

# THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ APRIL 8, 2007 ♦ \$2.50

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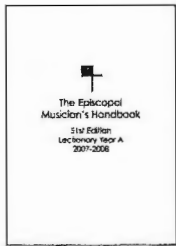


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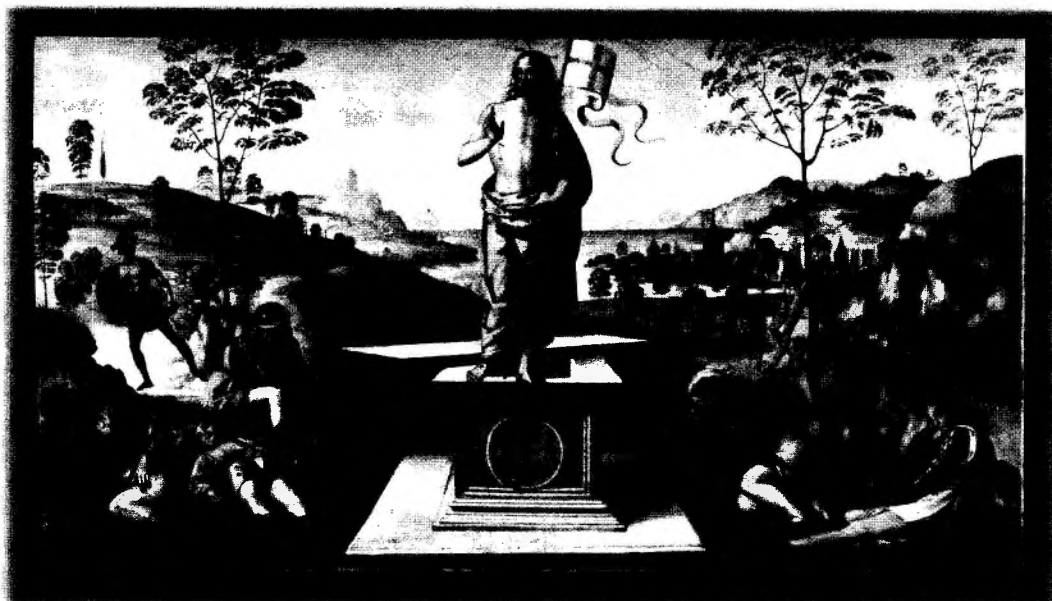
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Volume 234 Number 14

*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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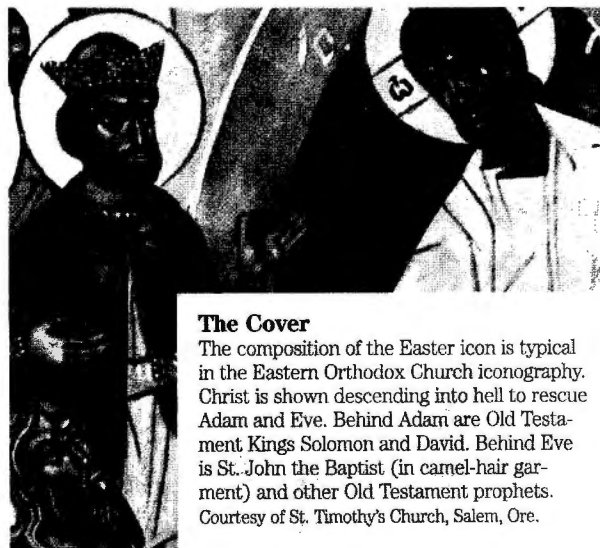
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#### The Cover

The composition of the Easter icon is typical in the Eastern Orthodox Church iconography. Christ is shown descending into hell to rescue Adam and Eve. Behind Adam are Old Testament Kings Solomon and David. Behind Eve is St. John the Baptist (in camel-hair garment) and other Old Testament prophets. Courtesy of St. Timothy's Church, Salem, Ore.

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## SUNDAY'S READINGS

# Surprise at an Unexpected Absence

*Why do you look for the living among the dead?  
He is not here, but has risen' (Luke 24:5b)*

### Easter Day (Year C), April 8, 2007

**BCP:** Acts 10:34-43 or Isaiah 51:9-11; Psalm 118:14-29 or 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43; Luke 24:1-10

**RCL:** Acts 10:34-43 or Isaiah 65:17-25; Psalm 118:1-2, 14-24; 1 Cor. 15:19-26 or Acts 10:34-43; John 20:1-18 or Luke 24:1-12

Easter morning is the culmination of the Christian faith. Interestingly enough, the day centers first not on Christ's presence, but on his absence. The discovery of the empty tomb is the heart of the matter for us. Thus the heart of this week's lection is "He is not here but has risen." We should take delight in the fact that the first witnesses found the empty tomb to be a total surprise, something that came in the execution of an otherwise routine, if not heart-breaking task. Jesus' followers went looking for death, expecting it, preparing for it, ritually acknowledging it, in fact. They were ready for almost anything but what they found.

The women who went to the tomb and found it empty are expected to remember Jesus' own prophecy. But they do not. In the midst of the trauma of witnessing a horrible death of one they loved, and their agonizing grief over Jesus' death, the women forget what Jesus had told them.

This is what we are called to remember today. Jesus Christ has risen! And yet, it is often in the midst of our own trauma and agony that we too forget that Jesus has placed before all the world to see that the defining

conviction of the Christian hope is that because Jesus was raised from the dead, the grave is not the final reality of human experience. And yet we forget that Christ is risen and have to be reminded again and again. The church, the nascent Christian community, came into being on the basis of the resurrection of Jesus. Jesus' prophetic mission is also ours.

One of the important aspects of this account, like the other gospels, is the role of women as the first witnesses of or to the resurrection. It is striking that women are given this role in the gospel tradition, given the common male perceptions in Mediterranean societies at this time of women's unreliability as witnesses, especially in light of Luke's account of the apostle's response to the women, "...these words seemed to them an idle tale and they did not believe them" (v. 11). Bishop Tom Wright suggests that if Luke had been making up this story much later after the event, not only would he not have had women going first to the tomb; he would have had the apostles believe the story at once, ready to be models of faith. Through Luke's artistry, the answer to the identity of Jesus follows next in the road to Emmaus story.

### Look It Up

The procession of worship following the powerful account of Christ's resurrection leads us eventually to the table, when "We celebrate the memorial of our redemption..." (BCP p. 363).

### Think About It

In what circumstance have we anticipated finding death, but instead found life?

### Next Sunday

#### The Second Sunday of Easter (Year C), April 15, 2007

**BCP:** Acts 5:12a, 17-22, 25-29 or Job 42:1-6; Psalm 111 or 118:19-24; Rev. 1:(1-8)9-19 or Acts 5:12a, 17-22, 25-29; John 20:19-31

**RCL:** Acts 5:27-32; Psalm 118:14-29 or Psalm 150; Rev. 1:4-8; John 20:19-31

## BOOKS

### The Great 50 Days

**The Daily Office from Easter to Pentecost**  
Compiled and edited by Frank L. Tedeschi.  
Church Publishing. Pp. ix + 447. \$18, paper.  
ISBN 978-0-89869-544-1.

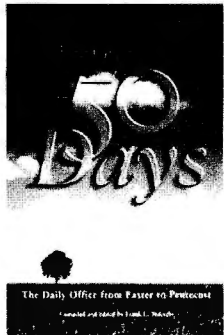
Frank L. Tedeschi has done a huge favor for those who may be interested in reading the Daily Offices but don't know how or where to begin. Mr. Tedeschi, the executive editor at Church Publishing, Inc., offers a helpful guide to reading the offices. The four "classic" Anglican offices — Morning Prayer, Noonday Office, Evening Prayer and Compline — are printed in their entirety along with the readings for each day of the Easter season and the psalm appointed for that day. With this book on hand, one doesn't need a Book of Common Prayer or a Bible to read an office.

Particularly valuable for the novice is the section titled "Some Explanations and Help for the Reader." There the editor presents a brief background of the offices, an elucidation of their common shape, and some advice for those reading an office alone.

For example, he suggests, "If you have time to pray only one Office a day, do not try to take on more. Failed attempts can lead to unnecessary feelings of frustration and inadequacy." And he adds, "If time permits, take a moment to be quiet after each reading before praying a canticle. Remember that the canticles, like the psalms, are songs — and they can be prayed beautifully without music."

