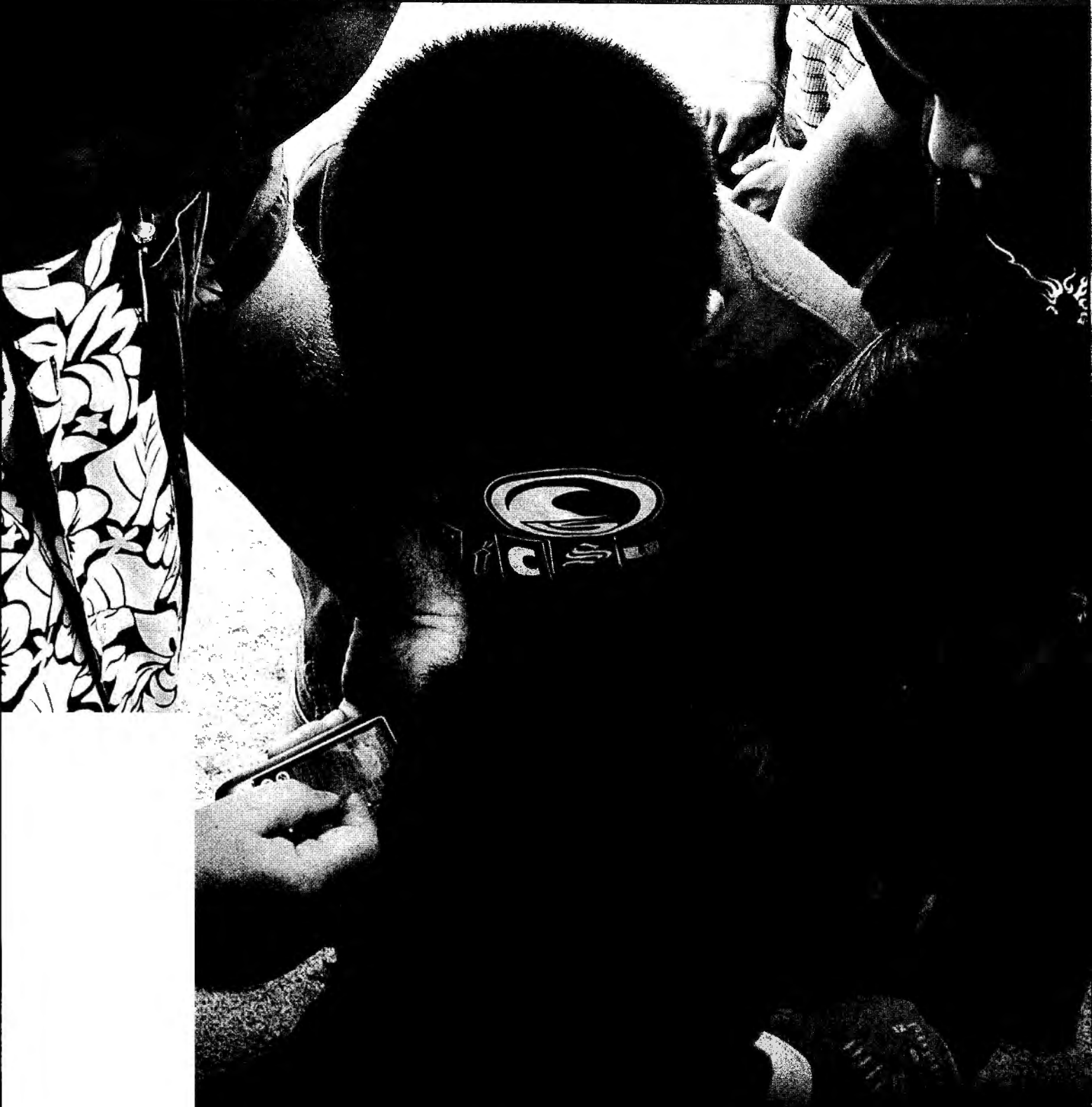


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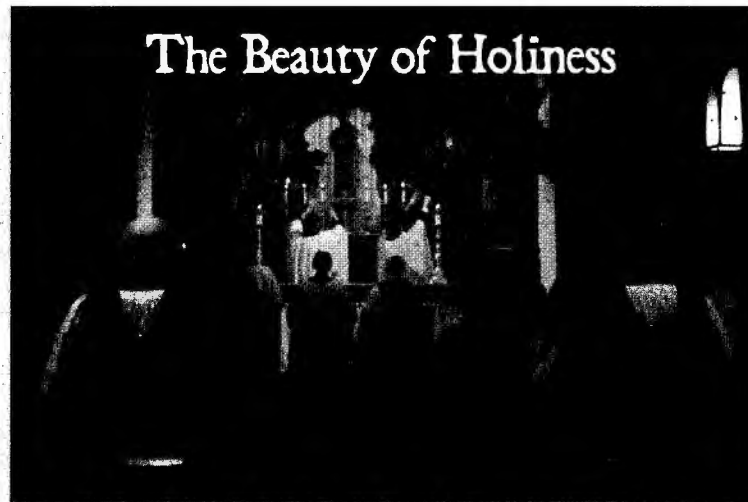
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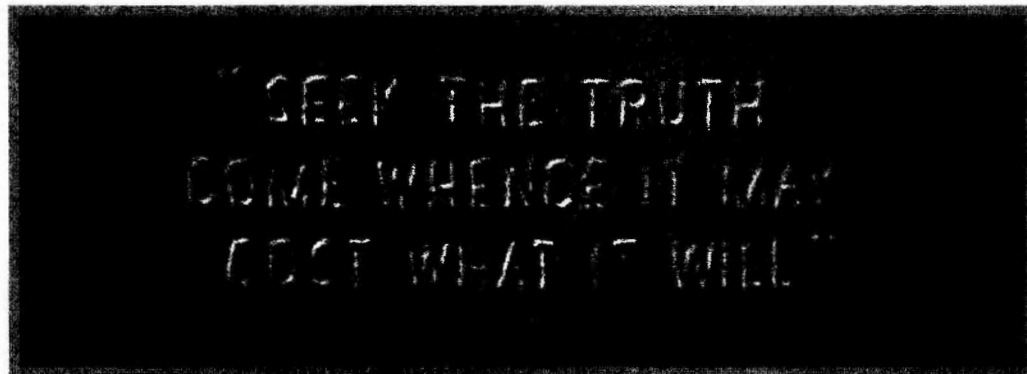
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Kathleen Gibbs/Maryland Church News photo

The Rt. Rev. John L. Rabb, Bishop Suffragan of Maryland, rises on March 29 to announce the election of the Rev. Canon Eugene T. Sutton as Bishop of Maryland on the first ballot [p. 12].

News

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On the Cover



Hand-held computing is demonstrated to children on the Micronesian island of Kayangel. Through a grant from the Evangelical Education Society, the Rev. Rich Towers, director of the Seabury Institute, last summer was able to provide Christian education and health education materials via hand-held computers during his visit to the island. In addition, he researched the role of distance learning for theological education [p. 8].

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SUNDAY'S READINGS

Knowing and Being with God

'From now on you do know him and have seen him' (John 14:7)

The Fifth Sunday of Easter (Year A), April 20, 2008

BCP: Acts 17:1-15 or Deut. 6:20-25; Psalm 66:1-11 or 66:1-8; 1 Pet. 2:1-10 or Acts 17:1-15; John 14:1-14

RCL: Acts 7:55-60; Psalm 31:1-5, 15-16; 1 Pet. 2:2-10; John 14:1-14

What is it like to be with God forever? What does it mean to know God as he is? These are questions pondered at nearly every Christian funeral. And in a fair number of these funerals, this Sunday's gospel provides the basis for speculation.

Jesus sets the apparent context for discussion early on. Speaking of his imminent ascension, the Lord assures his followers, "In my Father's house there are many dwelling places ... [I] will take you to myself, so that where I am, there you may be also" (John 14:2, 3). So apparently one has to die in order to know and to be with God. Right?

Not quite. Having gotten the disciples' attention, Jesus quickly shifts gears to the here and now. "Philip said to him, 'Lord, show us the Father, and we will be satisfied.'" The Lord replies, "If you know me, you ...

know my Father also. From now on you do know him and have seen him." "Whoever has seen me has seen the Father." "Believe me that I am in the Father and the Father is in me" (14:7-9, 11). Those who know the risen Savior are already with God forever; they already know God as he is.

