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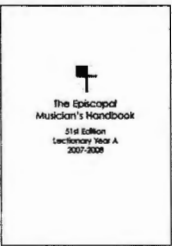
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Volume 234

Number 19

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



7



10



On the Cover

Elizabeth Elliott (left) and her sister, Kathryn, enjoy a day-long diocesan fair as part of the Diocese of Atlanta's centennial celebration April 21 [p. 9]. They are the daughters of the Rev. Paul C. Elliott, interim rector of St. Andrew's in the Pines, Peachtree City, Ga. See page 9 for photo.

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SUNDAY'S READINGS

A Partnership for Healing

'Do you want to be healed?' (John 5:6b)

The Sixth Sunday of Easter (Year C), May 13, 2007

BCP: Acts 14:8-18 or Joel 2:21-27; Psalm 67; Rev. 21:22—22:5 or Acts 14:8-18; John 14:23-29

RCL: Acts 16:9-15; Psalm 67; Rev. 21:10, 22—22:5; John 14:23-29 or John 5:1-9

Jesus asks a man who sat paralyzed for 38 years, "Do you want to be healed?" The answer to the healer's question ought to be obvious to anyone, especially a person who has been afflicted and confined by paralysis. Don't we all want to be healed? As in the case in other healing stories, Jesus' approach is neither demanding nor coercive, but open-ended in nature. He invites the paralyzed man to reflect on his own life situation and deepest desires. Jesus respects the man's freedom to choose his future even as he presents him with a vision of personal transformation.

With no one there to prompt the man to take advantage of this window of opportunity, he tells the healer the reason why he hasn't been healed. This prompts the question as to whether he wants an explanation into his condition or to be healed immediately. There are times when analysis is a way of avoiding action or taking a stand to change our lives. We can live with illness of mind, body, spirit, or relationships so long as we cannot imagine an alternative. We are paralyzed by habitual behaviors. Our identity is so connected to a particular behavior or illness that we wonder who we would be if we allowed ourselves to be healed. This story should serve as a

reminder that when the possibility of healing comes our way, we must say "yes."

Another aspect of today's gospel is that for 38 years, this man lived at the pool called Bethesda. He assumed that this was the only place where healing could be found. He believed that being dipped in the pool was the only avenue to receive the benefit of healing. In focusing his attention on only one form of healing, the paralytic may have missed countless healing opportunities over the years.

This healing narrative affirms a divine-human partnership in the healing process. When Jesus tells the man to stand up, he courageously comes to his feet. He could have stumbled and fallen on his face, but he stands up — first on the inside, by trusting God; then by taking action, regardless of the risk of failure and embarrassment.

While Psalm 67 may be classified among the doxological psalms of orientation, its invocation is consistent with the recognition of sickness and suffering in the world. Our quest for healing and justice would be folly unless the same force that brings healing to bruises and limbs of the body is equally at work in search of emotional, relational, economic and political healing.

Look It Up

The Book of Common Prayer contains a liturgy for healing beginning on page 453.

Think About It

Is God calling creation "to take up its mat and walk" — to experience the healing promise of God's new age?

Next Sunday

The Seventh Sunday of Easter (Year C), May 20, 2007

BCP: Acts 16:16-34 or 1 Sam. 12:19-24; Psalm 68:1-20 or Psalm 47; Rev. 22:12-14, 16-17, 20 or Acts 16:16-34; John 17:20-26

RCL: Acts 16:16-34; Psalm 97; Rev. 22:12-14, 16-17, 20-21; John 17:20-26

BOOKS

Grace (Eventually)

Thoughts on Faith

By **Anne Lamott**. Riverhead Books. Pp. 253. \$24.95. ISBN 1594489424.

Faith and funny usually don't go together. Sincere Christians are among the funniest people I know, but sadly many Christians hide not only their humor but also their inner lives and sins. San Francisco Bay Area Presbyterian, Anne Lamott laughs at herself, her religion, and the peccadilloes of others — friends, families and politicians. In that process she models authenticity. Here is a real person laughing, crying and praying — in her own razor-sharp style.

She tackles a hard one: Learn how to assist in killing a friend. Read her chapter, "At Death's Window." Want to know how

not to ski? Read "Ski Patrol." For us interested in church and children, read "Wailing Wall." Read every word of every chapter for joy and sorrow, a human experience.

Churches call for people to confess their sins. We do that mostly quietly, to ourselves or whisper the choicer ones to a priest. Not Anne Lamott. She confesses to her readers. Alcohol, dope, child out of wedlock, desire to kill, inability to forgive, and on and on are mentioned with wit, self-awareness, and not caring about what others think of her.

The only thing wrong with the book is that it is too short. It leaves me screaming for encore and more.

*(The Rev.) Robert Warren Cromey
San Francisco, Calif.*

Grace in Practice

A Theology of Everyday Life

By **Paul F.M. Zahl**. Eerdmans. Pp. 279. \$18. ISBN 978-0-8028-2897-2.

In this book, Paul F.M. Zahl, dean and president of Trinity School for Ministry, offers a compelling systematic theology of grace. Building on the traditional definition of grace as unmerited acceptance, Zahl further

(Continued on next page)

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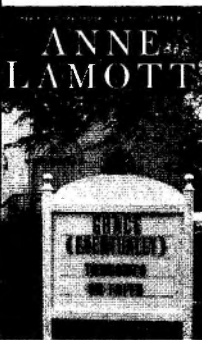
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— *Times Literary Supplement*

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demonstrates that clear, consistent, and logical relationships between ill effect and religious motivations cannot be established."

— *Booklist*, starred review

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BOOKS

(Continued from previous page)

defines grace as God's one-way love. This one-way love is, in Zahl's understanding, the heart of Christianity. It is, he argues, what makes Christianity Christian.

As is noted on the back cover, Martin Luther has found a spokesman in Dean Zahl, who sees Jesus as the embodiment of forgiveness, and sees grace as the overarching paradigm of the New Testament. The author is strong in his understanding of original sin as coming " . . . from the inside, not from the outside." Thus sin is a disease that is never healed but is instead forgiven through the grace of God in Christ.



— Paul F. M. Zahl —

One of the final chapters, "Grace in the Church," contains some extraordinary pastoral wisdom which would benefit anyone involved in parish min-

Zahl argues that grace has to be the core of a preacher's own story.

istry. Zahl argues that grace has to be the core of a preacher's own story, and that grace in the pulpit, aided by grace in pastoral care and prayer, is the secret of church growth. He sagely observes, "What parishes want is affection and some depth in the pulpit. Everything else is secondary."

This is an outstanding book which merits a strong recommendation. Some readers will find it a little thick in the middle. The book's strength is in its early and later chapters. Readers familiar with Zahl's previous work will once again appreciate his cascading references to pop culture. Only Paul Zahl can, in a serious theological piece, manage a reference to the '80s pop group, Timbuk3!

