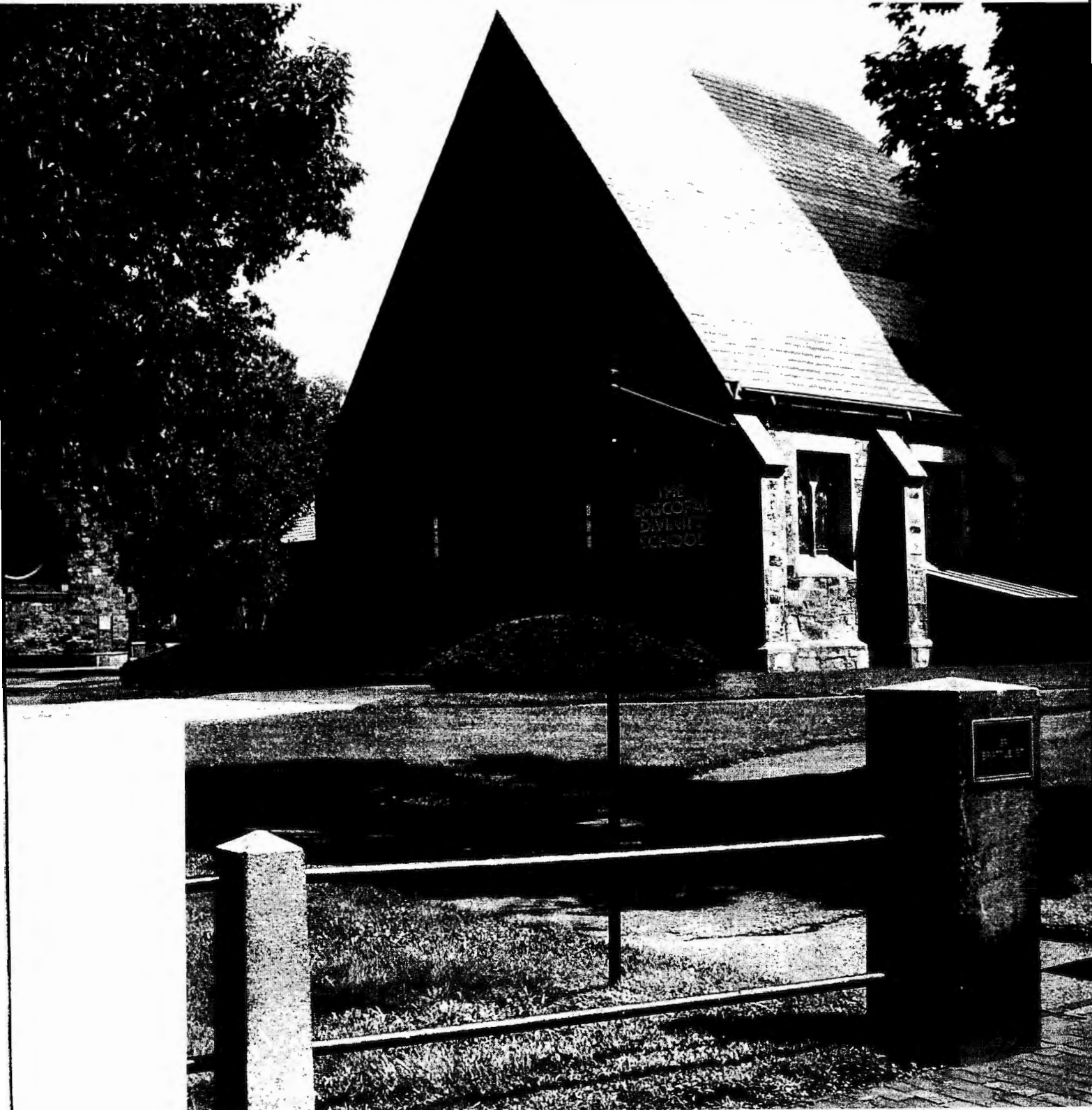


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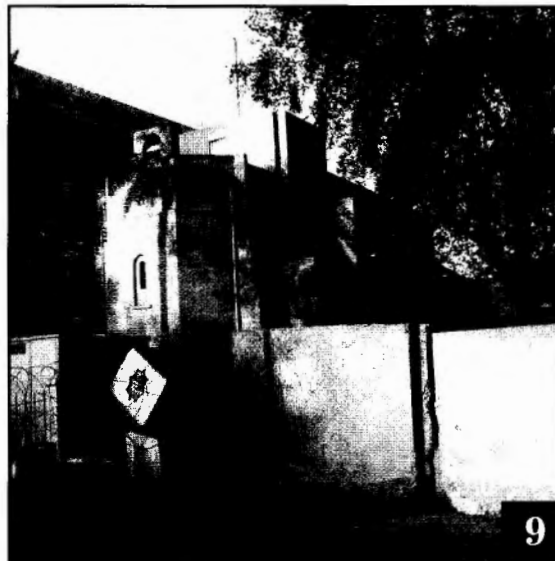
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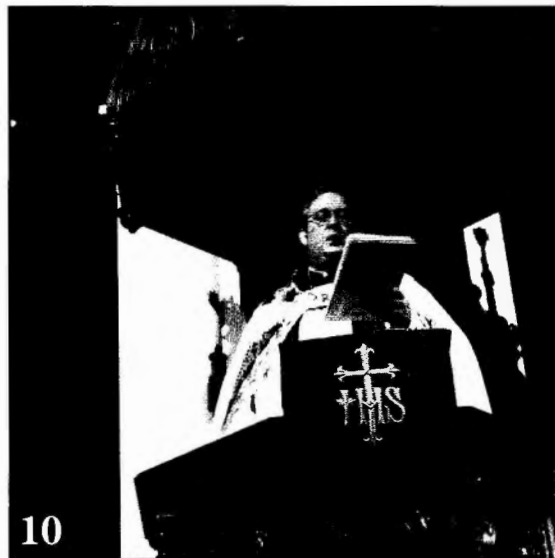
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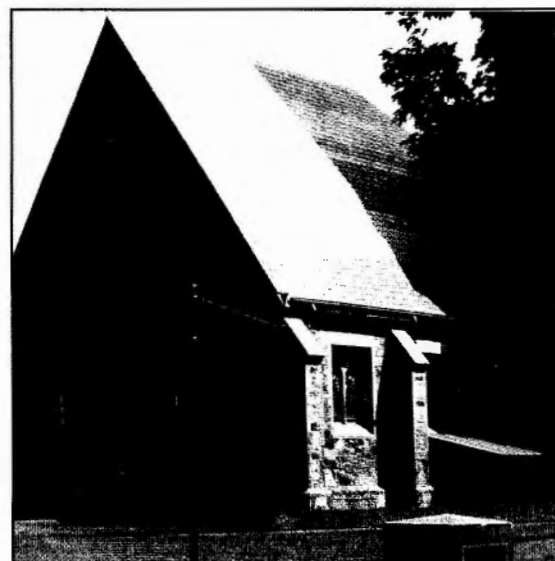
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The chapel at Episcopal Divinity School, Cambridge, Mass. The seminary has agreed to share its campus with nearby Lesley University [p.7].

EDS photo



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SUNDAY'S READINGS

John's Great Commission

'As the Father has sent me ...' (John 20:21)

The Second Sunday of Easter (Year A), March 30, 2008

BCP: Acts 2:14a, 22-32 or Gen. 8:6-16; 9:8-16; Psalm 111 or Psalm 118:19-24; 1 Pet. 1:3-9 or Acts 2:14a, 22-32; John 20:19-31

RCL: Acts 2:14a, 22-32; Psalm 16; 1 Pet. 1:3-9; John 20:19-31

In Robert Browning's poem, "A Death in the Desert," the dying apostle John speaks to his attentive friends. He expresses the deep anxiety and urgency he feels about his death:

"So when they scatter,
there is none left on earth
No one alive who knew
(consider this!);
How will it be when
none more saith, "I saw?"

Browning has rightly caught the intent of John in his gospel. John wants to leave the missionary commission to the church, but he also wants to make clear the new responsibility of those who come after him.

He makes the missionary command clear: "As the Father sent me, so I send you." That gives God's expectation of the church as witnesses.

John takes this one step further. He saw that the task of being Jesus' witness has inevitably taken on a new challenge. Perhaps this was, as Browning wrote, because John was the last living eyewitness. Perhaps it was also because of where John was when he wrote – deep in Turkey.

He was surrounded by people who not only didn't believe but hadn't seen Jesus either. And that would be the

case for all people from that time on.

After Thomas' cry of faith, Jesus points this out: "Well have you believed, Thomas, for you have been with me and seen me risen from the dead. But after you, when you all die, those who believe will not have the advantage of seeing and believing."

