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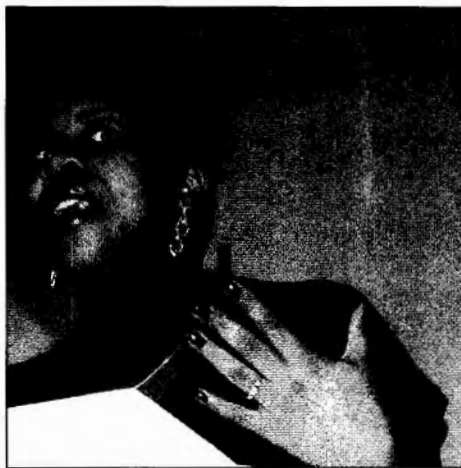
Number 12

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

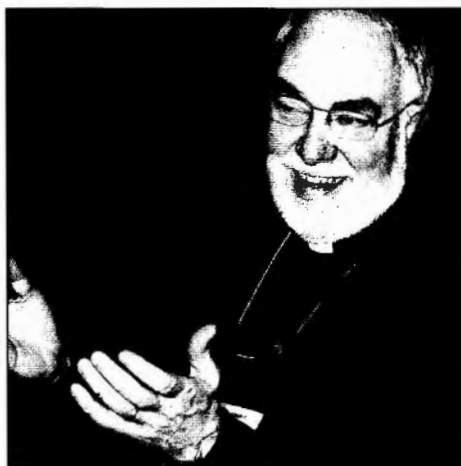
THIS WEEK



Josephine Hicks, chair of the Administration and Finance Committee, responds to a question during Executive Council which met March 2-4 in Portland, Oregon. Dick Snyder photo.



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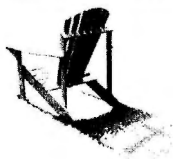
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SUNDAY'S READINGS

Wandering Exile and New Direction

'When the Lord restored the fortunes of Zion, then were we like those who dream' (Psalm 126:1).

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

The people of Israel faced confusion and exile. They wandered in the wilderness for 40 years after God delivered them from slavery in Egypt. In later years many of the people of Israel were exiled to Babylon after the conquest of Jerusalem. Wandering and exile mean dislocation, confusion, and an unknown future. We can identify with the people of Israel as we ask God to "work through our struggle and confusion" to accomplish the divine purposes on earth (BCP, p. 815).

The good news is that God is present for us even when we wander in disorientation and exile. We can be found by God's generosity and discover him near us, even in the most extreme situations. God will do "a new thing" for us, making "a way in the wilderness/and rivers in the desert" (Isaiah 43:19). Divine grace draws us in the way of healing, wholeness, and new direction — like a drink of water for a thirsty person in a parched desert.

God's generous love for us will lead us out of exile. The experience of new hope and possibility can be a time of joy. The psalmist recalls that "When the Lord restored the fortunes of Zion, then were we like those who dream." The return from exile is a time

for celebration: "Then was our mouth filled with laughter, and our tongue with shouts of joy" (Psalm 126: 1-2). God's generosity brings us home from exile. God's love invites us to let go of what is behind us. We reach forward to what lies ahead with our eyes on the prize of our heavenly call in Christ Jesus (Phil. 3:13-14). Our faith is to be generous, urgent, and forward-looking.

We can know God's generosity more fully through participation. The anointing of Jesus by Mary was an act of incredible generosity. She took a pound of costly perfume to anoint his feet, and wiped them with her hair. Judas Iscariot criticized Mary's beautiful gift, but Jesus was honored by her loving gesture, and he would not allow Judas' criticism, as Jesus explained that Mary had anointed him in a beautiful way before his death.

We can also know God's generosity as we give ourselves beyond expectations and requirements. We can overcome the critical voice in us that objects to our own generosity, and complains that our gift could have served our own advantage. We may discover that the way out of disorientation and confusion is found as we offer ourselves in love.

Look It Up

James Weldon Johnson's hymn text, "Lift every voice and sing," states "Stony the road we trod, bitter the chastening rod, felt in the days when hope unborn had died; yet, with a steady beat, have not our weary feet come to the place for which our parents sighed?" (Hymn 599, verse 2).

Think About It

When have you been lost or confused? How did your faith make a difference? How did you find God present? Can you share this experience with others?

Next Sunday

The Sunday of the Passion/Palm Sunday (Year C), April 1, 2007

BCP: Psalm 118:19-29; Luke 19:29-40; Isaiah 45:21-25 or 52:13—53:12; Psalm 22:1-21 or 22:1-11; Phil. 2:5-11; Luke (22:39-71)23:1-49(50-56)
RCL: Psalm 118:1-2,19-29; Luke 19:28-40; Isaiah 50:4-9a; Psalm 31:9-16; Phil. 2:5-11; Luke 22:14—23:56 or 23:1-49

Options Weighed to Address Budget Shortfall

A budget deficit occupied much of the time when the Executive Council of The Episcopal Church met March 2-4 in Portland, Ore.

The council voted to withdraw as much as \$2.3 million from short-term reserves and to increase the dividend payout ratio half a percentage point to 5.5 percent, due largely to lower projected income from diocesan pledges and higher anticipated legal costs. By canon, council had to approve a balanced budget before the conclusion of its meeting.

Treasurer Kurt Barnes said income from diocesan commitments is expected to increase during the current year 1 percent above giving in 2006. Gifts from individuals and parishes in dioceses which have not pledged to the program budget of the General Convention continue, and trust funds increased 17 percent last year after accounting for fees and expenses. That news was tempered by lower-than-expected pledge income from dioceses. Three dioceses — Newark, Pennsylvania and Southwest Florida — comprise the majority of the shortfall.

Income payments from the new tenant who will occupy some floors freed up as part of a renovation at the Episcopal Church Center are not expected to begin until January 2008 due to delays in completing the lease agreement. The budget still anticipates achieving \$275,000 in reduced annual staff costs through attrition and retirement in each of the next three years.

"We find ourselves in an awkward and unhappy position," said Josephine Hicks, chair of council's Administration and Finance Committee. "We have concluded that these budget priorities are important to address now, and this is how we propose addressing the shortfall."

Mr. Barnes now anticipates that canonical expenses, particularly what he described as "property protection" legal assistance to dioceses and Title IV disciplinary expenses, will be \$1 million more than the amount



Dick Snyder photo

The Rev. James Lemler, director of mission for The Episcopal Church, briefs Executive Council on preparations leading to a \$155 million fund raising campaign. Among those at the table are Presiding Bishop Katharine Jefferts Schori and House of Deputies president Bonnie Anderson.

approved last June by the 75th General Convention. Expenses from legal proceedings are difficult to forecast, Mr. Barnes stated.

The treasurer emphasized that the increase in the trust fund payout ratio and the draw down of the short-term reserve fund were one-time occur-

rences. Assuming that inflation holds steady at around the 3.2 percent rate recorded in 2006, he said, the increase in the payout ratio will not deplete the trust fund, currently valued at \$11.6 million.

The Rev. James B. Lemler, director of mission at the Episcopal Church Center, asked council members to approve a modest fund raising and development proposal.

"We do not have the money in this and we don't have the staff to do a Venture in Mission type of thing," said Fr. Lemler, comparing the current initiative to the \$100 million fund raising initiative authorized by General Convention in 1976.

The mission funding proposal is the latest incarnation of a 20/20 church growth initiative that was first commended to Executive Council by then-Presiding Bishop Frank Griswold in 2001. Those goals were refined and reaffirmed by the 2006 General Convention. Fr. Lemler sought council's approval to begin exploratory work which would ultimately lead to a national fundraising campaign with a goal of \$155 million.