(The Rev.) Joel W. Huffstetler
Cleveland, Tenn.



Bette Wright photo

The Rev. Kris Kramer, rector of Grace Church, Radford, Va., displays a banner signed by Sunday school students April 22 and taken to the drill field at Virginia Tech University in nearby Blacksburg to memorialize those who were murdered April 16.

Bishop Smith Permits Ordination at Estranged Connecticut Parish

The Rt. Rev. Andrew D. Smith, Bishop of Connecticut, has given permission for the Rev. Bill Hesse to be ordained to the priesthood by the Rt. Rev. Henry Scriven, bishop assistant of Pittsburgh, on May 12 at Bishop Seabury Church in Groton.

The Rev. Ron Gauss, rector of Bishop Seabury, is among a small group of traditionalist clergy engaged in a dispute lasting many years with Bishop Smith over changes in church teaching on sin and human sexuality. Included among their grievances, the clergy have alleged that candidates from their parishes do not have equal access to the ordination process.

"I want you to know that the ordination will be celebrated with my permission," Bishop Smith stated in a letter April 20 sent to clergy of the diocese. "As I have in two other recent Connecticut ordinations by a visiting bishop, I intend to participate and will share in the ordaining."

Deacon Hesse, whose canonical residence remains with the Diocese of Pittsburgh, graduated from Trinity Episcopal School for Ministry, Ambridge, Pa., last June without having secured an offer of employment from a parish. The Diocese of Pittsburgh has a policy under which seminary graduates cannot be ordained to the transitional diaconate until they have first obtained a parish appointment.

Last fall, Deacon Hesse began worshiping as a lay person at Bishop Seabury and after learning about his seminary degree, Fr. Gauss encouraged Deacon Hesse to help with hospital visitations and other lay ministerial functions. Some months later, the parish extended an offer of employment to Deacon Hesse, and after that he was ordained to the transitional diaconate. In order to be ordained to the priesthood, Deacon Hesse needed the permission of Bishop Smith and a license to officiate in the Diocese of Connecticut.

"I'm very thankful to Bishop Smith for allowing this go forward," Fr. Gauss said. "It was very gracious of him. Bill is a great guy and will make a wonderful priest."

Seven Dallas Churches Experience Losses

The Rev. Canon Victoria Heard, canon missionary for church planting for the Diocese of Dallas, has been named priest-in-charge of Church of the Resurrection, Dallas, after a majority of the congregation voted to follow the former rector and form a new congregation affiliated with the Anglican Mission in America.

"Any separation of brothers and sisters in Christ is painful in its own right," said the Rt. Rev. James M. Stanton, Bishop of Dallas. "I am saddened that the leadership of Resurrection has chosen to walk apart from the diocese. However, the ministry of Church of the Resurrection will continue."

Church of the Resurrection was a leader in the charismatic renewal movement in The Episcopal Church in the 1970s and '80s. At one point average Sunday attendance (ASA) was more than 1,500. It is now about 160.

In a final meeting with Bishop Stanton and the diocesan standing committee, the Rev. Donald R. McLane, rector of Resurrection, said that he had no quarrel with the bishop, but he believed it was necessary to leave The Episcopal Church. The Church of the Resurrection is the seventh congregation in the Diocese of Dallas since June where the rector and a portion of the congregation have left to affiliate with another body.

After Convention

Christ Church, Plano, announced its intention to leave shortly after General Convention last June. St. Matthias', Dallas, began the process of separation during diocesan convention last fall. In December, the rector and a portion of St. Nicholas', Flower Mound, withdrew, and in March the rector and part of the congregation at Holy Trinity in Garland left. Also in March, the rector and a portion of the congregation of Faith Church, Allen, left.

More recently, St. Francis', Dallas, requested alternate oversight from the Diocese of Fort Worth under a procedure previously worked out between Bishop Stanton and Fort Worth Bishop Jack Leo Iker.

"These have all been a parting of friends," said the Rev. Canon Neal Michell, canon missionary for strategic development and priest-in-charge at St. Nicholas'. "Just because they've left the diocese doesn't mean we've lost them as friends."

"None of these congregations wanted to leave the Diocese of Dallas. Some of them wanted to remain under the oversight of Bishop Stanton after they were free of their obligations to The Episcopal Church. Unfortunately, at this time they cannot leave The Episcopal Church without leaving the diocese."

Atlanta Rector Submits to Godly Judgment

The Rev. David A. Galloway has resigned as rector of Holy Innocents' Church in Atlanta and voluntarily submitted to godly judgment imposed on him by the Rt. Rev. J. Neil Alexander, Bishop of Atlanta, who held a question-and-answer session with members of the parish April 18.

In February, a routine parish audit uncovered "some legitimate expenses and others that were highly questionable," according to Bishop Alexander, who was interviewed by *The Atlanta Journal-Constitution*. Parish leaders notified the diocese, and an outside accounting firm was contacted to do a more thorough investigation, Bishop Alexander said. The results of the audit revealed more than \$100,000 in improper charges from the rector's discretionary account. The parish was kept informed of the investigation during weekly question-and-answer forums conducted after Sunday services by the wardens.

Bishop Alexander told the *Journal-Constitution* the diocese had pursued an "ecclesiastical remedy" and did not plan to turn the matter over to the district attorney. As far as the diocese was concerned, the matter was closed, Bishop Alexander said. He refused further comment, citing a confidentiality agreement.

Holy Innocents' has a baptized membership of 2,500 and is home to Holy Innocents' Episcopal School, one of the largest private schools in Atlanta.

Fr. Galloway, 52, was rector of Christ Church, Tyler, Texas, for 11 years prior to accepting a call to Holy Innocents' in 2001.

Steve Waring

Correction: The address to order *Services in Contemporary English from the Book of Common Prayer* was listed incorrectly [TLC, April 8.] The book may be ordered at \$5 per copy from Church of St. John the Evangelist, PO Box 192, Southampton, PA 18966.



Barbara Grabher photo

The Rev. Jay Angerer and members of the Church of the Good Shepherd, Glasgow, Del., stand before convention as a new mission of the Diocese of Delaware.

AROUND THE DIOCESES

Silence and Prayer

In the wake of the Virginia Tech tragedy, intentional silence and prayer for the murder victims and all young people were observed at the start of the annual convention in the Diocese of Delaware. Convention met April 20-21 at St. Peter's Church, Smyrna, and a local high school.

The Rt. Rev. Wayne Wright, Bishop of Delaware, welcomed the Rt. Rev. George Packard, Bishop Suffragan of the Armed Forces, Healthcare and Prisons, as speaker. Convention devoted considerable time to educating delegates about the many roles that chaplains play. Bishop Packard noted that more than 1,000 Episcopal chaplains "take the love and compassion of Christ into some very difficult places" as companions in suffering, trauma, and times of terror. "Chaplaincy is practiced by all Christians, just practiced more intentionally by

some than others," he said.