This translates into our own lives fairly easily. The apostle Paul assures us that all baptized people constitute the body of the risen Christ today (1 Cor. 12:27), and this is echoed in today's second reading: "Now you are God's people" (1 Pet. 2:10). We who are members of the risen body are even now with and in Christ, the perfect image of the Father. We who now center our lives around "the apostles' teaching and fellowship ...the breaking of bread and the prayers" (Acts 2:43) already know God as he is.

Look It Up

How does the epistle for Easter Day (Col. 3:1-4) relate to this Sunday's gospel?

Think About It

What are some of the ways in which we "see [God's] hand at work in the world about us" (BCP, p. 372)?

Next Sunday

The Sixth Sunday of Easter (Year A), April 27, 2008

BCP: Acts 17:22-31 or Isaiah 41:17-20; Psalm 148 or 148:7-14; 1 Pet. 3:8-18 or Acts 17:22-31; John 15:1-8

RCL: Acts 17:22-31; Psalm 66:7-18; 1 Pet. 3:13-22; John 14:15-21

Education Briefs

A look at what's happening at Episcopal schools

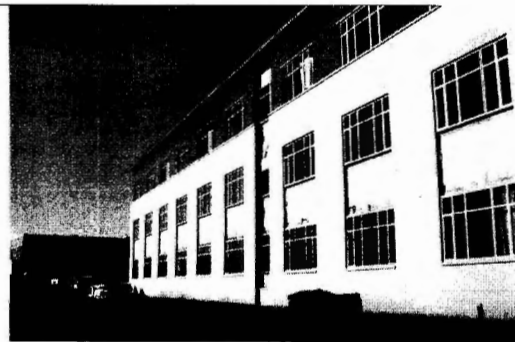
Walter McCoy, head of **St. Elizabeth's School, Denver, Colo.**, will be at the White House April 24 to participate in a summit discussing the plight of faith-based urban schools. St. Elizabeth's is a new model Episcopal school that opened last fall which focuses on academics and spiritual development, music, visual arts, and serving a diverse Denver community.

St. Elizabeth's is a founding member of the Episcopal Schools Urban Alliance for Equity through Education, a ministry of the National Association of Episcopal Schools. Alliance schools enroll students primarily from historically underserved populations.

Seven other schools make up the alliance: Bishop John T. Walker School for Boys, Washington, D.C.; Epiphany School, Dorchester, Mass.; Imago Dei Middle School, Tucson, Ariz.; St. Andrew's School, Richmond, Va.; Saint Laurence Education, Inc., Atlanta, Ga.; Esperanza Academy, Lowell, Mass.; and St. Phillip's Academy, Newark, N.J.

Republican presidential contender and U.S. Senator John McCain (R-Ariz.) paid tribute to one of his former teachers April 1 during a visit to his alma mater, **Episcopal High School, Alexandria, Va.**, Sen. McCain, the son of a four-star Navy admiral, said he arrived at Episcopal High School with "a little bit of a chip on my shoulder," but he praised English teacher William B. Ravenel with helping to repair "the all-too-evident flaws in my personality." Sen. McCain also praised the school's honor code, which he has said was critically important during his years as a prisoner of war in Vietnam. Episcopal High School was the first secondary level school in Virginia when it was founded in 1839.

St. Paul's School, Oakland, Calif., has nearly reached its goal of raising \$4 million by June 30 in a capital campaign. The second phase of a construction project is planned to begin in the summer. St. Paul's is adding 12,000 square feet of space to the school, including a gymnasium, a K-1 classroom building, and a transformed lower school library. The total project is \$18 million.



The upper school under construction at The Episcopal Academy, outside of Philadelphia.

The Episcopal Academy, which has more than 1,000 students at cam-
(Continued on next page)



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The Rev'd. Dr. Vincent Strudwich: Honorary Canon of Christ Church, Oxford. Fellow of Kellogg College, Oxford, Tutor in Theology and Visiting Professor of Graduate Theological Foundation.

The Venerable Christopher Hewetson: Former Vicar of Headington Quarry (the C. S. Lewis parish) and now serves as Archdeacon Emeritus Diocese of Chester.

Mr. Ian Boxall: Mr. Boxall is Senior New Testament lecturer at St. Stephen's House and a member of the theology faculty at Oxford University.

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Education Briefs

(Continued from previous page)

puses in Merion and Devon, Pa., is scheduled to move in the fall into combined facilities at a new 123-acre campus in Newtown Square, 30 minutes from central Philadelphia. The land was purchased in 2000 for \$20 million. The academy was founded by Bishop William White in 1785.

All Saints' Day School, Phoenix, Ariz.: held a Green Festival on April 6, including an Earth Mass, “green” shopping and educational booths, a farmer's market, All Saints' student projects, various presentations, children's activities, rock climbing and music.



Episcopal High School, Baton Rouge, La.: has received the Heart Ready Community Award sponsored by the American Heart Association (AHA) and its Automated External Defibrillator (AED) program. The AHA honored the school with the award based on its demonstrated leadership and commitment to life-saving technology using the AED. The school purchased six AEDs and has trained 45 faculty and staff members in the proper usage of the devices. In addition, the upper school has established a student advisory board to work closely with the AHA to promote healthy lifestyles, the first such group in the southeastern U.S.

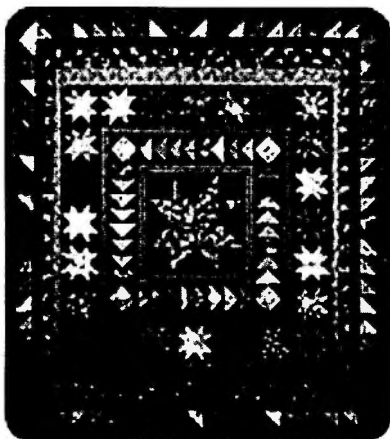
Every Wednesday, upper school students at **Breck School, Minneapolis, Minn.:** go off campus to do service at more than 30 sites, including Head Start, La Creche, Big Brothers/Big Sisters, and the Sumner Library. The middle and lower schools also incorporate service in their programs, such as fifth graders setting cots for preschool naps.

Brett Beeson, a sophomore at **Virginia Episcopal School in Lynchburg,** will spend her summer building

latrines in Central America. She was accepted into the AMIGOS program through Amigos de las Americas, an international non-profit based in Houston, Texas. She will be in Paraguay, and in addition to latrine construction, she and a partner will hold three two-hour classes each week on nutrition, hygiene, the environment, and other healthful topics.

Twenty members of the 36-person Upper School chorus at **Holy Innocents' School, Atlanta, Ga.**, joined six other choirs from high schools around the country in studying, rehearsing, and performing at Carnegie Hall with composer and conductor Sir John Rutter. The group performed Haydn's Lord Nelson Mass on April 7. The chorus will perform the Haydn piece for the school community during a concert May 9.

During Winterim, March 13-20, in the upper school at **Oregon Episcopal School in Portland**, students stepped away from regular studies in order to immerse themselves in a variety of creative projects. Among them: making glass jewelry, painting watercolors, playing field hockey and golf, and learning about the history of rock and roll. International trips were offered as well, including those to China and Morocco. Also offered was dog sledding in northern Minnesota.



Quilt making is among the Winterim activities at Oregon Episcopal School.

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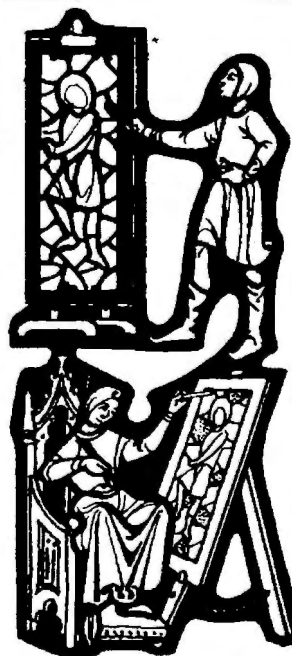
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Jane Jeuland, third from right, with the Rev. Tracy Johnson, center (holding child's hands) and volunteers from St. Andrew's Community Crew. The group works on Saturdays to give youth community service credits, teach job and life skills, and perform renovations and repairs to St. Andrew's Church, New Haven, Conn. Ms. Jeuland is an M.Div. middler at Berkeley Divinity School at Yale and received an "Evangelism for the 21st Century" grant to build the parish capacity for community outreach and to establish an after-school program for older teens.

Innovation and Evangelism

The Evangelical Education Society

By John Schuessler

If you've discovered an innovative ministry lately, chances are good that the Evangelical Education Society (EES) has known about it for awhile and may even have been at the forefront of the ministry's success.