Steve Waring

Council Postpones Formal Responses

During its meeting in Portland, Ore., March 2-4, the Executive Council of The Episcopal Church postponed a formal responses to both the primates' communiqué [TLC, March 11] and to a proposed Anglican Covenant which was released during the recent meeting of senior Anglican leaders.

"We are conscious that this is the first meeting of a major deliberative body of the church in the wake of the primates' meeting in Dar es Salaam, Tanzania," the council stated in a letter. "We are in the process of discerning what it

(Continued on next page)

Postponed

(Continued from previous page)

means to be members of a global and multicultural Anglican Communion, autonomous yet interdependent, diverse yet living a common life as a family of churches.”

Council authorized its presiding officers—Presiding Bishop Katharine Jefferts Schori and House of Deputies’ President Bonnie Anderson—to appoint a task force “to consider the role, responsibilities and potential response of the Executive Council to the issues raised by the primates’ communiqué.” The task force, which Mrs. Anderson will chair, is to prepare a report in time for the June Executive Council meeting in Parsippany, N.J.

A task force on the proposed Anglican Covenant will work with the church’s representatives to the Anglican Consultative Council and report in time for the October council meeting. By April 15, that task force will prepare a text to the covenant which “explains the implications of each section,” states a memorandum.

“This report will become The Episcopal Church’s official response to the Covenant Design Group by the Jan. 1, 2008 deadline,” the memorandum states. “This committee will be

Five Nominees in Oklahoma

Five persons have been nominated in the election of a bishop for the Diocese of Oklahoma. The profile/search committee has proposed the following: The Rev. James Mark Goodman, rector of Trinity Church, Myrtle Beach, S.C.; the Rev. Edward J. Konieczny, rector of St. Matthew’s, Grand Junction, Colo.; the Rev. James C. Nelson, rector of Good Shepherd, Friendswood, Texas; the Rev. Ronald D. Pogue, rector of Trinity, Galveston, Texas; and the Rev. J. Wesley Smith, rector of Christ Church, Macon, Ga.

The election will take place May 5 at St. Paul’s Cathedral, Oklahoma City. The bishop-elect will succeed the Rt. Rev. Robert M. Moody, who has been bishop since 1989.



Dick Snyder photo

The Rev. Ian Douglas, professor of mission and world Christianity at the Episcopal Divinity School in Cambridge, Mass., was elected as the clergy representative to the Anglican Consultative Council during the March 2-4 Executive Council meeting in Portland, Ore.

appointed by the presiding officers and will be broadly representative of the many constituencies and voices of our diverse church.”

Though it did not offer a formal response to the primates’ February ultimatum that The Episcopal Church end same-sex blessings and the consecration of homosexual candidates for bishop, council did approve three resolutions in support of sexual minorities.

One reaffirmed the church’s commitment to human rights for homosexual persons. Council also urged the Joint Standing Committee on Planning Arrangements not to propose for General Convention’s approval a site for the triennial meeting which is located in a state that prohibits domestic partnerships.

Throughout the meeting many members expressed anger and dismay about a proposed Nigerian law that would prohibit advocating for civil rights on behalf of homosexual persons in that country. Many consider the proposed law, which appears to have the backing of the Anglican Church of Nigeria, to be as egregious a violation of the Windsor Report as anything that the 75th General Convention did or did not do. In response, council adopted a resolution that asks The Episcopal Church to help

in the resettlement of persecuted lesbian, gay, bisexual and transgendered persons.

Toward the end of the final plenary session, several council members expressed dissatisfaction with the choices presented to The Episcopal Church in the primates’ communiqué and with the lack of reassurances to gay and lesbian members in a draft statement to the church on the council’s work during the meeting.

“I feel that there is an elephant in the middle of the room that no one is talking about,” said the Rev. Butch Gamarra of Los Angeles. “This is about power and a lot of other stuff, and we are being told that we should take the high road. But there are people who are hurting, who need to hear from us and know that we are not appeasing those who are bullying us.”

After a 40-minute recess in which a drafting committee significantly amended the first draft, council adopted language reassuring “our lesbian and gay members that they remain a welcome and integral part of The Episcopal Church.”

Steve Waring

Canadians Watching U.S. Response Closely

The way The Episcopal Church responds to the Anglican primates’ communiqué [TLC, March 18] will have a “huge impact” on the General Synod of the Anglican Church of Canada when it meets this summer, a Canadian bishop said.

The Rt. Rev. Michael Ingham, Bishop of New Westminster, told the Executive Council in Portland, Ore., that the Canadian church has been wrestling with many of the same issues around human sexuality.

“You haven’t been deflected from your mission,” said Bishop Ingham, who is the Canadian observer to Executive Council, on March 3. “I am impressed with your advocacy for the MDGs and your consistent advocacy for mission and your advocacy of Jesus Christ in your tireless efforts for the unfortunate.”

ACC Asking Funded Fully

The Episcopal Church will contribute 27 percent of the budget of the Anglican Consultative Council (ACC) in 2007, and for the fourth consecutive year no funds have been set aside to cover the cost of the 2008 Lambeth Conference of Anglican bishops.

Meeting in Portland, Ore., March 2-4, the Executive Council of The Episcopal Church voted to fund fully the ACC's asking for the current triennium, and pledged \$661,000 for 2007, \$687,440 for 2008, and \$713,880 in 2009, making it the second-largest donor to the ACC among the 38 provinces of the Anglican Communion.

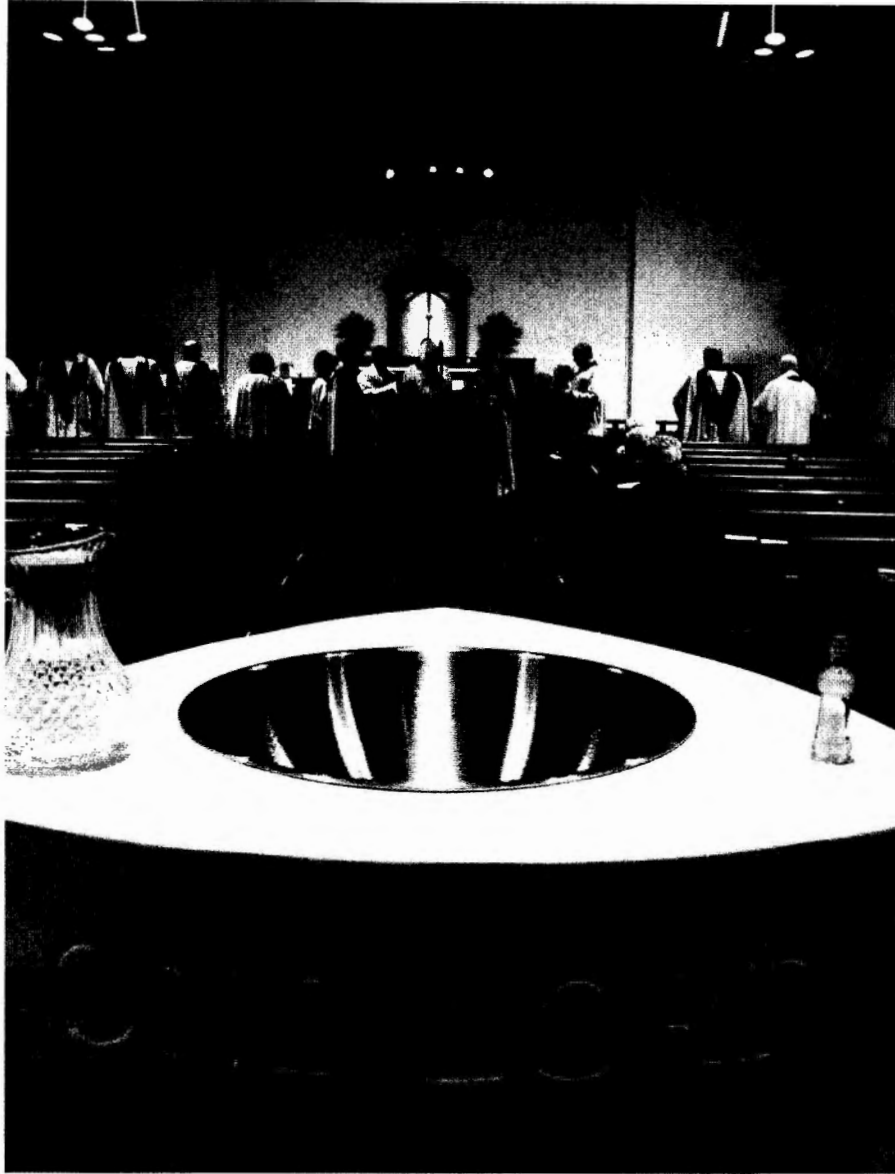
A summary income statement and balance sheet was given to THE LIVING CHURCH by a staff member of the ACC.