Noting the large prison population in Delaware, Bishop Packard suggested that Delaware Episcopalians need "acuity, sensitivity and wise eyes" in order to minister to the suffering of their incarcerated brothers and sisters. Bishop Packard's final challenge was "Will we have the resources of character to accept the challenges set before us?"

Bishop Wright reiterated this challenge in his address. In light of the Virginia Tech tragedy, Bishop Wright also blessed chaplains in schools and universities who share faith with young men and women, and minister "in times of unspeakable horror and sadness."

In business sessions, the diocese welcomed Church of the Good Shepherd, Glasgow, as a mission. Led by the Rev. Jay Angerer, vicar and church planter, most of the new congregation came before the assembly. Fr. Angerer reported to convention that the mission congregation has already raised up its first person for ordained ministry.

Convention agreed to establish "a cohesive diocesan youth ministry," with a commitment to hiring a full-time diocesan director of youth ministry, and welcomed the first nine permanent members of the diaconate.

Resolutions passed by convention included commending the statement from the Anglican delegates to the United Nations' session on the status of women, commitment to embrace Millennium Development Goals, and affirmation of General Convention actions on slavery and reconciliation.

(The Rev.) Sheila N. McJilton

Correction: An article about the convention in the Diocese of Lexington [TLC, April 22] reported incorrectly the amount of the diocesan surplus at the end of 2006. The correct amount is \$4,700. The article also incorrectly listed the purpose of one of the two task forces created by the Bishop of Lexington, the Rt. Rev. Stacy Sauls. One task force will study diocesan youth ministry programs and how to expand them. The other task force will address funding of the diocesan camp and conference center.

West African Primate Responds to Bishop Ihloff

The Most Rev. Justice Akrofi, Archbishop of West Africa and Bishop of Accra, has rejected charges leveled against him by the Rt. Rev. Robert W. Ihloff, who has retired as Bishop of Maryland.

When it was reported that Archbishop Akrofi had been among seven primates who refused to participate in Holy Eucharist with Presiding Bishop Katharine Jefferts Schori present in Dar es Salaam, Tanzania, in February, Bishop Ihloff terminated his friendship with Archbishop Akrofi, stating that the latter's actions were un-Anglican and amounted to using "the holy sacrament of our Lord's body and blood as a political tool." Bishop Ihloff also charged Archbishop Akrofi with duplicity and withdrew a previous invitation for him to preach in the diocese and attend his retirement banquet. [TLC, March 11].

Archbishop Akrofi responded that the charge of being "un-Anglican" was specious. Anglicanism was not a "theological revolt" but "essentially a liturgical renewal," he said, and it should "occasion no surprise" that the fault lines within the Communion had arisen over the liturgical expression of the "pro-gay" movement.

Nominees for Canadian Primate

The House of Bishops in the Anglican Church of Canada has nominated a slate of four candidates for the election of a new primate.

The candidates are: the Rt. Rev. George Bruce, Bishop of Ontario; the Rt. Rev. Fred Hiltz, Bishop of Nova Scotia and Prince Edward Island; the Rt. Rev. Bruce Howe, Bishop of Huron; and the Rt. Rev. Victoria Matthews, Bishop of Edmonton.

The new church leader is scheduled to be elected on June 22 by the 300 clergy and lay delegates during the church's triennial General Synod, which meets in Winnipeg, June 19-25. The new primate will be installed June 25.



The Cedar Hill Bluegrass Band of Atlanta engages one of the children. (Sam Hyde photos)



The Diocese of Atlanta celebrated its centennial on the grounds of Holy Innocents' Church and School in Atlanta on April 21. The day included a fair, with proceeds benefiting outreach, and the U2charist, with an offering for global poverty.

Left: Wynn Callaway, centennial secretary, spends a moment with her grandson, Andrew.

Covenant Task Force Invites Response

An Executive Council task force has prepared a study guide to assist Episcopalians interested in commenting on the proposed Anglican Covenant. Comments must be sent to council headquarters at the Episcopal Church Center in New York City no later than June 4.

The six-page study guide, which is available on The Episcopal Church website or through diocesan offices, presents the proposed covenant line-by-line, along with a commentary on the proposed language. After the commentary one or more questions are offered.

Publication of the study guide completed the work of the task force. A second Executive Council task force will

compile the comments on the proposed Anglican Covenant and draft a response for Executive Council to consider at its October meeting in Detroit.

In March, during its meeting in Portland, Ore. [TLC, March 25], council approved resolutions defining its own role in crafting official responses to the proposed Anglican covenant and parts of the primates' communiqué. The October meeting in Detroit is the last Executive Council meeting scheduled in 2007. Responses to the proposed Anglican Covenant must be received by Jan. 1, 2008. Because council does not meet in the fall until after the primates' Sept. 30 deadline, the response to the communiqué must be completed during the council meeting in June.

The Loss of a Pet



By David L. James

Standing next to the grave, an 8-year-old girl blinked backed tears and asked me, "Will Buddy go to heaven?"

I knelt in the grass and tried to be as honest and comforting as I could. I said that God created Buddy and loved him. The girl loved Buddy, and Buddy loved her. And the best definition we have of our creator is, "God is love." So we can believe that Buddy is now with the God who created and loved him.

"Will my pet go to heaven?" is the most common question I'm asked by children and adults as I pray with people at the time of cremation, or conduct a pet funeral for those who bury them. My answer for adults is a little more sophisticated than that, but is essentially the same.

The Bible doesn't tell us about the souls of animals or if they go to heaven, but it does have words of comfort for those who love animals. The Bible tells us that animals are important to God, who created every living thing, including the fish of the sea, the birds of the air, and every creature that moves on the earth, and called them good.

In the story of Noah and the flood, God chose to save the animals as well as people. We are told that God makes covenants with the creatures of the earth and gave instruction for their care in the laws of Moses. God even allowed the law to be broken to save an animal in trouble. God entrusted the care of animals to people, but God still owns and cares for them.

The faith of my childhood narrowly focused on the God of my fallen nature. This was the only theological game in town. The concern for the relationship between God and the poor, the oppressed, the outsider, nature and creation was decades away.

As the years passed I became less certain about my

theological certainties but more astute at recognizing when the people in my life were hurting. So following the death of my wife, I refocused my ministry on the pastoral care of people suffering the loss of a pet and became the chaplain at the oldest pet cemetery in the United States.

Saying goodbye and celebrating the life of one of God's creatures is an important lesson for our children and grandchildren as we teach them respect for creation, the environment and the nature of God. Frequently, the loss of a pet is a child's first experience with death and is an opportunity to teach him or her about the impermanence of life.

As we say goodbye to the sole companion of an elderly person, a family pet, or the service dogs that guide the blind and search and rescue those who are lost, it is good for our souls to celebrate their lives with a dignified liturgy and to remember the God of creation who gave us such wonderful companions.