Those who already read the Daily Offices, armed with prayer book and Bible or an office book, probably won't make use of this book. Neither will those who prefer Rite I, for Rite II is followed throughout. But for those who long for a rhythm of daily prayer or want to add spiritual discipline to their lives, this book would be a good investment. It has a companion volume, *40 Days: The Daily Office for Lent*.

David Kalvelage



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# Bishops Say No to Primates' Initiative

## Proposal for Pastoral Council Called 'Spiritually Unsound'

The House of Bishops has declined to participate in a pastoral initiative designed by the primates of the Anglican Communion to care for congregations and dioceses which for reasons of conscience cannot accept the episcopal ministry of their bishop or primate.

"We understand that the present situation requires intentional care for those within our Church who find themselves in conscientious disagreement with the actions of our General Convention," the bishops said. "We pledge ourselves to continue to work with them toward a workable arrangement. In truth, the number of those who seek to divide our Church is small, and our Church is marked by encouraging signs of life and hope."

The rejection was contained in one of three resolutions approved by the bishops on March 20. The resolutions were debated as part of a business session during the bishops' annual spring retreat March 16-21 at Camp Allen near Navasota, Texas.

### Deferred to Executive Council

The bishops noted several times in the three resolutions that they desired to remain full members of the Anglican Communion. They also asserted that only General Convention can make

decisions which are binding on The Episcopal Church. In their communiqué [TLC, March 11], the primates asked the House of Bishops to respond on behalf of The Episcopal Church no later than Sept. 30. The bishops deferred the Church's response on the pastoral council recommended by the primates to Executive Council.

The bishops listed five reasons why they considered the proposed pastoral council and primatial vicar to be a bad idea. They said the pastoral council violates the canons which contain no provision for the primate to delegate authority. It would change the character of the "Windsor process." They also said it harkens back to a period of Colonialism from which The Episcopal Church was liberated, and replaces local rule by laity with a curial model.

"Most important of all it is spiritually unsound," they said. "The pastoral scheme encourages one of the worst tendencies of our Western culture, which is to break relationships when we find them difficult instead of doing the hard work necessary to repair them and be instruments of reconciliation. The real cultural phenomenon that threatens the spiritual life of our people, including marriage and family life, is the ease with which we choose to

break our relationships and the vows that established them rather than seek the transformative power of the Gospel in them. We cannot accept what would be injurious to this Church and could well lead to its permanent division."

### Request to Meet Archbishop

In the first resolution, the bishops said only General Convention can define the Church's relationship toward the Anglican Communion. In the second resolution, the bishops restated their desire to continue to participate in the life and work of the Communion, and requested an urgent meeting with the Archbishop of Canterbury and the primates' standing committee.

"We believe that there is an urgent need for us to meet face to face with the Archbishop of Canterbury and members of the primates' standing committee, and we hereby request and urge that such a meeting be negotiated by the Presiding Bishop of The Episcopal Church and the Archbishop of Canterbury at the earliest possible opportunity," they said. "We invite the Archbishop and members of the primates' standing committee to join us at our expense for three days of prayer and conversation regarding these important matters."

## Bishop of Florida Rejects Panel of Reference Plan

The Rt. Rev. Samuel Johnson Howard, Bishop of Florida, has rejected a "good neighbor" episcopal ministry plan proposed by the Archbishop of Canterbury's Panel of Reference. The report, which required almost two years of "hard and painstaking work," was in response to an appeal made by the rector and vestry of Church of the Redeemer, Jacksonville.

The report, which was released to the public on March 16, called for Church of the Redeemer to return to



Bishop Howard

the oversight of Bishop Howard and to active participation in the fiscal and corporate life of the diocese. In return, the bishop was asked to lift canonical sanctions against the clergy, end litigation, and permit alternate episcopal oversight for the parish from a neighboring Episcopal bishop acceptable to both the parish and the diocese.

As a sign of good faith in the panel

recommendations, a scheduled court appearance before a judge could be cancelled, said the Most Rev. Rowan Williams, Archbishop of Canterbury. He proposed the idea in a letter to both Bishop Howard and the Rev. Neil Lehar, rector of Redeemer.

"If, after study of the panel report and after mutual consultation, you made the decision for both of your parties to suspend litigation, then you would bring hope for the future, not only locally, but

(Continued on page 8)

## Presiding Bishop Invalidates South Carolina Election

Presiding Bishop Katharine Jefferts Schori has declared "null and void" the process of consenting to the consecration of the Rev. Mark Lawrence as Bishop of South Carolina. The diocese received consents from more than the required 56 standing committees by the March 12 deadline, but a number of ballots were invalidated.

Under the Constitution and Canons of the General Convention, the diocese has several options available to it, but holding another election seems to have the most support at the moment, said the Rev. J. Haden McCormick, president of the South Carolina standing committee.



Fr. Lawrence

"If anything, this has galvanized the people of South Carolina and brought us closer together," Fr. McCormick said. "Our position all along has been that we will follow the canons. Perhaps holding a second election will reassure those who voted 'no' the first time because they were concerned that we might try to leave The Episcopal Church."

Most of the seven invalidated ballots did not contain the canonically required individual signatures of all members voting in favor of consent, said Fr. McCormick, who noted that the office of the Presiding Bishop has not yet informed him which diocesan ballots had been rejected or the reasons for the rejection.

"In the past, when consents to episcopal elections have been so closely contested, the diocese has been diligent in seeking to have canonically adequate ballots submitted, asking standing committees to resubmit their ballots when necessary," Bishop Jefferts Schori said. "It is certainly my hope that in the future any diocese seeking consent to an election will use all possible effort to ensure that ballots are received in an appropriate form and in a timely manner."

Fr. McCormick praised the Presiding Bishop and her staff for their courtesy and cooperation throughout the process, but took issue with her statement implying that the South Carolina standing committee might not have been diligent in making sure the consents were received on time and in the proper form.

"Either she was misinformed about our work or she needs to talk to my wife about what I've been doing for the past three months," Fr. McCormick said. "That was not an appropriate or generous response, and I don't think it will help the situation if we start looking around for people to blame."

The Rt. Rev. Edward Salmon turned 72 on Jan. 30, 2006, and was required by the constitution to resign as Bishop of South Carolina. He will continue to serve as assisting bishop, according to a March 15 statement published on the diocesan website.



Grace Church photo

Members of Grace Church, Sheboygan, Wis., provide temporary sanctuary to neighbors March 19 after an explosion at a construction site across the street from the church damaged a nearby nursing home.

## Wisconsin Church Responds to Community Disaster

The Rev. Rex Perry and his wife, Selwa, were asleep in the rectory of Grace Church, Sheboygan, Wis., March 19 when they were awakened by an explosion outside their window. The blast just after 4 a.m. destroyed a four-story, 73-unit senior living center that was under construction in the city's downtown area.

"We were distressed by the orange glow that bathed our bedroom," Fr. Perry said. "Immediately I thought of the parishioners who had already sold their homes to move in. It was almost finished. People were scheduled to start moving in pretty soon."

The fire caused injuries to two firefighters and forced 139 residents of a nearby nursing home to evacuate.

"I immediately got dressed and went out," Fr. Perry said. "I knew that this would be complicated. Many of the windows at the nursing home had been blown out."

The blaze sparked smaller fires at two homes across the street and a garage three blocks away. As fire crews sprayed down nearby buildings, Fr. Perry and other volunteers worked with police, firefighters, and employees to evacuate the retirement home. Residents were taken to Grace Church and Hope Reformed Church.

Fr. Perry contacted the parish administrator and doctors and nurses in the congregation. "There was no hesitation, as these parishioners responded immediately to the need," he said.

The fire chief said the fire evacuation was the largest in the city's history. Over the next 14 hours, numerous parishioners, volunteers, retirement home staff and the Red Cross worked to meet the needs of the evacuees, most of whom were in wheelchairs.

Gas service had been cut off in the area, so volunteers drove across town to collect electric skillets from parishioners so hot meals could be made. Others assisted evacuees with bathroom breaks.

*Canon Matthew P. Payne*

## Rejection in Florida

(Continued from page 6)

for the Communion as a whole," Archbishop Williams stated.

Bishop Howard rejected the panel's recommendations and the proposal to cancel the court appearance.