Since its founding in 1865, the Epis-

copal organization has been awarding grants that enable people with creative ideas to pursue new ways to spread the gospel. While the word "evangelical" may not be understood the same way that it was in the days when the recipient had to pledge never to wear eucharistic vestments, the society remains faithful to the vision of its fore-

bears, said executive director Day Dodson, speaking by phone from the society's offices in Arlington, Va. "We are committed to being a catalyst and resource for innovative witness for Jesus Christ," she said.

Kevin Cross, a third-year seminarian at Episcopal Divinity School, has received two grants from the EES. The first was for a project he conceived from his experience in working with adolescents in recovery.

"I found that the adolescents who had the most success were those who developed a strong sense of their spirituality, what fed and nourished their spiritual life, to the point that they really developed a relationship with God," he said. At the same time, spiritual con-

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- **Mr. E.J. Dionne**, Senior Fellow, Governance Studies, Brookings Institution.
- **The Rev. Dr. Gary Dorrien**, Reinhold Niebuhr Professor of Social Ethics, Union Theological Seminary, New York, New York.
- **Rabbi Marla Feldman**, Director of the Commission on Social Action of Reform Judaism, Union for Reform Judaism, New York, New York.
- **The Rev. Dr. Bernice Powell Jackson**, Director of the Commission on Social Action of Reform Judaism, Union for Reform Judaism, New York.

Is Christianity a source of political healing or division? How do Christians speak of and work for such a politics in a secular and pluralistic society? Is it possible that Christianity offers a vision of reconciliation, rather than polarization, in political life? Jesus said, "Give to the emperor the things that are the emperor's, and to God the things that are God's" (Mark 12:17). What do these words mean today? The aim of this conference is not to rehash old positions, but to stimulate new thinking and initiatives.

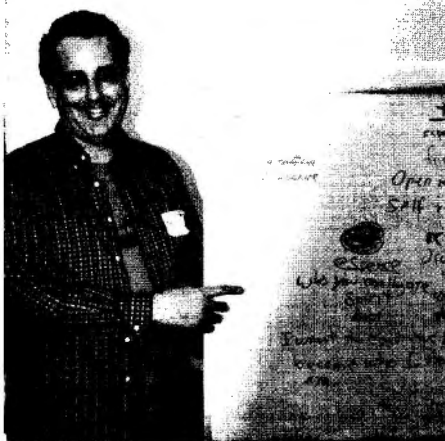
■ **Registration:** \$200/person includes all activities, continental breakfast and lunch both days, and dinner Wednesday; **OR** \$450 for all of the above plus single-occupant guestroom with private bath Wednesday night. ■ **Deadlines:** Conference: April 25; Lodging: April 15. Register: www.TutuCenter.org or call Chris Ballard: (646) 717-9753.



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cerns seemed to be “danced around” in much recovery work.

With the assistance of the EES grant, Mr. Cross conducted a conference in 2006 for 40-50 ministers, clinicians and some parents at which they discussed



Kevin Cross illustrates a point during a youth workshop he organized with assistance from an Evangelical Education Society grant.

the role of the church, the gospel and spiritual life in working with adolescents who have addictions.

“A lot of folks in ministry need to know that addiction is a disease. It is not moral depravity,” he said. He stressed “a gospel of a compassionate God” was an especially important response to the negative views these adolescents have of themselves.

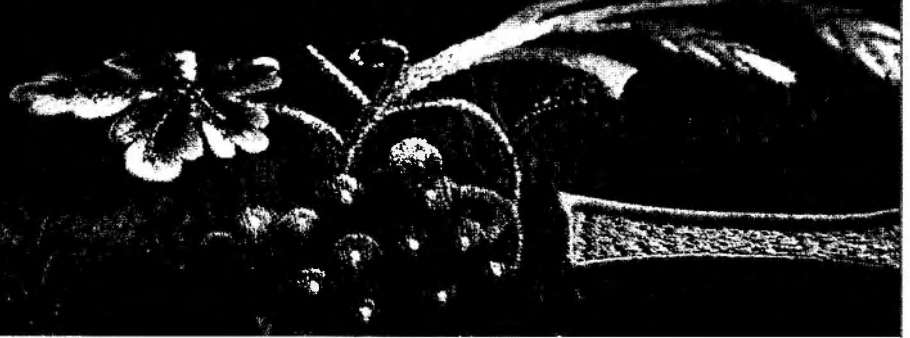
Many at the conference had never heard addiction talked about in these terms, Mr. Cross said. Spurred on by this interest, he developed workshops for spiritual caregivers, families and local hospital clinical staff, again with the assistance of an EES grant. One other event was a day with 10 young people to help them discover the spiritual dimension of their lives, using the tools of writing and visual arts. A priest also discussed prayer, meditation and spiritual practices. Two other people told their stories, one who was in recovery, another who had been in prison.

Mr. Cross continues to work part time as a hospital chaplain while pointing toward the priesthood, but he expects the work begun through the grants will continue to grow.

Largely funded through its endowment, the society awards “Evangelism

(Continued on next page)

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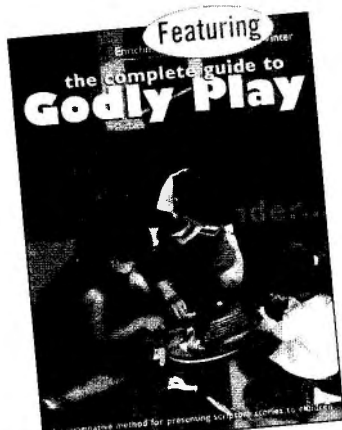
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JUNE TERM II:

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16-27**

- **Sexuality and the Social Order**, led by Dr. Marvin Ellison, Bass Professor of Christian Ethics at Bangor Theological Seminary.
- **Radical Hospitality**, led by The Rev. Dr. Ian Douglas.
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Innovation and Evangelism

(Continued from previous page)

for the 21st Century" grants of \$500 to \$5,000 to students, faculty and staff at the 11 Episcopal seminaries and to Episcopalians at other seminaries accredited by the Association of Theological Schools.

As listed on the society's website (www.ees1862.org), projects eligible for grants focus on one or more of the following objectives: "Taking the gospel to the unchurched, raising up lay and ordained ministers to bring new evangelical vigor to parish churches," and "helping believers to understand and articulate their faith." Especially attractive to the society are initiatives that connect the seminaries with the church in surrounding communities and serve as models that others can follow.

Grant payments are not made all at once. Each grant recipient is required to submit a mid-grant report for the mid-grant payment, and a final report to get final payment.

In addition to the "Evangelism in the 21st Century" grants, the society assists seminarians in the U.S. to join others from around the Anglican Communion for a three-week Canterbury Scholars program at Canterbury Cathedral. It also supports the Seminarians Leadership Conference, an annual fall weekend gathering to build relationships among student leaders from the Episcopal seminaries; and it offers some scholarships.

This year's grant submissions were given to the board this month, but in the fall Ms. Dodson will visit the seminaries again to encourage more student proposals.

Penny Saffer, the former director of the society, said in her visits with seminarians, she told them the grants were "a wonderful opportunity to pursue a passion or to test a call." She finds it especially gratifying to learn about a successful ministry years later after having been part of its development. Some of these persons, such as Stephanie Spellers, who developed a workshop on "radical welcome," and Michael Sullivan, who wrote a curriculum using the arts to explore the meaning of scripture, have gone on to publish books on their subjects. □

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*P.B. Views San Joaquin
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Dealing with Other
Breakaway Dioceses*

Members of 18 congregations gathered at St. John the Baptist Church in Lodi, Calif., March 29 to declare themselves the representatives of The Episcopal Church in California's Central Valley and to elect a provisional bishop.

The number of congregations included seven in which all or nearly all of the members chose to remain with The Episcopal Church, eight congregations where a majority or significant percentage of members have decided to stay, two new churches, and one reorganized mission. There were no delegates certified from 32 of the 47 congregations formerly part of the Episcopal Diocese of San Joaquin.

The action by Presiding Bishop Katharine Jefferts Schori and the remaining parishioners could be a model for dealing with breakaway dioceses, Bishop Jefferts Schori told a reporter during a convention break.

"This is the first time this has happened, but it could become a pattern for other places," she said.

Earlier Actions Reversed

The convention voted unanimously by voice vote to reverse the actions taken by delegates to the diocesan convention in December that made San Joaquin the first entire diocese to leave The Episcopal Church in its 219-year history. In December, delegates voted overwhelmingly to affiliate with the Anglican Province of the Southern Cone, headquartered in Buenos Aires, Argentina.

