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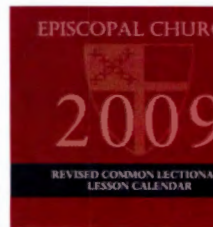
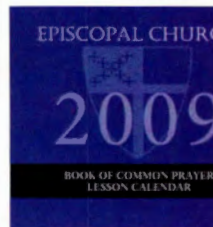
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Volume 236 Number 23

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THIS WEEK



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Students Wendy Delgado, Christopher Broome, James Houston, Erica Alexander, Katie Boyle, and J.R. Upton rehearse music in Holy Trinity Church, Memphis. Lance Murphey photo



The Cover
Katie Boyle and Erica Alexander (foreground), third graders at St.

George's Independent School, join with other students singing at Holy Trinity Church, Memphis. The school's Memphis campus shares facilities in a unique partnership with Holy Trinity. Lance Murphey photo



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Wrong Identity

To Make the Wounded Whole

'Take heart, your faith has made you well' (Matt. 9:22)

The Fourth Sunday After Pentecost (Proper 5A), June 8, 2008

BCP: Hosea 5:15-6:6; Psalm 50 or 50:7-15; Rom. 4:13-18; Matt. 9:9-13

RCL: Gen. 12:1-9 and Psalm 33:1-12; or Hosea 5:15-6:6 and Psalm 50:7-15; Rom. 4:13-25; Matt. 9:9-13, 18-26

Many of us have seen it on Christian TV, or at least we're familiar with some of its numerous variations. Someone in a wheelchair is pushed onto the stage of a huge auditorium. The flowing-locked and sequins-clad evangelist (or prophet or apostle or whatever) orders the person to stand up and then shoves the person backwards into the arms of waiting toughs. And the crowd goes wild, giving clap-offerings to an obedient God. Miracle healing. Right? But it actually makes some of us laugh — particularly the inevitable plea for witnesses to send money.

This isn't to say, of course, that God doesn't intervene in human brokenness to make the wounded whole. The biblical witness is full of examples of the Lord taking people's hardships and suffering and transforming them to life in abundance. Indeed, the overriding theme of the scriptures is God's leading his people out of fallenness and despair toward the fullness of life in the kingdom. But God's constant work of healing and restoration is probably much quieter and more subtle than what a lot of people think.

Today's gospel recounts three separate instances of the Lord touching broken lives and making them whole. First, there's Matthew the tax collector — a pre-eminent outsider in Israel. This is one who collaborates with the hated

Roman occupiers, and he goes so far as to support himself by what most people consider extortion. "As Jesus was walking along, he saw [this] man called Matthew sitting at the tax booth; and he said to him, 'Follow me.' And he got up and followed him" (Matt. 9:9). The embrace of Christ and his body heals social isolation.

Next, a woman who has been bleeding for years comes and touches the clothing of Jesus. "Take heart," says the Lord, "your faith has made you well." And instantly the woman was made well" (9:22). And trust in the goodness of the Savior does transform suffering into victory.

Finally, a religious leader comes to Jesus to report the death of his young daughter. The leader implores him, "come and lay your hand on her, and she will live" (9:18). Arriving at the place where the girl's body lies, Jesus directs the mourners, "Go away; for the girl is not dead but sleeping." Then "he went in and took her by the hand, and the girl got up" (9:24-25). The risen Lord triumphs over death for all who follow him.

We hardly need to be subjected to constant pleas for money on the airwaves to see God's healing hand at work. It's all around us, and even within as the Lord banishes from us loneliness, hardship, and fear of dying.

Look It Up

How does the healing of a man born blind in John 9:1-7 relate to the spiritual wholeness that was promised us in our baptism?

Think About It

In what ways have I been healed by the power of God?

Next Sunday

The Fifth Sunday After Pentecost (Proper 6-A), June 15, 2008

BCP: Exodus 19:2-8a; Psalm 100; Rom. 5:6-11; Matt. 9:35-10:8(9-15)

RCL: Gen. 18:1-15, (21:1-7) and Psalm 116:1, 10-17; or Exodus 19:2-8a and Psalm 100; Rom. 5:1-8; Matt. 9:35-10:8, (9-23)

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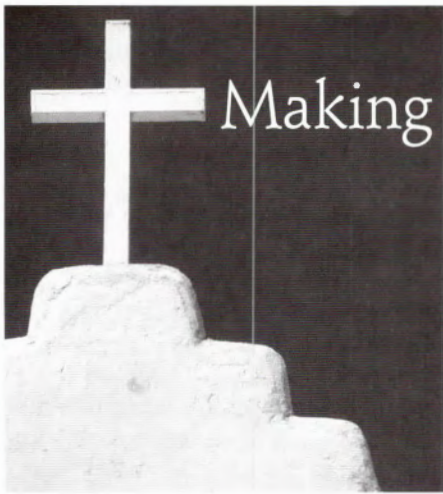
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Making Sabbaticals Possible