"In order to accept the authority of the diocesan bishop, one must necessarily be in communion with the bishops and the other 30,000 members of

## Bishop Cox Trial Proceeds

A panel of bishops will proceed with an ecclesiastical trial of the Rt. Rev. William J. Cox, retired Bishop Suffragan of Maryland, on charges that he illegally performed sacramental acts without the permission of the local Episcopal bishop. News of the trial was announced during the March 16-21 meeting of the House of Bishops.

In June 2005, Bishop Cox, 86, ordained two priests and a deacon at Christ Church in Overland Park, Kan., which had left The Episcopal Church, after he was asked by the Primate of Uganda. The following month Bishop Cox returned to Christ Church and led a service of confirmation.

Bishop Cox served as Bishop Suffragan of Maryland from 1972 to 1980 and was Assistant Bishop of Oklahoma, 1980-1988. He and his wife, Betty, now live in Tulsa, Okla.

Two bishops — the Rt. Rev. Dean Wolfe, Bishop of Kansas, and the Rt. Rev. Robert Moody, Bishop of Oklahoma — presented Presiding Bishop Frank Griswold with documentation of the alleged canonical violations last summer. Bishop Griswold forwarded the charges to the Title IV [disciplinary] Review Committee, which recently completed its investigation, determining that there were sufficient grounds to proceed to trial. The case will be sent to the Court for the Trial of a Bishop. If found guilty, punishment ranges from a verbal reprimand to permanent removal from the ordained ministry. Appeals are heard by the Court of Review for the Trial of a Bishop.

*Steve Waring*

the diocese," Bishop Howard wrote in a letter to Archbishop Williams March 1. "Until Fr. Lebhar and his parishioners are willing to be in communion with the Diocese of Florida and The Episcopal Church, they remain by their own choice outside the Church and we see no point at this time in discussing further implementation of the panel's recommendation."

On Aug. 13, 2005, six Florida congregations — Redeemer, Jacksonville; Grace Church, Orange Park; Calvary, Jacksonville; All Souls', Jacksonville; St. Luke's Community of Life, Tallahassee; and St. Michael's, Gainesville — petitioned Archbishop Williams for relief, saying they were in "serious theological dispute" with Bishop Howard, and found it "impossible in all conscience to accept his direct ministry." Bishop Howard responded on Jan. 9, 2006, by filing a cross claim with Canterbury, charging Rwanda had violated Florida's diocesan boundaries when the Primate of Rwanda, Archbishop Emmanuel Kolini, received Grace Church into his province.

Bishop Howard subsequently inhibited the clergy from all six congregations for "abandonment of communion" after the six variously affiliated with the churches of Rwanda, Kenya and Uganda. In March 2006, the diocese initiated litigation against Redeemer after it declined to vacate its building.

Ten months after the petition was forwarded to the Archbishop of Canterbury, it was passed to the Panel of Reference for review. However, all but Redeemer had withdrawn their petitions by last September when retired Archbishop Maurice Sinclair of the Southern Cone and attorney Robert Tong of Sydney visited Florida to meet with the two sides.

Archbishop Sinclair and Mr. Tong submitted their report to the panel's chairman, retired Archbishop Peter Carnley of Australia, by year end, and copies of the final report were given to the diocese and Redeemer on Feb. 28.

The panel stated its goal was to seek a "pastoral accord" between the diocese and congregation without compromising the litigants' "Christian conscience."



*Christi Shaw/Church News photo*

The Rt. Rev. Don E. Johnson, Bishop of West Tennessee, processes toward the altar at the start of the Feb. 16 convention Eucharist held at St. John's, Memphis.

## Quarter Century

The Diocese of **West Tennessee** celebrated the 25th anniversary of its creation during the annual convention which met Feb. 15-17 at St. John's Church, Memphis.

The Rt. Rev. Don E. Johnson, Bishop of West Tennessee, cited the Freewill Shelter in Humboldt as an example of the kind of imaginative ministry in which the diocese should be engaged.

The shelter was the dream of local restaurant owner Essie Barnes. It provides services to recently released prisoners, predominantly women who are first-time felons, to help them re-enter the community. During the convention, Bishop Johnson presented the Bishop's Cross to Dorothy Farmer, a parishioner of St. Thomas the Apostle Church in Humboldt, for her passionate volunteer work with the Freewill Shelter.

In convention actions, a \$1.3 million budget, a 6 percent increase over last year, was approved and two resolutions

(Continued on next page)



## Lenten Program Focuses on Centering Prayer

More than 400 people from three states gathered recently at St. Thomas' Church Whitmarsh, Fort Washington, Pa., to hear a Trappist monk explain how to use silence to draw closer to God. Fr. Thomas Keating, 84, considered to be one of the best-known teachers of prayer, led a workshop on centering prayer.

"Centering prayer is available to every single human on earth," said Fr. Keating. This form of prayer is based on *The Cloud of Unknowing*, written in the 1300s, he said.

Fr. Keating sat in a chair on stage and delivered two- to three-hour-long teachings without notes or any sign of weariness. "He is awesome," said a Ph.D. student from Princeton. "He exudes holiness," remarked a priest. An elderly lady commented excitedly, "I have learned a whole new approach to God."

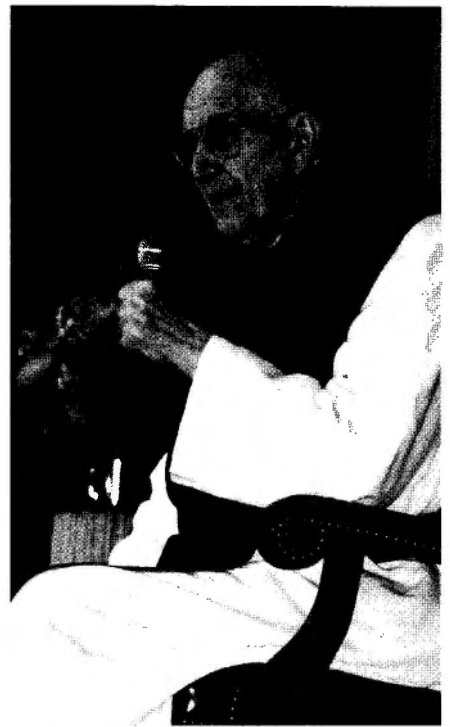
Fr. Keating taught that silence is the language of God. He provided the

audience with direction on how to reach into oneself to find that silent space for God to do his work.

In the 1970s, Fr. Keating and others noticed that many people were turning to Eastern religions and philosophies to satisfy their yearnings for a deeper, more contemplative level of prayer. The monks looked back in Christian history and realized that there is at least a 1,500-year period in which contemplative prayer was a normal part of Christian life. In modern times, up to the 1970s, many thought only monks, nuns, and priests could enter this deep level of prayer and only after years of experience.

Fr. Keating has written a number of books on centering prayer and related topics to provide guidance on developing a deeper relationship with God. His visit to St. Thomas' was made possible by the parish's Center for Spiritual Inquiry.

*Lisa White*



*Pam Davidson/St. Thomas' Church photo*

Fr. Thomas Keating delivers one of his lectures on centering prayer at St. Thomas' Church Whitmarsh, Fort Washington, Pa.

## West Tennessee

(Continued from page 8)

were adopted. The first resolution, in support of Resolution A040 of the 75th General Convention, encourages inclusion of young adults, ages 18-30, on diocesan committees and boards. The second resolution authorized the formation of a voluntary, non-budgetary task force on the stewardship of creation "to work with numerous others in our region in the care and preservation of creation."

The convention was the main event in the celebration of the 25th anniversary of the founding of the diocese. During the opening Eucharist, an engraved 25th-anniversary chalice and paten were dedicated by Bishop Johnson, who also ordained the Rev. William S. Murray IV and the Rev. Terry Street to the priesthood during the service.

Three educational workshops were held during convention on the topics of Episcopal Relief and Development and the Millennium Development Goals; Peace with Justice: Finding Fair, Equi-

table and Effective Responses to Violence; and How to be an Asset Builder for Youth in Your Community.

*Christi Shaw*

## Apology for B033

Deputies to the annual convention in the Diocese of **New Jersey** apologized to gay and lesbian members, their families and friends for the "pain and anguish" they suffered because of the passage of Resolution B033 at General Convention last summer. Convention met March 2-3 at a hotel convention center in Cherry Hill.

The resolution, which was adopted after lengthy debate, also called to "offer forgiveness to each other and to others in the worldwide Anglican Communion as we seek to enter into deeper levels of communion with one another."