The Church of England provides approximately 30 percent of the member contributions. The three largest provincial contributors to the ACC budget — England, the U.S. and Canada — together cover almost 75 percent of the member contributions, a ratio that has held constant over the past several years.

Additional Funding

In addition to its membership contribution of 27 percent, The Episcopal Church, through a direct contribution, bears much of the \$319,000 cost to operate the office of the Anglican Observer to the United Nations, while Trinity Church Wall Street in New York underwrites a portion of the ACC's communications and publication costs.

The 2007 budget of \$3.5 million adopted by the ACC forecasts contributions from the 38 provinces at just under \$2.5 million, with additional grants of assistance from the Compass Rose Society, a charity supporting the work of the ACC, of \$289,000. Additional grants of aid and income from subscriptions from *Anglican Episcopal World* magazine, rental income, and investment income providing a further \$527,000 for total income of just under \$3.3 million.



Suzanne Gill photo

The Rt. Rev. Jack Leo Iker (center), Bishop of Fort Worth, joins others in the Feb. 14 dedication of a new and substantially larger St. Mark's Church in Arlington, Texas. The former building was torn down and the new church was constructed on the old site.

Retired Albany Bishop Transfers to CANA

Effective at the time of his Jan. 31 retirement as Bishop Suffragan of Albany, the Rt. Rev. David J. Bena transferred his episcopal orders to the Anglican Church of Nigeria, for whom he will serve as a missionary bishop for the Convocation of Anglicans in North America (CANA).

"The recent primates' communiqué from Dar es Salaam speaks of the need to 'provide robust pastoral oversight to individuals and congregations alienated from The Episcopal Church with adequate space to flourish within the life of that church in the period leading up to the conclusion of the Covenant process,'" Bishop Bena wrote in a letter posted March 5 on the

Diocese of Albany website. "Since I have now been transferred from one province in communion with the See of Canterbury to another province in communion with the See of Canterbury, I am neither renouncing my orders as a bishop, nor am I abandoning the Communion of the Church."

The Church of Nigeria announced it had received Bishop Bena and consecrated 20 new bishops on March 4.

"In light of the report from the recent meeting of primates in Dar es Salaam we agreed to defer the request for additional episcopal elections for CANA until our meeting in September 2007," a statement posted on the Church of Nigeria website stated.

Presiding Bishop Prescribes Calm

With the near-sedate delivery of the scientist and scholar that she is, Presiding Bishop Katharine Jefferts Schori addressed The Episcopal Church in an hour-long webcast Feb. 28 from Trinity Church Wall Street in New York.

The Presiding Bishop blended a summary of information about the five-day meeting of the primates of the Anglican Communion [TLC, March 18], which had concluded 10 days earlier, with her personal insight into the primates' communiqué and its call for certain actions by The Episcopal Church before a specified point in time.

Bishop Jefferts Schori explained that the Anglican Communion and The Episcopal Church were experiencing great pain because the nerves have been stretched. But, she went on, just as a doctor should refrain from cutting off the limbs that feel pain — because that seldom solves the problem — the church must refrain from trying to end its distress by cutting itself into pieces.

'Impatient Forces'

"We are being pushed toward a decision by impatient forces within and outside this church who hunger for clarity," she said. "That hunger for clarity at all costs is an anxious response to discomfort in the face of change which characterizes all of life."

But, she added, "the primates also heard that the bulk of our church and our ecumenical partners do not see these issues as centrally important to our understanding of salvation and the gospel. The majority of this church is willing to live with where we are in regard to human sexuality or to continue to move ahead in recognizing the full and equal dignity of gay and lesbian Christians and the appropriateness of their serving in all orders of ministry in this church."

Herb Gunn

(A longer version of this story is online at www.livingchurch.org)



Rosenthal/ACNS photo

The Church of England's General Synod declined to change its commitment to the "entirety of the relevant Lambeth Conference resolutions" on human sexuality after Archbishop of Canterbury Rowan Williams proposed a substitute to a resolution on civil partnership which was under debate Feb. 28. Synod met Feb. 26 through March 1 in London.

Archbishop Williams Outlines Next Steps

The Archbishop of Canterbury vowed to move forward quickly to create the pastoral council called for in the primates' communiqué [TLC, March 18] and laid out the next steps toward restoring relationships in the Anglican Communion in a March 5 letter to the primates.

"As a primates' meeting, those of us who gathered at Dar es Salaam are conscious that respect for the proper constitutional autonomy of all the churches of the Anglican Communion means that we can only offer advice and suggestions to The Episcopal Church on how best to proceed in the current situation," Archbishop Williams stated. "What I think we have done, however, is to indicate very clearly those steps which would enable all those provinces currently in a state of broken or impaired communion with The Episcopal Church to see significant movement towards healing and reconciliation, and towards the sort of unity by which the gospel may most fittingly be proclaimed."

While the primates shared a variety of views, they were united in their belief that following the recommendations contained in the Windsor Report was the best way forward. The Windsor Report had requested "certain

assurances" of The Episcopal Church and the consensus among the primates was that the 75th General Convention had not responded with sufficient clarity.

"To address these requests to the American House of Bishops is not to ignore the polity of The Episcopal Church," Archbishop Williams wrote, "but to acknowledge that the bishops have a key role, acknowledged in the constitution of that church, in authorizing liturgies within their dioceses and in giving consent to the election of candidates for episcopal order.

"A clear response on these questions is also needed in the near future: we cannot wait for another General Convention for further clarification. A readiness by the leadership of The Episcopal Church to live by that same formal standard of teaching on these matters which applies elsewhere in the Communion is perhaps the first and most important step in the way forward."

Once the provisions called for by the primates are put in place, interventions in the jurisdiction of The Episcopal Church will be able to cease, provided there is sufficient provision within The Episcopal Church for the adequate pastoral care of such congregations, the archbishop said.

REACHING the Whole World

Parish's Conference Brings Missionaries Close to Home

By Peggy Eastman

To many Episcopalians, the word "mission" connotes faraway places and faraway people with different cultures and strange customs. As one parishioner at my church put it, "Mission work seems remote and intimidating." She added, "Maybe you go and you see what's out there and you become dedicated. But for most people, they just want a little bite of it."