That is the anxiety, the urgency which John brought out in the rationale for his gospel. In his prologue, he planted seeds whose full bloom can be seen here at the close. A paraphrase will help make the connection.

"These stories herein are written so that you may believe that the Word was made flesh in Jesus Christ. Christ was with God from the beginning and was God. He came that all who believe in his name may have life." The themes of the prologue culminate in the missionary conclusion of the gospel.

We who share the faith of the apostle Thomas, who know Jesus as "My Lord and my God," have a responsibility with that faith. All who were in that room knew Jesus and believed because they saw his ministry. All who come after have not seen him. For them to believe, we must be, like John says, their witnesses to the living Lord.

Look It Up

What stories in John's gospel are easiest for you to use in talking about your faith?

Think About It

In what ways was Jesus sent? We are sent in the same way. What can we learn of our mission from how he was sent?

Next Sunday

The Third Sunday of Easter (Year A), April 6, 2008

BCP: Acts 2:14a, 36-47 (or Isaiah 43:1-12); Psalm 116 or 116:10-17; 1 Pet. 1:17-23 or Acts 2:14a, 36-47; Luke 24:13-35

RCL: Acts 2:14a, 36-41; Psalm 116:1-3, 10-17; 1 Pet. 1:17-23; Luke 24:13-35



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Imitating Jesus
An Inclusive Approach
to New Testament Ethics

By **Richard Burridge**. Eerdmans. Pp. 490.
 \$35. ISBN 0802844588.

Through Archbishop Desmond Tutu, the South African church provided the world with profound and prophetic leadership in the areas of liberation and justice. Through the late David Bosch's magisterial *Transforming Mission: Paradigm Shifts in the Theology of Mission* (1991), we were given the same leadership in the area of missiology. Now Richard Burridge's compelling and comprehensive book provides guidance in the area of biblical ethics.

Burridge's thesis is summed up well in his own words, "The New Testament is not an ethical manual, nor is it just about providing moral instructions; instead it challenges the reader with its central Christological claim and the consequent call to follow Jesus in discipleship."

Imitating Jesus begins with the compelling suggestion that approaching the New Testament as a "rule book" or list of ethical proscriptions is a mistake of genre. In a detailed analysis, Burridge demonstrates that, though in popular discourse Jesus is often referred to as a "great moral teacher," neither Jesus, nor the New Testament in general, provides a great deal of ethical statements or commands. He concludes that, rather than having been written as ethical treatises, the gospels — and even the letters of Paul — were written as narrative biography, the purpose of which was to provide an example for people to follow or to imitate. Therefore, for Burridge, a study of New Testament ethics must begin with a study of the person of Jesus that takes into account both his deeds as well as his words.

In an exhaustive survey of current writing on New Testament ethics, Burridge notes that most scholars have tended to begin not with the words of Jesus but with the words of Paul, and

have rarely included the ethical implications or teaching of Jesus' deeds. Jesus' actions — his understanding of the law, his understanding of family, sexuality, marriage, divorce, his teaching on money and possessions, and his friendship with sinners and outcasts — if they are included at all, receive far less emphasis than, for example, the Sermon on the Mount or specific Pauline prohibitions.

Using the South African church's use of the Bible to argue for and then against apartheid as a case study, Burridge shows the dangers of how without beginning with the person of Jesus the best scriptural scholarship and biblical analysis can provide support for "biblically based" behavior that is completely unchristian and un-Christlike. He takes this analysis a step farther, warning that biblically based conclusions should be


examined in light of the experience of an inclusive community of faith, understanding of reason and tradition, and insights from science, offering South Africa's Truth and Reconciliation Commission as an example.

Imitating Jesus is so richly packed with references, quotes, and scriptural analysis that readers interested in the study of ethics — or the Bible itself — will not leave disappointed. I would offer two small critiques. First, that the quotations from other scholars are so numerous that at times it is hard to find Burridge's voice or follow his train of thought. Second, that the peppering of his text with untranslated Greek words is a challenge to those who do not know that language — or those of us who haven't studied it for years!

That said, *Imitating Jesus* is accessible and worth a read.

(*The Very Rev.*) Benjamin Shambaugh
 Portland, Maine





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Bishop Lamb is Sole Candidate for Provisional Post in San Joaquin

The Rt. Rev. Jerry A. Lamb, retired Bishop of Northern California and the only candidate for the election of a provisional bishop for San Joaquin, participated in a two-day walkabout visitation to the diocese immediately after the House of Bishops' meeting concluded at Camp Allen in Texas on March 12.

The bishops voted to depose the Rt. Rev. John-David Schofield as Bishop of the Episcopal Diocese of San Joaquin during a "business session" after Morning Prayer on that day. Bishop Schofield already has formally resigned from the House of Bishops, but bishops with jurisdiction must obtain consent from the House of Bishops to resign, according to Episcopal Church canons.

Another bishop, the Rt. Rev. William J. Cox, who served as Bishop Suffragan of Maryland from 1972 to 1980, and assistant Bishop of Oklahoma, 1980-1988, was also deposed during the two-hour business session on the final day. Bishop Cox also was charged with abandonment of communion after he ordained two priests and a deacon on June 24, 2005, at Christ Church, Overland Park, Kan. Christ Church signed a purchase agreement with the Diocese of Kansas and affiliated with the Anglican Church of Uganda in 2005.

According to an announcement published on a website maintained by "Remain Episcopal in the Diocese of San Joaquin," objectives of the two-day pre-convention meeting included:

- provide an opportunity to meet the "provisional Bishop" designee;
- review the work of the nominations committee in preparing for the special convention;
- explain and discuss pro-

posed resolutions for the special convention;

- review requirements for certifying delegates and clergy as voting members;

- review the proposed budget.

In a letter written on her letterhead and made public in the diocese on March 3, Presiding Bishop Katharine Jefferts Schori announced her intention to call to order a special convention of the Diocese of San Joaquin at St.



Bishop Lamb

John the Baptist Church in Lodi, Calif., on March 29. Her announcement does not appear to adhere to the diocesan bylaws. Article 5, section 4 of the diocesan constitution states that only the ecclesiastical authority of the diocese may call a special convention, and that at least 30 days advance notice must be made.

"This is a travesty of justice in which due process has not been afforded to the rightful, sitting members of the present Standing Committee of the Episcopal Diocese of San Joaquin," said the Rev. Carter Croft, interim rector at Church of Our Saviour, Hanford, in an e-mail message sent March 7 to Bishop John W. Howe of Central Florida prior to the start of the spring House of Bishops' meeting. "I am deeply troubled by the above mentioned actions by our Presiding Bishop, which display unprecedented authority; authority which is not rightfully hers. With no regard for due process, let alone the Constitution and Canons of The Episcopal Church, I submit to you ... that Bishop [Jefferts] Schori is treading on extremely dangerous ground. What she is attempting to do could have terrible repercussions on the rest of The Episcopal Church."

Regret and Humility During HOB Meeting

The House of Bishops said it is approaching the Lambeth Conference in a spirit of humility after devoting much of its attention to the conference during the bishops' spring retreat.

Midway through the meeting March 7-12 at Camp Allen in Texas, a task force of three bishops reported that Bishop V. Gene Robinson of New Hampshire would not be receiving an invitation to attend. During a telephone press conference at the conclusion of the retreat, Presiding Bishop Katharine Jefferts Schori credited Bishop Robinson for a gracious concession and for ending any plans of a boycott in solidarity with his exclusion.

On the final day, the bishops voted by a substantial majority to expel two of its members. The Rt. Rev. John-David Schofield, Bishop of San Joaquin, and retired Bishop Suffragan William Cox of Maryland were deposed after being charged with abandonment of communion. Both had previously submitted letters of resignation in which they reported having been accepted into the House of Bishops of the Anglican Church of the Southern Cone.

Bishop Jefferts Schori said Bishop Schofield's ordained status was no longer of concern to The Episcopal Church, but other legal issues, such as his custodial oversight of property and other church assets under California law, remain to be settled. During the press conference, she said she will personally convene the special organizing convention for the Diocese of San Joaquin on March 29 at St. John the Baptist Church in Lodi.

The bishops issued a statement of regret over the deposition of Bishop Schofield.

"While earnest voices were raised asking if there were other alternatives at this time, the conclusion of the House of Bishops is that this action is based on the facts presented to us and is necessary for the ongoing integrity of The Episcopal Church," the statement said. "We seek also to respond to the needs of the people of the Diocese of San Joaquin. We are saddened by what we believe to be this necessary action and we have taken it only after deep prayer and serious conversation. We also wish to express our continuing commitment to work for reconciliation with our brothers and the People of God who have been the recipients of their pastoral leadership and care through the years."