In his address to convention, the Rt. Rev. George Councill, Bishop of New Jersey, reaffirmed his support for gays and lesbians, but said he would not authorize any liturgies for same-sex

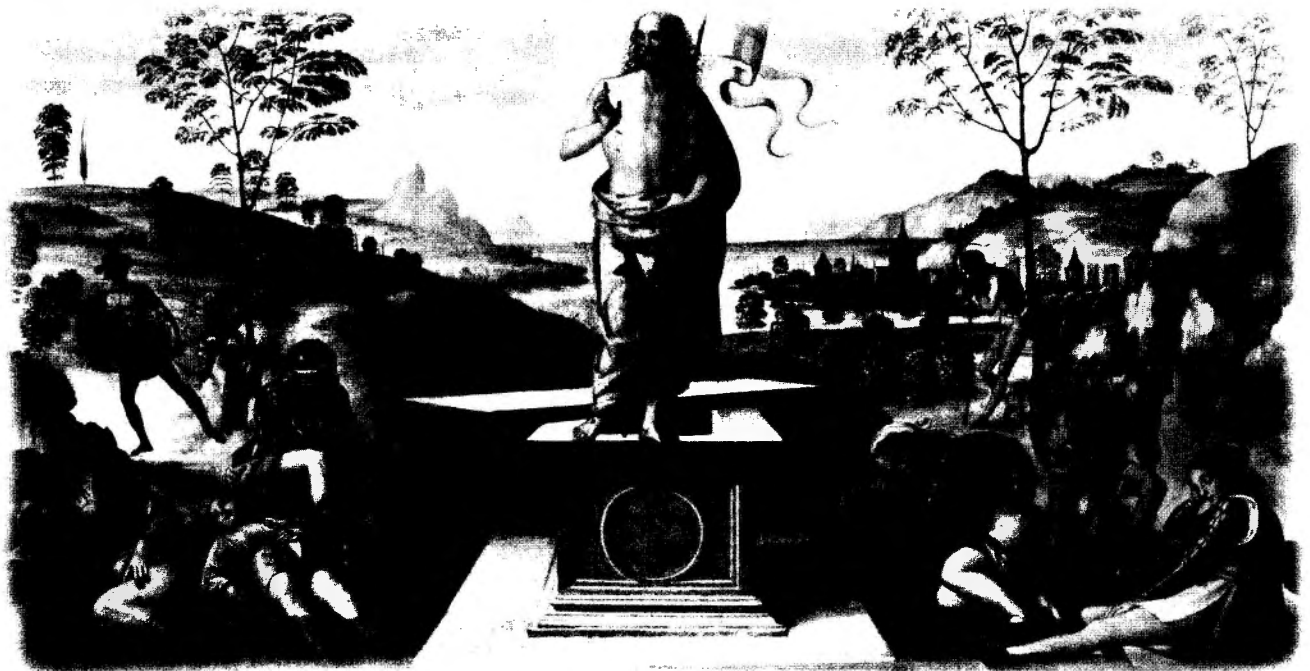
blessings or permit clergy to sign a state license for civil unions.

"Clergy cannot act as independent agents of the state alone," he said. "We are sacramental ministers and representatives of the Church, which is deeply conflicted on this issue. We can be pastors and partners in prayer while other officials (judges, mayors, clerks, et al) meet the state requirements."

Two other resolutions were also approved. One called for appointment of a task force on restorative justice to research and report on the "historical involvement of this diocese and geographical area in the institution of slavery and the economic benefits realized due to that involvement." The other resolution called for active clergy to work with a spiritual mentor and to join a collegial support group.

In other actions, the convention approved without discussion the final 2007 budget at \$3.9 million and the preliminary 2008 budget at \$4.7 million.

*Episcopal News Service contributed to this report.*



PERUGINO (Pietro di Cristoforo Vannucci c.1450-1523). Italian. Resurrection of Christ: 1495. Musee des Beaux Arts Rouen

## A Gift Unlike Any Other *Celebrating the best news of all time*

By David M. Baumann

"Why should it be thought incredible by any of you that God raises the dead?" said Paul in the course of his defense before King Agrippa and the crowd of Jewish leaders who had accused him of being "a pestilent fellow, an agitator among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes" (Acts 24:5 and 26:8).

Paul asked an intriguing question, considering that every one of the women who went to the tomb and all of the apostles refused to believe that Jesus had been raised until they had seen him with their own eyes. Paul himself was converted and charged with the ministry of apostleship by a vision of the risen Jesus. But take note: Once these people had seen Jesus and been convinced, belief in the resurrection seemed so natural and logical to the believers that it astounded them that there were people who didn't believe it and resisted its proclamation.

Paul knew that the issue of Jesus' resurrection was the central matter in the accusations against him. "With respect to the hope and the resurrection of the dead I am on trial" (Acts 23:6). These are his words when he was brought before the Jewish council shortly after he had been arrested by the Romans in Jerusalem. His presence in the temple courts had inspired a riot when Jews from foreign parts recognized him and cried out, "Men of Israel, help! This is the man who is

teaching people everywhere against the people and the law" (Acts 21:28).

But they completely misunderstood Paul's message. They were unwilling even to hear it because he proclaimed that the gospel was for gentiles as well as Jews. But Paul's message, and the message of the gospel, is assuredly not "against the people." The core and heart of the gospel is "the hope and the resurrection of the dead." It is about eternal salvation, abundant life, and invincible joy. It is for all people — a gift unlike any other and worth more than the whole world.

Paul was utterly convinced that the resurrection of Jesus was for the forgiveness of sins and the reconciliation of the sinful world to God. Even when he was on trial, perhaps for his life, before Agrippa, Paul was so eloquent and persuasive that Agrippa said to him, "In a short time you think to make me a Christian!" And Paul responded, "Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am" (Acts 26:28-29).

That stunning declaration reminds us that Easter, the central feast of the entire year, the Sunday of the Resurrection, is not just about Jesus, it is about us. It is about our deepest fear — the fear of death. It is about our deepest pain — the pain of grief that comes from the death of someone we love.

Surely in the past year, many of the readers of this magazine will have suf-

fered the death of a loved one and are now grieving, but because of Jesus' resurrection, underneath Christian grief is the Great Alleluia that characterizes death and grief with the "sure and certain hope" of our own resurrection to everlasting life in union with those whom we love.

Because Jesus is risen from the dead, Paul can write in another letter, "We do not want you to be uninformed about those who have died, so that you may not grieve as others do who have no hope. Since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died" (1 Thess. 4:13-14).

On Easter, the best-attended Sunday of the year, there are many visitors to our churches. Whoever has a hard time inviting unchurched or unbelieving friends and family members to join them in church at any other time, will find it easier to do so on Easter. It is the best day to invite someone to come with you and hear the best news of all time. May every sermon in every church proclaim the resurrection of Jesus and offer salvation in his name. The resurrection of Jesus is for the forgiveness of sins and the reconciliation of the sinful world to God. It is the vital, essential core of the Christian faith and proclamation. □

*The Rev. Canon David M. Baumann, SSC, is the rector of the Church of the Blessed Sacrament, Placentia, Calif.*

# Out of the Darkness *Our hope is in the power of the risen Christ*

By Tom Sramek, Jr.

As we complete Holy Week and enter into the Easter season, I am struck afresh by the roller coaster of events and emotions that mark Jesus' last week on earth. In contrast to previous attempts to avoid the spotlight, Jesus parades in on a donkey on Palm Sunday accompanied by "Hosanna to the son of David!" and people laying their garments on the ground to keep down the dust. From there we move to a brief three-day lull before the night of the Last Supper, betrayal, and arrest that we commemorate on Maundy Thursday. We then walk the Way of the Cross with Jesus as he is crucified, dies, and is buried on Good Friday.

We're left there for a while. Left on Good Friday. Left in the darkness of the tomb.

Then, late on Holy Saturday, we are invited to kindle the new fire of the Light of Christ in the church and in our own lives. "The Light of Christ," chants the cantor. "Thanks be to God," we respond. We move from the darkness of death to the light of life, seemingly in an instant. We continue that celebration of that impossible resurrection, that return from death, of Jesus on Easter morning as we proclaim "Alleluia, Christ is Risen!" It makes my spirit rejoice just thinking about it.

