cameron to the team, charging them with encapsulating the primates' consensus views in a single document.

While the Archbishop of Canterbury appointed first-time participant Archbishop Ernest as chairman of the committee, sources familiar with the deliberations reported that Archbishop Gomez was the guiding hand behind the document's construction.

The high point in the meeting for The Episcopal Church came on the opening day with the presentation of a report authored by a sub-group of the joint primates-Anglican Consultative Council standing committee and chaired by Archbishop Williams. It concluded the 75th General Convention had responded substantively to



George Conger photo

While no official group photo was taken at the primates' meeting, Archbishop of Canterbury Rowan Williams posed with some other leaders following the Feb. 18 Eucharist at Zanzibar Cathedral.

two of the three requests of the Windsor Report, and advocated a moderate course of action toward the American church.

The report's unexpected conclusions were met with skepticism, several primates told a reporter for THE LIVING CHURCH. Completed six months earlier, the failure of Archbishop Williams to distribute the report ahead of the meeting caused it to be discounted, and its influence faded as the meeting progressed.

From the start the drafting committee sought to synthesize the views of roughly three disparate camps among the primates — a task further complicated by the presence of 14 new primates among the 35 present. Six primates were broadly sympathetic to the trajectory taken by The Episcopal Church. A second group of 12-16 primates, collectively known as the Global South coalition, were strongly opposed to the actions of The Episcopal Church, while the remainder followed the lead of Archbishop Williams in rejecting the course taken by The Episcopal Church, but unwilling to take harsh action.

Boundaries within these blocs were

also fairly fluid and differences in churchmanship led to disparate views on how to proceed.

On the afternoon of the first day of the meeting, the primates heard presentations from the Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana and president of the Presiding Bishop's Council of Advice, followed by the Rt. Rev. Robert Duncan, Bishop of Pittsburgh and moderator of the Anglican Communion Network, and the Rt. Rev. C. Christopher Epting, Presiding Bishop's deputy for ecumenical and interfaith affairs. The extracurricular session closed with a presentation from Presiding Bishop Katharine Jefferts Schori.

Gathered in a semi-circle facing the American bishops in the chapel area of the conference center, the primates listened for an hour and then spent two hours questioning the four Americans. Participants at the meeting told TLC bishops MacPherson and Duncan restated requests made to the primates in January by the Camp Allen group of bishops, while bishops Epting and Jefferts Schori discussed the polity and procedures behind the 75th General

(Continued on next page)

## ANALYSIS: PRIMATES' MEETING

(Continued from previous page)

Convention's response to the Windsor Report.

Bishop Jefferts Schori was pressed by one primate to explain why the U.S. church had changed its name from the "Episcopal Church in the United States of America" to "The Episcopal Church." The Presiding Bishop's response, that the name change reflected the multinational character of the province, while an accurate description of events from an American perspective, jarred a number of primates who heard in the Presiding Bishop's response echoes of "American empire."

Staking out a claim to be "The Episcopal Church" of the Anglican Communion, when there were also Episcopal churches in Scotland, Brazil, the Philippines, Jerusalem and the Middle East, Rwanda, Sudan and Spain, was not well received, one centrist primate said. It was an "extraordinarily parochial" move for The Episcopal Church to have made given the international church and political climate, he said.

Arguments about the polity of The Episcopal Church proffered by the Presiding Bishop did not sway the meeting either, a point acknowledged by Bishop Jefferts Schori in her presentation at the Episcopal Church Center following her return to New York.

In a letter to Archbishop Williams sent before the meeting, Archbishop Akinola argued that "protocol" should not be elevated above doctrine. This argument was repeated in the primates' deliberations along with a counter argument proffered by one Global South primate that the failure to observe protocol lay with the 74th General Convention for having affirmed the election of the Bishop of New Hampshire without first addressing the canonical and doctrinal issues at play.

In deliberations spread over Friday and Saturday, the ground began to fall away from under The Episcopal Church as the debate shifted toward a

discussion of what must be done, with the Global South favoring immediate action against a plea for continued deliberation. By Saturday evening the drafting committee had completed its work and unanimously agreed upon a communiqué to present to the entire group.

Illness prevented Archbishop Akinola from joining the primates' Sunday excursion to Zanzibar. However, he was able to craft an addendum to the communiqué which he presented to the primates upon their return that evening.

The Sunday service in Zanzibar put a face upon the primates' divisions with no group photo, no con-celebration of the Eucharist, and six primates refusing to receive the sacrament with Presiding Bishop Jefferts Schori. When the primates returned to business on Monday morning, the meeting's final day, all signs pointed to an impasse with the Global South coalition refusing to endorse the joint communiqué.

As negotiations intensified, the consensus swung away from Archbishop Williams' soft approach toward the Global South's demands for a clear and unambiguous response from the U.S. The dynamic within the meeting shifted further as two of The Episcopal Church's strongest supporters — Archbishops Mauricio Andrade of Brazil and Njongonkulu Ndungane of Southern Africa — had departed, leaving 33 primates to complete the final document.

Over several grueling sessions, marked at one point by tears and raised voices, negotiations over the language of the document continued throughout Monday, forcing the cancellation of a press conference several times. Outside the meeting, reporters and lobbyists received mixed signals on the deliberations.



George Conger photo

The setting for the primates' Feb. 18 Eucharist, at a former slave outpost in Zanzibar, left a lasting impression on Presiding Bishop Katharine Jefferts Schori.

Unlike the 2005 meeting in Northern Ireland, where access was strictly limited but information flowed freely, in Tanzania the primates kept their own counsel with little news leaking out. The self-imposed media blackout even extended to the ACC staff members, who occasionally visited the press side of the hotel to find out what was happening in the meeting.

When the primates broke at 8:30 p.m. for a gala dinner, they were at an impasse. Sources told TLC that Archbishop Akinola was holding out for stronger language and for protections for the Convocation of Anglicans in

North America (CANAm). Presiding Bishop Jefferts Schori was also uncertain as to whether she had the authority to bind the American church or had the political capital to bring the House of Bishops along with her.

The two-church solution proposed by the Global South at the start of the meeting had been softened to a church within a church structure with a primate-led Pastoral Council exercising *de facto* jurisdiction on behalf of Bishop Jefferts Schori. The Global South's call for an immediate expulsion of The Episcopal Church had been softened to an eight-month reprieve.

Language that at one time spoke to the Church of England and the issue of civil partnerships was dropped as the primates adopted an American focus for the document.

Negotiations resumed after dinner and Archbishop Akinola was finally brought on board after he was given assurances protecting CANAm. The final report was delivered to the press at 11 p.m., by a haggard Archbishop Williams.

(The Rev.) George Conger

## Goodwill and Patience Needed, Archbishop Says

The mission work of churches of the Anglican Communion will be significantly less effective if its structures are loosened, destroyed or localized, the Archbishop of Canterbury said in an address to the Church of England Synod Feb. 26.

Archbishop Rowan Williams told delegates the primates have asked for more clarity from The Episcopal Church on whether it has agreed to a moratorium on the election of bishops in active sexual partnerships outside marriage, and whether it is willing to abide by a voluntary moratorium on liturgies for same-sex blessings.

"The understanding of the meeting was certainly that this should be a comprehensive abstention from any public rites," Archbishop Williams said. The primates wanted "to try and encourage an internal North American solution to the bitter disputes now raging," and the proposed structure for "supplementary oversight" was designed to encourage "both sides to back away from litigation."

"Much here depends on goodwill and patience," Archbishop Williams said. "The Presiding Bishop rightly won praise for her careful and sympathetic engagement with these proposals and other matters, in the course of what was undoubtedly a very testing meeting. Likewise the readiness of many of the 'intervening' primates to consider negotiating a new position was welcome and impressive."

The archbishop said the primates' communiqué [TLC, March 11], although imperfect, was a worthwhile effort to look beyond the symptoms of the problem and focus attention on underlying and neglected theological root causes of the current discord. Although few enjoy the breakdown in trust, a simple solution is elusive.

"Unhappily, though, the truth is that when conflicts have passed a certain point, simple solutions are unlikely to work, to the extent that they deliberately ignore the things that bred the conflict in the first place..."



**Children's Day at the Cathedral** drew more than 60 children representing 14 congregations across the Diocese of Oregon, Feb. 24 at Trinity Cathedral, Portland. "A Circle of Seasons" was the theme of the day-long event, which introduced children to the cycle of the church year. Children were divided into groups and rotated through four different stations: Advent/Christmas/Epiphany, Lent, Holy Week/Easter, and Pentecost/Ordinary Time. At each station, children enjoyed activities such as arts and crafts, story telling and music representing part of the liturgical cycle. Approximately 30 adults helped with the program, which ended with a Eucharist.

**Left:** Rosie Orellana (left) and Michaela Joseph of St. Michael and All Angels' Church, Portland, read at the closing Eucharist while the Rt. Rev. Johncy Itty, Bishop of Oregon, looks on.

**Below:** Children assemble for a group photo in front of the altar at Trinity Cathedral.

Dan Bronson photos



## Chancellor: Lawsuits Won't Cease Without Broad Agreement

The Episcopal Church will not suspend or withdraw from property lawsuits it initiated unless there is a comprehensive agreement that takes into consideration "all the other recommendations of the primates' communiqué," said David Booth Beers, chancellor for the Presiding Bishop.

Mr. Beers responded Feb. 26 to a proposal to suspend property litigation that was made by lawyers representing some of the 11 congregations which voted in December to disassociate from the Diocese of Virginia. In their communiqué [TLC, March 11], the primates unanimously "urge[d] the representatives of The Episcopal Church and of those congregations in property disputes with it to suspend all actions in law arising in this situation."

In his reply Mr. Beers noted that the leadership of the departing congrega-

tions has not made any effort to come into compliance with the requests made by the primates in their communiqué.

"Indeed, the recommendations in the primates' communiqué concerning a possible suspension of civil litigation over property matters specifically urge all parties in this context to 'provide assurances that no steps will be taken to alienate property from The Episcopal Church without its consent,'" Mr. Beers stated. "The Church is unaware of any movement in this regard on the part of the congregations involved in the pending litigation."

The Anglican Communion is a federation and has no legal authority over the affairs of its members, said Mr. Beers. "In that connection, the pri-



Mr. Beers

mates, while recognizing that steps to deal with these differences within the Church 'must be generated with its own life,' undertook to offer a number of interrelated 'recommendations,' one of which dealt with circumstances under which the differing parties could see their way to withdrawing from civil litigation over property matters.

All these recommendations, taken together, call for a number of steps to be considered over time by the bishops and other leaders of The Episcopal Church."

He said withdrawing litigation in Virginia at this time would offer no guarantee of an amicable settlement and would severely limit the church's ability to ensure the availability of parish property for ministry and mission.