The campus of Episcopal Divinity School is located a few blocks from Harvard Yard. EDS photo

EDS to Share Campus With New Partner

Episcopal Divinity School (EDS) and Lesley University will share the seminary's eight-acre campus in Cambridge, Mass., under terms of a condominium agreement announced March 6. The two educational institutions will maintain their individual identities.

Through a purchase and sale agreement, EDS and Lesley will become two members of a condominium association. EDS will retain ownership of 13 buildings on campus, while Lesley University will become the owner of the other seven buildings, including residence halls and the dining facility.

EDS has a \$38-million endowment, but in 2003 the board of trustees of the seminary became concerned for the long-term viability of "a small, independent seminary" amid a changing educational environment. Board members also were concerned because in recent years EDS has relied on more than 5 percent of endowment income to fund operations. The partnership with

Lesley University will provide additional income to EDS and enable the seminary to conduct market research and planning designed to "help the school adapt its programs to the needs of today's church," said Nancy Davidge, director of communications for EDS.

"We've been at this for a long time," she said. "What we've learned from talking to other schools that have turned things around is that you need a multi-faceted plan. The current model of a three-year, residential seminary has been around for a very long time. That's not necessarily the best fit for every prospective seminary student in the 21st century."

EDS was formed in 1974 with the merger of Philadelphia Divinity School and Episcopal Theological School. Lesley University is one of the largest providers of graduate degree programs for primary and secondary level teachers in the U.S.

Steve Waring

Bishop Schofield Submits Resignation

Bishop John-David Schofield of San Joaquin formally resigned from the House of Bishops in a letter addressed to Presiding Bishop Katharine Jefferts Schori on March 1.

Bishop Schofield said it was the only way for the diocese to preserve biblical truth and the historic Anglican faith and order.

"It is important to note that this is separation and not schism," he said. "Separation, by definition, is the biblical answer to unrepentant and public false teaching and immorality."

The vote by clergy and lay delegates



Bishop Schofield

to the annual convention to amend the diocese's constitution and canons last December meant that Bishop Schofield had left The Episcopal Church. After the vote, Presiding Bishop Gregory

Venables informed Bishop Schofield that he had been welcomed as a member of the House of Bishops of the Anglican Church of the Southern Cone. Bishop Schofield said he remains Bishop of the Diocese of San Joaquin, and The Episcopal Church "has no jurisdiction or authority" to change that status.

Bishops Briefed on Health Plan

Members of the House of Bishops were briefed on a possible denominational health plan during their spring retreat March 7-12 at Camp Allen in the Diocese of Texas.

The Church Pension Group (CPG) is conducting a church-wide study of the costs and issues related to providing health benefits to active clergy and lay employees. The study was authorized by General Convention Resolution A147 in 2006. If approved by General Convention, the proposed plan would replace existing diocesan oversight with one national plan which would include lay employees.

There is currently no churchwide rule, policy or canon on healthcare, according to preliminary research conducted by CPG. The Episcopal Church spent a cumulative \$135 million on healthcare in 2007.

Larger groups with greater purchasing power are able to negotiate better rates for individual members, and the inclusion of lay employees would provide a more favorable demographic mix. "Since lay employees tend to be younger, on average, than clergy, their participation could help slow the rate of cost increases for the whole church while reducing the number of uninsured employees," states information on the CPG website.

An opinion poll of more than 3,000 clergy and lay workers conducted in 2007 found overwhelming support for a denominational health care plan.

Bishops also were briefed on proposed changes to the Title IV disciplinary misconduct code and the relocation of Episcopal Church Center staff to regional satellite offices.

The bishops also heard a presentation by the staff of the Office of Government Relations (OGR) on the Millennium Development Goals, the Farm Bill and the Jubilee Act for Debt Consolidation.

Episcopal News Service contributed to this report.



Episcopal Life Online photo

Participants at the annual conference of the Consortium of Endowed Episcopal Parishes meeting in St. Louis listen on Feb. 21 as Presiding Bishop Katharine Jefferts Schori delivers a keynote address. The conference welcomed more than 500 people from approximately 100 Episcopal congregations.

Eau Claire Bishop Will Become Atlanta Assistant

The House of Bishops received formal notification of request to resign by the Rt. Rev. Keith B. Whitmore, Bishop of Eau Claire. Consent was granted during the business meeting March 12. He will become an assistant bishop in the Diocese of Atlanta.



Bishop Whitmore

"I am delighted that Bishop Whitmore will be joining us in the Diocese of Atlanta," said the Rt. Rev. J. Neil Alexander, Bishop of Atlanta, in an article published March 4 on the diocesan website. "In our years together in the House of Bishops, I have come to deeply respect Bishop Whitmore for his integrity and his principled way of engaging the full life of the church. He has been faithful

over many years in his commitment to The Episcopal Church. He brings gifts that are complementary to mine and will not just fill in around the edges. He will be able to join me in leading the mission and ministry of this great diocese."

A Wisconsin native and a graduate of Nashotah House Seminary, Bishop Whitmore was consecrated Bishop of Eau Claire in 1999. He has served congregations in Wisconsin, Missouri and Kansas. He was dean of Christ Church Cathedral, Salina, in the Diocese of Western Kansas when he was elected Bishop of Eau Claire.

Bishop Whitmore's resignation as Bishop of Eau Claire is effective April 15. The start date of Bishop Whitmore's new position in the Diocese of Atlanta is dependent on how soon he is able to relocate, Bishop Alexander said.

Rio Grande Chooses Bishop Frey as Assisting Bishop

The Rt. Rev. William C. Frey, former Bishop of Colorado, has accepted a call to serve as an assisting bishop of the Diocese of the Rio Grande, according to a bulletin from the standing committee published on the diocesan website.

Bishop Frey will spend about 10 days per month in the diocese, whose see city is Albuquerque, N.M. He served as Bishop of Colorado from 1973 to 1990. More recently, he has served as an assisting bishop of West Texas. In the Rio Grande, Bishop Frey

will confirm and ordain, make parish visitations, and provide counsel to the standing committee when asked, the standing committee said.

Rio Grande has been without a diocesan bishop since Jeffrey Steenson resigned and joined the Roman Catholic Church in December [TLC, Oct. 14, 2007]. The invitation was extended to Bishop Frey after the Rt. Rev. Terence Kelshaw, Bishop Steenson's predecessor, was received into the Church of the Province of Uganda last month [TLC, March 9].

'For God's Sake, Don't Stay Away' From Lambeth, Says Bishop Robinson

Bishops learned midway through their spring retreat at Camp Allen in Texas on March 10 that a "substantial and meaningful" invitation for Bishop V. Gene Robinson of New Hampshire to participate in the Lambeth Conference would not be possible.



Bishop Robinson

After the meeting of the House of Bishops in September, Presiding Bishop Katharine Jefferts Schori appointed bishops Bruce Caldwell of Wyoming, Thomas C. Ely of Vermont and Edward S. Little II of Northern Indiana to consult with Archbishop of Canterbury Rowan Williams about an invitation for Bishop Robinson [TLC, Jan. 13].

Following five conference telephone calls with Lambeth organizers, the three bishops were informed that Bishop Robinson's participation would be limited to his being present in the "Marketplace" exhibit area and an opportunity to participate in an unspecified "high profile" event during the day set aside for the Listening Process. Bishop Robinson respectfully declined the offer, the bishops reported.

In brief remarks after the report, Bishop Robinson urged his colleagues not to boycott the Lambeth Conference on his behalf.

"I want to say loud and clear – you must go," he said. "You must find your voice. And somehow you have to find my voice and the voices of all the gay and lesbian people in your diocese who, for now, don't have a voice in this setting."

Bishop Robinson reached out to conservative bishops, saying that he had a better appreciation of their isolation within the House of Bishops following his exclusion from Lambeth. He also asked all of the bishops to help keep him informed as the conference progresses.

'Very Temporary' Budget Cuts in Arizona

A challenging local economy and financial hardship at several large parishes have led to budget cuts for the Diocese of Arizona.

"We are all aware that 2008 will be an economically challenging time for many people," said Bishop Kirk Stevan Smith of Arizona in an e-mail message. "I am sure that people's anxiety about their financial situation may adversely affect their support of their local church, and that in turn, affects the income of the diocese."

In addition to the challenging economy, Bishop Smith said several large parishes have requested a reduction of their assessments.