By Nigel Renton

Forty years ago, sabbatical leaves for clergy were a rarity. I live in a city with a large university, and I was accustomed to several neighbors taking sabbaticals. When I became senior warden of a local parish church, I suggested to the vestry that there were many good reasons for granting sabbaticals to parochial clergy, not only to prevent their burnout, but to give the parishioners a change of pace.

There are various good ways to spend a sabbatical. For some, it is to read

deeply, and for others, it may be to write a book, or possibly a series of articles. Travel, often to distant lands, is usually a component of a successful sabbatical. For some clergy, this may involve a visit to the Holy Land. Others take a trip to the British Isles, to visit cathedrals, other sacred places, or even ancient ruins. I shall never forget visiting the supposed site of the sermon on the mount, overlooking the Sea of Galilee. This was part of a pilgrimage which enhanced my faith.

Although the vestry was content to embrace the concept of a sabbatical, we soon realized that a traditional six-month or even year-long sabbatical would not be practicable. A good time for a rector or vicar to take a sabbatical is after Easter but before September, when the pace of parish activities increases again. Since the priest already was entitled to a month vacation, adding a three-month sabbatical would be feasible without a major interruption in the

church's program. The cost to the parish was essentially the cost of finding a supply priest to take Sunday services, since the parish had an assistant priest and an excellent parish secretary.

Some years later, I moved to another parish in the same city where the right of the rector to enjoy a sabbatical is written into the rector's contract. This arrangement has worked well for the parish.

Of course, I realize that the expense of a sabbatical is not within the reach of many smaller churches. The need, I submit, is just as great for (say) a lonely priest hundreds of miles from the see city, without the ready supply of potential interim pastors that we enjoy in Berkeley, Calif. But even there, it may be feasible to continue services led by a lay reader, with occasional visits from a nearby priest.

However, there is another possibility for a small parish. The idea came to me

(Continued on next page)



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Making Sabbaticals Possible

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when reading about a priest being required to take an unpaid leave of absence as a form of discipline. It occurred that granting such a leave as a privilege rather than for disciplinary purposes should be within the reach of even a small congregation. It would, of course, be up to the priest to find the financial resources to sustain life during this leave of absence, but for the married priest with a spouse earning a second income, this certainly may be feasible. Given time, even single priests might be able to save up to enjoy a refreshing break from routine, especially after their seminary debt has been paid off.

I also suggest an adaptation of a plan used by a clergy friend whose husband was forced to move to a distant city for employment reasons. The rector's parish is located in an affluent area, and she also has a very supportive staff, including a priest who serves as music director. She negotiated with the vestry to allow her to be absent for all of July, giving her a time when she and her husband could be together. This is her "mini-sabbatical." She takes her vacation time in several short installments during the year, allowing her to spend time with her husband.

This is a plan which models another way for a small congregation to arrange both a vacation and adequate study time for its priest. In July and August, when the pace of parish life generally slows, the rector or vicar can undertake some serious study, perhaps in a seminary or other suitable setting. Then the congregation offers vacation time in shorter periods, when a lay reader can take the services.

Given sufficient notice, I would expect most dioceses to be able to identify a suitable interim pastor to lead the congregation during the absence of the incumbent or vicar.

Have any readers experienced such an arrangement, either for themselves or for others? If so I believe readers of this magazine would be interested to learn if the arrangement proved fruitful for priest and people. □

Nigel Renton is a member of St. Mark's Church, Berkeley, Calif.

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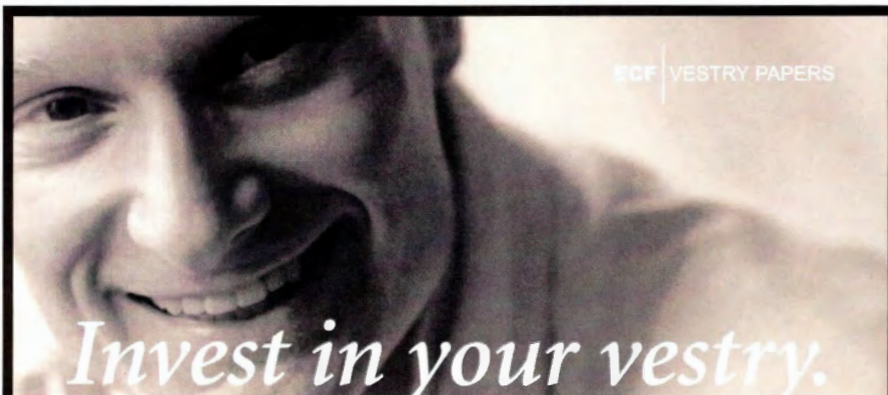
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Transforming Evangelism

By **David Gordner**. Church Publishing. Pp. 182. \$16. ISBN 978-0-89869-585-4.