Life gives us similar chances to walk the Way of the Cross with Jesus. We are assaulted daily with reasons to be fearful — wars and rumors of wars, disease (AIDS, bird flu, cancer), murders, kidnappings, tragedies of every kind and seemingly on every side. We are also sometimes prone to fear when confronted with our own mortality in numerous aches and pains at the very least, and in minor and perhaps even major struggles with illness and debilitation.

In local congregations we experience the tension of wanting to do great things to further God's kingdom in the community, nation, and world and yet being all too aware of scarce financial resources. There is seemingly much to fear.

And that is where the world leaves us. Leaves us on Good Friday. Leaves us in the darkness.

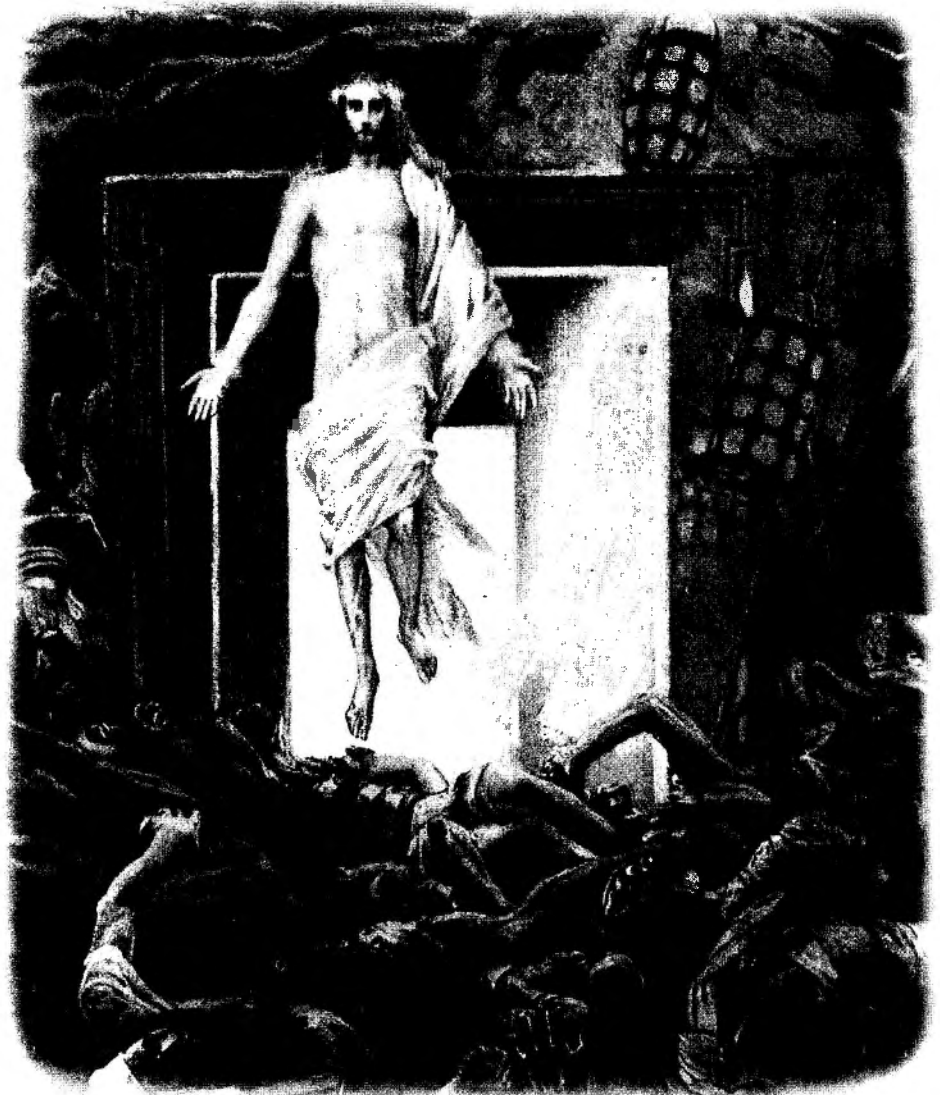
As we contemplate the darkness that seems to surround us, that darkness of the tomb, do we believe in resurrection? Do

we believe that Jesus Christ is risen? Do we believe that all we have and all we are belong solely and exclusively to God? Do we believe that God has a plan, not only for our own lives, but for this world that God has created? Do we believe in the promise of God to Jeremiah: "For I know the plans I have for you ... plans for welfare and not for calamity, to give you a future and a hope" (Jer. 29:11)? Do we believe in the power of God to transform the silence and stillness of our Good Fridays into the celebration and certainty of God's power as we declare "Alleluia, Christ is Risen!"?

I believe, and I hope and pray that you do too. The next weeks, months, and perhaps even years may be difficult ones for us who follow Jesus Christ as his disci-

ples. We may see much darkness and precious little light. We may wonder where God is, as if God has somehow taken a vacation and gone off and left us alone. When we think that, we believe not in resurrection life, but in the untruths of the father of lies that says not "Christ is Risen!" but "You are alone!" We are never alone. We have one another, and we have Jesus who promised that he would never leave us or forsake us. With that knowledge, let us walk the walk the Way of the Cross with Jesus, lay our sins and fears at the foot of that cross, and proclaim to one another and to the world. "Alleluia, Christ is Risen!" in both word and deed. □

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



J.J. Tissot, c1890. Oleograph, *The Life of our Saviour Jesus Christ*.

# 1662 Book Made Familiar

It has occurred to me for several years that someone ought to publish a version of the 1662 Book of Common Prayer that uses contemporary English. That venerable BCP, still in use among many of the provinces of the Anglican Communion, could be updated to include more familiar language while maintaining its doctrinal veracity.

It's happened. The Anglican Mission in America (AMiA), of all people, has worked with the Prayer Book Society (PBS) to produce *Services in Contemporary English from the Book of Common Prayer 1662*. This 160-page book was introduced at the winter gathering of the AMiA in Jacksonville. Unless you attend an AMiA congregation, you probably won't experience it anytime soon, for it states on the cover that the book is for trial use in parishes and missions of the AMiA as allowed and directed by the ecclesial authority. I'm sure some Episcopal church somewhere, with or without the permission of its bishop, is using it on an experimental basis.

Having been exposed to the 1662 book only at Even-song in England, I turned to the Daily Offices section of the book for a comparison. There is a helpful, two-page explanation of the offices followed by rubrics as in any prayer book. A wide variety of Opening Sentences is offered, followed by the General Confession. It might take some getting used to. "We have followed too much the evil intentions and desires of our own hearts," it reads.

"And thus there is no wholeness in us. Lord, have mercy on us, pitiful sinners." That's not going to sit well with many folks. "Sober" life is replaced with "holy" life in the last line of the confession.

The rite offers traditional and contemporary versions of the Lord's Prayer. The Rite II form is the same as the 1979 BCP with the exception of the addition of one word: "also."

Like the 1662 book, the canticle *Te Deum* is expected to be read (sung) after the Old Testament lesson. It reads much like the Rite II version, but there are noticeable differences. The same unusual punctuation as the 1662 book is found here. For example:

*The glorious company of the apostles: praise you, and You are the everlasting Son: of the Father.*

Toward the end of both offices, a Prayer of St. Chrysostom and a General Thanksgiving contain few differences, but they would be unmistakable if one heard them read aloud, e.g. in the latter, "... fulfill the desires and petitions of your servants in ways that are most suitable for them ..."

The offices are followed by The Athanasian Creed, which seems easier to understand in this version, The Litany (not the Great Litany) which includes "Have mercy upon us, wretched sinners," and "May it please you to have mercy upon all peoples," and other services.

Next I turned to the Holy Communion (not called the Eucharist) which is found up front. An Introduction explains some of the differences between this book and the 1979 BCP. For example, there is no Peace in this rite, but the rubrics allow for a greeting to take place. The verbal exchange between the celebrant/officiant and the congregation throughout the book goes like this:

The Lord be with you.

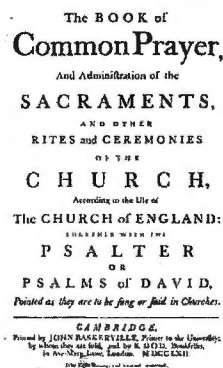
*And with your spirit.*

Probably better than '79.