On March 29, the convention voted to remove language from the diocese's constitution, which had included the words "The Diocese of San Joaquin is a full member of the Anglican Province of the Southern Cone of South America."

Although it has grown in three months from an initial six to 18 congregations, the movement to restore the



Timothy Roberts photo

Presiding Bishop Katharine Jefferts Schori at the Eucharist March 29 of the special convention during which the Episcopal Diocese of San Joaquin was reconstituted.

diocese to full standing in The Episcopal Church appears to represent a small minority of the former diocese, which stretches from Lodi to Bakersfield in inland California. But Bishop Jefferts Schori encouraged the delegates to move forward.

"You are not alone," she said in her address. "You will grow and flourish in the Central Valley in ways you have not yet begun to imagine."

The special convention became necessary after Bishop Jefferts Schori determined that there was no ecclesiastical authority in the Episcopal diocese. In the absence of a bishop, national church canons call for the diocesan standing committee to serve as the ecclesiastical authority.

A majority of members present for the House of Bishops' meeting voted March 12 to depose the Rt. Rev. John-David Schofield as Bishop of San Joaquin. Bishop Jefferts Schori also refused to recognize members of the diocese's standing committee who declined to join the Southern Cone in January.

There were two protests from the floor of the special convention. The senior warden of St. John's Church,

Tulare, George Sutton, and another vestry member, Gillian Busch, both of whom were certified delegates to the convention, objected to the canonical legality of the special convention. The two also objected to the legality of the vote to depose Bishop Schofield.

The Rev Robert G. Eaton, rector of St. John's and one of the six disenfranchised standing committee members, objected to the Presiding Bishop's sidelining of the standing committee.

"The only ecclesiastical authority that can authorize the calling of a convention when there is no bishop is the standing committee," Fr. Eaton said.

Another objective of the special convention was for delegates to endorse the appointment of the Rt. Rev. Jerry Lamb, retired Bishop of Northern California, as the provisional bishop of the diocese. Bishop Lamb's nomination was ratified and he was officially seated at a service following the convention business session.

The Rev. Canon Brian Cox, rector of Christ the King, Santa Barbara, and leader of an international ministry of reconciliation, said there is "an opportunity to develop a model to glorify

(Continued on next page)

Canon Sutton will be 'Green' Bishop in Maryland

The Rev. Canon Eugene T. Sutton, 54, canon pastor at Washington National Cathedral and director of its Center for Prayer and Pilgrimage, was elected Bishop of Maryland on the first ballot during a special convention in Baltimore March 29.

Maryland has not elected a diocesan bishop on the first ballot since the unanimous choice in 1792 of Bishop Thomas John Claggett, the first Episcopal bishop ordained on American soil. Canon Sutton is also the first African American to be elected Bishop of Maryland.

A staunch advocate of environmental causes, Canon Sutton said after the election that he hopes eventually to be remembered not as the diocese's first black bishop, but as its first "green" bishop.

Canon Sutton, 54, was born in Washington. He is a graduate of Hope College and Western Theological

Seminary, and was ordained in the Diocese of New Jersey, as deacon in 1995 and priest in 1996. He was an assistant professor at New Brunswick Theological Seminary and Princeton Theological Seminary, and assistant to the Bishop of New Jersey before moving to Washington Cathedral in 2000. He and his wife, Sonya, have two children.

The results of the election were announced by the Rt. Rev. John L. Rabb, Bishop Suffragan of Maryland. He has been bishop-in-charge of the diocese since the retirement of the Rt. Rev. Robert Ihloff a year ago, and will return to that position after the new bishop is consecrated.

MARYLAND			
Ballot		1	
C = Clergy; L = Laity	C	L	
Needed to Elect	110	76	
Gatza	22	12	
Gould	41	19	
Hall	22	29	
Kaval	9	4	
Sutton	125	85	

"We have an election," Bishop Rabb said as clergy and lay delegates leaped to their feet, shouting and applauding. Canon Sutton received 125 clergy and 85 lay votes on the first ballot with 110 and 76 needed to elect. There was no



Ashby Thompson/Diocese of Maryland photo

The Rev. Canon Eugene T. Sutton stands next to a portrait of the Rt. Rev. Thomas John Claggett, the first Bishop of Maryland, elected in 1792. They are the only two to have been elected Bishop of Maryland on the first ballot.

clear second among the remaining four candidates: the Rev. Jane Soyster Gould, rector of St. Stephen's Church, Lynn, Mass.; the Rev. John C.N. Hall, rector of St. Matthew's, Phoenix, Ariz.; the Rev. Canon Mark Gatza, canon missionary for clergy deployment, congregational development and evangelism in the Diocese of Maryland; and the Rev. Lura M. Kaval, rector of St. Christopher's, Linthicum, Md. A sixth candidate, the Very Rev. Peter David Eaton, dean of St. John's Cathedral, Denver, withdrew his nomination on March 11.

An estimated 450 were present for the historic event held at St. James' Church on Baltimore's Lafayette Square.

Canon Sutton must receive consents for his consecration from a majority of standing committees and bishops with jurisdiction. Assuming consents are received by the canonically defined deadline, Presiding Bishop Katharine Jefferts Schori will preside at the service scheduled to be held June 28 at Reid Temple, an African Methodist Episcopal church in Glenn Dale, Md.

Special Convention Proceeds in San Joaquin

(Continued from previous page)

Christ and encourage reconciliation." Canon Cox will be leading a reconciliation seminar June 11-14 at St. Anthony's Retreat in Visalia, Calif. The convention also approved the creation of a reconciliation commission to help bring people together.

But reconciliation may become more difficult as the diocese tries to assert its control over property that even in a bad real estate market could be worth hundreds of millions of dollars.

"That could complicate the process of reconciliation," Canon Cox said. "It's hard not to let hostility grow when trying to work out disputes."

That could be especially true if the dispute ends up in court. Church leaders would not discuss their plans for litigation, but the Presiding Bishop said at a press conference held between the convention and the seating of Bishop Lamb that the diocese needs to assert

control over the corporation that holds the property. The one shareholder in that corporation is currently Bishop Schofield. The diocese needs to move quickly to prevent any of the land from being sold, Bishop Jefferts Schori said.

Michael Glass, a lawyer who served as parliamentarian for the special convention, said that the diocese led by Bishop Lamb should be in control of the property. "If we need to, we will invite the court to enforce the law," he said.

The convention approved a \$459,000 budget, which is less than half the amount it had approved last fiscal year for the united diocese. Parishes from across the country have made donations to the reconstituted diocese, including vestments for clergy who may no longer have access to liturgical garments that were stored at or owned by congregations no longer part of The Episcopal Church.

Timothy Roberts

Val Hymes

Canon to the Ordinary Elected Bishop Suffragan of Dallas

The Rev. Canon Paul E. Lambert, canon to the ordinary in the Diocese of Dallas, was elected bishop suffragan of



Cheryl M. Wetzel photo

Being canonically resident in the Diocese of Dallas, the Rev. Canon Paul E. Lambert, canon to the ordinary, was present for the convention at which he was elected bishop suffragan.

that diocese on the sixth ballot of a special electing convention March 29 at the Cathedral Church of St. Matthew in Dallas.

Canon Lambert has been in his present ministry since 2002. He graduated from Nashotah House and was ordained priest in the Diocese of San Joaquin in 1975. Three years later he

left California to accept a call as an assistant at the Church of the Transfiguration in Dallas. Except for a three-year tenure as rector of St. John's, Great Bend, Kan., in the early 1980s, all of the remainder of Canon Lambert's ordained ministry experience has been in the Diocese of Dallas.

Needing 63 clergy votes and 102 laity on the sixth ballot, Canon Lambert received 71 clergy votes and 120 lay. The Rev. Leander S. Harding, associate professor of pastoral theology and head of chapel at Trinity Episcopal School for Ministry, Ambridge, Pa., received 24 clergy votes and 49 lay on the sixth ballot. The Rev. Canon David W. Holland, rector, Annunciation, Lewisville, Texas, received 29 clergy votes and 33 lay. The Rev. Raymond E. Jennison, Jr., priest-in-charge of St. David's, Garland, Texas, received one lay vote on the sixth ballot.

A total of six candidates appeared on the first ballot, but the Rev. Ally Perry,

vicar of St. John the Apostle, Pottsboro, Texas, withdrew after the second ballot, and the Rev. Canon Neal O. Michell, canon missionary for strategic development in the Diocese of Dallas, withdrew after the third.