Transforming Vocation

By **Sam Portaro**. Church Publishing. Pp. 150. \$16. ISBN 978-0-89869-586-1.

These two volumes are part of the series *Transformations: The Episcopal Church of the 21st Century* intended to help church leaders chart a course for the future. The editor of the series, James Lemler, writes in the preface to each book that each “focuses on one area within the Episcopal Church that is urgently in need of transformation in order for the church to be effective in the 21st century ...”

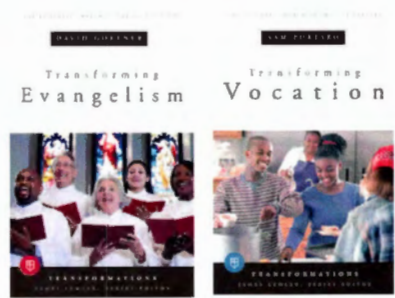
In *Transforming Evangelism*, David Gordner has a fresh view of evangelism that should put it within reach of every Episcopalian. It’s “not a duty to be performed, but the practice of expressing our delight and wonder at the work of God,” he writes. It is “the work of individuals and commu-

nities bearing witness to Christ in their own unique ways.”

The author, assistant professor of pastoral theology and director of the Center for Anglican Learning and Leadership at Church Divinity School of the Pacific, is able to make evangelism friendly rather than intimidating. He stresses that the once-dreaded “e-word” is a spiritual discipline rather than a program or a formula.

There are short profiles of Episcopal churches and other ministries that have achieved success in evangelism. How two Texas congregations welcome strangers is a vivid example of Gortner’s teaching. Churches willing to make the effort to participate in evangelism should have one or more copies of this book in their libraries.

As in the other volume, *Transforming Vocation* includes several examples. Sam Portaro writes of the vocational development of people, including himself, and churches. Two



of the churches are Episcopal congregations for which the author uses pseudonyms. Portaro, recently retired Episcopal chaplain at the University of Chicago, dwells on vocational discernment, which he calls “the foundation of all ministry.”

The importance of the ministry of lay persons is stressed throughout Portaro’s book. He writes, “...the church’s ministry, or servanthood, is (or ought to be) at least in substantial part to serve the laity in each person’s discernment and implementation of vocation.”

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much that is pertinent in *Transforming Vocation*. Others who are yearning for a richer spiritual life or who are perceiving a possible call to some form of ministry probably will devour this.

David Kalvelage

The Power of Forgiveness

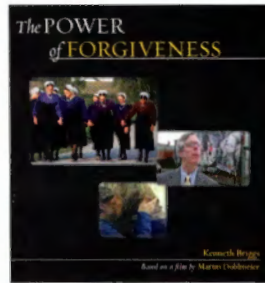
By **Kenneth Briggs**. Fortress Press. Pp. 200. \$25. ISBN 978-0-8006-6225-7.

This handsome book is the companion to Martin Doblmeier's documentary film by the same title, broadcast earlier this year on PBS. Longtime *New York Times* religion editor Kenneth Briggs chronicles the making of the film in an interview with Mr. Doblmeier, and revisits the film's major themes. Their intention is that the book relate to the film, but be independent of it.

Mr. Briggs asserts that hard hearts are human nature, but that in the age of "orange alerts," there is urgency to

the quest to discover why forgiveness seems so elusive. He begins with a look at what the world's religions teach about forgiveness, starting with the extraordinary response made by the Amish community after the 2006 schoolhouse shooting in Nickel Mines, Pa. Subsequent chapters consider the health costs of bearing resentment and the emerging "science of forgiveness;" issues of justice, power imbalances, and the limits of mercy; forgiveness in personal and family relationships, as well as in society; and the ability to forgive ourselves.