## Bishop Jefferts Schori Outlines Discernment Process

Presiding Bishop Katharine Jefferts Schori, addressing staff at the Episcopal Church Center in New York City Feb. 23, asserted that The Episcopal Church will lose its prophetic voice within the councils of the Anglican Communion if it is unable to give the reassurances requested of it by the primates [TLC, March 11].

"The reality is that the entire Communion is caught up in our controversy in one way or another," Bishop Jefferts Schori said. "I believe it is The Episcopal Church's charism or gift to the wider Communion and the world that this conversation that's been going on here for at least 40 years won't go away. God won't let us let go of this. We would, I think most of us, like to have it finished and done with, but it doesn't go away. God keeps bringing it back to us. It is a part of our mission as a church."

The primates' terms for accepting assurances that The Episcopal Church

wishes to remain as a full member of the Anglican Communion is a bitter pill for many people, Bishop Jefferts Schori said.

"I ache for the pain that this communiqué is causing to people in our church who see issues of justice as absolutely central because I share that view," she said. "I also hunger for a world where people of vastly different positions can sit at the same table and worship together at the same table, because I think eventually that's how all of us are converted."

### Change in Understanding

She continued, "People are converted by an incarnational encounter of something that has only been theory to them. I think that's another part of our gift. The fact that people from this church have missional relationships with other parts of the Communion is beginning to change people's understanding. When they sit with a gay or lesbian Christian or with someone from this church who is able to speak about experience, they

begin to ask questions and that conversation opens some possibility of conversion. That is a part of our gift.

"It's an enormous cost and price that's being asked of us, and I don't know if we can or should pay that price," Bishop Jefferts Schori continued. "What I want to encourage all of you and the people you talk to to think about is that this isn't a decision that's made today. It's a decision that the House of Bishops will have to make in September, ultimately."

Bishop Jefferts Schori said the House of Bishops will discuss the primates' communiqué at its meeting March 16-21 at Camp Allen near Houston. The Executive Council also was to discuss the communiqué when it met March 2-4 in Portland, Ore. Bishop Jefferts Schori told the Church Center staff that plans are being made to have discussion of these issues in each diocese over the summer in the hope that when the House of Bishops meets for a final decision in September, each bishop will have a clear understanding of local opinion on what is being asked of The Episcopal Church.

• More news, pages 40-44 •





St. Stephen's Episcopal Church  
The day of baptisms for a young family of five that went through the Christian formation program at St. Stephen's.

# DARING

## to be a Different Church

By Patrick Gahan

"Do you want to burn out or rust out?" she asked without a hint of humor. I was visiting a septuagenarian friend one afternoon several years ago, when she asked how my work was going. A catalog of my trials, woes, and disappointments issued from my lips until she cut me off mid-sentence with her scathing query.

The prospect of "rusting out" has again crossed my mind these last months, and not just for myself. The clergy and lay leaders of The Episcopal Church have been dodging bullets fired along the battle lines of our raging culture wars, waving a white flag of truce

between the mordant parties of our increasingly polarized national church, stoking fires amidst the sizeable army of the self-satisfied and complacent, and have, no doubt, felt the waters rising up to their neck and the rust setting in. Some days the prospect of leaving the ministry to become a local bread deliverer or an exotic dancer on the senior circuit does not seem so bad.

To change our prospects, we can be propelled by business guru Peter Drucker's admonition: "Insanity is doing something the same way over and over again and expecting different results."

At St. Stephen's, the parish I serve, we decided to scrape the rust off tired, contentious, and unhealthy practices

and dare to do church another way. In just 18 months, our attendance is up some 100 worshipers per Sunday, our monetary giving has increased by some 45 percent, and participation in our adult formation classes has increased by more than 100 percent. More importantly, St. Stephen's has become a much more vibrant faith community because we have taken these five very practical roads to revival:

1. The Episcopal parish community must extend radical, unbridled welcome.

The church is a hospital for sinners, not a museum for the righteous. The

(Continued on next page)

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deepest joy of a congregation is only realized when it lovingly gathers new Christians into the community. Unfortunately, most of our congregations are insular, and the closest they come to inviting in the stranger is the guest register placed in the narthex that no one bothers to read.

This fact hit close to home with me some years ago when our oldest son, newly graduated from college, took a job in a mid-sized southern city. As loneliness began to overtake him, he struck out to church one Sunday. Sadly, he visited four Episcopal parishes before a single person extended even a handshake to him. Encouraged by the personal greeting at that fourth congregation, he filled out a visitor card and marked the interest boxes for "Adult Bible Study," and "Habitat for Humanity." A year passed and no one called. Episcopal leaders must develop a zeal for souls again or risk losing our own.

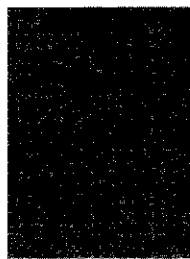
**Teaching Point:** *A parish's welcome, follow-up, and incorporation plan must be as tightly orchestrated as a Bach fugue or visitors will be overlooked.*

## 2. The Episcopal parish community must insist upon systematic, comprehensive formation.

If the church invites people to supper, we must give them something to eat. When a family gets up on Sunday, forgoes a leisurely morning, shakes their toddler into her tights, and rushes out the door to church, they are looking for something substantive they cannot get at home with their Starbucks coffee and *New York Times*. They deserve to be fed.

Recently, a young mother began attending our parish day school's mid-week Eucharist. One day, she came up to me meekly and said, "I want what you're talking about. I want it for my entire family." We immediately enrolled the children and the adults into our Christian formation programs in order to prepare them for baptism.

Thankfully, we had earlier developed an eight-session introductory adult Christian formation program titled Foundations of Discipleship. Foundations is a healthy mix of presentations and discussion centered on the primary rudiments of the Christian faith as



Fr. Gahan with a young member of the congregation whose family adopted her from China.

found in the Bible and complimented in the Book of Common Prayer. Just as importantly, we strive to build a small community with the group members so they begin their lives in the parish with significant relationships.

**Teaching Point:** *Congregations that are serious about personal transformation and building meaningful community will adopt a threshold formation requirement for all newcomers. Those wishing to become members of the parish, be wed, baptized, or present their children for baptism should complete the course. What's more, each class graduation can be celebrated at Sunday services as tangible evidence of the congregation's health.*

## 3. The Episcopal parish community must engage in disciplined daily prayer and Bible study.

Every revival in the history of the Christy Church has been accompanied by increased Bible study and prayer. The crowning and most distinctive elements of the Episcopal liturgy are daily Morning and Evening Prayer. Outside of our cathedrals, however, very few of our parishes observe the morning and evening offices with any regularity.

I can assure you that the practice has warmed up our parish. On my very first day at work here, I met with all the lay readers at St. Stephen's and trained them to lead the offices. Morning or Evening Prayer has been offered every weekday since. On a personal note, the practice has made me feel less like a hired shaman and more like a member of an entire community at prayer.

**Teaching Point:** *Put together a team of folks to write simple meditations on one of the assigned scriptures each day, read them at the Daily Office celebrations, and e-mail them to the entire parish. You will soon have a sizeable number in your congregation reading the Bible and praying every day.*

## 4. The Episcopal parish community must be committed to faithful, generous outreach.

The Christian life cannot be

abstracted. Never has that fact been more important. Suddenly, a new Gnostic strain has emerged among some Christians leading them to imagine being "wired" is the same as being connected to the body of Christ. No Christians must exercise the faith shoulder to shoulder alongside other Christians. Our commitment to Christ and not perfect consensus leads us to act on the injunctions delivered by Jesus to tend to the young, old, marginalized and bereaved.

After General Convention, St. Stephen's had one very conservative family and one very liberal one leave the parish. The families' main experience of the church, however, proceeded from reports and blogs on the internet, and not with the people in the congregation. Following our Lord, we must focus our energies outside of ourselves in order to save us from the ugliest Episcopal sin of all — narcissism!

**Teaching Point:** *Be unafraid to set ambitious goals for how you spend the time and money of your parish. Ironically, the more you put into outreach, the better you will experience congregational in-reach!*

## 5. The Episcopal parish community must exude irrepressible, inexhaustible joy.

"The church is certainly a happy place," I hear during my Sunday evening phone calls. It has long been my practice to call each person who visits our parish later on Sunday night. It's rare that one does not state how animated, friendly, and joyful our people appear. Joy is the ingredient most characteristic of Christians, yet it is an ingredient sorely missing from many of our parishes right now.

**Teaching Point:** *A congregation's deep love of Jesus and of each other stokes them into a conflagration of joy regardless of the trials that beset them ... and where joy is, not a speck of rust can be found.* □

*The Rev. Patrick Gahan is the rector of St. Stephen's Church, Wimberley, Texas.*

# The Covenant Explained

Nearly overlooked during the excitement of the publication of the communiqué from the Anglican primates' meeting [TLC, March 11], a proposed Anglican Covenant is worthy of our attention. Having been discussed for more than two years, a draft text was unveiled in Tanzania. It raises lots of questions:

## Where did the idea of an Anglican Covenant originate?

The Lambeth Commission on Communion, the group that published the Windsor Report in 2004, recommended a covenant as "one vital way in which trust and cooperation could be rebuilt between the churches of the Anglican Communion in the wake of recent tensions."

## What is the Anglican Covenant supposed to be about?

The Windsor Report states the covenant "would make explicit and forceful the loyalty and bonds of affection which govern the relationships between the churches of the [Anglican] Communion." Yet it would have no authority of its own.

## How would it work?

Each of the 38 autonomous churches of the Anglican Communion would sign the covenant, binding the churches together with somewhat of a Communion-wide statement of what it means to be an Anglican.

## What is the current status of the proposed covenant?

A group appointed by the Archbishop of Canterbury known as the Covenant Design Group (CDG) issued a report to the primates in Tanzania that included a draft text of a covenant.

## What are the primates supposed to do with this draft version?

It is hoped by the small group that the primates will commend the covenant to their provinces for study and response.

## Then what happens?

The idea is that the reactions of the provinces will be gathered by the CDG in time to allow for a presentation to the Lambeth Conference of Anglican bishops in 2008. That could lead to more refinements, so it's likely the process will take some years.

## What is being asked of the provinces?

If the member churches agree with the terms of the covenant, the primates would give final

approval, then there would be some sort of formal signing, probably within the context of a liturgy.

## What does the covenant include?

In some ways it resembles the Articles of Religion (39 Articles) and in other spots it reads almost like a creed. And it resembles elements of canon law.

## Can you cite some examples?

According to the draft version, each church will be asked to affirm "that it is part of the one, holy, catholic and apostolic Church, worshipping the one true God, Father, Son and Holy Spirit." And each will be asked to commit itself to "uphold and act in continuity and consistency with the catholic and apostolic faith, order and tradition, biblically derived moral values and the vision of humanity received by and developed in the communion of member churches."