"Perhaps the most dramatic case in point is Christ Church of the Ascension in Paradise Valley," Bishop Smith wrote. "When a substantial number of parishioners departed in the fall to align with

an African bishop, they took with them a large chunk of pledged income. The vestry is doing their best to catch up in their diocesan support, but until they rebuild their membership, they must face major budget cuts. For the diocese that means a loss of about \$80,000 for this year. There are other parishes which will also face cuts, although for entirely different reasons. In all cases, the cuts should be very temporary."

Bishop Smith said expenses are expected to exceed income by about \$150,000, or about 5 percent of the total budget approved for 2008. To meet this challenge, Bishop Smith said he will forgo a cost-of-living salary increase this year and all staff in charge of diocesan program spending are being asked to "reduce their spending for program items by 10 percent."

Steve Waring

Six Candidates for Dallas Suffragan Bishop

The Election Committee in the Diocese of Dallas announced a slate of six candidates on March 8 for the election of a bishop suffragan. The nominees:

- The Rev. Leander S. Harding, associate professor of pastoral theology and head of chapel, Trinity Epis-

copal School for Ministry, Ambridge, Pa.;

- the Rev. Canon David W. Holland, rector, Church of the Annunciation, Lewisville, Texas;

- the Rev. Raymond E. Jennison, Jr., priest-in-charge, St David's, Garland, Texas;

- the Rev. Canon Paul E. Lambert, canon to the ordinary for the Diocese of Dallas;

- the Rev Canon Neal O. Michell, canon missionary for strategic development for the Diocese of Dallas;

- the Rev. Ally Perry, vicar, St. John the Apostle, Pottsboro, Texas.

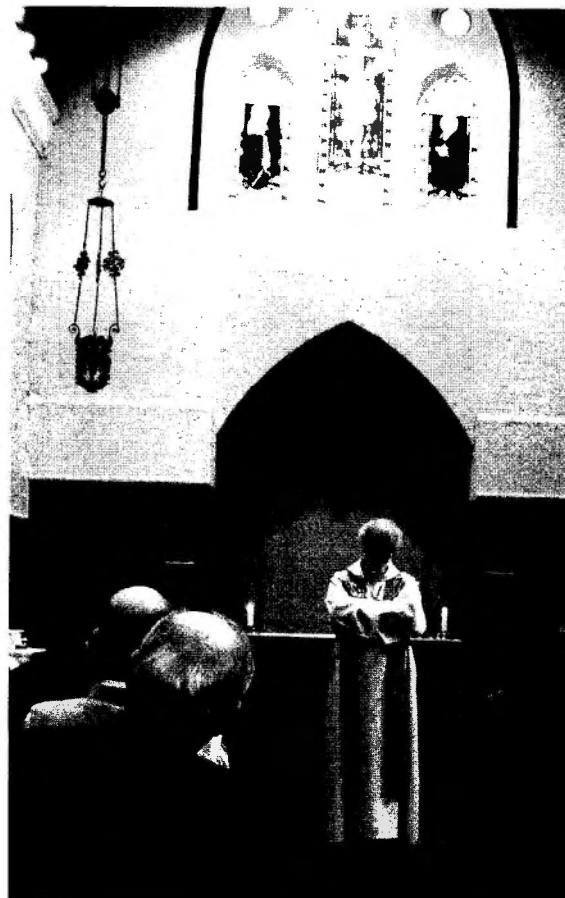
Personal interview sessions with the candidates were scheduled for March 28, the day before the special convention at St. Matthew's Cathedral, Dallas. The bishop suffragan will be responsible for clergy recruitment, development, and deployment as well as congregational development, especially in the rural areas of the diocese.

The consecration of the bishop suffragan is tentatively scheduled for July 12 at St. Michael and All Angels' Church in Dallas.



Scott Rye/Coastline photo

More than \$3,000 has been raised from members of the Diocese of the Central Gulf Coast after Scott Rye, a communicant of Trinity Church, Mobile, Ala., wrote an open letter in the diocesan newspaper detailing the plight of St. George's Church, Baghdad, Iraq, which was badly damaged during a rocket attack.



ACNS/Rosenthal photo

Archbishop of Canterbury Rowan Williams addresses members of the Joint Standing Committee and the Windsor Continuation Group March 4 at St. Andrew's Chapel inside the administrative headquarters of the Anglican Consultative Council building in London. St. Andrew's Chapel was dedicated as a Cross of Nails Center at the start of the JSC meeting Feb. 29.

ACC Chapel Designated 'Cross of Nails Center'

The chapel at the headquarters of the Anglican Consultative Council (ACC) in London was designated a "Cross of Nails Center" Feb. 29 by the dean of Coventry Cathedral.

Bishop John Paterson of Auckland (New Zealand), chairman of the ACC, presided at the Holy Eucharist in commemoration of the event. Also present were members of the Joint Standing Committee of the Primates and the ACC.

The Very Rev. John Irvine, dean of Coventry Cathedral, presented the Rev. Canon Kenneth Kearon, secretary general of the ACC, with a charred cross of nails during the service. The charred cross of nails is a symbol of global reconciliation for the international Community of the Cross of Nails.



Diocese of Tennessee photo

Bishop Bauerschmidt (left) for the first time at convention in the Diocese of Tennessee.

Building Bridges

The Diocese of **Tennessee** met in convention Jan. 25-26 at St. Bartholomew's Church, Nashville. Bishop John Bauerschmidt presided for the first time.

"As bishop, I never forget that the essential role I play in the diocese is as the leader of our eucharistic fellowship," Bishop Bauerschmidt said in his convention address.

He continued, "The bishop is a 'bridge builder' in the old meaning of the word 'pontiff,' and acts as a point of connection, bringing together the local church, the worldwide church, and the ministry of Jesus himself. The presence of the bishop at the altar at parish visitations is a reminder of the greater fellowship of which we are a part. So I am encouraged in this ministry!"

Bishop Bauerschmidt revisited some themes he addressed at his consecration in January 2007: creation of new Christian communities, ministry to and with the most disadvantaged in the communities, communications and transitions.

He stressed his commitment to the Camp Allen principles of compliance with the recommendations of the Windsor Report, but said he would not use his beliefs as "a tool in some war of separation that I do not believe will serve the gospel or the church."

In closing, Bishop Bauerschmidt implored everyone to become involved with planting and re-planting churches and strengthening congregational life.

Present at the convention was the Rt. Rev. Alfredo Morante, Bishop of the Diocese of Litoral, Ecuador, which has a companion relationship with the Diocese of Tennessee.

A 2008 budget of \$1.6 million was approved.

New Growth Celebrated

After five years of difficult finances, the Diocese of **Florida** again has the resources to undertake new ministry opportunities, according to reports submitted to the diocesan convention Jan. 25-26 at Camp Weed and the Cerveney Conference Center near Live Oak.

The Rt. Rev. Samuel Johnson Howard reflected on his fifth anniversary as Bishop of Florida during his address.

"That's quite a milestone, especially considering everything that our diocese and the greater church faced at the time of my institution," he said. "We have lost some things, but we have gained much more. I can't help thinking about a very scriptural-sounding piece of gardening wisdom: from every cut springs new growth."

Diocesan treasurer Dick Wilkerson noted that in spite of a steep increase in insurance costs, the financial picture is bright. The diocese's common ministry budget of \$1.9 million was presented by the Rev. Tony Ferguson, chairman of the Program, Budget and Audit Committee.

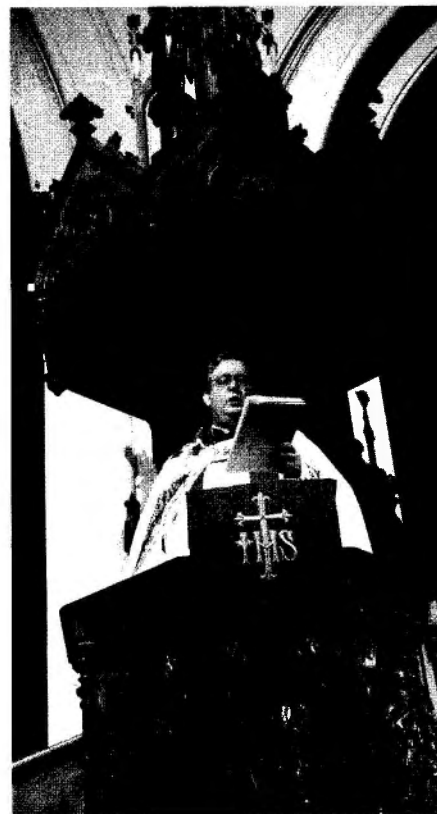
"We have wept by the waters of Babylon in 2004, and now it is morning," Mr. Wilkerson said.