It is explained in the Introduction that most of the 17th-century rubrics have been left out of this version in order to allow for greater freedom by local congregations. Some other observations: The Ten Commandments are found immediately after the Collect for Purity, and a rubric says they are to be read at least once a month. Both options of the Nicene Creed begin "I believe," the sermon follows the creed, the words immediately preceding the Proper Preface include "It is very fitting, right, our obligation and duty...", and the Prayer for Humble Access follows the Sanctus (and Benedictus). The Prayer of Consecration is familiar, but part of it is read following communion, the Lord's Prayer follows communion, the Gloria in Excelsis is found near the end of the liturgy, and there is a blessing but no dismissal.

The book is largely the work of the Rev. Peter Toon, director of the Prayer Book Society, and others. It is self-published, and available from the Church of St. John the Evangelist, PO Box 1892, Southampton, PA 18954 at \$5 per copy.

*David Kalvelage, executive editor*



*Did You Know...*  
In the American Institute of Architects' public poll of America's favorite architecture, Washington National Cathedral ranked third.

*Quote of the Week*  
The Rev. Jan Nunley, deputy for communication at the Episcopal Church Center, in *USA Today* on the House of Bishops responding to the primates' communiqué: "It's not an ultimatum unless you think it is."

## New Life at Many Places

Early Christians understood the resurrection as gathering up and continuing the message of the Passover, as would seem to be implied, along with other things, by the repeated references in the New Testament to Jesus as a sacrificial lamb. Therefore, the message of Easter is both the promise of the life to come for individuals and the promise of deliverance and new life for the community of Christ's people, the Church.

At this time, the second part of that message seems particularly important for The Episcopal Church. It has been through some difficult times, and its future seems especially muddled while its members wait for solutions to some serious problems. Yet if one looks about, it is possible to find signs of new life. The various diocesan newspapers and parish newsletters that arrive at our office report details of successful outreach ministries, rejuvenated churches under recently called rectors, encouraging

Yet if one looks about,  
it is possible to find  
signs of new life.

attendance during Lent, and a wide variety of other positive developments. Many Episcopalians are rejoicing in new life centered in the ministry of the church's first-year Presiding Bishop, the Most Rev. Katharine Jefferts Schori.

We hope readers are finding examples of new life in their parishes. In this spirit of new life, we extend to all our readers best wishes for a joyous Easter. May this Easter season be a blessed time for all.

## Failure to Consent Leaves Everyone a Loser

The process of whether to consent to the consecration of the Rev. Mark Lawrence as Bishop of South Carolina has turned into one of the sorrier episodes in the recent history of The Episcopal Church. In order to be consecrated, the Diocese of South Carolina needed consents from a majority of diocesan bishops and a majority of standing committees. The bishops consented, the standing committees did not, failing to approve because of a technicality on how the votes were submitted. While Fr. Lawrence eventually received consents from 57 standing committees (56 were required), the process was ruled invalid by the Presiding Bishop because some standing committees submitted their votes electronically.

With a few notable exceptions, the consent process has been almost a rubber stamp exercise in recent years. The South Carolina process marked the first time in 72 years that The Episcopal Church has failed to approve a bishop-elect for consecration. The process finally ended after four months of turmoil during which Episcopalians lobbied for and against approval right up to the deadline for consents to be received. The struggle emphasized the current divisions in the church, and led to several unfortunate outcomes. Among them:

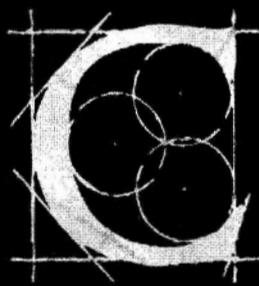
- A faithful priest and his family have been put through unprecedented scrutiny over things he was reported or reputed to have said or written.
- A diocese is not permitted to consecrate the person it has elected to be its bishop, even though it was argued in 2003 that the Diocese of New Hampshire should be allowed to consecrate its choice for the episcopate.
- A priest who believes what Episcopalians always

believed is denied consents because he doesn't uphold the agenda espoused by the church's leaders.

- Whether the message was intended or not, the result sends a warning that there is no longer room in The Episcopal Church for bishops who uphold traditional Anglican teaching.
- While the details may never be known, it is likely that South Carolina's standing committee could have done a better job of monitoring the process as it unfolded.
- While she had every right to do it, Presiding Bishop Katharine Jefferts Schori decided to follow canon law to the letter in ruling the process invalid, even though the dioceses at fault responded in the pattern that apparently has been the norm for some time.
- The fact that 54 dioceses voted "no" points out how far apart the opposing sides are in the current skirmish.

A few weeks ago, when it looked as though South Carolina would fall short of having enough consents, there was talk that the diocese might have Fr. Lawrence consecrated anyway. We hope that does not take place, for surely it would bring about a more formal division than currently exists. Instead, it is more likely that a second election will take place — an unusual event but not without precedent. Whether Fr. Lawrence would participate in another election remains to be seen.

The situation in South Carolina is a tragedy for the entire church. There are no winners in this outcome — only losers. We can only hope that in the future, as a result of the South Carolina ignominy, both bishops and standing committees will be more accountable in making decisions. They owe that to the rest of the church.



# Craftsmanship

in the 1928

# Prayer Book

## READER'S VIEWPOINT

By Mark Gatza

**A**s a member of the bishops' staff in the Diocese of Maryland, I am in about 45 congregations a year on Sunday mornings. On the few Sundays I am unscheduled, I am likely to go to St. Mary's Church, Emmorton, for its 8 a.m. service, where (by permission) the 1928 Book of Common Prayer is in use. The rector, the Rev. Bill Smith, is a good friend — as members of the same region we shared Bible study and lunch once a week for 13 years — and so when I first visited, he quipped, "Here to get your ticket punched? In and out in 42 minutes!"

The truth was that, since I became an Episcopalian during the last days of prayer-book revision, I had never really experienced the older service. I thought it would be good for me to hear it enough times to get a good feel for it. What I have discovered is that there are several things from it that for the most part are absent from our current book that I find powerful and moving.

I like the quiet recitation of the Lord's Prayer by the priest at the beginning. About two-thirds of

the words used in the Old and New Testaments refer to the act of putting yourself in the right relationship — indeed, the right posture — before God. Translated quite literally, they speak of bowing down and doing obeisance before the Lord. The priest, praying alone before the altar, reminds each of us to attend to our posture before God. Having done that, it seems natural that the first words spoken aloud create a community out of the individual people who have come together, which is what the language of the Collect for Purity actually does.

The absence of the Old Testament lesson and the psalm from the Liturgy of the Word is a mixed blessing. On the one hand, I believe that the more scripture we hear the better, plain and simple. On the other hand, three lessons and a psalm which don't necessarily match up well (as is often the case in the lectionary) can be confusing to the point of distraction. Keeping things shorter and simpler enhances my ability to concentrate on what I'm hearing.

At first, following the gospel reading with the Nicene Creed seemed like a matter of combining

"standing moments" in the economy of liturgical actions. But there is something more to it. The priest proclaims the gospel, and the priest will preach the gospel, but reciting the creed is my chance to claim it for myself. This changes what the creed means to me from a statement of beliefs to a statement of ownership, moving out of the realm of ideas into the realm of action.

The sermon is the one unscripted and informal element in the service, and so it did not surprise me when the rector would add a few brief announcements before he began to preach. After three or four visits I actually read the rubrics at that point and realized that he was just doing what he was supposed to do, declaring unto the people "of other matters to be published." Though the sermon is followed by a series of Offertory Sentences which are specified by the liturgy, the fact that the priest can choose among them is a nice segue back into the formal structure of the service.

There are 16 Offertory Sentences in the 1928 prayer book, compared to 10 in the 1979 version. The additional ones remind us of several things, from proportional giving, as in Deuteronomy 16:16-17, to the necessity of giving our time and talent, as in Hebrews 6:10, to our obligations to our neighbor as well as to God. So we hear from 1 John 3:17: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" At the moment when stewardship is foremost on our minds, I find it moving to be reminded that it's about more than the money in the plate.

The single most powerful moment in the service for me comes from the movement from the Confession and Absolution, through the "comfortable words" to the *sursum corda*. As the priest says "Lift up your hearts," I instinctively look up from the prayer book to the altar as we reply, "We lift them up unto the Lord." It is a wonderfully different experience to repeat that dialogue while kneeling in the immediate context of being assured of pardon instead of already standing after announcements and the Doxology.

If any congregation follows Paul's admonition that worship be done decently and in good order, it is St. Mary's. The voices of priest and people throughout the service are both modest and respectful of what we are doing. That changes, however, when the Gloria is recited following the Post-Communion Prayer. The priest and congregation say it loudly, almost boisterously, as if the

remarkable love God has for us is now clear in a new way and we are moved to be joyfully emotional.