Following an abridged reading of the creation story in Genesis, we give thanks for the life of the pet that has died, for the playful pleasure they gave us, for the unconditional love they always shared with us in our good times and bad, and for their faithfulness over the years, even when they were injured, hurt or enfeebled.

Sometimes roses are thrown on the casket at the bottom of the grave, sometimes they are gently laid on the top of the dirt after it is filled in, but always with love, devotion and thanks for the gift of one of God's creation.

Every time I walk away from the graveside of a pet, I am more convinced than ever that I have experienced another moment of reconciliation between God and creation. □

David L. James is chaplain at a pet cemetery. He lives in Mt. Kisco, N.Y.



By John C. N. Hall

You shook my hand hard at the door of the church, leaning your face too close to mine, and waving your index finger at the corner of my eye. "Just visiting from Virginia," you said. "I am an Anglican. Always have been. Always will!" you assured me. "I'm a cradle Episcopalian, but my church has left me. My church has left me. You and your church have gone too far. You have left me," you accused.

"Nice to meet you," I said with a smile. I wondered what you thought of the service we had just shared. I doubted you had really heard any of the sermon I had just preached about unity in Christ. I assumed you felt uncomfortable as you exchanged the Peace with someone in your pew. I suspected you missed the warm words of welcome I offered to all of our guests and visitors during the announcements. I thought you might have questioned the validity of the sacrament we had received, since I, a priest in this wayward church, had presided at the Eucharist.

"I'm here this week visiting my sister," you went on. "I have left The Episcopal Church. In fact, most of my whole congregation has left." You spoke louder, as if I couldn't hear, and barked, "What with the bishop in New Hampshire. The new woman elected as Presiding Bishop. And now the General Convention denying Christ." With a final squeeze of my hand you reached your crescendo, "I have left this church, but I'll always be an Anglican!"

Your grip finally loosened and my fingers recovered as the blood flow returned. My eyebrows rose a bit.

"You're welcome to join us for coffee and refreshments," I said, offering a toothy smile.

Just then, your sister bumped you with her elbow as she took my hand and greeted me — another parishioner in the line at the door, another member of the body of Christ.

I have thought of you often since then. It saddens me when one is so sure of truth that there is no alternative but to cut off the community of faithful seekers. Had you not read St. Paul's wonderful description of the church as the body of Christ, complete with eyes, ears, nose, and hands, in his first letter to Corinth? How Paul writes, "The eye cannot say to the hand, 'I have no need of you'?" Why would you sever yourself from the body? Or, why suggest we removed you?

I wanted to acknowledge before you that we are not perfect, but you wouldn't understand. I wanted you to know that we are not all in agreement, but your mind was already made up. I wanted to suggest that there is room for questioning, but you already had all the answers. I wanted you to remain attached to the magnificent-awkward-astonishing-embarrassing-beautiful-warty-flexible body, created in the image of God, but you would have no part of it. Most of all, as a nose, or a kneecap, or a middle toe, or whatever I am, I wanted you to know that I need you — we need you — but you had already gone to the coffee hour to corner and excise another body part. □

The Rev. John C.N. Hall is the rector of St. Matthew's Church, Chandler, Ariz.

We Need Each Other

I admire my wife for many things. One of the things she is able to do is most unusual. She is ambidextrous. The best part is watching her iron. She goes from one hand to the other effortlessly. I wish I had that gift, but very few of us do.

Every time I see my wife do things with both hands it reminds me that those of us who are right- or left-handed must live with the fact that one side or the other of our being is not fully complete. Our right and left brains function differently. This is especially true when it comes to how we live in the church.

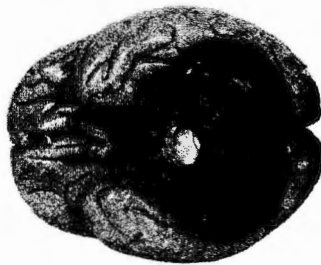
I make no secret that I am right-handed and that my churchmanship is slightly to the right. I am an orthodox evangelical,

issues in the church. I don't believe that human sexuality is the main issue. It is rather how we understand the faith in our tradition. Reading news reports from the House of Bishops and from church headquarters in New York, you would think that those of us who have faithfully held up the right side of the church were few in number and are angry losers in the political battle to keep what we stand for as part of The Episcopal Church. The way some of our right-handed brothers and sisters are being treated these days is a disgrace.

Parishioners have asked me what has happened to the *via media*, the great middle way of our tradition. My answer is oversimplified but basically I tell them that

Did You Know...
A Welsh superstition claims it is unlucky to do any work on Ascension Day.

Quote of the Week
The Rt. Rev. Orris G. Walker, Bishop of Long Island, on the primates' communiqué: "It is my firm belief that the primate vicar, as envisioned by the primates, rapes our Church."



Our right and left brains function differently. This is especially true when it comes to how we live in the church.

usually considered to the right of center in the church. I know most of us like to think we are in the center, but truth be known, we all lean a bit one way or the other. That is how God made us.

What has always comforted me about being an Episcopalian and an Anglican is that my left flank is well covered. The more liberal left side of the church has always put the social issues of our society up front for the church to include as part of our ministry. My right brain understands the value of what they do. This is important to me especially since for me, social issues have come behind conversion and transformation of souls. Both sides, right and left, are important in the life of the church. Jesus told us to do both – love one another and to take the church to all nations. Anglicanism has always been about being evangelical, catholic, and about being ministers for social justice.

What has this right-handed person distressed these days is the name calling we are engaged in as a result of the divisive

much of the leadership of our church has been taken over by the "me" generation, many of whom do not see the value of anyone who disagrees with them.

I wish I could be truly ambidextrous, but I haven't been given that gift. I also wish that I could be both right and left in the church. I don't have that gift either. I must depend on others to cover my left. I wish they could see the value of what those of us who stand to the right might do for them. We truly need each other to be whole. Likewise, we in The Episcopal Church need the rest of the Anglican Communion to be truly balanced and to be truly catholic.

I believe that those of us who are right handed could make the church grow instead of decline. Please give us a chance. I think ours is a gift worth having rather than being tossed to foreign bishops or having us reduced to the role of congregationalists.

Our guest columnist is the Rev. William F. Dopp, rector of St. Martin's Church, Hudson, Fla.

Congratulations to Graduates

This is the time of year when graduation ceremonies are taking place all over this country. Some of us will be invited to the commencement at nearby high schools or colleges. Others may be fortunate enough to attend these exercises at one of The Episcopal Church's 11 theological seminaries. They are usually impressive events and feature a noted person who delivers the sermon, the awarding of honorary degrees to people who have accomplished much in their lives, and the presentation of degrees to those who have completed their courses of study at that institution.