Delegates confirmed the action of diocesan council in approving the balanced budget. Among the increased expenses for 2008 are the addition of full-time college chaplaincies for the University of Florida and Florida State University, a part-time receptionist at Diocesan House, enhancements to the diocese's website, and increased frequency of *The Diocesan* newspaper.

Green Movement

The Rt. Rev. Henry N. Parsley, Bishop of **Alabama**, told his diocesan convention that the greening of the church must no longer be confined to Christmas time. Convention met under the theme "Tending God's Garden" Feb. 22-23 at a convention center in Birmingham.

"We are well accustomed to our Lord's commandment to love our



Polk Van Zandt/Apostle photo

Bishop Suffragan John McKee Sloan of Alabama preaches at convention Feb. 22 at the Cathedral Church of the Advent, Birmingham.

neighbors as ourselves," Bishop Parsley said. "In our time we must learn that the earth and her creatures are neighbors too.

"For far too long the Western world has lived by the dictum that 'man is the measure of all things,' and by Adam Smith's theory of the 'wealth of nations'."

The theme of stewardship of creation was further developed in the convention's keynote address by the Rt. Rev. Mark MacDonald, the first National Indigenous Anglican Bishop for Canada and Bishop of Navajoland in The Episcopal Church.

Convention adopted a total of 18 resolutions, including one designating the last Sunday in April as "Stewardship of Creation Sunday." A special liturgy will be provided for use in congregations.

During the convention Eucharist at the Cathedral Church of the Advent, the Rt. Rev. John McKee Sloan, Alabama's new bishop suffragan [TLC, Feb. 3], preached the sermon, "God Loves You More Than Your Mama."

Convention approved a \$2.7-million budget, an increase of more than \$130,000 over 2007.

Worship with the Orthodox

Partly out of curiosity but with a sense of investigation in my mind, I tried something different on the Sundays of Advent. On those days, I visited various congregations of Eastern Orthodoxy. Each week I tried a different expression of the Orthodox faith – Greek, Serbian, Orthodox Church in America (OCA) and Antiochian. With more time I could have experienced the Russian, Ukrainian and Coptic versions as well.



It was overall a rewarding experience, but one that raised as many questions as it answered. A few of the impressions are worth sharing:

- Although I had experienced Orthodox liturgies before, the sense of awe and mystery evoked hadn't sunk in before these visits. This is what the Rev. Donald Judson was referring to in his Reader's Viewpoint article [TLC, March 23]. By experiencing the Liturgy of St. Chrysostom (I also encountered the less-common Liturgy of St. Basil) a worshiper can understand the idea some Orthodox present as "heaven on earth" in their liturgies. Indeed, upon entering St. Sava Serbian Orthodox Cathedral in Milwaukee, my knees quivered, for it seemed as though I was entering the very gates of heaven. The beauty of the building alone presents an environment of awe and mystery.

- As long as the Divine Liturgy is celebrated in English, one cannot help but notice how much of the Book of Common Prayer came from the Orthodox. Some of the frequent litanies read very much like our Prayers of the People Forms I and V. Our Eucharistic Prayer D comes from the Liturgy of St. Basil, and the Trisagion, although not frequently used by Episcopalians, is heard often in the Divine Liturgy. With the creed, the Sanctus and Benedictus, the Lord's Prayer, the Gloria Patri, and other elements, most Episcopalians can feel right at home, even though the structure of the liturgy, the ceremonial and the amount and style of singing may seem quite different.

- At every church I visited, I encountered a curious custom I found difficult to accept. That is, worshipers seem to disregard the starting time of the liturgy. They

arrive whenever they feel like it. Some showed up long after the gospel and the sermon, yet received communion. I observed even acolytes walking in well after the liturgy had begun. I have asked some Orthodox folks about this, and there seems to be no explanation.

It's sort of like the Episcopalians' "We've always done it that way." Adding to the confusion is the fact that the liturgy is usually preceded by *Orthros*, or Matins. For a visitor, it's difficult to determine when Matins ends and the liturgy begins, for there is no defined break in between.

- It is possible to attend an Orthodox liturgy and be almost unnoticed. I found no greeter on hand and none to try to talk me into staying for coffee hour (everywhere I went there seemed to be coffee hours) on my way out the door. It would seem as though evangelism is unimportant to the Orthodox, although at one church I heard a really good sermon on the need for people to become involved in evangelization. I have spoken to members of Orthodox churches at various times, and in general, I found them amazed that anyone might be interested in their churches.

- Although I knew Orthodoxy had no General Confession during the Eucharist, I must admit I missed it, just as I do when some Episcopal churches do without it during the Easter season. The Orthodox practice private confession to a priest, and in one parish I visited, a priest was hearing confessions during the liturgy, with people lined up along a side aisle of the nave while the liturgy took place a few feet away.

Episcopalians have much in common with the Orthodox — perhaps more than with any other church. But even after only a few visits to parishes, it's obvious we are very different.

David Kalvelage, executive editor

Did You Know...

The next time Easter will be as early as this year will be in 2160. The last time it fell on March 23 was 1913.

Quote of the Week

Mike Angell, creator of the MDG Stations of the Cross, in an interview with *Christianity Today* on the use of the MDG Stations as a substitute for the traditional Stations: "Unless we see [the MDGs] as a way to participate in God's saving action, they don't accomplish anything. That's why the idea of them being a substitute for the Stations of the Cross would be beyond heretical and idolatrous."

Changing Ways at Seminaries

During a recent two-week period, three of The Episcopal Church's 11 theological seminaries made important announcements about their futures. First came Seabury-Western, which announced it would be undergoing reorganization. The school, which adjoins Northwestern University's campus in Evanston, Ill., has suspended recruitment and admissions to all degree and certificate programs. Its board of trustees soon will evaluate its future, but a seminary vice president said Seabury was interested in developing a partnership with another academic institution or church organization.

On the heels of that announcement came one from Bexley Hall, which said it was closing its campus in Rochester, N.Y., but would continue to operate from its campus in Columbus, Ohio. Bexley, originally located in Ohio, moved to Rochester in 1968 and became involved in an ecumenical venture with other nearby theological schools. Later it operated at two locations.

Finally, Episcopal Divinity School (EDS), Cambridge, Mass., announced the resignation of its dean and president, and said the school will share some facilities, sell other property, and will enter a partnership with Lesley University, a nearby institution with 150 branches nationally.

These developments occurred not long after a meeting of representatives of all the seminaries, at which it was decided that the various institutions would try to work together more closely. In view of what has transpired since that meeting, it would be natural for church leaders to be wondering what might happen next.

Two other seminaries — Berkeley at Yale and Church Divinity School of the Pacific (CDSP) — already are participating in partnerships. For Berkeley, it involves an agreement to share faculties and administration with Yale. CDSP participates in an ecumenical consortium with several Bay area schools.

Our seminaries need to be flexible enough to adapt to economic conditions and changed patterns of education. They also need to assess honestly whether the three-year residency program embraced by all 11 seminaries is the best way for them to be true to their mission. So far, two of the schools have decided it is not.

The leadership at Seabury-Western, Bexley Hall, and EDS have had to make decisions that are unquestionably difficult and may be uncomfortable for students, faculty and alumni. More changes and challenges may lie ahead for these and other seminaries. But their leaders are to be commended for facing up to reality, realizing that their institutions cannot be involved in business as usual. They are taking bold steps as they prepare for the future.

Worth Meeting?

When the House of Bishops held its spring meeting [p. 6], members were informed that one of their own — Bishop V. Gene Robinson of New Hampshire — would not be invited to participate in the Lambeth Conference of Anglican bishops. This was not a revelation, for the Archbishop of Canterbury had said last summer that Bishop Robinson would not be invited. At issue is the fact that the consecration of Bishop Robinson, a gay man living in a committed relationship, was among the causes of the discord that has been felt in The Episcopal Church and the Anglican Communion.

The Lambeth Conference, to be held July 16-Aug. 4 in Canterbury, is held every 10 years. While it is not a legislative body, Lambeth has adopted resolutions that have been helpful guiding principles for Anglicans. In addressing the bishops, Bishop Robinson said he would be present in Canterbury but only in the "Marketplace," an exhibit and event section that is not part of the official conference.

Some American bishops have said that if Bishop Robinson is not invited, they will not go to Lambeth. Some bishops of the Global South have indicated they will not go to Lambeth for a variety of reasons. Conference planners have indicated that they expect the gathering will be more reflective than in the past, with little or no business to take place. With that in mind, and considering the possibility of less than a full complement of American bishops and representatives from some of the fast-growing African provinces, we are left wondering whether the Lambeth Conference ought to take place at all.

We are left wondering whether the Lambeth Conference ought to take place at all.