Parishioners also may have concerns that Christianity is displacing indigenous beliefs — worries rooted in abuses by Christian missionaries in the past. Yet Jesus specifically calls Christians to go forth and spread the gospel to all nations, that not one would live in ignorance of the gift of his salvation. For people who have jobs and families, the issue is how to apply Jesus' charge in their lives.

To demystify the concept of "mission" and bring the work of missionaries closer to home, my parish, All Saints', Chevy Chase, Md., sponsored its first one-day mission conference last month. Speakers from across the country and our own backyard in Washington, D.C., helped parishioners better understand what they do, why they do it, and how churches can help. Without exception, these speakers asked parishioners to pray fervently for their work.



Fr. Higgins: "God sees the whole world as his mission."

"God sees the whole world as his mission," said keynote speaker the Rev. Kevin Higgins, a member of the Communion of Evangelical Episcopal Churches (CEEC), who serves as executive director of the Global Teams mission group and is rector of Quest Church in Bakersfield, Calif.

"This is a cultural mandate that we've been given, not just a geographical mandate. Today, mission work is everywhere. People from different nations are living all over the

world; mission may mean that you go no farther than across the street," added Fr. Higgins, who has pursued mission work in mountain villages of South Asia for 16



Jamilia B. Shipman describes an inner-city mission partnership with a suburban church.

years and lived there with his family for six years.

Fr. Higgins emphasized that mission work means doing, as well as preaching and teaching. Following a devastating South Asian earthquake in 2005, he and his South Asian friends helped to build about 700 simple shelters for displaced people — homes that had curved, corrugated metal roofs and foam insulation. They also helped to establish a small quilting center so that women could make and sell quilts to people who needed them for warmth.

"We felt like this was God's time. We were in the right place at the right time," said Fr. Higgins. "But God

**Demystify the concept
of "mission" and bring
the work of missionaries
closer to home.**

had prepared the way for us by generations of people praying." In a largely Muslim culture, one imam com-

(Continued on next page)



Peggy Eastman photos

All Saints' parishioner Chris West sorts bags of Rwandan coffee for sale at the mission conference.

(Continued from previous page)

plained about their presence, he said, but the villagers asked him to leave the missionaries alone because they were helping to rebuild. Fr. Higgins said a number of men who were members of radical Islamic groups have come to Christ and been baptized.

"God's ability to restore and redeem is so much greater than man's ability to harm and do evil," said Bill Clark, director of church relations for International Justice Mission (IJM), a Christian human rights group. He described how IJM rescues victims of violence, sexual exploitation, slavery and oppression. The group takes on cases in bonded slavery; illegal land seizures; sex trafficking; illegal detention; and police brutality. "When you get to know the people who are being oppressed, it gives you a sense of urgency," said Mr. Clark. In communities where rape is endemic, he noted, putting men in jail for rape "changes everything, because people don't feel they can get away with it."

Mission Through Business

"At age 12, I went on a mission with my school group, and I thought it was cool," said Craig Cole, executive director of Five Talents International, an organization that fights poverty by giving people micro-credit

loans to build small businesses. "Mission is about doing cool things. It's about going on an adventure with God and not knowing where it will take you." He urged Episcopalians with business skills to work with Five Talents, whose patron is Archbishop of Canterbury Rowan Williams. "Isn't it a shame that all we ask of business people is to be on the vestry and sit on the finance committee?" he asked.

Jamila B. Shipman, executive director of Southeast D.C. Partners in Washington, D.C., described how a suburban church — the Falls Church in Falls Church, Va. — began a partnership for reconciliation and renewal with the inner-city and primarily African American area of Anacostia, building the partnership around children who attend Randle Highlands elementary school. "Our mission is to bring God's love to the children, youth and parents of the Randle Highlands neighborhood through a ministry of partnership and prayer," said Ms. Shipman. Parishioners help with a variety of mission ministries, including daily after-school programs, monthly Mom's Night Out dinners, community breakfasts and lunches, and a volunteer mentoring program.

"We use the gospel of Jesus as the focal point of our ministry," she said. "Often these children have never known love or been treated with respect. We're looking to start a Bible study with young people."

Catherine Hendrickson, director of missionaries and mobilization for Anglican Frontier Missions, estimated that there are 1.7 billion people in the world who do not know about Jesus. Ms. Hendrickson, who has done mission work in Tibet and worships at St. Matthew's Church, Richmond, Va., said that once the gospel message is accepted by a few in a country, it starts to spread. "Tibetans are choosing Jesus because of the testimony of other Tibetans," she said. She explained the concept of "chronological Bible storytelling" — teaching people in a country to tell Bible tales for those who are illiterate.

Ms. Hendrickson said she understands that some Episcopalians are put off by the idea of missions and imposing the gospel on native beliefs, but she compared mission work to rescuing a neighbor's toddler who has wandered into the middle of the street. "I'm encouraging you to see these unreached people groups as the toddler in the middle of the street," she said. "They're waiting for us." □

Peggy Eastman is a member of All Saints' Church, Chevy Chase, Md., and the author of Godly Glimpses: Discoveries of the Love That Heals.

For All Broken People

Many of us have been surprised and disappointed by the refusal of a number of Anglican leaders to share Eucharist with our Presiding Bishop because they believe she is a sinner. Their behavior seems not to conform to any central biblical tenet but instead runs contrary to the example set by Jesus' own practice of eating with tax collectors and sinners. Some have come to the defense of those who chose not to share in the Holy Communion with Bishop Katharine Jefferts Schori on the grounds that they take the

and that a greater power – whom Christians know as the Trinitarian God — can restore them to sanity. Anglican theology has held that the Holy Eucharist is the principal means of opening ourselves to God in a way that allows for the gift of God's own life to be readily appropriated. We do not reform ourselves by some means other than the Eucharist and then come to the table to celebrate our unity. Rather, we come to the table as broken people opening ourselves to God's power precisely so that unity that we have allowed to atrophy may be made anew by God.

Other traditions have a different understanding of the sacraments and ordinances of the Church. Some Christians hold that a person, through an act of faith, accepts the benefits of God's grace and then, by partaking in the sacraments of the church, confirms the grace that has already been given prior to and apart from the sacramental action. This is a legitimate and honored way of understanding sacraments. However, it is not the Anglican way. It does not express traditional Anglican sacramental theology. The Book of Common Prayer is explicit: One of the benefits of receiving the Lord's Supper is "the strengthening our union with Christ and one another." We come to the table not because we are already in a holy communion with Christ and with one another; we come in order to enter into such a holy communion.

Such an understanding has many parallels in our common life together. A sixth-grade student, when asked how one goes about overcoming conflict, stated very simply, "First of all you make a pot of tea." A lawyer who does mediation work invites his clients to the staff kitchen to get coffee, and then invites them to sit at the table in that homey room rather than around a conference table. Secular tables are places in which reconciliation can begin. So much more can the holy table be such a place. To take the Eucharist seriously has to include taking its efficacy seriously, and this appears to be missing among those who refuse to break bread with sisters and brothers from whom they are estranged.

Our guest columnist is the Very Rev. Robert Giannini, canon theologian of the Diocese of Indianapolis.



*Anglicans have held that
The Eucharist is a sacrament;
it is a means of grace.*

Eucharist seriously. I am sure that they do, but it can be argued that they thereby demonstrate an understanding of the Eucharist that is at odds with mainstream Anglican thinking.