Being a seminary student has never been easy, but these days the calling requires considerable commitment. Those who attend one of these institutions for three years often amass sizable debts in student loans. Some of them leave their schools uncertain of the future. In some dioceses there are not enough openings to place all the seminary graduates, and students must fend for themselves to find a place where they can exercise their ministry. In addition, the uncertain future of The Episcopal Church has brought about an indeterminate outlook for students in some places.

We are pleased to note that for the fourth year, seminary graduates will receive complimentary, one-year subscriptions to THE LIVING CHURCH thanks to a grant from Encourage, Inc. A year ago, all 11 seminaries of The Episcopal Church participated in the program for the first time. We are hopeful that all will be involved again this year by sending to us the names and addresses of their graduating seniors.

We extend congratulations to all those who will graduate from seminaries, colleges and universities, and secondary schools this year.

Care for the Land


For the most part, the church's observance of Rogationtide has been long forgotten. That is a pity, for in the current emphasis of the dangers of global warming, the observance of Rogation Days would be most welcome.

The Sixth Sunday of Easter and the three days that follow represent an ancient observance that is timely today. Rogation Sunday, and the following Monday, Tuesday and Wednesday, date back to fifth-century France and originally were a time of fasting and prayer for the harvest. In England, local clergy went to the fields where they invoked a blessing. In recent years, the emphasis has been more on the stewardship of creation, the environment, and conservation, while still including prayers for agriculture.

At this time, it would be appropriate to consider the historic theme of care for the land and the living things that are dependent upon it. Christians should be at the forefront of preserving the livability of this planet for human beings, animals and plants. This, of course, is a massive task that won't be accomplished without God's help. While most of our churches will not hold Rogation observances, we should pray for God's help to preserve physical survival on this planet. Now is a good time to begin.

Faithful Servant

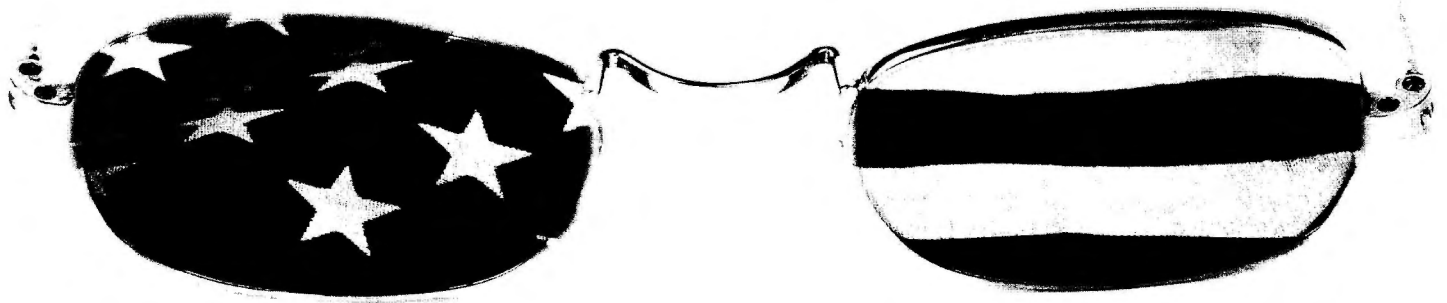
At a time when stability and commitment are not always regarded as admirable traits, it is a pleasure to recognize Newland Smith, who concludes a 43-year career at Seabury-Western Theological Seminary this year. Mr. Smith, the librarian and assistant professor of bibliography at the seminary, joined the library staff in 1964 and has been there ever since. He was Seabury's associate dean for academic affairs for a time and has taught classes as well. Away from the seminary and the library, he has been a deputy to General Convention, a member of committees at the national church level, and has been a leader in eradicating racism. More than 20 years ago, he took on the enormous project of indexing of THE LIVING CHURCH, beginning with its first issue, dated Nov. 1, 1878. Newland Smith was honored at a symposium last month and will be recognized again at Seabury's commencement June 1. We join with others in saluting this remarkable servant. He has provided for many a glowing example of faithfulness.



We should
pray for
God's
help to
preserve
physical
survival
on this
planet.

READER'S VIEWPOINT

It's the American Way



Minimizing The Episcopal Church's current problems and portraying a rosy view of its future is not going to make things go away ...

By Michael J. Tan Creti

The Episcopal Church has, from its inception in the United States, struggled with a certain marginality which has kept it always a little at odds with the national culture. At the present time this marginality seems to be evaporating, which for many on both sides of the issues is eliciting a long-anticipated "at last!"

If the Presiding Bishop's return from Dar es Salaam seemed to suggest that it might be premature to draw this conclusion, the action of its bishops in the subsequent weeks have made clear that The Episcopal Church will soon be thoroughly modern American. The first sign was an article on the front page of the *New York Times* on March 20: "Episcopalians' Role as Donor Looms in Rift With Anglicans." It is not the kind of article that originates from the investigative reporting of the *Times*, but from being salted by someone with the same ingenious skill as those who practice the art of leaking stories to the media in Washington, D.C. The source says it could, but it won't. Nevertheless, the message has been sent with tact. Of course, what is tact to some is tacky to others.

At their spring meeting at Camp Allen, Texas [TLC, April 8], the bishops, we are told, rejected the proposal from the meeting of the primates of the Anglican Communion in Tanzania. They reportedly

claimed that there was no canonical provision to allow it, that it would change the character of the "Windsor Process," and that it would hearken back to a period of colonialism, when The Episcopal Church substituted local rule by the laity for the curial rule of colonialism.

So it would seem that we have become the champions of canons, though The Episcopal Church has been known to scoff at legalism; of the Windsor process, though The Episcopal Church has never unequivocally adopted it; and of "local rule by the laity," unless Episcopalians were to vote for their congregation to leave the national Episcopal Church. The last of these causes is tied to our bitter memories of colonialism. This must be a little rich for Africans and Latin Americans who still feel that they are being confined by the colonial structures of European and American trade policy. But it certainly is all American.

Finally, these objections are lodged with the claim that The Episcopal Church is the body that is dedicated to holding on to the relationship, even when it becomes difficult, and that it is the world that is choosing to walk away from it. This must be priceless for the Archbishop of Canterbury, who probably thinks that he, more than anyone else, has labored painfully with this issue and has had more uncharitable things said about him by all sides, not least in the United States. But his feelings



Questions Arise

have been taken into consideration. The American bishops have summoned him at their expense to come to the United States to explain himself [TLC, May 6].

It is, of course, a curious thing that when Rowan Williams was proposed in 2002 as the Archbishop of Canterbury, he was the American favorite. He is one of us, I remember it being said. But now he seems not to be one of us. How that happened would seem to be a puzzle worth solving. Perhaps it is because his personal liberal persuasions on a number of matters were affected by listening to the concerns and persuasions of others, particularly, those in Africa, Asia and Latin America, and in Roman Catholic and evangelical circles as well, which was required by his office. In fact, this might be some help in understanding why, when the Presiding Bishop came back from Dar es Salaam, she seemed irenic, despite some rather rude and unjust treatment of her, but that now under the House of Bishops, who claim to be her champion, her irenic message seemed to have disappeared. When she was in Africa, in a world setting, did she for a moment listen to someone else's needs and concerns? That, of course, is un-American and will get you into trouble as we all know.