## How would Anglicans and Episcopalians benefit from a covenant?

It is hoped that such a covenant would unite us, reaffirming our commitment to one another, and possibly healing damaged relationships. It is also hoped that a covenant could clarify the identity and mission of member churches.

## Why would an Anglican province hesitate to sign it?

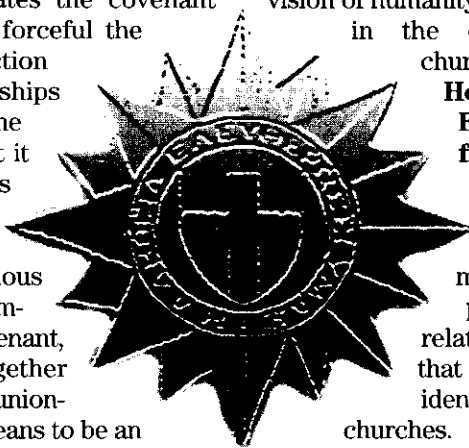
There are some who believe such a covenant would make the Anglican Communion more confessional. Others feel it would turn the Communion into a bureaucratic, legalistic entity, perhaps threatening the autonomy of the member churches.

## Do we need an Anglican Covenant?

At this point, that is the central question. Given the fact that the churches of the Anglican Communion have been under severe strain in recent years, and realizing that other attempts to re-establish trust among the churches haven't been successful, it is probably one of the few realistic opportunities to prevent Anglicanism from self-destruction.

The proposed Anglican Covenant is not perfect, but right now the positives are outweighing the negatives.

*David Kalvelage, executive editor*



## *Did You Know...*

**According to the Faith Communities Today Survey taken in 2005, only 17 percent of Episcopal congregations are located in small towns, rural areas or open country.**

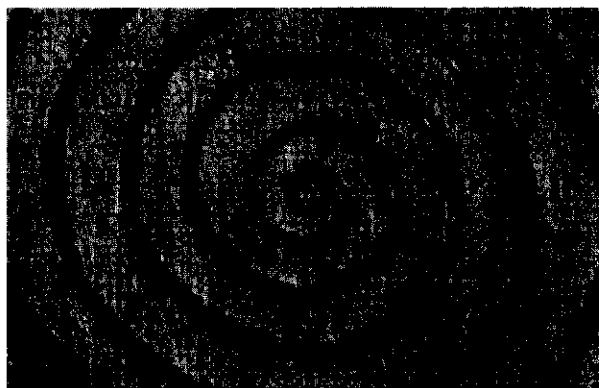
*Quote of the Week*  
**Reporter Paul Redfern, writing in the *East African* on the primates' meeting in Tanzania: "There are estimated to be 100 gay bishops within the Anglican Communion, though most have kept silent in the ongoing debate."**

## Parishes: Centers of Service

This extra-large issue is the second of the four Parish Administration Issues we publish each year in accordance with our longstanding custom. It is being sent to all the clergy of The Episcopal Church who do not subscribe in hopes that it may provide resources for the administration of a parish.

This emphasis on parishes reflects our conviction that the center of the life of the church is not focused in individual devotion, essential as that is, nor in the offices of diocesan or national church headquarters, important as their contribution is. Instead, the heart of ministry is found in the parish church or mission congregation, where the faithful gather week by week to be nourished by the Blessed Sacrament and by holy scripture. At the center, and moving out from this center, members of the church comfort the dying, visit the sick and shut-ins, instruct the young, minister to prisoners, strengthen the aging, remember the dead, and lift up those who have fallen. Each of us has special interests within the church, but in the parish many things come together in the ongoing life of the Christian community.

The articles and advertisements in this special issue are intended to be helpful to clergy and parish administrators, but all who care about ministry in our churches should find much of interest.



Did we forget it was Lent  
and make no changes  
in our lives?

## Mid-Lent Decisions

As we come to the mid-point of Lent, it is a good time to examine our spiritual lives. Are we following the rule of life we made for ourselves at the beginning of this season? Did we forget it was Lent and make no changes in our lives? It is not too late to do an about-face. The remaining weeks of this holy season afford us time to renew or make a new commitment. As the days wind down, we can still attend an extra service or two, we can read something of a spiritual nature, and we can participate in the ancient Lenten tradition of alms-giving. Taking on these added disciplines at this time should help us to prepare for Holy Week and Easter, when we experience much of the essence of our faith.

## Documents Merit Reading

Some significant documents were released at the conclusion of the meeting of Anglican primates in Tanzania [TLC, March 11]. The communiqué, the recommendations which follow it, and the proposed Anglican Covenant are all papers that should be read by anyone who cares about the future of the church. The documents are available on THE LIVING CHURCH's website, and from the Anglican Communion News Service. We urge readers to find copies of these important papers, and to spend some time digesting them, in order to be able to understand better the important decisions that will have to be made.

# FEELING THE Squeeze



Parishes will continue to dwindle without dramatic changes in our dioceses.

Then he told them a parable: "Look at the fig tree and all the trees; as soon as they sprout leaves you can see for yourselves and know that summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near." Luke 21:29-31

By Richard B. Tudor

On Aug. 1, 2007, I will have completed 36 years in parish ministry. Understandably, I have become reflective about all that has happened in The Episcopal Church since 1971, when I began my ministry as a curate at St. Paul's in Akron, Ohio. One thing I can say with certainty: I remain convinced of the great importance of the parish church in the lives of people.

What other institution is so deeply interested in people and their joys and sorrows, their triumphs and their defeats, their hopes and their fears? I have always been taken with Phillips

Brooks' verse in the Christmas carol "O Little Town of Bethlehem," which states: "the hopes and fears of all the years are met in thee tonight." Certainly our hopes and fears do meet in Christ in his church.

One of the fears that I have is about the future of the parish church. While parish ministry has been an enormously satisfying career, I know from experience that the average Episcopal parish church of roughly 200 members faces many difficult challenges. Those of us who have served for more than 30 years and spent the majority of our ministries in medium-sized parishes are well acquainted with the subject of the

decline of mainline protestant denominations. When I was ordained, The Episcopal Church was always high on any list of significant denominations in this country. Today, we are not even included on most lists. Our numbers sadly have become insignificant.

Most of us are painfully aware of the societal changes which have adversely affected the church. Several come to mind:

- **A lack of centeredness as many of society's most important institutions (education, the church, etc.) have come to be dominated by what is called post-modernism, i.e. the**

(Continued on next page)

# CIVA

## Christians in the Visual Arts

**06.14-17.07** Transforming Spaces: Virtue and the Virtual

The CIVA Biennial Conference at Messiah College, Grantham, PA >SPFAKFRS INCLUDE: Ken Myers *Mars Hill Audio Journal* • Ena Heller *Museum of Biblical Art* • Catherine Kapikian *Wesley Theological Seminary*

**07.15-21.07** CIVASummer Workshops at Gordon College, Wenham, MA >CLASFS INCLUDE: Fr Mark Joseph Costello *Liturgical Design* • Nicora Gangi *Pastel Painting* • Erica Grimm-Vance *Encaustic Painting*

**10.03-16.07** The Artist and the Church III CIVA Tour to France

For more details about any of these programs visit the CIVA website or contact the CIVA office

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## READER'S VIEWPOINT

(Continued from previous page)

fact that "norms" no longer exist to provide coherence and a framework to guide people through change. No absolutes! The best definition I have found is "No Immaculate Perceptions." Objectivity has given way to the subjectivity of the post-modern mindset. Everything is relative to the perception of the individual. The consequences of this for church doctrine and faith have been enormous. We have seen this played out in the unwillingness of church legislative bodies to give assent to what were once considered to be basic elements of faith. The new gospel has instead become diversity.

• A lack of any kind of sacred center for the individual as a secular, consumer-driven individualism has replaced the need for community and involvement. There are no loyalties to institutions like the church. Children do not automatically follow the choices of their parents. We now have a culture fixated with the individual's search for entertainment and distraction. Modern culture is secular in all its assumptions. Religion has been pushed to the sidelines. A society without a center breeds individuals who mirror the culture which has produced them.

• Funding problems. Parish churches are sitting on a financial powder keg! A recent article in *The Christian Century* outlines what is called Baumol's cost disease, which is a fancy name for ever-rising costs with no opportunity to become more efficient and reduce the costs. The article reveals that in the 1970s, the rate at which church donations increased ceased keeping pace with the rate at which the costs of running a church increased. These two lines crossed during the 1990s. What this means is that churches now find themselves in a position where their costs are increasing faster than their income is increasing. The reality is that a 200-person church today is no longer able to provide the same level of programming it did 50, 20 or even 15 years ago.

What I find especially frustrating



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about all of this as I reflect on my career is the fact that, during my ordained ministry no bishop, treasurer, or leader in a diocese in which I was serving ever came to my parish to talk about these problems, how they were going to impact the church, and what we should do about it. Couldn't they see what was happening? Why has the church not attempted to develop some kind of strategy to meet these challenges?

Recently I came across this statement: "In current discussions of the church and its relationships to our culture, the description and diagnosis of the new marginal experience [of the church] is usually well developed. What is largely absent, however, is an extended discussion of constructive directions for the church" (*The Missionary Congregation, Leadership, & Liminality*, Alan J. Roxburgh, p. 25-26). If the Decade of Evangelism and the 20/20 initiative are our responses, God help us! It is obvious to me that The Episcopal Church from diocese to parish needs to change the way it is doing business.

Interestingly, the diocesan assessment is one of those rising costs putting the squeeze on parish budgets. In the Diocese of Missouri, we have anywhere from 11 to 14 parish churches, including three of the largest, unable to pay their assessments. I think the problem is more complicated than the simplistic analysis that "They could pay them [assessments] if they wanted to." In my reading of parish newsletters, I also note that most if not all Missouri parishes are struggling with deficit situations. Consequently, I am baffled by the fact that in our diocese, the escalating rise-in-costs squeeze being experienced in parish churches is being answered at the diocesan level by an expanding bureaucracy and growing budget, now more than \$2 million. This contrast between parish budgets and the diocesan budget would seem to beg some obvious questions. In our diocese, the parishes may be struggling, but the offices of the bishop seem to be doing very well. How long can such a disparity be tolerated?

"Look at the fig tree and all the trees."