Anglicans have held that the Eucharist is a sacrament; it is a means of grace. In the four-fold action of taking, blessing, breaking and distributing the elements of bread and wine, the body and blood of Jesus are made present and accessible to his church. By means of this sacrament God's gift is given to persons who are unworthy, to a community that is imperfect, to a world that is broken. When we are at enmity with one another it is precisely the time to break bread together – especially the holy bread of the Eucharist. We need the grace of God.

Recovering alcoholics are a step ahead of most of us. Their anguish has led them to understand that they are powerless over their difficulties, that their lives are unmanageable,

Did You Know...

St. Andrew's Church, Brewster, N.Y., recalling its early years, has designated itself as the Episcopal Church of the American Circus.

Quote of the Week

The Rt. Rev. Frank Lyons, Bishop of Bolivia, in an interview with *Christian Examiner* on foreign bishops ministering to American congregations: "The Third World can help us, can come to us (Americans) and say, 'You guys are falling off the horse. Let us set you back on it.'"

Opportunity Missed

When The Episcopal Church's Executive Council met recently in Portland, Ore., it had a wonderful opportunity to react to the recommendations made by the primates of the Anglican Communion when they issued their communiqué last month [TLC, March 11]. The council could have been the first "official" body within the church to react to the recommendations but its members decided instead to wait for a future meeting to discuss the matter further.

There is some irony in the council's decision. Some of its members were among those who criticized the primates for asking only the bishops of The Episcopal Church to respond to their recommendations. The voices of lay people and other ordained persons need to be heard, the critics said. Instead the council decided not to take action and appointed a work group "to consider the role, responsibilities and potential response of the Executive Council to the issues raised by the primates."

In a letter to the church, the council said it was in the process of discerning what it means to be members of a global and multicultural Anglican Communion. While we are respectful of the fact that the council's members have jobs and ministries back home, and a limited time during its meeting, we cannot help but point out that Episcopalians and other Anglicans have had more than two years to study this topic — ever since the publication of the Windsor Report. Many Episcopalians are waiting to see how church leadership responds to these important proposals. They will have to wait a while longer.

At the same time, the council decided not to express an opinion on the draft text of a proposed Anglican Covenant [TLC, March 18]. It "created a process to allow for the full participation of all Episcopalians" in response to the covenant. Time was not as important in responding to the covenant, for it is likely that the process of approving such a document (and whether to approve it) may take several years.

A response from the Executive Council was not called for by the primates when they issued their recommendations. Nevertheless, this elected body could have provided some valuable opinions to the House of Bishops, which met two weeks later, and some clarity to the rest of the church. Instead, the council missed a great opportunity.

Council
of The
Episcopal
Church

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**They will
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a while
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Support for the Middle East

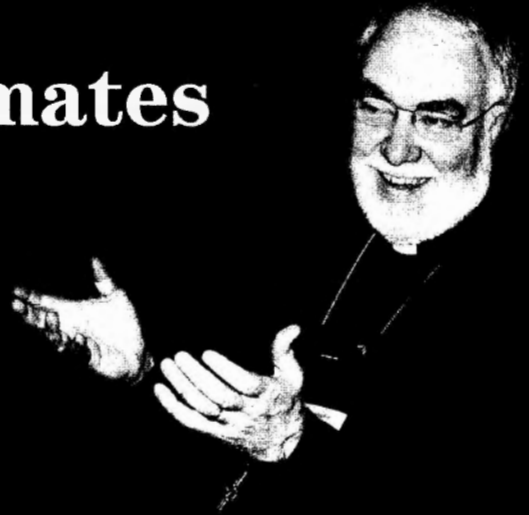
Again this year the Good Friday offering of Episcopalians has been designated to be sent to the Episcopal Church in Jerusalem and the Middle East. Presiding Bishop Katharine Jefferts Schori has asked that members of the church pray for those in the Holy Land and to support the offering which has been sent to that region for the past 85 years.

This province is one of the smallest of the 38 autonomous Anglican churches. It includes Israel, Egypt, Syria, Jordan, Lebanon, Cyprus and the Gulf, Iran, the Persian Gulf and the Horn of Africa. In the past, the Good Friday Offering has been used to support numerous ministries in that troubled part of the world, including schools, hospitals, orphanages, and other programs. We hope Episcopalians can forget about the current strife in the church long enough to support the Good Friday Offering generously.

What I Told the Primates

The Rt. Rev. C. Christopher Epting was one of four American bishops who were invited to speak to the primates of the Anglican Communion when they met last month in Tanzania. His remarks are presented here.

By C. Christopher Epting



My dear sister and brothers: First of all, it will not surprise you that I have a different view of The Episcopal Church than my brothers who have just spoken. As ecumenical officer, I travel all across the United States and I do not recognize the church they describe. I find Episcopalians generally more orthodox and less divided than what you have just heard.

However, I assume that the main reason I have been invited into this conversation is to share my perspective as deputy for Ecumenical and Interfaith Relations for The Episcopal Church, given our current difficulties in the Anglican Communion. Obviously, the presenting issues of homosexuality and the ordination and blessing of homosexual persons and their relationships are of deep concern to our ecumenical and interfaith partners.

In the United States, and elsewhere in the Communion, these are vexing issues, and our partners are in different places with respect to these issues. Most notably, some of the Old Catholic churches in Europe and some of the churches of the Reformed tradition, in the U.S. and elsewhere, permit such ordination and blessing. Obviously, the Roman Catholic and Orthodox churches, and others, do not. Two of the three branches of Judaism — the Reformed and Conservative traditions in America — similarly allow for such ordinations and blessings. The Orthodox Jews do not.

However, I must say, in all humility but with complete honesty, that — at least in the States — we have been treated with more charity by our ecumenical and interfaith partners than we have by some in our own Anglican Communion. No national dialogues have been terminated, or even missed a beat, because of our current difficulties. The only church which has officially broken off dialogue with The Episcopal Church is the Russian Orthodox Church and — if I may say — even the Vatican has difficulty sustaining that relationship.

Every bishop of the Evangelical Lutheran Church in America, a church with which we are in full communion, will receive communion from every bishop in The Episcopal Church, and the priests and deacons they have ordained. The Anglican-Roman Catholic dialogue in the U.S. has never

missed a meeting, and reports of the Lambeth Commission and the Windsor Report have provided rich input for our discussions on *The Gift of Authority* and the balance between the local and universal exercise of authority in the Church.

I just returned last week from Washington and the National Workshop on Christian Unity. Nearly 400 participants engaged in common worship and seminars on a variety of topics. Fr. Paul McPartlan, an English Roman Catholic scholar, and I co-presented to a packed house on the new document, *Growing Together in Unity and Mission*, from the International Anglican Roman Catholic Commission on Unity and Mission. The issues with which we are concerned here were not avoided. They were faced squarely, but put into the context of 40 years of advances and convergences between Anglicans and Roman Catholics. If that context is important, how much more must be our own history together as Anglicans, which is much longer.

I do not wish to minimize the difficulties we face in some of these conversations. But I believe I can honestly say that the greatest concern of our ecumenical partners is the potential “deconstruction” of the Anglican Communion. Many, though not all, of our partners deal with us, first and

We have been treated with more charity by our ecumenical and interfaith partners than we have by some in our own Anglican Communion.

foremost, as a global Communion ... and only derivatively as a “national church.”

Many of them are very interested in the development of an Anglican Covenant. I am often asked by Episcopalians and others whether we have learned anything in the ecumenical movement which can be helpful in our current difficulties as Anglicans.