Brief interviews with specialists, sprinkled throughout the book, shed light on many of these areas. Mr. Briggs spoke with several forgiveness researchers, as well as with psychotherapist/theologian Thomas Moore, Buddhist monk Thich Nhat



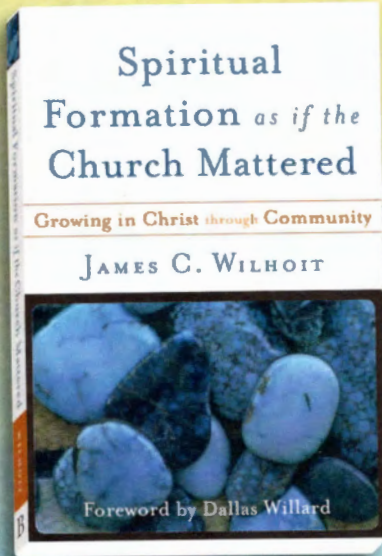
Hanh, the Rev. James Forbes, Jr., of Riverside Church in New York City, and Sr. Helen Prejean, whose efforts in prison reconciliation ministry inspired the book and movie *Dead Man Walking*.

Each chapter is extensively researched and expansive in scope, with numerous examples, testimonies, and personal stories that stretch from biblical times to the Rutgers women's basketball team's dignified response to Don Imus's broadcast racial slurs just last year.

The depth with which Mr. Briggs treats his subject is a testimony to how many people are devoting countless hours to the work of seeking pardon and granting mercy. It is a hopeful and inspiring work, and lends itself to prayerful personal reflection as well as profitable discussion in faith communities.

Michael O'Loughlin

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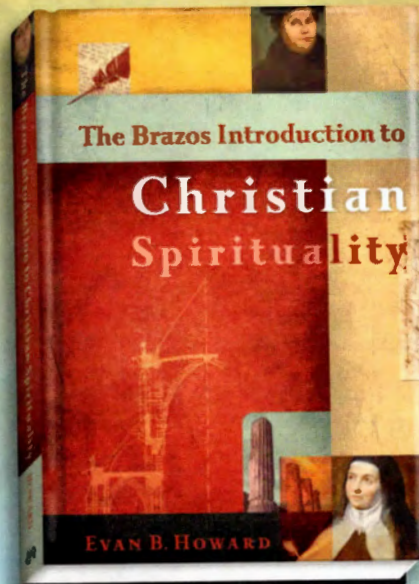
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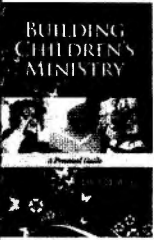


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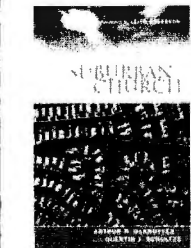
BUILDING CHILDREN'S MINISTRIES: A Practical Guide. By Tina Houser. Thomas Nelson. Pp. 201. \$24.99. ISBN 978-1-4185-2681-8.

Parishes having no children's ministry or wishing to help a small one grow will benefit from the steps presented in this guide. Among topics addressed: Budgeting, safety and security, understanding child development, and avoiding certain personalities and attitudes when choosing leaders. Training and participation of parents is emphasized.



FUNERALS WITH TODAY'S FAMILIES IN MIND: A Handbook for Pastors. By Doreen M. McFarlane. Pilgrim Press. Pp. 136. \$18. ISBN 978-0-8298-1786-7.

This book addresses effective pastoral care for grieving families by knowing how best to meet their practical needs when planning and officiating at funerals and memorial services. A section on special circumstances includes funerals of gay and lesbian persons, people you've never met, and people who have committed suicide.



THE SUBURBAN CHURCH: Practical Advice for Authentic Ministry. By Arthur H. DeKruyter, with Quentin J. Schultze. Westminster John Knox. Pp. 148. \$18.95. ISBN 978-0-664-23294-8.

The pastor of a thriving suburban Chicago church dispels myths about suburbia, such as all suburban cultures being essentially the same. Rather than growth being about having the best tactics, this book says "lasting, faithful churches grow organically out of the sincere desires and shared dilemmas of the members and visitors." Discussion questions conclude each of the 10 chapters.

(Continued on next page)

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THE CRISIS OF YOUNGER CLERGY. By Lovett H. Weems, Jr. and Ann A. Michel. Abingdon. Pp. 147. \$16. ISBN 978-0-687-65109-2.



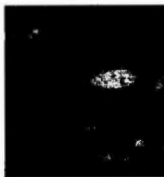
An analysis of young clergy in the United Methodist Church is offered as a case study of a problem of the wider church: the decline in the number of young clergy. Clergy age trends in The Episcopal Church and

six other denominations are presented in the first chapter. Recommendations: help youth hear the call to ministry; increase funding for theological education; older generations should treat young clergy as pastors, not children; and provide opportunities for young clergy to gather.