... but all's well that ends well.

Of course, the bishops want it to be clear that they realize that there is a problem, and will continue to work on the issues of unity, but they also want to make it clear that "the number of those who seek to divide our Church is small and our Church is marked by signs of life and hope." And so it is. The disappearance of The Episcopal Church is not about to happen. But the minimization of its current problems and the rosy view of its future are reminiscent of the best Washington press releases. So you see, we are on track and victory is just around the corner. On the other hand, honesty ought to require us to own the fact that the question in debate right now is not whether The Episcopal Church will shrink in size and diversity in the next years, but how much. In other words, will the decrease be 10 percent or 20 percent? But with that reduction will come an end to that marginality that has caused The Episcopal Church to struggle in the American context, so all is well. □

The Rev. Michael J. Tan Creti is a retired priest who lives in Omaha, Neb.

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

Bravo to Richard Nelson for his comments regarding the left's view of the absolute authority of General Convention [TLC, April 29]. It leaves me with questions though: Why should any of us listen to what the General Convention, Constitution and Canons, bishops, priests, or deacons, have to say if what's true for them is not true for me? And, for that matter, why should any of us go to church every Sunday? If your experience from the night before dictates that you stay in the rack on Sunday morning, then why should the clergy be concerned if you're not there because you truly feel you can't be there?

As the church has been telling us for many years, each one of us is the arbiter for what is truth in each of our lives. If so, then why listen to your rector's sermons or to what your diocesan bishop has to say when he comes for a visit? They are only expressing from their own personal experiences what they have found to be true for them. There is no need to take their words to heart if they conflict with your own experience of what truth is for you.

Isn't this the Sunday school lesson we are all supposed to learn? Or maybe, just maybe, there is something more to all of this, such as experiencing a personal relationship with the living God through his Son, Jesus Christ.

*Rob Kirschner
Lakeville, Mass.*

What Hooker Wrote

I write to express my appreciation for the article, "What We Really Need" [TLC, April 15], by Julio Torres. Especially important is his statement concerning the net result of the "reign of reason" and the rejection of the perspective of St. Augustine.

There is, however, a correction which needs to be made with reference to the teaching of Richard Hooker (a mistake made all too frequently). Hooker did not place reason on the same level as tradition and revelation as a source of doctrinal authority. For him there is a clear hierarchy of authority.

In *Of the Laws of Ecclesiastical Polity*, Hooker writes: "...what scripture doth plainly deliver, to that the first place of credit and obedience is due; the next whereunto is whatsoever any man can necessarily conclude by force of reason; after these the voice of the Church succeedeth" (V.8.2). Concerning the use of reason, he speaks of what can be deduced out of scripture and warns that as long as the world endures, the "wit of man will not be able to sound the bottom of what may be concluded out of scripture" (I.4.2).

In a sense, modernity in the church has its own hierarchy of sources of authority, with reason taking first place, followed by an eclectic use of scripture and tradition. What happens is what John Henry Newman in *Tract LXXIII* (Feb., 1836) showed to be the end result of rationalism, which is "to make our reason the standard and measure of the doctrines revealed" and "to reject

(Continued on next page)

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LETTERS TO THE EDITOR

(Continued from previous page)

them, if they come in collision with our existing opinions or habits of thought, or are with difficulty harmonized with our existing stock of knowledge."

*(The Rev.) J. Raymond Lord
Owensboro, Ky.*

Redefinition Needed

The Anglican Communion has come to a point of recognizing that the unity of formation, the faith and practice of Anglicanism, is more important than the legal description of the various jurisdictions.

This will require a redefinition of the Anglican Communion as a spiritual union and a reorganization of splinter groups into a renewed and cooperative entity again. Those wishing to continue on the path of the dissenters to the established Anglican Communion must become something other than Anglicans by name and association. The legal division of properties must be decided on the merits of fidelity to the constitutional statements of the jurisdictions to be Anglicans strictly as the Anglican Communion defines itself. While this may be a lengthy process due to the diversity and distance between the various jurisdictions, we must unfortunately rely upon Christian charity to make the resolution of this dilemma a non-contentious reality. Thus far, we have seen little potential for this from The Episcopal Church.

The restoration of Cranmer's formative liturgy is paramount to the restoration of the unity of the Anglican Communion. Addition of compatible special observances are welcome enhancements to the Book of Common Prayer but changes in emphasis of theological formation such as found in the American 1979 revision have proven destructive to the Communion. There is no place for political and social agendas to assume primacy in the mission of the Church. The Church is about the salvation of souls, and the Anglican Communion is rooted in this mission alone. All else is a benefit and manifestation of that salvation.

*(The Rev.) James Graner
Larned, Kan.*

Not Respected

I don't understand that if we are to "respect the dignity of all peoples," why don't we respect the dignity of those who disagree with the ordination of women or homosexual persons? The Episcopal Church has never, that I know of, made a position on sexuality, and so we act by revolution instead of evolution. That is how the ordination of women became "normal" and how the consecration of a homosexual bishop became a reality.

As I understand it, we, the Church, were supposed to put out a "position paper" (or something similar) before we proceeded with the ordination of any homosexual clergy. If this had been done, maybe I, as a priest could understand why a homosexual person was consecrated bishop when knowing full well it would cause an eruption in the Anglican Communion and in The Episcopal Church. This could have been prevented by not consecrating Canon Robinson and it occurred because we did not respect the dignity of all human beings!

This doesn't mean that I am against the ordination of women (I am not). But it does mean that I am not in favor of the ordination or consecration of homosexual persons until the church defines the reasons and explains to me the whys and wherefores and also makes its peace with the rest of the Anglican Communion.

*(The Rev.) Charles Karoly
Cameron Park, Calif.*

Suitable Attire

I agree with Roger White [TLC, April 22] that the habitual wearing of identifiable clerical attire can have a salutary effect on the church and larger communities, as well as on the individual clergy-person. I don't, however, understand his insistence on the "Roman collar." What is wrong with a proper, full-round Anglican collar? Also, as a female priest, I find that a black clergy shirt or blouse with a nice, coordinating skirt is often more appropriate than an ill-fitting, tab-collared shirt and "man-suit."

*(The Rev.) Stacey Fussell
Missouri City, Texas*

PEOPLE & PLACES

Appointments

The Rev. **Kit Carson** is rector of All Saints', 800 Abbott Rd., East Lansing, MI 48823.

Christine Evangelides Donovan is deputy for public affairs for the Diocese of New York, 1047 Amsterdam Ave., New York, NY 10025.