The "old prayer book" has been praised for the quality of its language. I do love the language of the service, but not because of its vintage: I can do without the "thees" and "thous." The point is that the prayers are simply well written. I have experienced contemporary services which are just as beautiful, and that is why I have great hope for future prayer books and the prayers they will contain. My personal experience with proposed liturgical texts over the last 20 years is that they are wonderfully rich theologically and expansive in terms of imagery, but suffered from a lack of linguistic craftsmanship.

My growing affection for this service is scandalous to some of my friends and colleagues. I get a little "No one who puts a hand to the plow and looks back is fit for the kingdom of God." This comes especially from ordained women, who see its continued use by Anglican splinter congregations that don't believe in the validity of their



There are 16 Offertory Sentences in the 1928 prayer book, compared to 10 in the 1979 version.

orders. It is important to say that St. Mary's does, and has had female priests and deacons serve on staff. I also understand the ecumenical import of the changes that were made in 1976 and the realignment of worship in the liturgical church traditions, but the trend now — particularly in Anglicanism — seems to have turned away from uniformity to diversity, not just with respect to the content of the prayers but even including the shape of it all.

Perhaps when we begin our next revision in earnest, we will be bold enough to restore some of the grace-filled moments of our worship as our offering to the wider Church, among the many other options that will undoubtedly be included. I, for one, will look forward to new wine from a new wineskin, but one that has a familiar and beloved shape. □

*The Rev. Mark Gatzka is missioner for deployment and congregational development in the Diocese of Maryland.*

# The Wrong Concern

I have followed the proceedings in Dar es Salaam and read many commentaries on-line and in print and I am at a loss and perplexed to see the church fulminating about consensual and faithful sexuality in gay relationships, treating those in such relationships like offenders.

I have worked with incarcerated sex offenders for 15 years and note there are many more serious and devastating expressions of sexuality among us, of the sadistic and deviant kind. Sex offenses are either of the child-molesting or rape type, and where is the church's concern and response to this growing phenomenon, both to victims and perpetrators? Sex offenders comprise 25 percent of the prison population, and that means in Wisconsin alone about 150 enter our prisons monthly. Their victims are legion.

In terms of the lifelong, negative consequences to victims of molestation and rape — the depression, self-loathing, fear, shame, failed attempts at relationships, and suicide — why are we convulsing about committed and faithful sexual relationships, when our gay and lesbian partners only seek to have a blessing on their fidelity? When most heterosexual persons fail to integrate their sexuality in any one, single and loving relationship?

From the sordid world of sex offending, I am offended by my church's precious probity and blindness in the face of what real sexual offending is all about. Theological and biblical hermeneutics should encompass the whole message and life of Jesus as regards mercy and fidelity and not be reduced to an obsessive and phobic sexual ethic.

*(The Rev.) Donald R. Hands  
Glendale, Wis.*

## Victim Politics

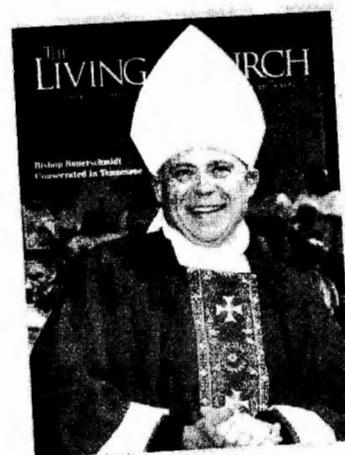
In his letter [TLC, March 18], Peter Dewberry found it "flabbergasting" that attorneys for The Episcopal Church are continuing litigation in the face of the primates' communiqué [TLC, March 11]. Yet he cites from the communiqué the urging that the breakaway parishes "give assurances that no steps will be taken to alienate property from The Episcopal Church without its consent..."

I wonder why Mr. Dewberry didn't also call on those parishes to give those assurances in accordance with the primates' request. The communiqué tries, as did the Windsor Report, to steer a course that doesn't give either side all that it demands, but interpreters of the documents seem committed to seeing in them only what they want to see, and

to read into the texts things that the texts do not say.

Both poles of the debate seem to see themselves as aggrieved victims, either of liberal hierarchs or self-righteous bigots or whatever. This is an important way in which both sides have sold out to the current culture of victim politics. This is not Jesus' way. Jesus was mocked, beaten and crucified, but he was no one's victim. Perhaps if we chose to cease seeing ourselves as victims, we could recognize the Christ in one another. Oh, I think I get it: If we did that, then we couldn't continue to insist on getting everything our way. OK, let's continue to see ourselves as victims of the other, and let's see if we like what we end up with.

*(The Rev.) Jerry Keucher  
Staten Island, N.Y.*



## Impressions

The cover photo of Bishop Bauerschmidt [TLC, Feb. 25] reminds me of Frederick J. Warnecke, then Bishop of Bethlehem (Pennsylvania), introducing a visiting Methodist clergyman to our diocesan clergy conference sometime during the 1960s. Bishop Warnecke said that as a youngster he remembered attending a service at a local Methodist church when the district superintendent was present. The man came dressed in gaiters, to Bishop Warnecke's considerable bemusement. The Methodist visitor responded: "What impression do you think you make on youngsters when you appear in full episcopal regalia?"

I don't know Bishop Bauerschmidt, and I am not making any comment about him. I am trying to say that there is something very strange about people (and I am one) who walk around in elaborate medieval costume looking extraordinarily pleased with ourselves. What impression do we think we are creating?

*(The Rev.) David B. Rivers  
Lansdale, Pa.*

## A Masterpiece

The Guest Column, "For All Broken People," by the Very Rev. Robert Gianini [TLC, March 25], is a masterpiece. The boycott of the Lord's table by some of the Global South primates, in order not to associate with our Presiding Bishop, herself a dedicated, striving Christian, approaches, perhaps even achieves, hubris.

*S.D. Palmer  
Magnolia Springs, Ala.*



## PEOPLE & PLACES

### Appointments

The Rev. **Cathleen Bascom** is provost of St. Paul's Cathedral, 815 High St., Des Moines, IA 50309-2714.

The Rev. **Nicholas M. Beasley** is rector of Resurrection, PO Box 3283, Greenwood, SC 29648-3283.

The Rev. **Ramon Betances** is vicar of St. Jude's, 220 Windy Hill Rd. SW, Marietta, GA 30060-5547.

The Rev. **William Combs** is rector of St. Gabriel's, 2920 Landrum Education Dr., Oakwood, GA 30566-3405.

The Rev. **Gail Davis** is priest-in-charge of Grace, PO Box 601, Ottawa, KS 66067-0601.

The Very Rev. **William R. Ellis** is dean of St. John's Cathedral, 127 E 12th Ave., Spokane, WA 99202-1199.

The Rev. **Rita L. Henault** is rector of Nativity, 130 Antioch Dr., Fayetteville, GA 30215-5701.

The Rev. **Carol Meredith** is rector of St. Andrew's, PO Box 8, Derby, KS 67037-0008.

The Rev. **Denise S. Moss** is rector of St. Alban's, Elberton, and Mediator, Washington, GA; add: PO Box 733, Elberton, GA 30635-0733.

### Ordinations

#### Priests

Georgia — **Ken Rowland**.

#### Deacons

New York — **Joel Christopher Daniels, John Francis Dwyer, Sharon Janine Manning-Lew, Emily Katharine Sieracki, Lenore Katherine Smith, Andrew Wallace Waiter**.

Spokane — **Gayle Gaither**, St. Martin's, 416 E Nelson Rd., Moses Lake, WA 98837-2383.

### Resignations

The Rev. **Phillip Jackson**, as rector of Christ Church, Detroit, MI.

The Rev. **Gregory Sherwood**, as rector of St. Gregory's, Mansfield, TX.

### Retirements

The Rev. **Felix Akinkugbe**, as vicar of St. Philip's, Arlington, TX.

The Rev. **Avelino Baguyos**, as rector of St. Christopher's, Wichita, KS.

The Rev. **Benjamin Lee Lentz**, as rector of Redeemer, Sayre, PA.

The Rev. **Aaron L. Uitti**, as rector of St. Peter and St. Paul, Marietta, GA.