The Rt. Rev. James M. Stanton, Bishop of Dallas, said the diocese was planning for Canon Lambert to be consecrated on July 12 and leave for the Lambeth Conference of Bishops in Canterbury the following day. Before Canon Lambert can be consecrated, however, a majority of diocesan standing committees and bishops with jurisdiction must grant consent.

A native of Reno, Nevada, Canon Lambert, 57, is a graduate of San Francisco State University. He and his wife, Sally, are the parents of one child.

DALLAS												
Ballot	1		2		3		4		5		6	
C = Clergy; L = Laity	C	L	C	L	C	L	C	L	C	L	C	L
Needed to Elect												63 102
Harding	28	47	27	50	27	61	32	67	28	63	24	49
Holland	30	40	32	53	33	59	32	58	31	44	29	33
Jennison	5	10	3	2	1	2	0	1	1	0	0	1
Lambert	32	52	38	53	51	65	59	80	64	98	71	120
Michell	24	37	20	39	12	20	withdrawn					
Perry	6	16	2	0	withdrawn							

Bishop Cox Demands a Correction from the Presiding Bishop

A lawyer representing Bishop William J. Cox has accused Presiding Bishop Katharine Jefferts Schori of defaming him, and has demanded that she publish a correction of her announcement concerning his deposition.

In a letter dated March 27, attorney Wicks Stephens said that since the deposition failed to achieve the canonically required majority of "the whole number

of bishops entitled to vote," the deposition is "without effect and void." The Presiding Bishop has previously been made aware of the canonical deficiencies in the vote deposing Bishop Cox. Therefore, Mr. Stephens said, she may be guilty of defamation if she continues to make public statements to the contrary about his client.

"In light of the foregoing, demand is hereby made that you right the wrong

by which you have defamed Bishop Cox by immediately withdrawing your pronouncement of deposition, and that you publish your withdrawal in the same manner and to the same extent you have published your wrongful actions," Mr. Stephens wrote.

The Presiding Bishop was asked about the canonical legitimacy of the House of Bishops' votes to depose bishops Cox and John-David Schofield during a question-and-answer session March 28 at St. Anne's Church in Stockton, Calif., the evening before she opened the business session of a special convention to reconstitute an Episcopal Diocese of San Joaquin.

Bishop Jefferts Schori said the House of Bishops' vote to depose Bishop Schofield was proper when a majority of the approximately 115 bishops present for a business session on March 12 consented to the depositions. (The total number of bishops entitled to vote that day was 294.)

Steve Waring

Six Nominees for Bishop of Texas Election

The Diocese of Texas recently announced a slate of six candidates for the election of a bishop coadjutor. Five of the nominees currently are involved in ministry in the Diocese of Texas, and the sixth functions in Dallas.

The nominees are: The Rev. David W. Alwine, rector of Christ Church, Temple; the Rev. Canon C. Andrew Doyle, canon to the ordinary in Texas; the Rt. Rev. Dena A. Harrison, Bishop Suffragan of Texas; the Rev. Gary Dixon Hill, rector of

Christ Church, Nacogdoches; the Rev. Canon Neal Michell, canon for strategic development in the Diocese of Dallas; and the Rev. Jim Stockton, rector of Church of the Resurrection, Austin.

The election will be May 24 at Christ Church Cathedral, Houston.

The person elected will succeed the diocesan bishop, the Rt. Rev. Don Wimberly, no later than June 10, 2009, the day Bishop Wimberly attains the mandatory retirement age of 72.



The Church's SEMINARIES

SEEK THE TRUTH
COME WHENCE IT MAY
COST WHAT IT WILL

The motto outside the Bishop Payne Library at Virginia Theological Seminary.

Changing but not in Crisis

By Steve Waring

The financial vulnerability of The Episcopal Church's 11 accredited seminaries was perhaps more apparent during a 13-day period beginning Feb. 22 than at any time since the three-year residential system became the established norm in the 19th century.

THE LIVING CHURCH NEWS SERVICE reported Feb. 22 on its website that Bexley Hall Seminary would close its Rochester, N.Y., campus at the end of the current school year in May and consolidate operations at its Columbus, Ohio, campus. That same week, Seabury-Western Theological Seminary in Evanston, Ill., announced that it would suspend recruitment and enrollment while its trustees pondered its future. The one certainty officials could state

was that Seabury was unlikely to reopen as an independent, three-year, residential seminary. School officials said Seabury had been running deficit budgets for some 20 years.

Finally, Bishop Steven Charleston announced his intention to resign as dean and president of Episcopal Divinity School (EDS) in Cambridge, Mass., after negotiating a business partnership with Lesley University that included the latter purchasing condominium rights to seven of the 20 buildings on the historic eight-acre EDS campus. Proceeds from the partnership will nearly double the \$38-million EDS endowment which was slowly being depleted to fund current operations.

Seminaries are not in crisis, however, according to the Very Rev. Ward B. Ewing, dean and president of the General Theological

Seminary (GTS) in New York City.

"Change is the right word," Dean Ewing said. "The world has changed and the church has changed. Seminaries will also need to change."

As a member of the board of trustees for the Association of Theological Schools (ATS) — the academic agency that establishes national standards for seminaries — Dean Ewing said he has access to ATS statistics which indicate that about one-third of U.S. seminaries are facing at least some degree of financial distress. The situation is perhaps most serious for protestant seminaries founded in the 19th century, he added.

Dean Ewing listed a number of reasons why residential seminaries in particular are facing financial challenges. The average age of first-year seminary students has been increasing for several decades, and relocating for three years of academic study during middle age is much more complicated than it is for younger graduate students. Tuition is an additional complication for families.

"We may have more residential seminaries than we need," said Bishop Thomas E. Breidenthal of Southern Ohio, "but I don't think we have a surplus of theological educational institutions. I sense a great hunger for theological education in The Episcopal Church."

Bishop Breidenthal was serving as dean of religious life and of the chapel at Princeton University prior to his election as Bishop of Southern Ohio in 2006. He also taught ethics at GTS from 1992 to 2001. Bishop Breidenthal believes theological education opportunities for lay Episcopalians are lacking at seminaries. Presiding Bishop Katharine Jefferts Schori recently named Bishop Breidenthal to a task force of about a dozen bishops charged with exploring the future of theological education.

The Episcopal Church is the only major denomination in the United States without a central funding source to support seminarians in their education and training. The true financial cost of a seminary education is similar to the cost of many other graduate school programs, according to Dean Ewing, but seminaries can expect to recover only a fraction of that cost from students because average clergy salaries are far below the average in most other graduate-degree professions. Even so, it is not unusual for a seminarian to graduate with \$80,000 in loans.

A series of canonical changes over time by General Convention has made it possible for dioceses to ordain clergy who have undergone

diocesan-supervised, local theological education programs. Bishop Breidenthal said he is supportive of these efforts, but is concerned that as the ratio of clergy receiving theological training through individualized diocesan programs grows, The Episcopal Church must avoid creating two classes of clergy.

The bishops on the Presiding Bishop's task force intend to convene all of the seminary deans, followed by a theological education summit with participation by a variety of stakeholders from The Episcopal Church, Bishop Breidenthal said.

"Seminaries have a great deal to learn from those engaged in local training," he said. "The Total Ministry movement also has a lot to learn about training clergy from seminaries. They have been raising up clergy for generations. If you put both of those conversations together, you get a very rich mix."

Dean Ewing, who is serving a term as convener of the Council of Deans, said the deans recognize that the seminaries they lead must cooperate more closely. In February, they agreed to consolidate their programs into four areas: Local Ministry Development led by Bexley, Church Divinity School of the Pacific in Berkeley, Calif. (CDSF), EDS, and Seabury-Western; Distance Learning led by Bexley Hall, CDSF, EDS, and Episcopal Theological Seminary of the Southwest in Austin, Texas (ETSS); Hispanic-Latino Ministry Preparation led by GTS and ETSS; and Anglican Communion Initiatives led by Berkeley Divinity School at Yale, Nashotah House in Wisconsin, GTS, the University of the South in Sewanee, Tenn., and Virginia Theological Seminary in Alexandria, Va. Trinity Episcopal School for Ministry in Ambridge, Pa., did not participate in the February meeting.

While the seminary deans have not always fully cooperated, Dean Ewing said the idea is simply building on a history of mutual support over the last few years.

In response to the announcement in February, Bishop Jefferts Schori told Episcopal News Service the proposal represented a remarkable shift from a culture of competition to one of cooperation. "Each part of the body, with its different gifts, and working together, can build up the whole," she said. "I believe that a new vision for the work of the Episcopal seminaries will include a variety of modes of providing theological education for a variety of ministries within and beyond the church."