The Rev. Canon **Bob Neily** is honorary canon of St. Paul's Cathedral, 4800 Woodward Ave., Detroit, MI 48201-1399.

The Rev. **Martha Rogers** is vicar of Santiago, 800 Merlin Dr., Lafayette, CO 80026.

The Rev. **Lynn C. Sanders** is director of church relations for Episcopal Relief and Development, 815 Second Ave., New York, NY 10017.

Ordinations

Priests

Indianapolis — Kirsteen Wilkinson.

Michigan — Peter Swarr.

Quincy — Michael Greene.

Southern Ohio — John Brandenburg.

Upper South Carolina — Furman Lee Buchanan, Mary Catherine Enockson, Karen Flynt Humbert, Ann Patterson Willett, Christ Church, 10 N Church St., Greenville, SC 29601.

Utah — Lyn Zill Briggs, curate, St. Paul's, 261 South 900 East, Salt Lake City, UT 84102-2308.

Deacons

Quincy — William Easterling, V. Joey Scalisi.

South Dakota — Judy Graves.

Religious Communities

Order of St. Helena — Sr. Deborah Magdalene, life vows; Sr. **Claire Tenny,** clothed as a novice.

Resignations

The Rev. **Ron Griffin,** as rector of St. Martin's, Aurora, CO.

The Rev. **Nancy Turner Jones,** as priest-in-charge of St. David's, Southfield, MI.

Deaths

Susan J. Boulden, 63, an advocate for human rights in the Diocese of Pittsburgh, died March 27 at West Penn Hospital, Pittsburgh, following open heart surgery.

Mrs. Boulden was born in Nottingham, England, and moved with her family to Chester, WV, in 1956. She was a graduate of Hamilton College and Pittsburgh Theological Seminary. She was one of the organizers of Progressive Episcopalians of Pittsburgh (PEP), diocesan coordinator of Integrity/Pittsburgh, a member of Calvary Church, Pittsburgh, a member of the Episcopal

Women's Caucus, and a former member of the diocesan council. She is survived by her husband, Richard, of Oakmont, PA; and a brother, Jonathan Alder.

The Rev. **John Granville Bryant,** who spent his entire ordained ministry at St. Mary's Church, Pleasantville, NJ, died April 8. He was 62.

Fr. Bryant was born in Lawnside, NJ. He graduated from Golden Gate University, Rutgers, and the General Theological Seminary. He was ordained in the Diocese of New Jersey, as deacon in 1985 and as priest in 1986. He became vicar in Pleasantville in 1985 and retired recently because of ill health.

The Rev. **Orville C. Gatti, Jr.,** 67, an associate priest at St. James' Church, Lancaster, PA, died April 16.

A native of Trenton, NJ, he was educated at Transylvania University (KY), Longwood College (VA) and the Episcopal Theological Seminary in Kentucky. Following ordination as deacon and priest in 1971, Fr. Gatti was vicar of Holy Cross, Perth Amboy, NJ, 1971-75; vicar of St. John's, Fords, NJ, 1971-81; and rector of St. Luke's, Blackstone, VA, 1981-90. Later he did supply ministry in the Diocese of Southern Virginia and served with St. Francis' Academy in Atchison, KS, and Lake Placid, NY. He is survived by his wife, Florence; sons Kenneth, of Burton, MI, and Ron, of Powhatan, VA; and four grandchildren.

The Rev. **John Schaefer, Jr.,** 71, who served churches in several dioceses, died March 20 in Omaha, NE.

A native of Pittsburgh, PA, he was a graduate of Waynesburg College (PA), Tulane University, the University of New Orleans and Bexley Hall. In 1960, he was ordained deacon and priest. He served churches in Houtzdale and Osceola Mills, PA; New Orleans and Thibodaux, LA; Pass Christian, MS, and Mountain Home, AR. He also was director of religious activities for Touro Infirmary Hospital in New Orleans. Survivors include a daughter, Pamela Rahmanian, of Leesport, PA; a son, the Rev. John Schaefer III, of Omaha; and five grandchildren.

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

Ralph E. Fall	89	Mcdonough, GA
Jose Figueroa	61	Rio Grande, PR
John M. Flynn	82	Jacksonville, FL
Joseph W. O'Brien	90	Augusta, GA
David E. Stewart	60	Columbia, SC
John W. Turnbull	79	Alameda, CA

Next week...

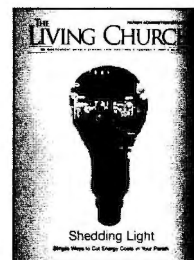
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DIRECTOR OF MUSIC/ARTISTIC DIRECTOR: *Trinity Episcopal Church and Joyful Noise Inc., Torrington, CT.* Inviting applications to the positions of Director of Music at Trinity and Artistic Director of Joyful Noise, which administers the three children's choirs of *Chorus Angelicus*, and *Gaudeamus*, a semi-professional adult chamber choir. The positions require a consummate musician with the energy, commitment and drive to take these programs to even greater heights.

Joyful Noise is based at Trinity Episcopal Church where it has the use of four rehearsal spaces (including the sanctuary) and two offices. Also under the umbrella of Joyful Noise are the *Battell Brass* and the *Battell Chamber Orchestra* which annually perform and occasionally record with the choirs. Trinity's choir of 24 adults, many of whom are members of *Gaudeamus*, sings at the 10:30 a.m. Sunday Eucharist as well as on major feast days. The choir also sings for Vespers once a month and gives at least two concerts a year. Trinity has a fine 3-manual, 68-rank Moller organ (1928) rebuilt by Austin in 1983, and a Yamaha Concert Grand.

The Joyful Noise salary is in the \$48,000 range and the Trinity salary is in the \$22,000 range. The two positions combined generate a salary in the region of \$70,000, plus benefits. Positions open in July 2007. Please send your letter of application, describing your suitability for these positions, your resume, and a recent CD demonstrating your work as a choral director to: **Chair, Music Director Search Committee**, 220 Prospect St., Torrington, CT 06790.

POSITIONS OFFERED

THREE-QUARTER-TIME PRIEST:

Small town parish with ATTITUDE:

To love God,

To love one another,

To provide for those in need,

To comfort the sorrowful,

To be gracious to one another,

To seek justice,

To practice mercy,

Seeks parish priest with same.

For more information, please visit our website at:

Holycrosswisdells.com

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

PART-TIME VICAR: *St. George's, Holbrook, AZ.* Located in NE Arizona near the Navajo and Hopi nations, the church has a core congregation of 25, an active outreach program in the community, and an increasingly close connection with the local Lutheran congregation. The package includes a recently renovated vicarage. Please contact: **The Rev. Canon Chuck Robertson** at chuck@azdiocese.org.