The signs are everywhere. We need to make some dramatic changes for the church to continue and for it to be successful. The good old days of the 1950s are not going to come back. In many ways the ship has sailed and our leadership has been left standing wistfully on the dock, gazing out to sea. We need to ask questions of Episcopal leadership and ourselves: "What is the strategy to deal with the cost squeeze in parishes? Do we have a plan to offer more pro-

grams at the parish level? What is our response to dwindling Sunday attendance and membership problems?" Amazingly, I have never heard anyone ask these questions at our diocesan conventions. Unless we face the problems, we will never again be competitive in this society. □

*The Rev. Richard B. Tudor is the rector of St. Barnabas' Church, Florissant, Mo.*



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## LETTERS TO THE EDITOR

# Other Voices Needed

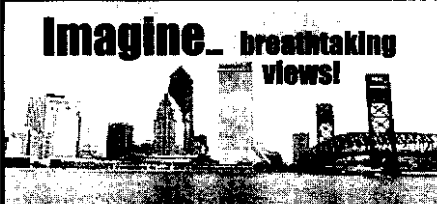
Responding to "What I didn't miss" [TLC, Feb. 25] David Kalvelage seems to have missed the essence of Bonnie Anderson's response to the Panel of Reference. Chiefly, she pointed out that the panel misunderstands the polity of The Episcopal Church, i.e., that bishops and presiding bishops do not make ultimate decisions for the church. Only the General Convention (and diocesan conventions and councils if in accord with national canons and directives) has that authority.

Panels and Windsor consortiums and Lambeth Conferences have only advisory functions for The Episcopal Church regardless of who signs the reports. Of course, it would be nice to get along with the majority of the primates in the Anglican Communion. But our bishops, including the Presiding Bishop, have no authority to commit our church to a course of action or inaction without the concurrence of laity and clergy in General Convention. It is also not of our polity for bishops and congregations to be extra-territorial [excepting for such as Bishop of the Armed Forces or Bishop of European congregations]. Those who are stoutly maintaining and proclaiming the name "Anglican" seem naive about the nature, historically, of our Communion.

*(The Rev.) Murray Trelease  
Lopez Island, Wash.*

### What I Didn't Miss

BY THE EDITOR  
In the February 25 issue of *The Living Church*, David Kalvelage's column "What I Didn't Miss" was a thoughtful and well-written response to Bonnie Anderson's letter to the editor. However, it was also a bit of a misnomer, as it did not miss the essence of Anderson's response to the Panel of Reference. Chiefly, she pointed out that the panel misunderstands the polity of The Episcopal Church, i.e., that bishops and presiding bishops do not make ultimate decisions for the church. Only the General Convention (and diocesan conventions and councils if in accord with national canons and directives) has that authority. Panels and Windsor consortiums and Lambeth Conferences have only advisory functions for The Episcopal Church regardless of who signs the reports. Of course, it would be nice to get along with the majority of the primates in the Anglican Communion. But our bishops, including the Presiding Bishop, have no authority to commit our church to a course of action or inaction without the concurrence of laity and clergy in General Convention. It is also not of our polity for bishops and congregations to be extra-territorial [excepting for such as Bishop of the Armed Forces or Bishop of European congregations]. Those who are stoutly maintaining and proclaiming the name "Anglican" seem naive about the nature, historically, of our Communion.



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I'm glad David Kalvelage enjoyed his brief vacation away from the strife that he decried. However, I found his summary of news upon his return to be provocative of the very attitudes he condemns. His comments about Bonnie Anderson's letter were snide and inaccurate: I read her letter carefully, and found it to be a strong response to a process that was manifestly unfair to the American church. Re. the Kenyan church, I thought the Windsor Report asked bishops to respect boundaries.

Insofar as the "poor little victim" churches involved in property disputes, they knew what they were getting into. They just wanted their own set of rules.

It's interesting to me that after allowing the matter of sexuality to sit, neglected, on the Anglican agenda for nearly 30 years, the primates now feel an urgent desire to act hastily to discipline the American church (which has been asked to absent itself from the Anglican Consultative Council).

The "listening process" has been a joke — no one has been listening, and the voices that need to be heard have not been invited to participate.

This issue will not be settled for many years, but if the voice of Jesus is to be heard in all the tumult, I cannot imagine that he will be speaking to issues of institutional authority. As I recall, it was speaking against institutional authority that got him killed.

*Esther Osborne  
Seattle, Wash.*

I share the editor's sorrow, expressed in a column, at the controversies and divisions that assault our church today, but I am cheered by my reading of history. Anyone familiar with church history at least since the Council of Nicaea will recognize that controversy and division have been hallmarks of Christianity virtually ever since its formal establishment. Religion justified conquest and enslavement. Provinces warred against each other; theologians anathemized each other; prelates as well as ordinary communicants endured exile or mar-



tyrdom — and sometimes even worse.

I recall a conversation several years ago while traveling in China. One of our local hosts approached late one evening as the latest of many endless receptions was drawing to a close. "Are you Christian?", he asked me quietly.

Feeling more than a little "chipper" at that point, I responded, "Well, I don't know if anyone would call me a Christian, but I am an Episcopalian. Why do you ask?"

He replied, "As you may know, we Chinese have been observing Christians coming to our country for hundreds of years. You understand, in the end we can always recognize Christians by the fury with which they persecute each other."

Even so ...

*Michael L. McGrael  
Port Charlotte Fla.*

## Action Proceeds

I have just learned that attorneys acting for The Episcopal Church are continuing to press the lawsuits against the congregations in Northern Virginia that have elected to secede from the Diocese of Virginia [TLC, Feb. 25]. This piece of news, to say the least, is flabbergasting.

Presiding Bishop Katharine Jefferts Schori signed the communiqué presented to the primates at the end of their meetings in Dar es Salaam, Tanzania [TLC, March 11]. The communiqué read in part:

"We are deeply concerned that so great has been the estrangement between some of the faithful and The Episcopal Church that this has led to recrimination, hostility and even to disputes in the civil courts.

"The Primates urge the representatives of The Episcopal Church and of those congregations in property disputes with it to suspend all actions in law arising in this situation. We also urge both parties to give assurances that no steps will be taken to alienate property from The Episcopal Church without its consent or to deny the

(Continued on next page)

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## LETTERS TO THE EDITOR

(Continued from previous page)

use of that property to those congregations.”

My question is, how in all good conscience could Bishop Jefferts Schori have put her signature to that document and then allowed these lawsuits to move forward in the courts? Can one ever rely on her word? Surely it should not surprise her or anyone else if her integrity is called into question.

*Peter Dewberry  
Glastonbury, Conn.*

## How to Reconcile?

Course: Religion 101.

Assignment: Applying the elementary questions (What is the essential problem, what is the proffered solution, what is the means for participating in the solution?), compare and contrast the “two strands of faith” identified in The Episcopal Church, as sketched out in this recent brief statement from the Presiding Bishop:

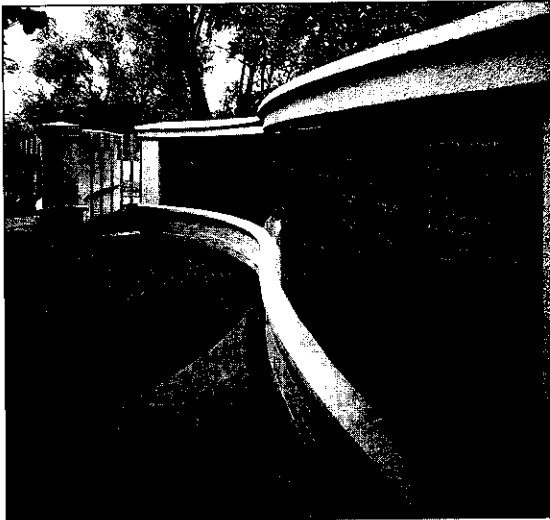
In The Episcopal Church there are “two strands of faith, the one concerned with atonement, that Jesus died for our sins and our most important task is to repent . . . The more gracious strand is to talk of life, to claim the joy and blessings for good that it offers, to look forward.”

Analysis: For the “first strand,” the problem can be inferred to be “sin,” the solution offered is redemption through the cross, and the adept participates in the solution by repentance, faith and baptism.

For the “second strand,” the problem can be inferred to be poverty, war, HIV/AIDS, water, nutrition, medicine, etc. The United Nations has adopted a statement of intention to eradicate these problems in the next millennium. The adept would support these goals with the means available, individually or communally.

Without overstepping our bounds and judging the truth content of any religions, we are nevertheless bound to conclude that the “two strands” are in fact two quite divergent religions. If one of them were viewed as “true,” then the other must be judged as fiction.

Final comment: Our analysis begs  
(Continued on page 36)



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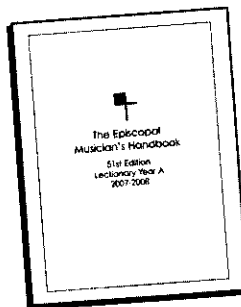


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## LETTERS TO THE EDITOR

(Continued from page 34)

the question whether those who insist that the two "strands" are variations of the same essential faith have seriously considered how a religion is objectively defined or identified.

*(The Rev.) A. Orley Swartzentruber  
Sarasota, Fla.*

### Rogation Observance

Recent letters on the Rogation Days [TLC, Jan. 28, Feb. 11] brought back memories of the late H. Boone Porter, my professor of liturgics at two seminaries. His interest in rural ministry caused him to leave teaching to become director of the national church's Town and Country Institute at Roanridge, Mo. He later became editor of this magazine, writing a regular column, "The First Article," about the doctrine of creation and its implications.

While editor of TLC, he also served a small, rural congregation in North Lake, Wis., When I was a student at Nashotah House, he asked me to play the organ for an afternoon deanery service on Rogation Sunday at which he was the preacher. Many years later, he lamented to me the lack of observance, pointing out that a national organization on rural ministry had chosen Rogation Sunday, "as defined in the Book of Common Prayer of the Episcopal Church," as its principal annual observance. "We finally have something that's relevant and we practically give it up," he exclaimed. I have always observed Rogation Sunday when officiating on that day, by ending the service with a procession to the church's garden or lawn and blessing the fields of the area. On one occasion, the entire service was on a large farm.

*(The Rev.) Lawrence Crumb  
Salem, Ore.*

### Being Correct

Two recent news headlines elsewhere — "Episcopal Church goes to court in Virginia to retain parishes' property" and "Letter to Williams calls for rejection of alternative primatial oversight" — bring to my mind an old

story about a waiter in a very expensive restaurant who had worked diligently to provide a family with the finest dining experience imaginable. At the end of the meal the *paterfamilias* carefully counted a tip of 10 percent of the pre-tax portion of the check into the waiter's hand. He then asked the waiter, "Is that correct?" The waiter looked dolefully at the coins in his hand and responded, "Mister, it may be correct, but it sure ain't right."

Our church seems to be focusing more and more on being correct and less and less on being right. This saddens me deeply.

*(The Rev.) Richard M. Flynn  
Natchitoches, La.*

### Words Forgotten

In response to the Rev. Scott Arnold's question regarding "Jesus is Lord" resolutions [TLC, Feb. 18], as Jesus said, "I will also ask you one question." (Matt. 21:24) — "Why do you call me, 'Lord, Lord,' and do not do what I say?" (Luke 6:46).