Both Sides Need to Meet

I am concerned that some of our diocesan and national leaders have not found a way to meet in person and speak as followers of Christ.

By Keith Axberg



In late January, Bonnie Anderson, president of the House of Deputies of The Episcopal Church, traveled to Hanford, Calif., to inform the 350 or so people gathered at the Church of the Saviour that the people of the Diocese of San Joaquin need to be about the business of reconciliation — making peace with those in the diocese who may have felt estranged by recent occurrences [TLC, Feb. 17].

A number of dioceses and The Episcopal Church need to face questions about reconciliation: What do we mean when we use the word “reconciliation”? How might we know it if we were to see it? What is preventing us from being truly reconciled?

The first problem I see is that we live in an adversarial society. It follows that the first (or only) option open before us seems to be that of litigation. But does it have to be that way? Is there another option, where

people could sit down and find a way forward without losing face or compromising their principles?

I am concerned that some of our diocesan and national leaders have not been speaking to one another, but past one another. They each have sent their letters and responses; spelled out their perspectives (observing the legal niceties); but they have not found a way to meet in person and speak as followers of Christ — forget the “cloth” — forget “orders” — forget “position” — it is all flotsam and jetsam (Phil. 3:8).

It seems to me that the first step to reconciliation is meeting face to face with the one from whom you are estranged, and to listen.

I am incredulous that people trained for ministry would not take the time needed to spend time with persons who espouse the other side of an argument. Did God not give

each two ears with which to hear, and one mouth with which to speak?

I have no doubt that if church leaders could come together to speak with one another and set aside their roles (where does Jesus ever grant authority except as one who serves?) so that they may speak to one another as children of God, they could find a way forward that does not violate the oaths they have taken or made. What on earth are our leaders waiting for? More to the point, what in heaven’s name are they waiting for?

Recognize and Communicate

1. We need to recognize that reconciliation is God’s work and God’s command. “Now all these things are from God, who reconciled us to himself through Christ, and gave us the ministry of reconciliation ...” (2 Cor.

(Continued on next page)

READER'S VIEWPOINT

(Continued from previous page)

5:18, NASB). Let's start there.

2. We should recognize that "us" refers to the Church — that ineffable mystery that includes a far larger spectrum of people than any of us can possibly know or fathom (which is why it is called a mystery). So let's be humble.

3. We need to eliminate the word "repent" from our vocabulary in this discussion. Both sides sincerely believe they have God's will in mind, so neither can repent of that which they truly believe. So stop demanding repentance. It isn't going to come at this stage. Let's be patient.

4. Follow these guidelines for improved communications: (a) Listen attentively; (b) You do not need to agree or reconcile differences (we all have differences and are entitled to them); (c) Do not criticize or defend yourself; (d) Limit your responses to "I understand," "I don't understand, help me," or "It is important for me to hear that from you." So let's be clear.

Each person needs to avoid demonizing the other. Each needs to look for and identify common ground. Each needs to apologize for mistakes, errors, or actions that hurt the other. And each needs to help the other to understand what one needs to have his or her needs met in a wholesome and holy way.

I believe that if each person in our church's drama can adopt these guidelines for communicating, we can go a long way toward reconciliation; where we live as God commands: "And what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?" (Micah 6:8, NASB)

It is as simple and as hard as that.

The Rev. Keith Axberg is rector of the Church of the Holy Family, Fresno, Calif.

LETTERS TO THE EDITOR

Important Reminder

"Become an Inviting Church" [TLC, March 16], by the Rev. Linda L. Grenz, is an excellent piece. In our anxieties to grow our churches, we really misuse the very people we are inviting. They become fodder for filling our pews and enlarging our budgets — a practice I have called "headhunter evangelism" for years.

Ms. Grenz reminds us (at a time when we desperately need reminding) that we are here to bring people to an encounter with Christ. We need to stop worrying about making ends meet and start concentrating on enabling those encounters. If we are faithful in our work, the Lord will grant the increase.

I look forward to reading Ms. Grenz's entire work when it is published.

*(The Rev.) John A. Bower
Springdale, Ohio*

Chasing Fads

I was overjoyed to learn that according to Fr. Alexander [TLC, March 16] I am still an Episcopalian even though I believe in following scripture, tradition, doctrine and worship "as the Lord commanded" rather than doing what he and far too many Episcopalians do of chasing after whatever fad comes along.

In case Fr. Alexander has forgotten, we are to follow God's ways and not those of the world. Church members like him only prove what a wise, older attorney told me when I was early in my practice — that The Episcopal Church had no discernible theology other than to be in the forefront of whatever happens to be the popular liberal secular cause of the moment whether it is right or wrong. At the time, I disagreed with him, but I now see he was right.

My theological education is limited to my reading and what I learned majoring in medieval history and reading the many early theologians and philosophers, but it does not take a degree in the subject to know that our church has lost its bearings.

As for seeking a more inclusive gospel, I grew up with a stout Southern Baptist grandmother. In the 1950s and beyond, I never heard anything but that God was there for everybody who accepted Jesus as Savior and followed God's commands. So I have

trouble understanding why people like Fr. Alexander are seeking one now. Frankly, I found his tone smug and condescending to those such as I.

*Kent O. Sublett
Louisville, Ky.*

Ministry to All

I've just read an article in *The New Yorker* and another in *The New York Times* that reveal the late Bishop Paul Moore of New York was bisexual [TLC, March 23]. The articles came from a book written by one of the bishop's nine children, who decided this information was in the public interest. Why, I do not know nor do I begin to understand.

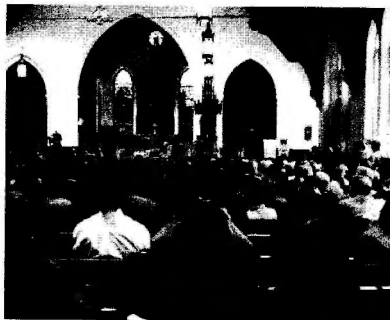
Paul Moore was an extraordinary human being, a war hero, an inner-city parish priest, a leader in the civil rights movement, a bishop who was a true spiritual leader during some rough times.

He was my bishop and my friend. We laughed, prayed, talked and worked together on a lot of fronts. He was my "minister" in the deepest sense of that word. I miss him.

I had no idea that he was gay. But whether he was or was not, he did not make his personal confusions a public issue. He ministered to all compassionately, carefully, courageously, and with the cross of Christ as his banner and guide.

Human sexuality in its many dimen-





100 YEARS OF LENTEN PREACHING
THE CATHEDRAL OF THE ADVENT, BIRMINGHAM, ALA.

BY THE REV. ELIJAH WHITE

sions and expressions is an issue that the Church needs to deal with. The Bible sends mixed messages about sexuality, but modern science and experience indicate that intimate sexual relationships can be either heterosexual or homosexual. Monogamous relationships are the expected norm, but finger pointing and cheap shots are not.

Thank God for Paul Moore. Maybe this public disclosure will open some minds and hearts to the realities of modern life.

*(The Rev.) Alanson B. Houghton
Pawleys Island, S.C.*

Happy Memories

The cover of the March 2 issue, featuring the Cathedral of the Advent, Birmingham, Ala., brought back happy memories. It was the ringing of the Advent Lenten noontime bells that moved me to finally walk into the bishop's office and begin my entry into

the discernment process. The Advent was the place I was ordained a priest on the Feast of St. Catherine of Siena in 1967 with a class of seven. "How green was my valley then!"

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

Keeping Ordination Vows

If in 1776 every Anglican clergyman had obeyed his ordination vows — including obedience to his duly-constituted superiors, the only vow now receiving much attention from certain

quarters — and had persuaded his congregation including such faithful laity as George Washington to obey the Bishop of London (who had canonical jurisdiction over every priest and congregation in the 13 colonies) and George III (Supreme Head and Governor of the Church of England), we might still be singing "God Save the Queen."

Had Thomas Cranmer and others been equally obedient, we might be singing it in Latin.

*(The Rev.) Elijah White
Church of Our Saviour
Oatlands, Va.*

Corrections:

The letter to the editor written by Joan Dalrymple [TLC, Feb. 24] should have listed her place of residence as Steamboat Springs, Colo.

A photo caption in the March 2 issue refers to "English Bishop Michael Jackson of Clogher." The Diocese of Clogher is in the Church of Ireland.

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PEOPLE & PLACES

Appointments

The Rev. **Steve Bilsbury** is associate at Good Shepherd, 700 S Upper Broadway, Corpus Christi, TX 78401-3521.

The Rev. **Daniel R. Collier** is rector of St. Andrew's, 102 N Main St., Manchester, NH 03102-4028.