Steve Waring



How to be a Simple Country Bishop



Did You Know...

Christ the King Church, Baltimore, is known as "the blue church" because of the color of its building.

Quote of the Week

The Very Rev. John Shephard, dean of St. George's Cathedral, Perth, Australia, on the Resurrection: "We need to challenge the belief that the Resurrection from the dead was a physical resurrection."

In one of the dioceses where I have resided, people were often joking about the bishop. Determined to stay out of diocesan politics, I never took part in these discussions, but at that time my hearing was still good, so I was able to pick up some of the details. It seemed that the bishop was traveling too much to suit the complainers. It wasn't so much that he traveled, but that he traveled outside the diocese.

"He's outside the diocese more than he's here," was one frequent remark. Someone else was convinced that the bishop was campaigning to be the next Presiding Bishop, and the best way to do that was to travel around The Episcopal Church as much as possible.

The bishop probably was not outside his diocese more than he was present, and he did not become the Presiding Bishop, but the carpers had made their point: The bishop should be in the diocese.

We know, of course, that a bishop is ordained for the entire Church, not for only a particular diocese, even though he or she is elected by a specific diocese. That's why standing committees of dioceses and bishops who have jurisdiction need to consent to the consecration of a bishop.

With this in mind, I have to wonder about the Bishop of New Hampshire. The Rt. Rev. V. Gene Robinson must accumulate more frequent flier miles than most ambassadors. He's in Los Angeles or London, or New York, or who knows where else. He's preaching, he's meeting with the media, he's addressing a diocesan clergy conference, he's doing a book tour. He's the best-known member of The Episcopal Church.

From all indications, Bishop Robinson is an effective Bishop of New Hampshire. He knows and loves his diocese, he provides pastoral care to his people, and he is an astute administrator. So why does he get all this attention?

He is gay. Bishop V. Gene Robinson, consecrated in 2003, was the first bishop to admit to being in a same-gender relationship. There have been other gay bishops, to be sure, but they have remained in the closet. So Bishop Robinson is still an object of curiosity — especially for the

secular media, who follow him like a rock star.

All the while, the Bishop of New Hampshire says he longs for a simpler existence. "One of the things I think I've learned in the last five years is that, as much as I wanted to be known as the good bishop, and not the gay bishop, there's no escaping," he said in a recent interview. "I would love just to be a simple country bishop, but that just doesn't seem to be in the cards."

It is difficult for one to be a simple country bishop when one seems only too happy to travel throughout the world, speaking almost exclusively about being a gay bishop or about the lack of rights for homosexual persons. And I can't imagine simple country bishops using the pronoun "I" as much as Bishop Robinson does.

If Bishop Robinson is trying to be a simple country bishop, he won't be anywhere near the Lambeth Conference this summer. When Anglican bishops gather in Canterbury July 16-Aug. 4, he will not be able to participate with the other bishops, but instead will be on the periphery, where he will create a media sideshow sure to attract far more attention than the main event.

If Bishop Robinson is trying to be a simple country bishop, he'd use that three-week period to be with the people of his diocese, perhaps to do some teaching from the pulpits of his congregations, or to assist in ministering to the tourists who visit the lovely state where he resides. It would be a wonderful time of year for him and his partner to vacation somewhere far from the spotlight that will focus on the Anglicans gathered in Canterbury. Or perhaps he and some reconciliation-minded Episcopalians could get together to try to work out some way to get the church out of the mess it's in.

I suspect that instead of being a simple country bishop, V. Gene Robinson is enjoying being the gay bishop.

David Kalvelage, executive editor

"I would love just to be a simple country bishop, but that just doesn't seem to be in the cards."

— *Bishop Robinson*

Creative Solutions Needed


Several small dioceses have found themselves without bishops in recent months. Northern Michigan's bishop was killed in an automobile accident. The bishops of Eastern Oregon and Eau Claire resigned to become assistant bishops in other dioceses. And San Joaquin now has a provisional bishop following the departure of its diocesan bishop and a majority of its members to the Province of the Southern Cone. Perhaps this would be a good time for these dioceses to consider some sort of restructuring.

While the situation in San Joaquin is unprecedented for The Episcopal Church, the other three dioceses find themselves in similar positions. Each has fewer than 3,000 baptized members, and each has fewer than 2,000 communicants in good standing. Two of those dioceses have 23 churches and the third has 27. Providing a stipend and benefits for a diocesan bishop while maintaining an office and at least some support staff can be a major undertaking for dioceses of this size.

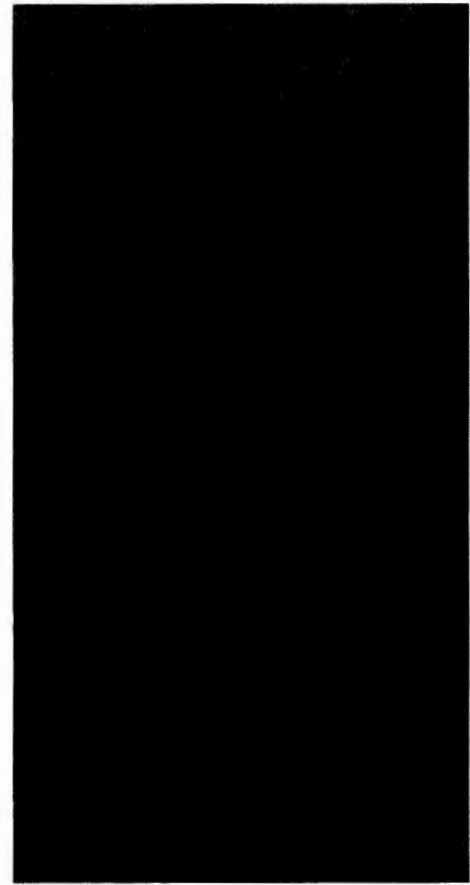
We urge leaders of these dioceses to be open-minded and creative enough to explore other possibilities. Two of the aforementioned dioceses — Eau Claire and Northern Michigan — are contiguous and at the very least might compare their predicaments. Eau Claire might want to be in touch with leaders of the other two dioceses in Wisconsin — Fond du Lac and Milwaukee. Northern Michigan could communicate with its "parent" diocese, Michigan. And it might be worthwhile for Eastern Oregon leadership to check with its neighbor to the west, Oregon, which also finds itself without a bishop. Perhaps these dioceses should have representatives get together to discuss how to proceed. And if they do, it might not be a bad idea to invite representatives from other small dioceses such as North Dakota, Quincy, and Western Kansas to join them.

The San Joaquin circumstances are different. After losing much of its membership, there are roughly 18 congregations and scattered individuals and groups from other churches who have indicated they want to continue to be part of The Episcopal Church. The remnant, with help from the Presiding Bishop, has reconstituted itself as the Diocese of San Joaquin with an acting bishop [p. 11]. Would it make sense for those who remain to be looking toward one or more of the adjoining dioceses in California?

While these are difficult days for much of The Episcopal Church, they are particularly problematical for small dioceses that are not growing. Not only is the church engaged in disagreements of authority, polity and theology, but the current economic climate is placing additional limitations on such entities. This is a good time for the church to become involved in some creative strategic planning. A long-term strategy which will address the current dilemma involving small dioceses and a plan for the future is badly needed. There are some resourceful people around The Episcopal Church who could address these concerns and perhaps provide some assistance. We hope the leaders of these dioceses will be serious about determining what's best for their future.



This is a good time
for the church to become
involved in some creative
strategic planning.



Why the Decade of Evangelism Failed And How We Can Succeed in the Future

By Edmund B. Partridge

"The Decade of Evangelism" ended with little public notice and no celebration. The silent passing is best accounted for by the fact that the 10-year program failed to achieve its goals. Although this was not a successful chapter in the history of evangelism, neither will it be the last, so let us learn the lessons the experience contains so we can do it better henceforth.

During the first half of the 20th century, America was predominantly white and protestant. There was enormous cultural support for organized religion. Most Americans claimed, if only nominally, to belong to a protestant religion. There was little ecumenical concern and, unfortunately, there was no small amount of religious (as well as racial, gender and ethnic) discrimination. It was not a time many of us would want to return to, but it was a time when members of The Episcopal Church (TEC) claimed with verisimilitude to have influence far in excess of their

numbers. It was also a time when the growth of TEC more or less reflected the growth of the general population.