Fr. Arnold seems to have forgotten these words from Paul: "But I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ. For if someone comes to you and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you put up with it easily enough" (2 Cor. 11:3-4).

The reason so many of the resolutions are being brought forth is because within The Episcopal Church today, a different Jesus, a different spirit, and a different gospel are being preached under the guise of moral relativism, tolerance, inclusion and diversity. Unless the clergy wake up to this fact, the church will continue to lose people who are sincerely searching for the meaning of life found only in a personal relationship with Jesus Christ.

*Rob Kirschner  
Lakeville, Mass.*

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# HIGH-PERFORMANCE CHURCHES

By George M. Clifford III

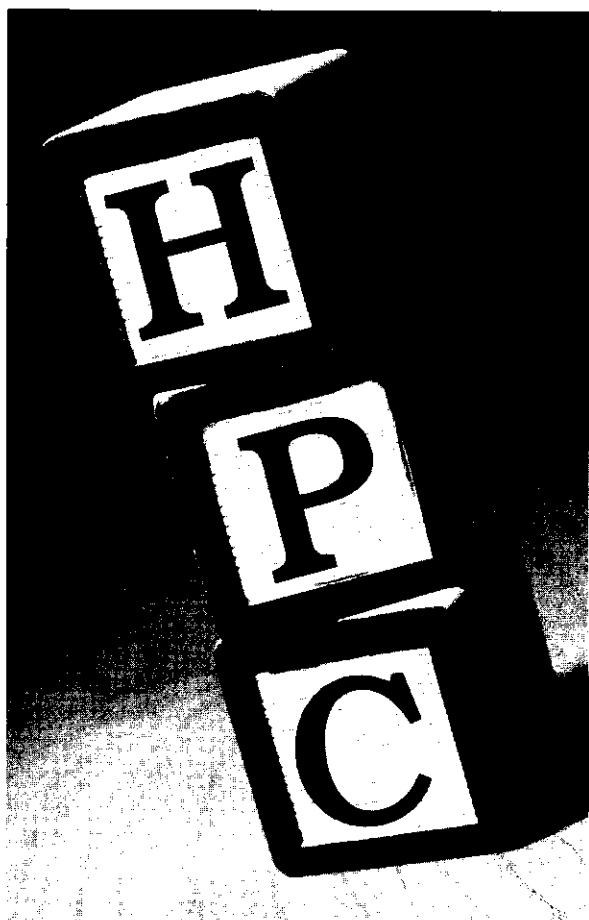
A recent advertisement in *Fortune* by management consulting firm Accenture identified three building blocks essential for high-performing organizations:

- Adopt the right focus and market position.
- Create distinctive capabilities that will enable future success.
- Establish an anatomy that guarantees long-term superb execution.

Accenture's advertisement presumes that all organizations desire to achieve high performance. Yet I fear that ironically a business-as-usual attitude prevails in much of The Episcopal Church in spite of our continuing numerical decline.

Jesus relied on all three of the building blocks for creating a high-performance organization. Born and raised a Jew in Palestine, he focused on reaching the children of Israel. That focus was apparently so clear and so strong the gospel writers felt compelled to note the few exceptions he made to that focus (e.g., a Syrophenician woman and a centurion). Jesus came to change the world, but began by narrowly focusing on an obscure and

(Continued on next page)



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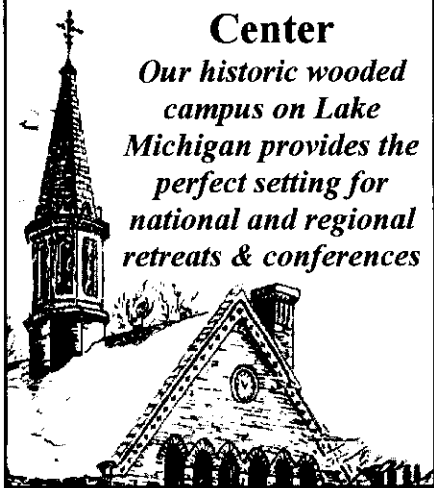
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## The Right Focus

small group of people, the Jews.

Jesus created a distinctive capacity for future success by investing himself in the intensive formation of just 12 disciples. The gospels sketch only the barest outline of that three-year practice — a process centered on his love for them, the transparency of his life, and the private instruction that supplemented his public teaching.

Jesus established no formal structure or organization. We know very little about the apostles. We cannot even be certain of their names as the rosters in the gospels are not easily reconciled with one another. Shared loyalty to Jesus bound them to him. If tradition is correct, they mostly went their individual ways after Pentecost.

Historians marvel at Jesus' impact. He forever changed the world. Accenture probably did not identify the building blocks of high-performance organizations by studying Jesus' life. Nevertheless, it has given the church a simple, theologically sound management tool that both large and small congregations can use to improve mission accomplishment.

Mission statements typically summarize a congregation's understanding of the gospel and/or the congregation's prevailing ethos. However, those mission statements almost invariably fail to identify the target population(s) that the congregation hopes to serve. Nobody, not even our Lord in 1st-century Galilee, can simultaneously reach the entire world. Broad, soaring visions about the meaning of the good news and a congregation's

ethos that fail to target the specific niche(s) God has called the congregation to serve create a hazy focus, inhibit accountability, and minimize achievement.

This four-step process can help a congregation to establish that critical focus:

**Step 1:** What are the congregation's strengths? Why do active communicants invest their time, talent, and treasure in this congregation instead of another? What common, positive threads do communicants weave in the stories they tell about the congregation?

**Step 2:** Among all types of churches in the area, which of the congregation's strengths identified in Step 1 are unique or distinctive?

**Step 3:** Who in the local area has needs, hurts, and hopes similar to those that the congregation satisfies in its communicants?

**Step 4:** How can the congregation use its unique strengths identified in Step 2 to create opportunities for its communicants to interact with the people identified in Step 3? How can those contacts be expanded and relationships cultivated?

Jesus was intentional in ministry, setting his face toward Jerusalem, aware that his destiny lay there. Our ministry should have a similar intentionality. Most people affiliate with a particular congregation in response to an invitation from friends. Most of the communicants with whom I have spo-

## People as 'Greatest Resources'

# 2.

ken report that they rarely have the opportunity to make new friends, and that most of their current friends are either already affiliated with a church or not searching for one. Creating a high-performance congregation must therefore involve establishing opportunities for people to make and to cultivate new relationships (Step 4).

The second building block for establishing a high-performance organization, developing a distinctive capacity for future excellence, requires identifying the resources needed to implement the vision the first building block produces. People,

Christ's love, or too many communicants whose gifts for ministry remain unidentified, underdeveloped, or underutilized.

High-performing organizations require a third building block: establishing an anatomy to ensure future success. No single structure or set of programs has Jesus' imprimatur or guarantees success. Ecclesial structures multiply and take on a life of their own, birthing countless committees, commissions, programs, and other entities that consume substantial resources while contributing little to achieving the mission. A high-performing, growing congregation located in a retirement community may rightly discard Sunday school and youth programs in favor of Christian education and spiritual formation focused on end-of-life issues. Each congregation's anatomy should hold Christ at the center, then shape and balance worship, religious education, pastoral care, and outreach programs around that center to achieve its vision.

Growing congregations already, knowingly or unknowingly, employ these building blocks. Conversely, congregations with declining numbers tend to lament their plight. They focus on maintenance rather than on ministry and mission, concentrating on keeping the doors open and current programs running.

Too many of us — laity and clergy, congregations and dioceses — are tomb dwellers living in the shadow of the cross rather than high-performing builders of the new Jerusalem, the city of God. Dawn on Easter brought the resurrection and now has gone. Noon, or perhaps evening, approaches. The Church must once again become a high-performing organization, rising up as Christ's corporeal body, leaving the tomb to offer the healing, love, and life of the bread of heaven to a hungry, hurting world. □

*The Rev. George M. Clifford III is a writer and priest who lives in Raleigh, N.C.*

not finances or facilities, are the church's primary resource for achieving high performance. Jesus had no buildings and little if any money. He had disciples who shared his vision of what God was doing, trusted him to care for and to teach them, and willingly went where he sent them.

Those dynamics remain powerful. Communicants contribute generously of their time, talent, and treasure when they share their congregation's vision, are cared for and growing spiritually, and afforded meaningful opportunities to serve. The excuse of insufficient resources to justify still-born or failed ministries always hides the deeper, real reasons for failure. These reasons may include apathetic, defeated, or unskilled leaders, inadequate discernment of God's mission for the congregation, a congregation whose relationships do not incarnate

# 3.

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## Hope and Unrest in Northwest Texas

The release of the primates' communiqué [TLC, March 11] appears not to have dissuaded the Rt. Rev. C. Wallis Ohl, Bishop of Northwest Texas, from pursuing litigation against a congregation which recently voted to leave The Episcopal Church. But the communiqué has injected a new ray of hope into another diocesan congregation which began a 40-day period of discernment regarding its future.

"With the advice and consent of the Standing Committee and with the knowledge of the Executive Council, the Diocese of Northwest Texas is now engaged in a legal suit to redress the actions which have alienated the assets of the Episcopal Church of the Good Shepherd [San Angelo, Texas] from The Episcopal Church, or diocese, and those faithful members who remain Episcopalians," Bishop Ohl wrote in a Feb. 22 letter to clergy and lay members. "The work of 50 years of Episcopalians who gave financially of their energy and talent to leave a legacy for generations of Episcopalians to come to spread the Kingdom of God through The Episcopal Church cannot be abandoned.

"I believe that this legal suit is the only way we will be able to secure the assets for our diocese and Good Shepherd Episcopal Church, and that this action is consistent with our fiduciary and moral responsibility to our ancestors, to those who have gone before, and to those yet to come."

### No Reference to Diocese

Last November approximately 60 percent of the congregation voted at a parish meeting to remove from their bylaws and state articles of incorporation any reference to the diocese and The Episcopal Church. Negotiations between leadership for the departing congregation and the diocese failed, Bishop Ohl said, and beginning in January, those who wish to remain with The Episcopal Church have been prevented from using the parish assets, including the building. The Rev. Keith Adams, rector of Good Shepherd, opposed the majority decision and resigned. He remains a priest of The Episcopal Church and is now reportedly seeking secular employment.

Earlier in February, a newly elected



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vestry at Holy Trinity, Midland, unanimously put forward three bylaw changes for consideration at a parish vote scheduled for March 4. The bylaw changes would delete references to the diocese and The Episcopal Church in the parish canons and bylaws and would also, according to the Rev. Mark Cannaday, rector, "confront" the idea that the parish property was held in trust on behalf of the diocese. Shortly after the parish vote, the congregation of Holy Trinity began a study of Paul's First Letter to the Corinthians as part of a 40-day discernment of its future. The release of the primates' communiqué has changed the nature of that discern-

**Average Sunday attendance at Holy Trinity has decreased by nearly 50 percent since 2002.**

ment, Fr. Cannaday said.