I often point to ecumenical agreements as models of

(Continued on next page)

(Continued from previous page)

“covenantal relationships” that have served us well over time. Whether it is the Bonn Agreement with the Old Catholics, the Concordat with the Iglesia Filipina Independiente, or *Called to Common Mission* with the Evangelical Lutheran Church in America, these are very fruitful for both unity and mission.

Indeed, in the development of such covenants each partner learns more about the other, time is taken to get it right, and then solemn agreements are reached. Of course, there is a variety of opinions across the Communion about the contents, or even viability, of such an Anglican Covenant, but I think I can say without exception that our ecumenical partners want us to give it a try.

Of course, I have to point out that — at least in ecumenical and interfaith dialogue — both partners want to be at the table. In ecumenical conversations, we are not willing to place the best of our tradition against the worst of another, because we have learned how destructive that can be for dialogue and eventual communion. In ecumenical dialogue, we have learned to honor difference and to look for common ground where it can be found. In the ecumenical movement, we have learned to respect one another and to assume that, even in disagreement, both partners are seeking to be faithful to God in their own context. Never in ecumenical conversations do we describe ourselves (as we have heard here) as being of “two faiths.” We share one Christian faith.

That does not mean “papering over” genuine disagreement. But it does mean staying together while we each learn from the other. I hope that a similar commitment can emerge among us. I know that is what The Episcopal Church wants. □

The Rt. Rev. C. Christopher Epting is the deputy for Ecumenical and Interfaith Relations of The Episcopal Church.

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

LETTERS TO THE EDITOR

Here to Serve

I read with great smiles five wonderful letters to you-all, in the March 4 issue. Neville Chamberlain, Jeremiah, Archbishop Akinola and Barak Obama are all “cited” in some form or other, by one writer or another. And all seem bent on associating Jesus with “social justice,” somewhat like the Presiding Bishop.

“The sick, the marginalized, the oppressed . . .” (swiped from copy, sorry), but not a new idea. Well, hot dog! We are here to serve, friends, and the sooner we get ourselves squared with the idea, as these writers seem to be, perhaps we can stop wrangling over real estate, and address the state of the church. What do we ask of confirmands? What do we ask of sponsors of those being baptized? Lord knows, we answer heartily, “We will, with God’s help.” And, believe it or not, it is not a new idea. Grace and peace and love and charity come from God himself, through us, male or female, priest or lay person, if we are paying attention.

Do you OT scholars remember what happens when God gets really annoyed? OK. And don’t we all give thanks for what happened in “the fullness of time?” I think we may have forgotten his name. He had many, but I like Emmanuel — God with us — best of all.

*Linda Mixon
Huntsville, Ala.*

Right of the Diocese

David Kalvelage, in an Editor’s Column, “What I Didn’t Miss” [TLC, Feb. 25] asks a question of the church. He refers to the Diocese of Central New York and St. Andrew’s, Syracuse, which the diocese, in partnership with The Episcopal Church, is suing for recovery of property.

“Is this really worth the cost of litigation?” Mr. Kalvelage asks. The implied answer is no, suggesting even by the item’s heading, “Hostile Takeover,” that the diocese is “taking over” somebody else’s property, the seeming possessions of St. Andrew’s.

The diocese is not attempting to “take over the church’s property.” The property already belongs to the diocese. In our governance the diocese is owner of both the “franchise” and property of the church. Parishes are simply custodial agents. The diocese and the national church have every right and duty to maintain the church’s inheritance and to protect collective assets from all adversarial assaults, including thievery, for distribution into subsequent generations of Episcopalians as a resource for future faith initiatives.

St. Andrew’s, Syracuse, initiated the “hostile takeover” by entering a deed office to surreptitiously change the church’s title information. It will be held accountable for the action not because its members must be punished but because the church must be protected, especially from the sins of pride, deceit and avarice, especially from its erstwhile members. We owe this litigation to our children, painful as it is.

This is not only about property and Network strategies to steal our inheritance into their own image. This also is about our theology and ecclesiology. Remember Central New York therefore for our care and compassion in El Salvador as well as for prophecy and advocacy on behalf of all baptized members throughout the Anglican Communion.

*(The Rev.) Robin Flocken
St. Peter’s Church
Cazenovia, N.Y.*

What Jesus Said...

I appreciate the Reader's Viewpoint article, "No Support in Scripture for Same-Sex Marriage" [TLC, Feb. 4] by Bishop Benitez. This discussion should also include a review of what Jesus said in Matthew 19. The passage begins with Jesus reciting the familiar Old Testament verses in the Book of Genesis about a man being united with his wife. After Jesus goes on to forbid remarriage after divorce, except in the case of fornication, the disciples observe that it may be better not to join in marriage between a man and wife. Jesus responds by comparing life outside of marriage with the life of a eunuch. Based on the physical limitations of most eunuchs, Jesus is saying sexual activity and having children is only appropriate within the marriage of a man and wife.

As Bishop Benitez points out, there is nothing in scripture that remotely supports same-sex marriage or sexual activity outside of marriage. Blessing same-sex relationships clearly represents a departure from scripture and requires that we ignore traditional teachings on sexual activity. Rather than saying our eyes are now open to a new understanding of scripture, it would be better to identify the reasons the guidelines of scripture and tradition in this area should be ignored. I would have to check my brain at the door to deny what I clearly see in scripture and understand to be the concerns for health and well being. However, for those with homosexual desires, I can see a pastoral need to which The Episcopal Church might be able to respond.

*Ralph Spence
Billings, Mont.*

I was glad to read the article written by Bishop Benitez. His topic, "No Support for Same-Sex Marriage," was a refreshing truth.

I wish there were more bishops willing to step out and teach people about God's truth on homosexuality. If Christians were really interested in what scripture has to say about homosexual relationships, they would go to one or

more Bible concordance and look under the topic homosexuality.

Some members of The Episcopal Church will not do that because they do not wish to know God's truth about a subject they have come to support knowingly or unknowingly. In today's society, many Christians have become very good at redefining God's definition of sins.

*(The Rev.) Jonnie L. Cassell
Grandview, Mo.*

Emptying Ourselves

Having read Dean Back's essay, "Righteousness Tempered" [TLC, Feb. 25], I have no idea where he stands on female priests, gay bishops, or the blessing of same-sex unions. And that is precisely the point.

Neither the self-righteousness of the orthodox observant nor the claimed entitlement of the unjustly victimized leads to true righteousness. It is only when we empty ourselves of the self-justification that we open ourselves to authentic justification by him who emptied himself on behalf of us all.

St. Paul teaches us that now we see through a glass darkly. Dean Back reminds us that now, albeit darkly, we do see. Let those who have eyes...

*Jack Angeles
Santa Monica, Calif.*

Contradictions

The two resolutions presented to the convention of the Diocese of Washington [TLC, Feb. 18] seem rather contradictory. They want the new Presiding Bishop to be included at the primates' meetings and at Lambeth, but the proponents of the resolution do not seem to care about continued membership in the Anglican Communion. When The Episcopal Church is no longer a member, Bishop Jefferts Schori will not be a primate of

anything, but only the leader of a small American sect.

*(The Rev.) Richard Tumilty
Grass Valley, Calif.*

Terms of Endearment

The Presiding Bishop is pictured clapping to a hymn "prior to delivering her sermon" [TLC, March 4]. This hymn is identified as a "gradual hymn." If before the sermon, would it not be a "sermon hymn" (as we once called it)? If before the gospel, is it not a "sequence hymn," as such a hymn is correctly identified by both Hackett (*Commentary on the American Prayer Book*) and Galley (*The Ceremonies of the Eucharist*)? The "gradual," of course, is the psalm before the epistle.