The first big change came shortly after World War II, when the technological innovation that came out of the war years created new possibilities through communication, transportation, medicine and a burgeoning economy. Together with a population explosion, these factors fashioned an expansive and exuberant domestic life in this country for decades to come. Other forces were at work re-shaping the culture, too: the Korean War, the War in Vietnam, and the civil rights revolution.

In the 1960s, the civil rights struggle became violent (my own city, Newark, N.J., had terrible destruction). America's social fabric was deeply torn by these events, and together with discoveries of corruption at the highest levels of government and business, they produced a wave of cynicism and self-interest without parallel in our national experience. All of this

amounted to massive social and cultural change. As often has been the case, great changes in the secular culture are accompanied by similarly great changes in the life of the church.

Each of these influences had its impact, but it was especially the civil rights movement that made church people feel they were ready for change. They felt church life should be inclusive, and to nurture a new inclusiveness they took a new interest in the liturgical movement (which made us more "alike") and the ecumenical movement (which brought a new cooperative and fraternal spirit into our inter-church relationships and our ties to other faiths).

We have often been reminded that initiating change is easier than controlling or limiting it, and so it has been with the church. The civil rights revolution put inclusiveness at the top of the church's agenda, but it was not welcomed universally. This concern to be more inclusive led to communion of the unbaptized, the blessing of

same-sex unions, the ordination, first of women, then of gay people, and then the consecration of a practicing homosexual as bishop. Whether or not these developments were God's will for us, it was a lot of change in a very short time line. The divisions it caused have brought us to the sad state of disunity we are in today. Setting a decade-long effort at evangelism in this chaotic social context did not bode well for success.

As people of the Resurrection, Christians are not deterred by disappointment or even failure. True, the Decade of Evangelism not only failed to bring great numbers of people to Christ within the fellowship of TEC, there was also a failure to retain large numbers of those who had come, if not to Christ, at least into our fellowship. The question this chastening experience of evangelism confronts us with, it seems, is how can we now succeed at evangelism in the future? The beginning of the answer, I think, is in three parts:

1. We must not despair. God, who calls us to proclaim the good news of Christ, does not abandon us to the effort. And because God participates in bringing Christ to his people, one never knows how many are reached.

The tide doesn't know how many boats it lifts. Because God is with and in his people, there is a sense, metaphorically, that each of us is the only Christ someone may ever see! Certainly that may be a strange way to say it, but it is the Christ within us who is the evangelist, and our calling is to introduce him.

2. Evangelism is not a numbers game. In the matter of bringing Christ to his precious ones, our challenge is to focus on the opportunities, the ways and the means. Christ will take care of the outcome and the numbers,

3. We should rejoice in bearing witness to the presence and the favor and the goodness of Christ, for the joy of redemption is contagious, and being joyful about the good news has a lot to do with how successfully we do this thing we call evangelism. □

The Very Rev. Edmund B. Partridge is the retired dean of Trinity and St. Philip's Cathedral, Newark, N.J. He lives in Williamsburg, Va.

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

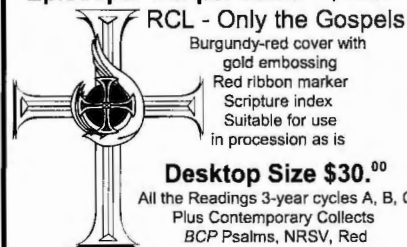
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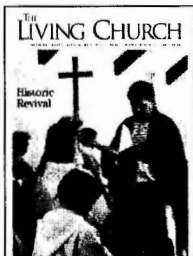
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LETTERS TO THE EDITOR

Careless Theology

In a recent article [TLC, April 13], Bishop Lawrence of South Carolina is quoted as saying, "We get all tied up arguing about whether Jesus is the only way to God. He is God."

While I appreciate the bishop's enthusiasm and support for sound preaching, the specifics of preaching are even more important. His assertion, "He (Jesus) is God," is, at best, careless theology. Like his confrere, John Howe, several years ago, and the notorious "orthodox" document in the Diocese of Maryland some years before, he makes the undistributed claim that "Jesus is God."

There is no clarity in this claim about whether he refers to Jesus of Nazareth or the resurrected and glorified Lord Jesus. The simple term "Jesus" is not, I think, the way we typically refer to the resurrected and glorified Lord. More properly, he is referred to as "Our Lord, Jesus Christ."

Jesus of Nazareth, more typically referred to simply as "Jesus," is the incarnate Son of God, having emptied himself of all divine powers (Phil. 2:2-6) and having taken the form of a servant, who is declared Lord only after being raised from the dead and being highly exalted by God the Father (2:9-11).

"Jesus is God" has the air of ambiguous, over-reaching, bumper-sticker theology that is too typical of zealous neo-conservative (read "orthodox") preachers, for whom more carefully thought-out theology seems to be quibbling about words.

It might work for the Alpha crowd, but lack of precision and lazy thinking eventually lead to something the would-be "orthodox" should abjure, namely heresy — Docetism to be precise.

If the new bishop wants to be taken seriously, he needs to be more precise in his theological declarations. His not very veiled slap at the theology of that part of the church from which he wishes to distinguish himself loses its power when he is himself so careless in his pronouncements.

Bishop Lawrence states that "Jesus is God." This puts the bishop on the same page as a Roman Catholic woman who long ago explained to me that "Jesus gave the Ten Commandments to Moses." The earnest, simplistic worship of Jesus is the heresy of Apollinarius, who insisted that while Jesus may have appeared to be a human being, he was really God.

Holy scripture never uses the locution "Jesus is God." One might expect to find that somewhere in the gospels, perhaps in St. John. The newly enlightened Thomas greets the risen Lord: "My Lord and my God," leaving plenty

of room for genuine manhood. The culture in need of redemption has idols enough. It doesn't need to make another out of one who asked: "Why do you call me good? There is one good, even God."

*(The Rev.) Joseph D. Herring
Alpharetta, Ga.*

Why Ecuador?

I can answer a question posed in "More and More Questions" [TLC, March 23]. "Did the Executive Council really need to meet in Ecuador?"

Executive Council schedules nine

Bishop Lawrence Talks Growth in South Carolina

Shortly before he was consecrated Bishop of South Carolina last 20 the Rt. Rev. Mark Lawrence predicted that the Diocese of South Carolina would "light a torch" for internal reform of the Episcopal Church during a period of the next two years (TLC, Feb. 17).

A few days before the House of Bishops' spring retreat in Texas, Bishop Lawrence spoke with a reporter about reform and maintaining the ecclesial growth recent years under the 10-year tenure of his predecessor the Rt. Rev. Edward L. Blount, Jr. Bishop Blount, who served as acting bishop of the diocese for another two years after he reached mandatory retirement age in 2000, recognized Bishop Lawrence as the first House of Bishops meeting since his consecration.

Between 1996 and 2008, average Sunday attendance in the Diocese of South Carolina grew by 22 percent and the number of baptized members increased by 26 percent. The diocese also reported gains in attendance and membership during the past five years. Bishop Lawrence said, "We have a church that is growing and we are excited about the future."

Lawrence said, "The church of the past has not been able to keep up with the changes in the world. We need to be a church that is relevant to the world of today. We need to be a church that is a witness to the world."

Lawrence said, "We need to be a church that is a witness to the world. We need to be a church that is a witness to the world. We need to be a church that is a witness to the world."

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regular meetings between General Conventions. Coincidentally, there are nine provinces in The Episcopal Church. Council expects to meet in each province once per triennium. That goal was not achieved in the 2003-2006 triennium (Province 9 was not visited), and council voted to urge the General Convention Office (which makes meeting arrangements for Executive Council) to find a place to meet in Province 9 in the current triennium.

Because the Rt. Rev. Wilfrido Ramos Orench, acting Bishop of Ecuador Central, is a member of Executive Council, and because the people of that diocese had been through a difficult, previous episcopate, I chose this diocese to demonstrate support for its people and their bishop. Members of Executive Council heard a report on the ministries of the diocese and of Province 9. (Reports from the host diocese and province are routinely presented at meetings of council.) Council worshiped with the cathedral congregation in Quito and engaged in a day of mission work with and for the people of the diocese. (Worship and work with a host diocese are scheduled when there is time.)

While the cost of getting to Ecuador was high for members of council from the United States, the cost on the ground was low. The Episcopal Church is not "the American Church," but the Anglican presence in many other countries, as well, and Executive Council represents them all.

*(The Rev.) Gregory Straub
Executive Officer &
Secretary of the General Convention
New York, N.Y.*

'Beautiful' Article

The Guest Column, "Experiencing Holy Week," by Fr. Packard [TLC, March 16] was a beautiful and penetrating article.