"The primates' communiqué changes everything," he said. "If the leadership of The Episcopal Church were to agree to what is being asked of it, I don't think we would feel the need to leave."

Since 2002 average Sunday attendance at Holy Trinity has decreased by nearly 50 percent, said Fr. Cannaday, who reported that the most recent figure is 238. A number of former members of Holy Trinity have begun worshipping at Christ Church, Midland. The majority of that congregation voted to leave the diocese in 2005. About 40 members who have remained with The Episcopal Church continue to worship at St. Nicholas' Episcopal Church, a \$3 million facility completed shortly before the parish split.

Together Holy Trinity, Good Shepherd and St. Nicholas' contributed 30 percent of the diocese's \$1.2 million budget in 2005. A survey completed by approximately 50 percent of active members of the diocese in the fall of 2003 indicated that more than 80 percent of respondents opposed the New Hampshire consecration and the vote to recognize same-sex blessings made by the 74th General Convention in Minneapolis.

Bishop Ohl attended the first meeting of "Windsor bishops" at Camp Allen last September, but not the second one in January. He did not return messages left for him prior to publication.

**Panel: Not Bound by Episcopal Church Polity**

The fact that each province has its own polity and policy does not prevent other members of the Anglican Communion from considering and coming to their own conclusions about such matters, stated Archbishop Peter Carnley, retired Primate of Australia and chair of the Panel of Reference.

In a letter dated Feb. 12, Archbishop Carnley sought to clarify a number of concerns brought to his attention by

Bonnie Anderson, president of the House of Deputies [TLC, Feb. 11]. The Panel of Reference was established by the Archbishop of Canterbury at the request of the primates, who at the conclusion of their meeting in 2005 asked the Most Rev. Rowan Williams to establish a panel to investigate and offer recommendations on how to respond to "congregations in serious dispute and unwilling to accept the

(Continued on next page)

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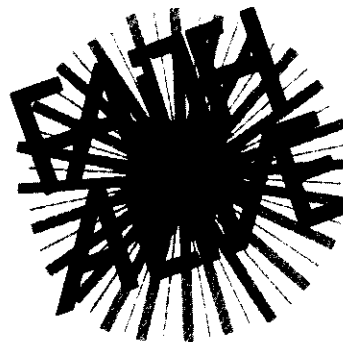
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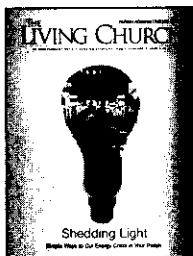
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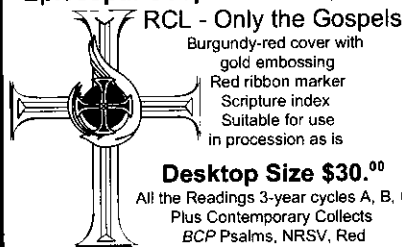
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**PANEL OF REFERENCE**

(Continued from previous page)

episcopal ministry of their bishop" and "dioceses in serious dispute with their provinces."

Mrs. Anderson wrote to members of the panel on Jan. 12 requesting that the panel issue a correction to its December 2006 report which concluded that "no diocese or parish should be compelled to accept the ministry of word or sacrament from an ordained woman." She also requested that in the future the panel ensure "adequate representation from the province directly affected by the recommendations."

Archbishop Carnley noted that one of the members of the Panel of Reference, the Rt. Rev. Claude Payne, retired Bishop of Texas, is an Episcopalian "who clarified many matters for us." Drafts of the report were shown to Bishop [Jack] Iker [of Fort Worth] and to both the former and current Presiding Bishops. "Representations were also made to the panel by the Presiding Bishop's chancellor," Archbishop Carnley wrote. "The report is the outcome of a consultative process in which we became fully aware of the decision-making processes of The Episcopal Church.

"In an international Communion of Christians, we do not live in self-contained compartments," Archbishop Carnley wrote. "It may be worth restating here that the panel does not have the status of a court or tribunal. Its sole duty is to report to the Archbishop of Canterbury on the understanding it develops of a situation on the basis of submissions made to it by the parties concerned, and, with his consent to offer recommendations which can be considered by the proper authorities of those involved. Any action of a jurisdictional or legislative kind must obviously be taken within an individual province, and in your case the obvious competent institution is the General Convention. That is why the panel recommended that the Presiding Bishop might pursue the clarification of the wording of the relevant canons in that forum, given the varying interpretation of them that had been arrived at by Bishop Iker and Bishop [Frank] Griswold, in addition to the third interpretation now offered by yourself."

*Steve Waring*

## AROUND THE DIOCESES

### Search for Next Bishop

The standing committee of the Diocese of **Southern Virginia** recommended that the diocese begin the process that will lead to the election of the next Bishop of Southern Virginia during the annual council held Feb. 9-11 in Williamsburg. The tentative date for the electing council is May 9, 2008, with a consecration in the fall of that year. The newly elected bishop would succeed the Rt. Rev. David C. Bane, who retired at the conclusion of the annual council meeting last year.

Gordon Tayloe, standing committee president, briefed the council on activities and discussions that have occurred since Bishop Bane's retirement, including the selection and call of interim episcopal leadership and the work of the diocesan transition team. Based on this work and discussions at the nine pre-council convocation meetings, the standing committee determined that the diocese was ready to take this step. Details of the process, including methods to assure communication with and the involvement of the diverse groups that comprise the diocese, will be established in the next 30 to 60 days.

Assisting Bishop John C. Buchanan, retired Bishop of West Missouri, highlighted the 400th anniversary of one of the first celebrations of an Anglican Eucharist outside of England at Jamestown, less than 10 miles from the council's meeting site. He noted the two major celebrations — June 24 at the original site on Jamestown Island and October 17 at Washington National Cathedral — that are planned. Bishop Buchanan also addressed the challenges of effective Christian stewardship and the development of ordained leadership for all 125 congregations as the diocese moves into the future.

The council adopted six canonical changes and four resolutions. Resolutions directing Southern Virginia to join the group of "Windsor Dioceses" and calling on Bishop Buchanan to sign their declaration, and limiting the use of diocesan resources in any possible legal disputes relating to "departing congregations" were debated and

defeated. The council also directed the executive board to develop and propose canonical changes for the October "fall council" to replace the current voluntary giving program with a mandatory assessment and report on work to address methods of providing ordained leadership for all congregations.

In other business, a balanced budget of nearly \$2 million was approved and new staff members Caroline Black, canon missionary for Christian formation, and Jane Gober, canon missionary for youth ministries, were introduced.

*Carhyle Gravely*

### Dealing with Differences

The Diocese of **Georgia** held its 185th convention Feb. 1-3 in Valdosta, affirming its support of the Windsor Report and encouraging parishes to support the Millennium Development Goals.

In his address, the Rt. Rev. Henry I. Louttit, Jr., Bishop of Georgia, focused on ordained ministry, noting that the diocese has the largest number of people in the ordination process in his dozen years as Bishop of Georgia.

After telling stories about priests of the diocese who have influenced him, he said, "All believed Jesus forgave their sins and failings — and were able to convey forgiveness to us who sinned. They would not have agreed with each other's or my theology. However, they knew Jesus and shared that love with me."

Bishop Louttit talked about theology in the history of The Episcopal Church. "Some people want to believe that in the past everyone in our church agreed on theology and that all orthodox people would use exactly the same language all the time," he said.

"I have every confidence that Jesus Christ through the Holy Spirit and in the Father is leading our church. Mistakes of theology or morality will be corrected in the life of the church, though other errors will arise through the sin and partial vision of our human leaders."

A 2007 budget of \$1.75 million was approved.

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# Primatial Vicar Proposal Insufficient for Chicago Parish

The primatial vicar experiment proposed by the primates in their February communiqué [TLC, March 11] has not persuaded the majority of the congregation at Church of the Resurrection in West Chicago to remain with The Episcopal Church, said the rector, the Rev. George Koch.

"This is really a local issue for us,"

said Fr. Koch. "Our focus is entirely on the health and well being of our congregation."

A parish vote to disaffiliate from the Diocese of Chicago has yet to be scheduled, but in December Fr. Koch and the vestry wrote the Rt. Rev. William D. Persell, Bishop of Chicago, proposing "grace-filled separation" in which the

departing congregation would accept without protest whatever terms were offered.

"The vestry and I now believe a separation is likely and needed and that Resurrection will vote to disassociate from The Episcopal Church and align with other Anglican oversight," the Dec. 17 letter stated.

The standing committee met Feb. 13 and drafted a letter which urged the congregation to reconsider and thanked the departing members for their "prayerful decision."

"Those who wish to remain in The Episcopal Church will be re-organized as a congregation with a priest provided by the diocese, similar to what happened when the rector and many members left your congregation 13 years ago," the letter stated.

Resurrection has been in its current location, some 40 miles west of Chicago, since 1964. The congregation had long outgrown its little building and was holding its main Sunday service in a high school gymnasium by the time it achieved parish status in 1990.

## Split in 1993

Average Sunday attendance was more than 400 by 1993, but the congregation split over changing diocesan policy on sexuality in November of that year. Average Sunday attendance had fallen to 12 by the time Fr. Koch was called as rector in February 1994.

For the primatial vicar plan to work at Resurrection, there would have to be a change of heart as well as behavior by the senior leadership, Fr. Koch said. Two days after Fr. Koch received the reply from the standing committee, Bishop Persell offered a four-page reflection on the primates' communiqué, noting that some of the primates' conclusions "run counter to our church's way of life and its interpretation of the gospel.

"As Bishop of Chicago I will not sacrifice the gifts we enjoy as an inclusive church so that we might conform to a doctrinal uniformity that is antithetical to our historic identity and experience," he stated. "I will continue to invite gay and lesbian Christians into the full life and ministry of our diocesan community, and celebrate their gifts of ministry and covenanted relationships."