*(The Rev.) Richard Henry
Lincoln, Calif.*

Accompanying a photo of the Presiding Bishop in Philadelphia, the caption reads "claps in time." All of the hands visible are

together except hers. It seems to me that she is not in time with the others.

*Rice White
Houston, Texas*

How Does He Know?

In his article, "Jesus is Lord!" [TLC, March 4], Bishop James Adams writes, "Those who do not choose him (Jesus) do not have him as their mediator and advocate."

How does he know this? It would seem to me that if Jesus is Lord, he can be the mediator and advocate for anyone he wishes.

*(The Rev.) Andrew H. Zeman
All Saints' Church
Oakville, Conn.*



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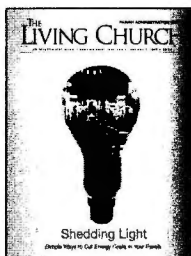
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MOVIES



Stopping the Slave Trade

"Amazing Grace," the movie, opened in many theaters on Feb. 23. On the following day, the Virginia State Legislature, meeting in the old Confederate capital of Richmond, unanimously passed a resolution apologizing for the state's role in slavery.

While the timing of these two events was purely coincidental, the two are deeply connected.

Amazing Grace, the hymn, was written by John Newton, who went to sea on his father's slave ship as a cabin boy at age 7. As an adult, he participated in the slave trade as captain of his own ship. Then, on a dark and stormy night, he had a conversion experience which led him to seek ordination as a priest of the Church of England. He became vicar of St. Mary, Woolnoth, in London, where he wrote more than 1,000 hymns.

On the wall of St. Mary's is the inscription:

*John Newton, once an infidel and
libertine, a servant
Of slaves in Africa, was by the
rich mercy of our Lord
And saviour Jesus Christ
preserved, restored, pardoned
and appointed to preach the faith
he had long labored to destroy.*

William Wilberforce, a member of St. Mary's and also of Parliament, had a less dramatic conversion, which, nonetheless, brought him back to church with the conviction that God was calling him into his service. Wilberforce assumed that meant going

into the ordained ministry. But Newton convinced him that he could also serve God as a member of Parliament.

The movie is mainly about Wilberforce, played by Ioan Gruffudd, and his struggle to end the slave trade. Newton appears as an old man going blind and haunted by the ghosts of 20,000 slaves who died at sea ... "and they all had names." He encourages Wilberforce to dedicate his life to end the slave trade.

Wilberforce does just that, and in an alliance with William Pitt, the prime minister, he launches a PR campaign, which includes a visit to a slave ship at the East India Docks, a petition with more than 300,000 signatures and a manuscript dictated by a blind Newton, detailing his first-hand experiences as a slave trader. Newton called it his "confession."

The political drama is played against the backdrop of the French Revolution, the emergence of the recently independent United States, the lunacy of King George III, and the British Empire's economic structure.

In the film, the Quakers are given credit for starting the abolitionist movement, but John Wesley, who was a major ally and influence, is absent from the drama. At a time when it has become fashionable to blame institutional Christianity for all the social ills of the universe, and at a time when many are questioning the existence of a God, it is refreshing to recall the efforts of John Newton and William Wilberforce to abolish the British slave trade. This happened in 1807, the year Newton died.

(The Rev.) Bob Libby

PEOPLE & PLACES

Appointments

The Rev. **Anne B. Bates** is curate at St. Barnabas', 400 Camellia Blvd., Lafayette, LA 70503-4316.

The Rev. **Dan Collier** is priest-in-charge of St. Andrew's, 102 N Main St., Manchester, NH 03102-4079.

The Rev. **Howard Giles** is rector of St. Mary's, PO Box 2525, Manteca, CA 95336.

The Rev. Canon **John E. Lawrence** is interim pastor at Calvary, 123 S 9th St., Columbia, MO 65201.

The Rev. **Curtis Metzger** is priest-in-charge of St. Stephen's, PO Box 435, Pittsfield, NH 03263-0435.

The Rev. **Tobias Nyatsambo** is priest-in-charge of St. Mark's, PO Box 737, Ashland, NH 03217.

The Rev. **Suzanne Poulin** is priest-in-charge of St. John's, PO Box 249, Sanbornville, NH 03872-0249.

The Rev. **Bill Watts** is priest-in-charge of St. Luke's, PO Box 167, Woodsville, NH 03785-0167.

Retirements

The Rev. **Francis B. Baltz**, as rector of St. Jude's, Marietta, Ga.

The Rev. **Kenneth W. Paul**, as rector of Holy Cross, Shreveport, LA.

Deaths

The Rev. **Harold R. Brumbaum**, 81, a frequent author of articles in THE LIVING CHURCH, died Jan. 14 of cancer at his home in Nicasio, CA.

Fr. Brumbaum was born in New Britain, CT, and educated at Cornell University, University of Illinois and University of California. He studied for holy orders at Episcopal Theological School and Church Divinity School of the Pacific. Following his ordinations as deacon and priest in 1955, Fr. Brumbaum became rector of a new congregation, Christ Church, Portola Valley, CA, remaining in that ministry until 1970. He was rector of Christ Church, Los Altos, CA, 1970-88. He retired in 1988 and moved to Nicasio. In the Diocese of California, he was a former chair of the standing committee, executive council and examining chaplains as well as a deputy to General Convention. He is survived by his wife, Ava Jean; a son, Paul, of Berkeley, CA; a daughter, Jennifer Haron, of Novato, CA; and two granddaughters.

The Rev. **Milton Albert Cookson**, 101, of Lewiston, MT, died Jan. 17 in a Lewiston nursing home of natural causes.

Born in Woonsocket, RI, Fr. Cookson was a graduate of Trinity College (CT) and the General Theological Seminary. He was ordained deacon in 1934 and priest in 1935, then became rector of Christ Church, Kalispell, MT, where he remained until 1942. He was rector of St. Andrew's, Spokane, WA, 1942-44, then he served in the Navy as a lieu-

tenant commander from 1944 to 1946, and as a chaplain in the South Pacific aboard the USS South Dakota. Fr. Cookson went to Panama as a missionary in 1947 and remained until 1956. He was rector of St. James', Lewistown, 1956-63, and priest-in-charge of Calvary, Roundup, MT, 1960-70. In 1970 he returned to Panama, where he served at St. Andrew's, Cocoli. When he retired he moved back to Lewistown and was involved in part-time ministry at several churches. Fr. Cookson was one of the original directors of Camp Marshall, the Diocese of Montana's youth camp, and he also was spiritual director for Cursillo. He is survived by three daughters, Joyce Malcolm, Rosemary Kent and Anne Knerr, all of Lewistown; a son, Thomas, of Vaughn, MT; 13 grandchildren, 22 great-grandchildren, and three great-great grandchildren.

The Rev. **Charles Stein, Jr.**, priest, Navy captain, businessman and government official, died Dec. 26 in Westminster at Lake Ridge (VA) while recovering from hip surgery. He was 92.