*(The Very Rev.) John P. Bartholomew
Lake City, Minn.*



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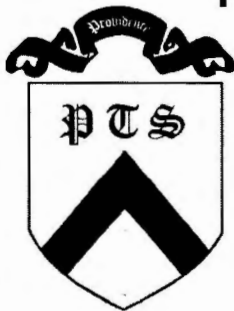
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FULL-TIME DIRECTOR OF YOUTH MINISTRIES: *Grace Episcopal Church, Charleston, SC*, a corporate-sized ECUSA parish in historic downtown Charleston, is searching for a lay or ordained Director of Youth Ministries to use arts, outreach and education to 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.

DIRECTOR OF CHILDREN, YOUTH AND FAMILY MINISTRIES: *Christ Church, Grosse Pointe, MI.* Resource-sized parish seeks an experienced person to lead our Christian formation of children, youth and families. Our parish, located in an affluent Metro Detroit community, has more than 200 children and youth on our rolls. We would be best served by an individual who has the right combination of spiritual gifts, maturity, ministry development, and dynamic leadership to build a coalition of adults who will support the growth that we are planning. Resources, brand new children and youth facilities, and support of the parish and vestry are in place. Competitive full-time salary, full benefits, sabbatical provisions, and more will reflect the experience, gifts, and vision that you bring to our parish. Please forward your resume and cover letter, along with other relevant material to the Rev. Brad Whitaker at bwhitaker@christchurchgp.org with "Christian Formation" in the subject line.

POSITIONS OFFERED

FULL-TIME ASSISTANT RECTOR FOR CHILDREN AND YOUTH: *Holy Trinity Church, Gainesville, FL*, is seeking to call an energetic assistant rector for children and youth ministries. Working under the direct supervision of the rector, the primary function of the assistant will be teaching and inspiring the children and youth of the parish to know and love Christ and our neighbors, and to ensure that the children and youth participate in church and diocesan events. The assistant will have direct supervision over the lay youth director and the lay director of Christian education. The assistant will also share pastoral responsibilities with the other clergy of the parish in visiting those in the hospital and parishioners unable to attend church regularly. The assistant will also be included in the preaching and celebrating rotation.

Holy Trinity is a dynamic corporate-sized church located in north-central Florida about half way between Jacksonville and Orlando. Gainesville is the home of the University of Florida, Santa Fe Community College, and a large health science center.

The position offers a highly competitive salary and benefits depending upon experience. Please reply to **The Rev. Louanne Loch, 100 NE First St., Gainesville, FL 32601.** E-mail: Louloch424@hotmail.com. For more information about Holy Trinity please visit our website at www.holytrinitygnav.org.

FULL-TIME RECTOR: *St. Paul's Episcopal Church, Murfreesboro, TN*, seeks an experienced rector to lead us through the process of clarifying a vision for the future with Jesus Christ as our guiding light. We want our next rector to be theologically strong, Bible-centered and an excellent preacher and teacher. We expect our rector to be capable in pastoral care and to be experienced in pastoring lay ministers. We want someone who can facilitate consensus. We desire to learn from our rector's rich personal spiritual life. We desire someone who is outgoing with a heart for people, who possesses great energy, and who can be a wonderful motivator. Excellent managerial skills and the ability to identify and develop lay leaders are very important traits in our next rector. St. Paul's has an average Sunday attendance of more than 350. Inspiration through its involvement in Cursillo has strongly aided the parish's growth and has become a signature of the church. It is located in the vibrant university (Middle Tennessee State University) city of Murfreesboro (population: 92,000). Visit our website at www.stpaulsmboro.org or contact **The Rev. Canon Pamela Snare, Diocesan Deployment Officer, The Episcopal Diocese of Tennessee, 50 Vantage Way, Suite 107, Nashville, TN 37728, PH: (615) 251-3322, E-mail: pamela.snare@episcopaldioocese-tn.org.**

FULL-TIME CANON FOR YOUTH MINISTRY: *Trinity Episcopal Cathedral, Columbia, S.C.* Trinity Cathedral seeks someone with great energy and passion to serve as Canon for Youth Ministry. Located in South Carolina's capital city, Trinity is a corporate-sized downtown church with more than 300 wonderful young people. For more information about this vibrant and engaged community, visit www.trinitysc.org. (The complete job description can be accessed through the home page.) Contact: **Linda Rogers, Co-chair, Search Committee, JRogers6@sc.rr.com. PH: (803) 771-7300.**

PEOPLE & PLACES

Appointments

The Rev. Canon **Andrew Gerns** is canon pastor to the Bishop of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015.

The Rev. **Jocelyn Jurkovich-Hughes** is chaplain at Lutheran Episcopal Campus Ministry at the Belfry, 216 A St., Davis, CA 95616.

The Rev. Canon **Debra Kissinger** is canon for education and formation in the Diocese of Indianapolis, 1100 W 42nd St., Indianapolis, IN 46208.

Retirements

The Very Rev. **Russell Johnson**, as dean of St. Peter's Cathedral, St. Petersburg, FL.

The Very Rev. **C. David Williams**, as dean and rector of Trinity and St. Philip's Cathedral, Newark, NJ.

Deaths

The Rev. **Waties Rees Haynsworth**, who exercised 40 years of ordained ministry in the Diocese of South Carolina, died Jan. 14. He was 94.

A native of Summerville, SC, he was a graduate of The Citadel and the School of Theology of the University of the South. Ordained deacon in 1938 and priest in 1939, Fr. Haynsworth spent his entire ordained ministry in South Carolina. He was deacon-in-charge of All Saints', Manning, St. Mark's, Charleston, and St. Matthias', Summerton, 1938-39; rector of Advent, Marion, 1947-53; rector of St. John's, Charleston, 1953-57; executive secretary of the diocese, 1957-62; and rector of Christ/St. Paul's, Yonges Island, and Trinity, Edisto, from 1962 until 1978, when he retired. In recent years, he was a member of the Cathedral of St. Luke and St. Paul. Fr. Haynsworth was a former secretary of diocesan convention. He is survived by his brother, the Rt. Rev. G. Edward Haynsworth, of Charleston; step-grandchildren, nieces and nephews.

The Rev. **Isabel Polk**, 68, dean of the Diocese of Maine, died Jan. 23 of cancer in Kittery, ME.

Deacon Polk was born in Portland, ME. She was ordained in 2003, and served at St. Peter's Church, Rockland, ME. She was also a chaplain for Penobscot Bay Medical Center and Knox Center for Long Term Care. She is survived by her husband, Ed, of Rockland; three daughters, Kathryn Fernstrom, of Milwaukee, WI, Barbara Reid, of Hampton Falls, NH, and Adrienne Fernstrom, of Heber City, UT; a son, William Fernstrom, of Buxton, ME; 14 grandchildren; a brother, Chester Dykeman, of Buxton, ME; two sisters, Carol Trask, of Congress, AZ, and Margaret Defosses, of Portsmouth, NH, and three step-daughters.

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Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 8:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

RIVERSIDE, IL

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

NEW ORLEANS, LA

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

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street Web: www.theadvent.org
E-mail: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray, assoc; the Rev. Daphne B. Noyes, d; Sharon Knox-Hutchinson, Pastoral Assistant for Families
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq. (973) 779-0966
www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues (973) 779-0966
Website: www.stjohnschurchpassaicnj.org
The Rev. William C. Thiele, p-l-c frthiele@gmail.com
Sun Low Mass 8, Sung Mass 10:30, HD anno.

NEW YORK, NY

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The Rev. Canon James H. Cooper, D. Min., r
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www.sainthomaschurch.org
The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evening); Sat H Eu 12:10

ASHEVILLE, NC

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

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
The Rev. Robert Pursel, Th. D., r
Sun Mass 10 (Rite I); Wed Mass & Healing 1; Weekdays as announced (Rite II); Sacrament of Penance by appt.

WELLSBORO, PA

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

CHARLESTON, SC

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

MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

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

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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Week 2: July 21-25

Community Organizing and
Congregations
Luther and Spirituality
Creative Practice in Prayer and
Worship
Genesis 1-11 and Evolution

Week 3: July 28-August 1

The Church
and Ecological Responsibility
Leading Faith Communities in a
Complex, Challenging World
Political Preaching—Out of the
Frying Pan, into the Fire
Redeeming Congregational Conflict

Week 4: August 4-8

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Pastoral Care of the
Dying and Grieving
Rites and Practices of
Healing and Dying
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