*Steve Waring*

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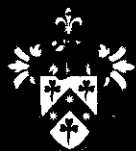
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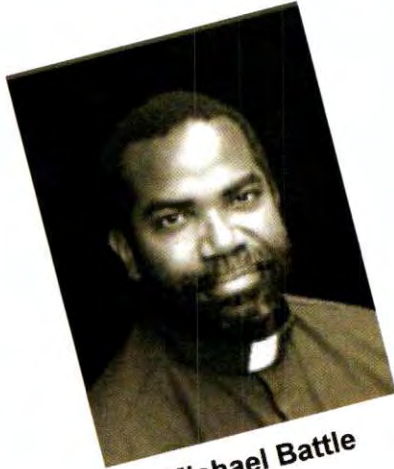
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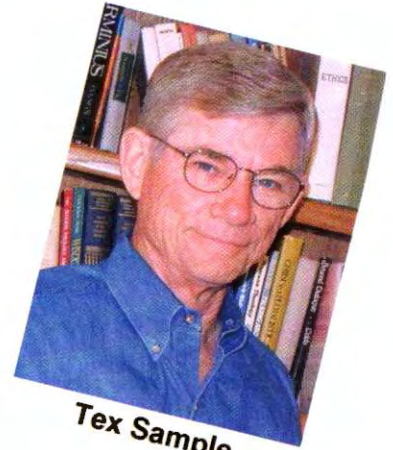
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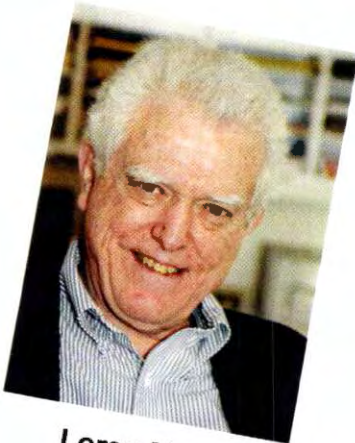


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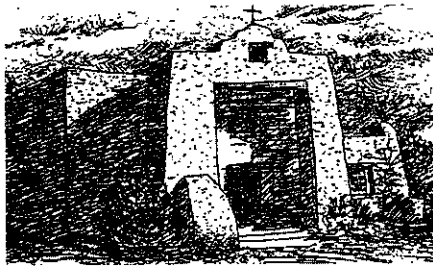
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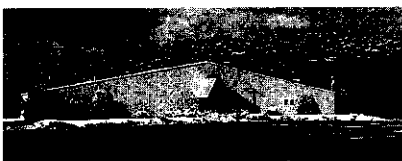
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**Appointments**

The Rev. **John D. Bedingfield** is rector of St. John's, PO Box 636, Silsbee, TX 77656-0636.

The Rev. **Katherine Black** is priest-in-charge of St. John's, 35 Bowdoin St., Boston, MA 02114-4201.

The Rev. **Ann B. Bonnyman** is rector of Trinity, 206 Clarendon St., Boston, MA 02116-3784.

The Rev. **Katherine Ann Carlson** is rector of All Saints', 800 Abbott Rd., East Lansing, MI 48823.

The Rev. **John Crist** is senior pastor for the LaSalle County Episcopal Ministry, 344 Joliet St., LaSalle, IL 61301.

The Rev. **Gary Dorrien** is professor of social ethics at Union Theological Seminary, 3041 Broadway, New York, NY 10027.

**Jane Gober** is youth missionary of the Diocese of Southern Virginia, 600 Talbot Hall Rd., Norfolk, VA 23505-4361.

The Rev. **Nanese Hawthorne** is rector of St. Luke's, PO Box 38, Church Hill, MD 21623-0038.

The Rev. **Darryl James** is priest-in-charge of Grace, 155-24 90th Ave., Jamaica, NY 11432-3825.

**Ellen Jockusch** is director of the master's program in pastoral ministry at Episcopal Theological Seminary of the Southwest, PO Box 2247, Austin, TX 78768.

**Lesslie Keller** is executive director of Episcopal Community Services of San Diego, PO Box 33168, San Diego, CA 92163.

The Rev. **Pedro Lopez** is rector of Redeemer and El Redentor, 40 Center St., Elgin, IL 60120-5609.

The Rev. **Jim Swarthout** is priest-in-charge of St. Paul's, 3706 W St. Paul Ave., McHenry, IL 60050.

The Rev. **Mary Scott Wagner** is rector of St. Andrew's, PO Box 805, Marblehead, MA 01945-0805.

The Rev. **Robert Wawee** is rector of St. Paul's, 7843 Park Place Blvd., Houston, TX 77087.

The Rev. **Gwynne Wright** is priest-in-charge of St. James', 516 Washington St., West Dundee, IL 60118-1245.

**Ordinations**

*Priests*

**Central Pennsylvania — Patrick Collins, Sean Leonard.**

**Chicago — Debra Kay Bullock, Amity Lynn Carrubba, Gary Robert Cox, Robert Francis Salamat Cristobal, Laura Ellsworth Gottardi-Littell, Heather Ann Martinez.**

**Connecticut — Robert Boulter, Nicki Kimes.**

**East Carolina — Paul Head, associate at St. Paul's, 2165 Ann St., Beaufort, NC 28516-2103.**

**Mississippi — Bruce Cheney, Tom Fanning.  
Northern California — Susan Jean Armstrong.**

**Rio Grande — Raymond Raney.**  
**Utah — Isabel T. Gonzalez.**  
**West Tennessee — Jenny Cooper, Eyleen Farmer.**

*Deacons*

**Chicago — Debra Harrington, J. Daniel Hughes.**  
**Fond du Lac — Daniel Repp, Deborah Woolsey.**

**Iowa — Don Keeler.**  
**North Dakota — Dustin Berg.**  
**Rio Grande — Bud Milner.**  
**Texas — Greg Buffone, Wanda Cuniff, Jim Cunningham, Betty Devine, Gillian Keyworth, Linda Shelton, Victoria Mason, Russ Oeschel, Jr.**

**Retirements**

The Rev. **John Raish**, as rector of St. Matthias', Shreveport, LA.  
 The Rev. **Richmond F. Thweatt III**, as rector of Trinity, Deridder, and vicar of Polk Memorial, Lessville, LA.

**Deaths**

The Rev. **William L. Casady**, 82, retired rector of Grace Church, Chicago, died Dec. 26 in Bloomington, IN, where he resided in recent years.  
 Fr. Casady was a native of Connersville, IN. He served with the Navy during World War II, then graduated from Canterbury College (IN) and the General Theological Seminary. In 1953 he was ordained deacon and priest in the Diocese of Indianapolis. He was curate of St. Paul's, Evansville, IN, 1953-54; vicar of St. Mark's, Plainfield, and St. Augustine's, Danville, IN, 1954-57; assistant at St. Mark's in the Bowery, New York City, 1957-58; rector of St. Paul's, Columbus, IN, 1958-63; canon missionary at Christ Church Cathedral, Indianapolis, 1963-65; and administrator of a convalescent center, then planning director for the American Hospital Association in Indianapolis, 1965-79. Fr. Casady became priest-in-charge of Grace Church, Chicago, in 1979 and he became its rector three years later, remaining until 1989. While at Grace Church he was active in developing neighborhood ministries, particularly involving housing. He was the father of five children.

The Rev. **Keith A. Leach**, 81, of Knoxville, TN, died Jan. 3 in Knoxville.  
 Born in Lodi, OH, he was a graduate of Asbury College, Asbury Theological Seminary, Hartford Seminary, and Seabury-Western Theological Seminary. He served as a clergyman in the United Methodist Church from 1956 to 1963. In 1964, he was ordained deacon and priest in the Diocese of Chicago. Fr. Leach was curate at St. Matthew's, Evanston, IL, 1964-68, and rector of Transfiguration, Palos Park, IL, from 1968 until 1990, when he retired. He was active in the life of his diocese

and province, serving as chair of the companion diocese commission, coordinator for companion relationships in Province 5, and chair of the planning committee for the Partners in Mission in Province 5. Surviving are his wife, Ruth, and three children.

The Rev. **William J. Miles**, SKCM, retired priest of the Diocese of Milwaukee, died Jan. 31 in Milwaukee following heart surgery. He was 80.  
 Fr. Miles was born in Ambridge, PA. He graduated from Mt. Union College and Philadelphia Divinity School, and was ordained deacon and priest in 1951 in the Diocese of New Jersey. He was curate of St. Mary's Church, Haddon Heights, NJ, 1951-53, then he served in the Korean War as a chaplain until 1956. He was rector of St. George's, Riviera Beach, FL, 1956-58; rector of St. Mark's, South Milwaukee, WI, 1958-64; rector of St. George's, Milwaukee, 1964-71; and rector of Holy Innocents', Racine, WI, 1979-87. Fr. Miles also was a lecturer at the University of Wisconsin Institute on Human Relations, a member of the Board of Directors of the NAACP, and a member of the Urban League. He is survived by two sons, Jonathan and Christopher.


The Rev. **James A. Shortess**, rector of Church of the Holy Communion, Plaquemine, LA, died Jan. 6 at Our Lady of the Lake Regional Medical Center, Baton Rouge, LA. He was 64.  
 Fr. Shortess was born in Waterloo, IA, and raised in Baton Rouge. He was educated at Immaculate Conception Seminary, Conception, MO, and Notre Dame Seminary, New Orleans. In 1970, he was ordained to the priesthood in the Roman Catholic Church. Two years later he was received as a priest by the Bishop of Central Florida. He was vicar of St. Margaret's Church, Inverness, FL, 1973-77; vicar of Holy Cross, Winter Haven, FL, 1977-80; rector of Good Shepherd, Maitland, FL, 1981-2003; and rector in Plaquemine from 2003 until the time of his death. Fr. Shortess was active in Central Florida, serving as chairman for the development of mission churches, a member of the diocesan board, liturgical committee and ARC committee. He is survived by his wife, Elizabeth; two daughters, Sara and Mary; a son, Stephen; a grandson; and three brothers, Melvin, Robert and John.

*Other clergy deaths as reported by the Church Pension Fund:*

<b>Charles E. Canady, Jr.</b>	<b>89</b>	<b>Jacksonville, FL</b>
<b>William J. Clague</b>	<b>81</b>	<b>Zephyrhills, FL</b>
<b>William L. Foster</b>	<b>84</b>	<b>Ferndale, MI</b>
<b>Warren G. Hansen</b>	<b>83</b>	<b>Cuba, MO</b>

**Next week...**

**Executive Council Meets**



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Resumés to: [ssapiro@drgnyc.com](mailto:ssapiro@drgnyc.com)



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Profile: [www.gracechurchgr.org](http://www.gracechurchgr.org)  
 E-mail: [ledison@gcgr.org](mailto:ledison@gcgr.org) or  
 Write: c/o Search Committee  
 Grace Episcopal Church  
 1815 Hall Street SE  
 Grand Rapids MI 49506

# CLASSIFIEDS

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**ANGLICAN THEOLOGICAL BOOKS:** Scholarly, out-of-print. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. PH: (518) 587-7470. E-mail: [AnglicanBK@aol.com](mailto:AnglicanBK@aol.com). Visit [www.anglicanbooks.klink.net](http://www.anglicanbooks.klink.net).