A native of McKeesport, PA, he graduated from the U.S. Naval Academy, Stanford University, and Union Theological Seminary (VA). Before he was ordained at age 60, Fr. Stein served in the Navy during World War II in the South Pacific, and on the aircraft carrier USS Bon Homme during the Korean War. He retired from the Navy as a captain in 1958 and became a lecturer at the Harvard Business School. He was a senior executive in industry and later moved to the U.S. Department of Commerce, where he managed several business enterprises. In 1973 he was ordained deacon and the following year priest in the Diocese of Virginia. He was vicar of St. Luke's Church, Alexandria, VA, 1974-76, and assistant at St. Margaret's, Woodbridge, VA, 1976-79. He retired in 1980 and continued to be active as a supply priest. In 1990, he was named assistant rector emeritus of St. Margaret's. Survivors include his wife, Jean; sons Charles, of Lexington Park, MD, and Randall, of Marysville, TN; eight grandchildren and 10 great-grandchildren.

Other clergy deaths as reported by the Church Pension Fund:

William D. Barnhart	84	Ripon, WI
Charles G. Bennett	82	Marshfield, MO
Bruce T. Brown	57	Memphis, TN
Armando G. Cuellar	77	Riverhead, NY
George P. La Barre, Jr.	92	Englewood, CO
Donald O. Platt	90	Great Barrington, MA
Richard N. Ruedger	64	Staten Island, NY
Gordon S. Scovell	80	Ontario, Canada
Richard C. Willoughby	70	Villa Hills, KY

Next week...

Music Issue

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MUSIC POSITIONS OFFERED

DIRECTOR OF MUSIC: *St. Luke's Episcopal Church in Fort Collins, CO.* We are a congregation of 800 members committed to excellence in traditional Anglican music and liturgy. Our chosen candidate will be a capable church organist (pipe organ), choral director and administrator. Responsibilities will include budgeting, planning all church services and promoting community programs. Recruiting, training and rehearsing the choirs, ensembles and singers of the parish is expected. The Director of Music will also lead congregational training sessions as may be required and serve as an advisor to the music team ensemble. Our current program includes a senior choir with scholarship-recipient section leaders, bell choir, occasional children's choir, Music at St. Luke's concert series and an annual Bach Festival.

For a complete job description, please visit www.stlukesfortcollins.org and for information regarding St. Luke's world-renowned Phelps organ, visit <http://www.lawrencephelps.com/Documents/Instruments/ftcollins.shtml>.

Position is available July 1, 2007. Salary is consistent with the compensation guidelines of the American Guild of Organists. For questions contact: **Dr. Paul Metz at Paul-Metz@colostate.edu**.

To apply, send a letter of application along with a resume that details training and experience in liturgical music to: **Music Director Search Committee, c/o St. Luke's Episcopal Church, 2000 Stover St., Fort Collins, CO 80525.**

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.

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 pbl.labelle@saintlukesdarien.org.

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 or contact **Bishop's Warden Alice Williams; Email: abwillyums@fastmail.fm; Phone: 417-739-5008.**

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Stephen's Episcopal Church, Fairview, PA,* is seeking a rector who will challenge and encourage our dedicated parishioners with a vision toward fulfilling our mission: "to love one another and to go into the world and be the church." A strategic plan, involving many committed and motivated parishioners, has energized us in working toward new goals in all areas of parish life. We are looking for a priest who will work alongside us and who has strong spiritual, liturgical and preaching skills, with gifts in pastoral care, youth ministry development and lay leadership development. With a compassionate, Spirit-filled priest, our parish of nearly 300 communicants will look forward to new ministry as we grow, change and learn. St. Stephen's is located in a suburban rural community near the shores of Lake Erie with close proximity to Erie and its educational and cultural opportunities. Presque Isle State Park, within 5 miles of the church, offers abundant outdoor activities. If interested contact **Karen Pettit, Deployment Office, Diocese of NWPA** at klpettit@choiceonemail.com. To read our parish profile, go to www.ststephens-fairview.org.

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 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.

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, 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.

FULL-TIME RECTOR: *St. James Church, Taos, New Mexico.* Growing program church in Sangre de Cristo mountains seeks rector to provide leadership in a culturally diverse community with members from a wide variety of political, geographic, cultural, and economic backgrounds. \$2M expansion of church facilities currently underway, supported by pledges to cover construction expenses. Parish priorities are growth and inclusion. Strong lay involvement and leadership. Taos is a world-class vacation and ski area with a rich amalgam of cultures, extraordinary natural beauty, and a rich history of art and artists. **Search Committee, St. James Church, 5794 NDCBU, Taos, NM 87571.** E-mail: wes@taosnet.com Web: www.stjamestaos.org.

FULL TIME YOUTH MINISTRIES COORDINATOR: *Office of the Diocese of Alabama, Birmingham, AL.* Seeking a qualified person to coordinate 10 spiritual retreats for junior and senior high young people plus organize a week-long mission project. The diocese is made up of 92 parishes and the central office is located in Birmingham, Alabama. **Deadline** for applicants is April 13, 2007. For more information contact **Sarah Sartain, E-mail: ssartain@diola.org; Ph: (205) 715-2060 ext. 314.**

POSITIONS OFFERED

PART-TIME VICAR: *St. John's Church, Burkburnett, TX, Diocese of Fort Worth.* Traditional, mission church with housing provided and part-time stipend. An excellent opportunity for a retired priest. Strong lay leadership. Burkburnett is just a few miles north of Wichita Falls, TX. Please contact: **Canon Charles Hough** at cahough@fwepiscopal.org or in writing at **The Diocese of Fort Worth, 2900 Alameda St., Fort Worth, TX 76108.**

SEEKING FULL-TIME RECTOR: *St. Thomas' 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. Our last day for receiving names is April 15. Please send CDOs and resumes to: **Linton Studdiford, Clergy Deployment Office, Diocese of Maine, 143 State St., Portland, ME 04101.** Phone: 1-800-244-6062. E-mail: lstuddif@episcopalmaine.org.

FULL-TIME ASSOCIATE RECTOR: *St. Mark's, Jacksonville, FL.* This associate rector will serve alongside two other presbyters in the rounds of parish ministry: sacramental celebration, preaching, pastoral care and other leadership as appropriate. St. Mark's has an exceptional 500+ student day school (PreK-6), with half of the students parish members. The associate will be a clergy liaison with the day school where there is already a lay chaplain, and will work as clergy support for the Director of Christian Formation and Youth Minister. A special area of pastoral development would be among young adults and families. St. Mark's is ready to grow again after several years of struggle with global, national and local issues. The new rector and new Head of School are embarking upon exciting frontiers for church expansion, evangelism, ministry development and service. For inquiries please email resume and/or clergy deployment profiles to jdame@stmarksjacksonville.org. Ph: (904) 388-2681.

FULL-TIME RECTOR: *Trinity Church, Danville, KY,* seeks a priest with skills in preaching, liturgy, pastoral care, and outreach. About 200 strong, Trinity is an active, well-educated, growing parish made up of professional/business people, farmers, college personnel, students and retirees. We have strong music and Christian Education programs for all ages. The parish is financially sound, with committed vestry leadership and oversight. We are working toward greater community involvement and outreach. Historic Danville is located in the center of the Bluegrass Region of Kentucky, an hour from Lexington. It boasts a small town atmosphere with the sophistication lent by Centre College, ranked by *US NEWS* as one of the 50 best liberal arts colleges in the U.S. Danville is included in *Crampton's 100 Best Small Towns in America*. Visit our website at www.trinitydanville.org, or contact **The Rev. Canon Johnnie E. Ross, The Diocese of Lexington, P.O. Box 610, Lexington, KY 40588** Ph: (859) 252-6527.

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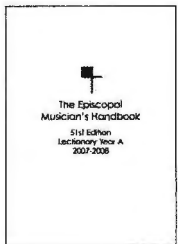
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