The Rev. **David R. Crabtree** is deacon at Christ Church, PO Box 25778, Raleigh, NC 27611.

The Rev. **J. Gary Fulton** is priest-in-charge of Trinity, PO Box 372, Scotland Neck, NC 27874.

The Rev. **Nicholas Funk** is rector of St. James', 102 Saint James Ave., Las Cruces, NM 88005.

The Rev. **Webster S. Gibson** is rector of Christ Church, 114 W Boscawen St., Winchester, VA 22601-4116.

The Rev. **Ann Gillespie** is associate at Christ Church, 118 N Washington St., Alexandria, VA 22314.

The Rev. **Shirley Smith Graham** is rector of St. Martin's, 1333 Jamestown Rd., Williamsburg, VA 23185-3335.

The Rev. **Caroline Kramer** is assistant at Grace Church, 3601 Russell Rd., Alexandria, VA 22305-1799.

The Rev. **Jay R. Lawlor** is associate at Nativity, 8849 Ray Rd., Raleigh, NC 27613.

The Rev. Canon **John E. Lawrence** is interim rector of St. Patrick's, 4700 Whitehaven Pkwy, NW, Washington, DC 20007.

The Rev. **Donna Lockett** is vicar of Epiphany, 302 E Grubbs St., Enterprise, AL 36330.

The Rev. **Wayne S. McIntosh** is rector of Trinity, 500 14th Ave NW, Watertown, SD 27201.

The Rev. **Thomas Momberg** is rector of All Saints', 108 W Church St., Frederick, MD 21701-5411.

The Rev. **Philip Parham** is rector of St. Alban's, 1810 Elm St., El Paso, TX 79930-3110.

The Rev. **Ede Plovanich** is rector of Nativity, 205 Holly Ln., Dothan, AL 36301-1438.

The Rev. **Betsy Powell** is vicar of St. Augustine's, 7810 Navarre Pkwy., Navarre, FL 32566.

The Rev. **James Quigley** is rector of St. George's, 4600 Saint Charles Ave., New Orleans, LA 70115-4897.

The Very Rev. **Warren Raasch** is dean of All Saints' Cathedral, 818 E Juneau Ave., Milwaukee, WI 53202-2714.

The Rev. **George Sherrill** is rector of Christ Church, 123 S 6th St., Clarksburg, WV 26301; and St. Barnabas', Bridgeport.

The Rev. **Alistair So** is rector of All Hallows', 3604 Solomons Island Rd., David-sonville, MD 21035.

Ordinations

Priests

Central Gulf Coast — **Steve Pankey**, curate, St. Paul's, 506 N Pine St., Foley, AL 36535.

Central Pennsylvania — **Kim Brooks**, assistant, St. Paul's, 248 Seveca St., Harrisburg, PA 17110; **Clifford Johnston**, Good Shepherd, 270 Whitman St., Hawk Run, PA 16840; **William Lawbaugh**, St. Paul's, 122 E Main St., Lock Haven, PA 17745; **James Zmyslo**, chaplain, Penn State University, 209 Eisenhower Chapel, University Park, PA 16802-1905.

Eastern Michigan — **Sarah Fossati**.
Maine — **Carolyn Coleman**, **Eckart Horn**, **Martha Kirkpatrick**.

Maryland — **Timothy H. Grayson**, **Anjel Scarborough**, **M. Dion Thompson**.

North Carolina — **Joseph H. Hensley**, assistant, St. Luke's, 1737 Hillandale Rd., Durham, NC 27705; **Meaghan M. Kelly**, assistant, Emmanuel, 340 S Ridge St., Southern Pines, NC 28387; **Miriam L. Saxon**, assistant, St. Matthew's, PO Box 628, Hillsborough, NC 27278.

Ohio — **Kenneth H. Saunders**, rector, Christ Church, PO Box 37, Cleveland, OH 27013.

Utah — **Kay Cook**, **Mary Janda**.
Virginia — **Peter M. Carey**, head chaplain, St. Catherine's School, 6001 Grove Ave., Richmond, VA 23226.

Deacons

Lexington — **Holly Davis**.
Maryland — **Garrett Carskadon**, **Janice Raye**, **Tom Hudson**.
Vermont — **Margaret Ann Laurie Fletcher**.
Washington — **Erin Hensley**.

Religious Communities

Society of St. John the Evangelist — **Bruce Neal**, initial vows.

Resignations

The Rev. **Ernest Graham**, as assistant at St. Francis', Great Falls, VA.

Retirements

The Rev. **Jack Durant**, as deacon at St. Michael's, Raleigh, NC.
The Rev. **Michael T. McEwen, LTC**, as chaplain of U.S. Army.
The Rev. Canon **Linton H. Studdiford**, as canon to the ordinary of the Diocese of Maine, Portland, ME.
The Rev. **LeBaron Taylor**, as rector of St. Stephen's, Winston-Salem, NC.

Corrections

Timothy F. Sedgwick is associate dean of academic affairs and vice-president at Virginia Theological Seminary, 3737 Seminary Rd., Alexandria, VA 22304.

Deaths

The Rev. **Rudolph Roell**, 99, rector of St. Paul's Church, Dedham, MA, for 26 years, died Feb. 7 in Ellis Rehabilitation and Nursing Center, Norwood, MA.
A native of Elizabeth, NJ, Fr. Roell was

educated at Princeton University, Union Theological Seminary, and the General Theological Seminary. In 1937, he was ordained deacon and priest, and he went on to serve as curate at Christ Church, Ridgewood, NJ, 1937-39; associate at St. James', New York City, 1939-47; and rector in Dedham from 1947 to 1973, when he retired.

The Rev. **Carl H. Stolley, Jr.**, retired priest of the Diocese of Louisiana, died Feb. 25. He was 73.

Born in New Orleans, Fr. Stolley was a graduate of Southeastern Louisiana University and the Episcopal Theological Seminary of the Southwest. In 1959, he was ordained to the diaconate. He was ordained priest in 1960. Fr. Stolley was curate at Grace Church, New Orleans, 1959-61; rector of Christ Church, Covington, LA, 1961-67; vicar of St. Peter's, Tulsa, OK, 1967-68, and rector there, 1968-76; and rector of Grace Memorial, Hammond, LA, 1982-1998. He retired in 1999. Surviving are his wife, Marcia, of Georgetown, TX; a son, Richard; two daughters, the Rev. Lisa Hines and Karen Williams; and a brother, Edward.

The Very Rev. **Harry Benjamin Sherman**, retired dean of St. Luke's Cathedral, Orlando, FL, died Jan. 28 in Southern New Hampshire Medical Center. Dean Sherman, 77, was a resident of Merrimack, NH.

Born in New York City, Dean Sherman was a graduate of St. John's University School of Law and worked as a copyright attorney for five years with the Hearst Corporation in New York City. He graduated from George Mercer, Jr., Memorial School of Theology, then was ordained deacon and priest in 1962 in the Diocese of Long Island. He was associate at Emmanuel Church, Sheepshead Bay, NY, 1962-64; rector of All Saints', Long Island City, 1964-68; rector of St. Paul's, Patchogue, 1968-81; dean in Orlando, 1981-92; and rector of St. Luke's, Granville, OH, 1992-97. During retirement he was interim rector of St. John's, Lancaster, OH, before moving to New Hampshire. He was a parishioner at Good Shepherd, Nashua, NH. In Long Island, he was archdeacon of Suffolk for a time, and in the Diocese of Central Florida, Dean Sherman was a member of the council of deans. Surviving are his wife, Joan; three sons, Christopher, of Merrimack, the Rev. Andrew, of Boca Raton, FL, and Gregory, of Carrboro, NC; one daughter, Janine Ball, of Manchester, NH; and nine grandchildren.

The Rev. Canon **Cameron Mason Hess**, 74, retired rector of St. Michael's Church, Cookeville, TN, died Jan. 13 of cancer.

Fr. Hess was born in Newport, VA. He served in the Air Force during the Korean War, in Okinawa, Japan. He graduated from Virginia Tech University, then worked at the Beaumont School for Boys (VA). Later, he

graduated from Virginia Commonwealth University and was employed as a guidance counselor at the Florida School for Boys. In 1966, he graduated from the School of Theology of the University of the South, and that year he was ordained deacon and priest. Fr. Hess was assistant at St. Catherine's, Jacksonville, FL, 1966-67; priest-in-charge of St. Alban's, Jacksonville, 1967-69; rector of Christ Church, Pearisburg, VA, 1969-72; rector of St. John's, Martin, TN, 1972-76; and rector in Cookeville from 1976 until 1997, when he retired. He was named an honorary canon to the bishop following his retirement. In recent years he was involved in interim and supply ministries. During his years of ordained ministry, Fr. Hess also served in the Army Reserve and the Tennessee National Guard. He is survived by his wife, Norma, of Cookeville; five sons, Mike, of Alaska, Rik, of Smyrna, TN, Todd, of Cookeville, Tim, of Crossville, TN, and Doug, of Denver, CO; a daughter, Cathy, of Cookeville; eight grandchildren and one great-grandchild; and a sister, Vina Poff, of Virginia Beach, VA.