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## POSITIONS OFFERED

**FULL-TIME DIOCESAN COORDINATOR OF YOUTH MINISTRY:** *Diocese of Tennessee* seeks a uniquely qualified individual to nurture existing youth ministries and to encourage new youth ministry opportunities throughout Middle Tennessee. The ideal candidate will be an experienced, trained youth minister or youth worker who is ready to expand the scope of their ministry to equip and encourage youth ministry on a diocesan level. Compensation information and detailed job description may be obtained from the Diocesan Youth Commission: **The Episcopal Diocese of Tennessee**, Attn: Suzanne Cate, 50 Vantage Way, Ste. 107, Nashville, TN 37228 or E-mail: [suzanne@catefamily.net](mailto:suzanne@catefamily.net).

**FULL-TIME RECTOR:** *All Saints' Episcopal Church, Russellville, AR*. Pastoral-sized church seeks rector willing to encourage and lead an active church in a university town. All Saints' includes both long-term and new members who find it a welcoming church home. Worship opportunities include two Sunday services, Wednesday Eucharist, a labyrinth and special services. Russellville is a growing town of 25,000 with a 50-mile trade radius of 150,000. It is in the Arkansas River Valley and is home to Arkansas Tech University, a lake and state parks. All Saints' plays an active role in the community and members want to do more. We seek a rector who can guide us to use our various gifts to show Christ's love in worship, fellowship, and community outreach. Contact: **The Rev. Dr. Dennis Campbell**, Diocese of Arkansas; E-mail: [dcampbell@arkansas.anglican.org](mailto:dcampbell@arkansas.anglican.org); Ph: (501) 372-2168.

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church.org](mailto:amber@livingchurch.org)  
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ext. 12**

## POSITIONS OFFERED

**FULL-TIME DIRECTOR OF YOUTH MINISTRIES:** *St. Peter's Church, Morristown, NJ*, a large, historic parish 25 miles from New York City, is looking for a full-time Director of Youth Ministries to oversee and grow the Rite 13, J2A and YAC programs. The youth director will be an integral part of the ministry team and work closely with parents, mentors and clergy. There is an excellent compensation package based on experience. Please E-mail resume to: [gnicolosi@stpetersmorristown.org](mailto:gnicolosi@stpetersmorristown.org).

**FULL-TIME RECTOR:** *Christ Episcopal Church, Pottstown, PA*. Traditional, program-sized parish. 200 communicants, strong music tradition, strong lay leadership. Parish profile available at [www.christpottstown.com](http://www.christpottstown.com). Apply to: **Discernment Committee, Christ Episcopal Church**, P.O. Box 252, Pottstown, PA, 19464 or E-mail: [andrusdm@ix.netcom.com](mailto:andrusdm@ix.netcom.com). Applications must be received by March 31, 2007.

**SEEKING FULL-TIME RECTOR:** *St. Thomas' Episcopal Church, Camden, ME*. For 150 years St. Thomas' has been the Episcopal presence in the village of Camden on the Maine coast. In many senses a traditional church, we are welcoming constructive change as we make St. Thomas' a more potent force in our community. Outreach and education programs are expanding. A major educational wing is now being built, and we seek a rector who will help us make the best use of it. Our profile is on our website [www.stthomascamdenme.org](http://www.stthomascamdenme.org). Our last day for receiving names is April 15. Please send CDOs and resumes to: **Linton Studdiford, Clergy Deployment Officer, Diocese of Maine**, 143 State St., Portland, ME 04101. Phone: 1-800-244-6062. E-mail: [lstuddif@episcopalmaine.org](mailto:lstuddif@episcopalmaine.org).

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**FULL-TIME ORGANIST & CHOIRMASTER:** *Trinity Episcopal Church, Southport, CT*, seeks a full-time organist and choirmaster for September, 2007. Trinity has a much-appreciated musical tradition with strong adult and children's choirs, as well as a community chorale. We require an organist and choirmaster with energy, focus, creativity and vision to develop the existing program. Trinity is a healthy, growing, program-sized parish with 330 families and a budget of \$925,000. In addition to regularly scheduled services and holy days, the incumbent will plan, rehearse, play and conduct funerals, weddings, and the Trinity Chorale and Orchestra concerts. Other special events include the Christmas pageant, Mardi Gras party and adult and children's musicals. Possible housing for candidates with two or fewer dependents. Compensation, with housing included, meets AGO standards. Submit CV and cover-letter to **Whitney Biggs, Chairperson, Music Search Committee, Trinity Church**, P.O. Box 400, Southport, CT 06890. Please visit Trinity's website at [www.trinitysouthport.org](http://www.trinitysouthport.org) to obtain specific information concerning the parish, this position, the organ and the music program.

**PART-TIME VICAR:** *St. Mark's Episcopal Church, Kimberling City, MO*, seeks part-time retired priest as vicar. St. Mark's is located in the Ozark Mountain area of southwestern Missouri on beautiful Table Rock Lake, a popular retirement area, near Springfield and Branson. Parish priorities are growth and outreach. Visit: [www.stmrks.com](http://www.stmrks.com) or contact **Bishop's Warden Alice Williams**; Email: [abwillyums@fastmail.fm](mailto:abwillyums@fastmail.fm); Phone: 417-739-5008.

## POSITIONS OFFERED

**FULL-TIME DIRECTOR OF YOUTH AND YOUNG ADULT MINISTRIES:** *Grace Episcopal Church, Charleston, SC*. A corporate-sized ECUSA parish in historic downtown Charleston is seeking a lay or ordained person to use arts, outreach, and education to nurture and expand youth programs for grades 6-12, and college age through mid-twenties. Grace Church was founded in 1846 and has an average weekly attendance of 800+, including a lively youth group, with the number of younger children growing dramatically. We are located in a coastal city known for its rich architecture, vibrant college life, beautiful beaches, and great restaurants. We are also known as an international center for the arts. Visit [www.gracesc.org](http://www.gracesc.org) for a full job description. Send cover letter, resume and list of references to **The Rev. Kirtley Yearwood, M.D.** E-mail: [vicar@gracesc.org](mailto:vicar@gracesc.org).

**INTERIM PRIEST POSITION:** Dynamic resource-sized Episcopal church in Murfreesboro, TN, seeks trained interim priest for 12- to 18-month tenure. For complete job description, call (615) 893-3780.

**FULL-TIME RECTOR:** *St. Paul's Episcopal Church, Mt. Lebanon, PA*. St. Paul's, a resource parish, seeks a rector to provide leadership at all levels of parish life. This energetic and spiritual leader will possess strong preaching, teaching, pastoral and organizational skills to guide the affairs of this large parish. Encouraging variety in worship and music based on the BCP liturgies is essential. Our new rector will have the vision and energy to inspire stewardship, enhance membership and encourage participation.

St. Paul's is a moderate church within a diocese containing a majority of conservative parishes. Our church and the rector will be committed to ECUSA and not affiliated with the Anglican Communion Network. Mt. Lebanon is located in the south hills of Pittsburgh, a short distance from sports, shopping, cultural opportunities, universities and world-class hospitals. A profile is available through our website [www.stpaulspgh.org](http://www.stpaulspgh.org) or by contacting our search committee at **St. Paul's Search Committee**, P.O. Box 62185, Pittsburgh, PA 15241 or E-mail: [stpaulsrectorsearch@gmail.com](mailto:stpaulsrectorsearch@gmail.com).

**FULL-TIME DIRECTOR OF YOUTH MINISTRY:** *St. Luke's Parish, Darien, CT*, seeks an experienced, engaging individual to lead dynamic and growing youth programs of 200+ potential students and help make disciples of Christ. Theological training desired. Share your faith with students, lead weekly youth groups, participate in confirmation education, plan local outreach events and summer outreach trips, and develop relational ministry. Competitive salary. Resumes to [phil.labelle@saintlukesdarien.org](mailto:phil.labelle@saintlukesdarien.org).

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**FULL-TIME RECTOR**

**ST. STEPHEN'S EPISCOPAL  
CHURCH**

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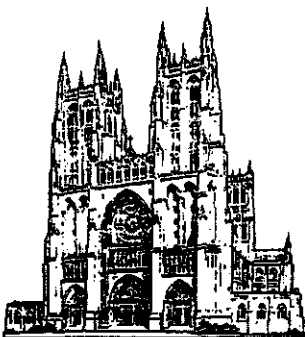
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Sun H Eu 7:30 & 10:15

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EB & 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 8:20 (Wed), 10  
(Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50  
Rosary 9:30 Sat

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Mass: M-F 12:15. Sat 9:30

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

## KANSAS CITY, MO

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

## LAS VEGAS, NV

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

## NEWARK, NJ

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

## ROSWELL, NM

**ST. ANDREW'S** 505 N. Pennsylvania (505) 622-1353  
E-mail: standrawschurch@cableone.net  
The Rev. Bob Tally, r  
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
Website: www.holyfaithchurchsf.org  
The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum, asst; the Rev. Joan Garcia, d; Mr. Jerome Nelson, music director; Mr. Mark Childers, organist; the Rev. John Onstott, c  
Sun H Eu 8:30 (Sung), 11 (Choral), Christian Ed 10.

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St. (212) 378-0200  
www.stbarts.org  
Sun Eu 8, 9, Cho Eu 11. Mon-Fri MP 8, Eu 12:05, EP 5:30;  
Thurs Eu 8; Sat MP & Eu 10. Church open 365 days 8-8  
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5th Ave & 53rd St. (212) 757-7013  
www.sainthomaschurch.org  
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Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

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Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

Broadway at Fulton  
The Rev. Canon James H. Cooper, D. Min., r  
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
Open Sun 7-4; Mon-Sat 10-6

## ASHEVILLE, NC

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

## PHILADELPHIA, PA

**S. CLEMENTS Shrine of Our Lady of Clemency** (215) 563-1876  
20th and Cherry Sts.  
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.

## SELINGROVE, PA

**ALL SAINTS** 129 N. Market (570) 374-8289  
Sun Mass 10 (Rite I). Weekdays as announced (Rite II)  
Sacrament of Penance by appt.

## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771  
Website: www.stpaulswellsboro.org  
The Rev. Gregory P. Hinton, r  
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

## CHARLESTON, SC

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

## HOUSTON, TX

**CHURCH OF THE ASCENSION** (713) 781-1330  
2525 Seagler Westheimer at Beltway 8  
Website: www.ascensionchurch.org  
The Rev. Dr. Walter L. Ellis, r  
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

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## EAU CLAIRE, WI

**CHRIST CHURCH CATHEDRAL** (715) 835-3734  
510 S. Farwell St.  
The Very Rev. Bruce N. Gardner, interim dean  
Sun H Eu 8 & 10; Sat 6 H Eu

## MILWAUKEE, WI

**ALL SAINTS' CATHEDRAL** (414) 271-7719  
818 E. Juneau www.ascathedral.org  
The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 10:30

**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-emt, 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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