POSITIONS OFFERED

FULL-TIME RECTOR: *Holy Family Church, Monterrey, Mexico*, located in Mexico's third-largest and most modern city, seeks a bilingual rector with strong preaching and Christian formation skills to join us in the adventure of growing a new church. Our core group of about thirty has strong roots in the community, adequate funding and enthusiasm for the journey ahead. For more information, see: www.HolyFamilyChurch.com.mx or contact **Mike Harris-Stone** at (626) 549-4501. E-mail resumes to **Bob Potter**, rnpotter@msn.com.

FULL-TIME RECTOR: *St. Stephen's Episcopal Church, Whitehall, PA*, seeks an energetic priest with skills in pastoral care, visitation, spiritual development of adults and youth, stewardship and outreach (local and abroad). Opportunities abound for ministry to children through our day school and for ministry to older adults with a nearby adult living facility. We are located in the Lehigh Valley and have easy access to New York City and Philadelphia. We are a higher, more orthodox, Forward in Faith-affiliated parish using the Anglican Service Book and worshiping in a contemporary building. Visit us at: www.ststephenepiscopal.org. Send cover letter, resume and a list of references to **The Ven. Howard Stringfellow, The Episcopal Diocese of Bethlehem**, 333 Wyandotte St., Bethlehem, PA 18015.

FULL-TIME ASSISTANT PRIEST: *St. Luke's Church, Philadelphia, PA*, seeks a full-time assistant priest to share in the life and ministry of this parish in the Anglo-Catholic tradition. Founded in 1811, St. Luke's occupies a beautiful campus in the historic heart of Philadelphia's Germantown section.

Our staff consists of a rector and two full-time clergy assistants, plus several dedicated laypersons. We are seeking a priest — preferably with a number of years' experience in ministry — who is stable, faithful and equipped to share in the liturgical, catechetical and human-service activity of this diverse, multi-cultural parish. To apply send resumé and CDO profile to: **The Rev. Canon H. Gregory Smith**, 5421 Germantown Ave., Philadelphia, PA 19144-2223, or E-mail: frgreg@stlukesger.org.

FULL-TIME DIRECTOR OF YOUTH MINISTRIES AND FULL-TIME ASSOCIATE DIRECTOR: *Church of the Incarnation, Dallas, TX.* Dynamic, urban parish (ASA 1,000+) seeks two dynamic individuals to lead and grow our vibrant Chi Rho (grades 6-8) and EYC (grades 9-12) programs. Lead and nurture youth in their walk with Christ and his Church as you oversee weekly gatherings, international missions trips and local outreach. Both positions work under clergy direction and with advisory board. College degree and previous youth experience preferred. Competitive salary and compensation package based on experience. E-mail resumes to: molver@incarnation.org. See www.incarnation.org/pages/Youth_Job_Openings.

FULL-TIME DIRECTOR OF COMMUNICATIONS: *Episcopal Diocese of Louisiana.* As a member of the bishop's executive staff, the director advises the bishop and other leaders on communications issues in order to develop and implement communications strategy. Produces publications such as the diocesan newspaper, brochures and collateral material. Serves as a primary spokesperson for the diocese, developing and maintaining relationships with local, regional and national media. College degree required, three+ years experience preferred. Submit resume to **The Rev. Canon E. Mark Stevenson** at resume@edola.org. Further details available at www.edola.org/communicationsdirector.pdf.

PART-TIME VICAR: *St. Francis of the Tetons Episcopal Church, Alta, WY*, seeks part-time vicar to serve as spiritual and theological focal point for eclectic, inclusive parish nestled in the Grand Teton Mountains. The ideal priest has strengths in contemplative spirituality and ministries, as a shepherd to gather our diversity and bring it to unity. A gift for pastoral care is desired as a source of counseling from a faith perspective. We are looking for a priest with leadership skills to be a community presence who helps to grow our parish. For more information, contact **Jeanne Thomas, Diocesan Administrator, Diocese of Idaho**, PO Box 936, Boise, ID 83701 or call (208) 345-4440. E-mail: jthomas@idahodiocese.org.

POSITIONS OFFERED

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 south-western Missouri on beautiful Table Rock Lake, a popular retirement area, near Springfield and Branson. Parish priorities are growth and outreach. Visit: www.stmrks.org or contact **Bishop's Warden Alice Williams**; Email: abwilliams@fastmail.fm; Phone: (417) 739-5008.

FULL-TIME RECTOR: *Holy Trinity Episcopal Church of West Palm Beach, FL*, seeks a strong, inspirational leader for the position of rector. We are especially interested in a person who will be both preacher and teacher. Our desire is for evangelism with biblical and contemporary issue sermons which will support a strong youth ministry, provide guidance for daily living, and contribute to laity involvement and leadership development.

We have a committed parish excited about working with a leader to serve our community through outreach and adding and incorporating new members. Our needs include administrative skills for a program-sized church with the ability to develop and administer our budget and supervise five to eight staff. Holy Trinity is blessed with a beautiful historic sanctuary in downtown West Palm Beach. We are a warm and welcoming congregation that holds family tradition in high value. Our music program is outstanding and the strong Episcopal traditions and liturgy are of great significance to us.

Please send your resume to: **Elizabeth Walton, Chair, Search Committee, Holy Trinity Episcopal Church**, 211 Trinity Place, West Palm Beach, FL 33401. To learn more about Holy Trinity, visit us at HolyTrinityWPB.org.

SPRING RETREAT

The Recovered Alcoholic Clergy Association (RACA) Spring Retreat is scheduled for the **Mercy Center Retreat House**, 2039 North Geyer Road, St. Louis, MO 63131 (314) 909-4651 from Tuesday May 15 at dinner time through breakfast on Thursday, May 17. The cost is \$135 for 5 meals and two nights. The place is absolutely lovely and the food is great. The airport is 25 minutes away and about \$20 by cab. The retreat is AA based with leads from our members along with liturgical prayer and the fellowship only RACA can provide. Send your check which is your reservation to: **Fr. Steve Winsett**, 2990 Anna Lane NW, Corydon, IN 47112. E-mail: s.winsett@insightbb.com.

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.

TRAVEL / PILGRIMAGES

CLERGY OR LAY LEADERS, interested in seeing the world for **FREE?** England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited**. E-mail journeys@groupist.com or call 800-486-8359 ext 205, 206, or 208.

EXPLORING OUR BENEDICTINE HERITAGE, September 4-18, 2007. We will visit several of England's finest cathedrals and abbeys, all originally Benedictine (including Canterbury, Ely, Norwich, Gloucester, St. Albans, Tintern, and Westminster Abbey). We will also encounter contemporary lay and monastic expressions of a Benedictine way of life. Leader: Brother Robert Sevinsky, OHC, Prior, Holy Cross Monastery, Santa Barbara, CA. Dr. Esther de Waal will join us for the Welsh borders portion of the pilgrimage. Contact: **Diana Smith, Friends of St. Benedict**, 5150 Macomb St. NW, Washington, DC 20016; (202) 363-8061; E-mail: SaintBenedict2@prospect-tech.com.

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