The Rev. **R. Lansing Hicks**, professor emeritus of Old Testament at Berkeley Divinity School, and former dean of academic affairs at Yale Divinity School, died Jan. 14, in Hamden, CT, following a long illness. He was 86.

Fr. Hicks was a native of Raleigh, NC, and a graduate of Wake Forest University, Union Theological Seminary, Yale, and Virginia Theological Seminary. He was ordained to the diaconate and priesthood in 1945. He served at the following congregations before teaching at theological seminaries: St. Paul's, Winston-Salem, NC; St. Mark's, Halifax, NC; Grace Church, Weldon, NC; Church of the Savior, Jackson, NC; and Epiphany, New York City. He was associate professor of theology at Sewanee, 1949-53; visiting lecturer at Virginia, 1953-54; and he served at Yale from 1954 until 1990. In 1952, Dr. Hicks was among a group of faculty at the University of the South who resigned their positions in protest of the institution's reluctance to integrate. "Lansing was one of the real heroes of Berkeley Divinity School," said the Very Rev. Joseph Britton, dean of Berkeley. "His courageous decision to walk out of the University of the South over the issue of racial segregation always endeared him to our students, who looked to him not only as a learned teacher of the scriptures but as a real role model as well." Dr. Hicks wrote many articles for a variety of publications. He is survived by his wife, Helen, of Hamden; two sons, Peter, of Hamden, and Robert, of Casa Grande, AZ; a daughter, Katherine, of Northampton, MA; five grandchildren and two great-grandchildren.


Next week...
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Two New Music Books: *101 Hymns and Songs of the Celtic Spirit* and *The Deerwood Anthem Book*, a book of 40 anthems and responses. Both volumes are available from Deerwood Music at \$65 each plus shipping with permission granted to the purchaser, a church, to photocopy the entire contents. There are no forms to fill out or further permissions required. Book descriptions and ordering details are available on www.deerwoodmusic.com.

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FACULTY POSITIONS

FULL-TIME MISSIONER FOR ADULT CHRISTIAN FORMATION AND CHILDREN'S MINISTRIES: *The Episcopal Diocese of Connecticut, Hartford, CT.* The missioner will have responsibility for oversight of the work of the diocese to educate children and adults in the Christian faith, and to inspire, equip and empower Christian formation leaders who work with children and adults in the diocese's 174 congregations. The missioner will report to the bishop suffragan. Applications are due by April 1. For details and application information visit: www.ctdiocese.org/newsletters/formationmissioner.pdf.

MUSIC POSITION OFFERED

FULL-TIME MUSIC DIRECTOR: *St. James Episcopal Church, Wilmington, NC.* St. James Parish, a mainstream Episcopal church of 1,800 congregants founded in 1729, seeks a full-time organist/choirmaster. The ideal candidate will be an accomplished musician and team player with excellent interpersonal and communication skills who can creatively inspire and educate the congregation and choirs, especially children. Current choirs include adult, children's and handbells. Casavant organ (2-manual/mechanical action/34-rank, 1965). Minimum bachelor's degree and 5+ years experience preferred; graduate degree and Episcopal church experience desired. Salary within AGO guidelines; benefits include health insurance, life insurance and pension. Send resume, supporting materials and representative recording (CD format preferred) of the following: 2 solo organ works of contrasting style/period, 1 hymn and 1 accompanied service music selection from The Hymnal 1982 and 2 choral selections, to **St. James Parish, 25 S. Third St., Wilmington, NC 28401, ATTN: Music Search Committee.** A complete position description available on church website: www.stjamesp.org. Deadline for submission is April 1, 2008.

POSITIONS OFFERED

FULL-TIME DIRECTOR OF YOUTH MINISTRIES: *Grace Episcopal Church, Charleston, SC,* a corporate-sized ECUSA parish in historic downtown Charleston, is searching for a lay or ordained Director of Youth Ministries to use arts, outreach and education to nurture and expand youth programs for 6th-12th grades. Grace Church was founded in 1846 and has an average weekly attendance of 800+, including a youth group and a dramatically growing number of younger children. We are located in a coastal city, known for its rich history, architecture, beautiful beaches and great restaurants. We are also known as an international center for the arts. Visit www.gracechurchcharleston.org for a full job description. Send cover letter, resume, and list of references to the Rev. Kirtley Yearwood, M.D., vicar@gracesc.org.

POSITIONS OFFERED

FULL-TIME PRIEST: *Trinity Episcopal Church, Plattsburgh, NY.* We are an active, welcoming parish family who worship in a charming 1830 stone church nestled close to Lake Champlain, and are within an hour's drive of the beautiful Adirondack Mountains, Lake Placid, Burlington, VT, and Montreal.

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Applications including a letter of interest, CDO, faith journey, and CV should be sent to Forest S. Rittgers, Jr., Diocesan Deployment Officer, 52 Cascade Terrace, Schenectady, NY 12309, or frittger@nycap.rr.com.

FULL TIME POSITION ON GEORGIA'S BEAUTIFUL GOLDEN COAST: Vicar of two little missions...*St. Richard's of Chichester on Jekyll Island & Holy Nativity on St. Simon's Island, GA.* Priest will divide his/her time between our two parish families, working with loving and energetic lay folks in each. Traditional worship on Jekyll at 8:30 each Sunday...then more relaxed liturgy on St. Simons at 10:30...nice blend... (but you're the priest, come lead us!) Very competitive salary and travel as you divide your time between us, plus four-bedroom rectory with all utilities located 3 blocks from the Atlantic Ocean on St. Simons. Contact Ann Delea, Sr. Warden of Holy Nativity, at anndelea@earthlink.net or call (912) 638-4825. We are lifting you up in prayer and can't wait to meet you!

FULL-TIME RECTOR: *Grace Church, St. Francisville, LA,* seeks a priest with skills in preaching, liturgy, pastoral care, and outreach. One of our top priorities is to develop and implement a comprehensive strategy to attract new people to our church, with emphasis on families with children and youth. An active and historic parish in a small but growing community, Grace has strong spiritual vitality and strong trends in stewardship. Historic St. Francisville is located within 45 minutes of Baton Rouge and features beautiful countryside and nationally ranked, accredited schools. Visit our website at www.gracechurchwfp.org or contact Kelly Ward, Chair, Rector Search Committee, Grace Episcopal Church, P.O. Box 28, St. Francisville, LA 70775. (225) 635-4065 or kward@demco.net.

FULL-TIME ASSISTANT: *St. Bartholomew's, Beaverton, OR,* seeks an energetic, relationship-oriented priest to be part of a multi-clergy staff in a program-sized congregation near Portland. Focus on children, youth and family ministries, while sharing responsibilities for worship, preaching, pastoral care, education, formation and ministry development. Deadline for applications (letter, résumé, CDO profile) is April 12, 2008. Contact saintbarts@spiritone.com.

FULL-TIME ASSOCIATE DIRECTOR OF YOUTH MINISTRIES: *Christ Church, Greenville, SC,* is a corporate-sized parish in upstate South Carolina. The youth ministry at Christ Church is a multifaceted, dynamic ministry whose goal is to point youth to Jesus and disciple them toward a mature faith. This position is full time and responsible for the development and implementation of ministry with senior high youth. The person hired will work with the Director of Youth Ministry as they together vision and coordinate events so that every youth has the opportunity to be Christ's disciple. Visit www.ccgsc.org/high_school for a full job description. Please submit a cover letter, resume, and list of references to Joel Tassie, Director of Youth Ministries, at jtassie@ccgsc.org.

POSITIONS OFFERED

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 The Rev. Rand Fagg, Deployment Officer, at rfagg@pmt.org.

PART-TIME PRIEST: *Church of the Redeemer in Salmon, ID,* is seeking a part-time priest for lively parish with congregants of all ages; innovative community outreach programs; ministries regularly started and led by lay people; active worship leaders, choir and small groups. We are looking for someone with good preaching skills who can enhance our spiritual growth. We have a lovely historic building located in the heart of the Rocky Mountains with incredible outdoor recreation opportunities. Contact: The Rev. Rand Fagg, Diocesan Deployment Officer, at rfagg@pmt.org.

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