### Deaths

**Sister Maria, S.H.N.**, born **Jane Karen Griffiths**, died Feb. 8 in Cottage Hospital (CA) following a long illness.

She was born in Batavia, NY, graduated from the State University of New York, and taught elementary education in Bay Shore, NY. She was received as a postulant of the

Sisters of the Holy Nativity in 1974, and clothed as a novice the following year. She left the community for a time because of illness, and resumed her teaching career, but returned to the order and took life vows in 1991. She lived at the community's convents in Fond du Lac, WI, Bay Shore, and Santa Barbara, CA. In 1996 she was elected mother superior of the community. She led the community through the construction of a new house on Green Lake (WI), and selling the convent in Fond du Lac. She moved to the retreat house in Santa Barbara in 2002 and oversaw refurbishment of that facility. Survivors include her father, Francis; a brother, James; and a sister, Crystie.

The Rev. **Halsey DeWolf Howe**, of Boothbay Harbor, ME, died Feb. 14 at Midcoast Hospital, Brunswick, ME. He was 86.


He was a native of Bristol, RI, and a graduate of Williams College. Following a stint in the Army, he graduated from Episcopal Theological School and was ordained deacon in 1945 and priest in 1946. He served at Christ Church Cathedral, Springfield, MA; St. Andrew's Church, Martha's Vineyard, MA; and Christ Church, Hamilton, MA. Fr. Howe was rector of St. Christopher's, Gladwyne, PA, 1956-64; rector of St. Martin's, Providence, RI, 1965-73; and rector of St. Mark's, Springfield, VT, 1973-86. In 1986 he retired and moved to Maine, where he assisted in several congregations, including St. Peter's, Rockland, and St. Columba's, Boothbay Harbor. Fr. Howe was a frequent participant in diocesan life, serving as secretary of the diocese, as a rural dean and chair of the liturgical committee in Vermont. Surviving are his wife, Carol; seven children: David, of Bend, OR; Mary, Thomas and Priscilla, all of Lawrence, KS; Faith, of Madison, WI; Mark, of Burlington, VT; and Deborah, of Norwood, MA; four grandchildren; and a brother, Herbert, of Fort Atkinson, WI.

The Rev. **Robert A. Jewett**, 69, priest-in-charge of St. Giles' Church, Jefferson, ME, died Feb. 23 of cancer.

Fr. Jewett was a native of New York City. He graduated from Amherst College, Fairfield University, and the General Theological Seminary. Ordained deacon and priest in 1963 in the Diocese of Newark, he served congregations in Connecticut and New York before moving to Maine. He was rector of Grace Church, Nyack, NY, 1980-84; priest-in-charge of St. Mark's, Augusta, ME, 1994-95; and interim rector of St. Peter's, Rockland, ME, 1995-98. He had led the congregation in Jefferson since 1998. He was active in Curtillo, diocesan youth ministry, and the diocesan Committee on Holy Orders. He is survived by his wife, Gail, and one child.

### Next week...

Primates' Initiative: Now What?



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Grace Episcopal Church  
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## BOOKS

**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).

## CHURCH FURNISHINGS

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## POSITIONS OFFERED

**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](http://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.

**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 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](mailto:jdame@stmarksjacksonville.org). Ph: (904) 388-2681.

**FULL-TIME DIRECTOR OF YOUTH MINISTRIES:** *Emmanuel Episcopal Church, Athens, GA*, seeks an experienced, engaging individual to lead our dynamic and growing Rite 13, J2A, and YAC programs. Share your faith with students, lead and oversee weekly youth groups, plan local outreach events, coordinate summer pilgrimage and mission trips, participate in confirmation education, and develop relational ministry. The youth director will be an integral part of the ministry team and work closely with parents, mentors and clergy. College degree and previous youth ministry experience preferred. Competitive salary and compensation package based on experience. Please e-mail resumes to: [emmanuelyouthminister@yahoo.com](mailto:emmanuelyouthminister@yahoo.com).

## 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 NWP** at [klpettit@choiceonemail.com](mailto:klpettit@choiceonemail.com). To read our parish profile, go to [www.ststephens-fairview.org](http://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](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).

**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.

**FULL-TIME RECTOR:** *Holy Trinity Episcopal Church Gainesville, FL*, is a dynamic, corporate-sized, urban church located in a growing university community in north central Florida. We seek a new rector with vision, strong interpersonal skills, and leadership to help guide a diverse congregation that is dedicated to bringing Christ's message to all its members and to the community. High-quality preaching, administrative skills and commitment to strong and varied liturgical services are highly valued by our congregation. Parishioners also embrace the development and mentoring of lay leaders, strong Christian education programs, Christian renewal, and spiritual growth. Our mission remains to engage and serve Christ in our daily lives. For more information about Holy Trinity visit our website at [www.holytrinitygvo.org](http://www.holytrinitygvo.org). The position offers a highly competitive salary with benefits and many talented parishioners to assist a rector in spreading the good news of the gospel. Reply to: **Betty Alsobrook, Search Chair, P.O. Box 357297, Gainesville, FL 32635**. Deadline: April 5. E-mail: [epa1014@hotmail.com](mailto:epa1014@hotmail.com).

**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@dioala.org](mailto:ssartain@dioala.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](mailto: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](http://www.stthomascamdenme.org). Our last day for receiving names is April 15. Please send CDOs and resumes to: **Linton Studdiff, Clergy Deployment Officer, Diocese of Maine, 143 State St., Portland, ME 04101**. Phone: 1-800-244-6062. E-mail: [lstuddiff@episcopalmaine.org](mailto:lstuddiff@episcopalmaine.org).

**FULL-TIME WORSHIP ASSOCIATE:** *St. Michael's, Barrington, IL*, is seeking an experienced worship associate to join the leadership team. This position will develop relevant worship experiences by incorporating various music, liturgy, and technology to engage and deepen the spiritual formation of existing members and attract new members. Management experience and strong administrative skills are desired. Resume and CDO profile can be submitted to [klessner@stmichaelsbarrington.org](mailto:klessner@stmichaelsbarrington.org). Visit our website at [www.stmichaelsbarrington.org](http://www.stmichaelsbarrington.org).

## SUMMER PROGRAM

**SUMMER PROGRAM** to explore life in a religious community for women ages 21 through 50 with the Sisters of St. Mary, Southern Province, **July 9-21, 2007**. For information write to the Sisters of St. Mary, St. Mary's Convent, 1100 St. Mary's Lane, Sewanee, TN 37375.

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# CHURCH DIRECTORY

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**ST. ANDREW'S** 100 North Palmway (561) 582-6609  
www.standrewslw.net www.IntegrityPalmBeach.org  
The Rev. Paul A. Rasmus, p-i-c; the Rev. B. Patricia Masterman, d; the Rev. Canon Richard T. Nolan, Ph.D., ret. p-i-r  
Sun. H Eu 7:30 & 10; Wed. H Eu & H 10; Sat. 6 (variety of traditional 1979 BCP services) Handicapped accessible

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The Rev. Kathy Kelly, d.  
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## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
Website: www.stmarys-stuart.org  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Dr. Allen Rosenberg, organist & choir dir  
Sun Eu 7:30, 9, 9 (contemporary), 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## SAVANNAH, GA

**ST. THOMAS - ISLE OF HOPE** (912) 355-3110  
2 St. Thomas Ave www.stthomasioh.org  
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

## HONOLULU, HI

**THE PARISH OF ST. CLEMENT** (808) 955-7745  
www.stclem.org stclem001@hawaii.rr.com  
The Rev. Liz Zivanov, r  
Sun H Eu 7:30 & 10:15

**ST. MARK'S** (808) 732-2333  
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)  
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

## CHICAGO, IL

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

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

**ST. PAUL'S PARISH** 60 Akenside Rd. (708) 447-1604  
www.stpaulsparish.org  
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar  
Sun Eu 9, 10:45 & 5:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30.  
Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## LAFAYETTE, LA

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

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
Website: www.cccnola.org  
The Very Rev. David duPlantier, dean  
Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II). Daily Mass: M-F 12:15, Sat 9:30

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street 02108  
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@lvcm.com  
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

## PASSAIC, NJ

**ST. JOHN'S** Lafayette and Passaic Avenues  
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## ROSWELL, NM

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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 Even-song); Sat H Eu 12:10

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www.allsouls cathedral.org  
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## SELINGROVE, PA

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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  
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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-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.  
A/C, air-conditioned; H/A, handicapped accessible.



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