ROMAN HOUSE CHURCHES FOR TODAY: A Practical Guide for Small Groups. By Reta Halteman Finger. Eerdmans. Pp. 221. \$15. ISBN 978-0-8028-0764-9.

This simulation study of Paul's letter to the Church in Rome allows persons of all ages to encounter the social world of the New Testament. Each group member assumes the character of a member of a Roman house church (e.g. Jew or gentile, freedperson or freeborn) and discusses sections of Paul's Letter to the Romans from these various points of view.

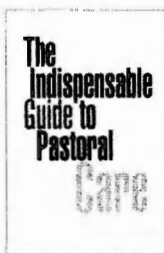
Reta Halteman Finger
ROMAN HOUSE CHURCHES FOR TODAY



THE INDISPENSABLE GUIDE TO PASTORAL CARE. By Sharyl B. Peterson. Pilgrim Press. Pp. 137. \$17, paper. ISBN 978-0-8298-1778-2.

Filled with helpful advice, from learning how to listen and deepen a conversation to understanding one's limits in handling difficult pastoral concerns and knowing when

The Indispensable Guide to Pastoral Care



to make referrals. The author, a UCC minister, emphasizes that pastoral care is grounded in a relationship with God, and that regular, ongoing study of scripture is essential.

GRACE ON THE GO. Quick Prayers for Compassionate Caregivers (Pp. 96. ISBN 978-0-8192-2286-2) and **Quick Prayers for Determined Dieters** (Pp. 128. ISBN 978-0-8192-2287-9). By Barbara Bartocci. Morehouse. \$10 each.

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Anglican Perspectives

Among recent releases by a variety of book publishers are some written by Episcopal and Anglican authors. These include:

FIGHTING WITH THE BIBLE: Why Scripture Divides Us and How It Can Bring Us Together. By **Donn Morgan**. Seabury Books. Pp. 144. \$14. 1-978-1-59627-058-9.

The dean of Church Divinity School of the Pacific presents examples of difference and division in the Bible and helps readers to discover how the Bible can help us to understand current divisions in the church. Particularly effective is the section titled *Authority: Where Are Wisdom and Direction to be Found?*

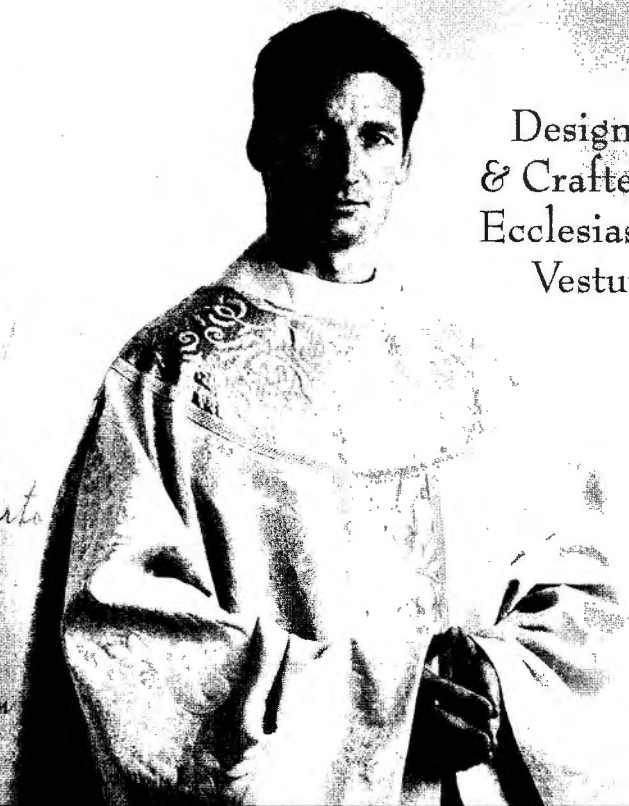
FROM LITERAL TO LITERARY: The Essential Reference Book for Biblical Metaphors. By **James Rowe Adams**. Pilgrim Press. Pp. 387. \$25. ISBN 978-0-8298-1-1788-1.

"Christians who can't cope with metaphors have done their best, perhaps unintentionally, to spoil the faith for the rest of us," writes James Rowe Adams, retired rector of St. Mark's Church, Capitol Hill, Washington, D.C. He presents an alphabetical listing of words from the Bible and elsewhere (e.g., father, gospel, orthodox) and examines their roles as metaphors. No biblical literalism here.

STEEPED IN THE HOLY: Preaching as Spiritual Practice. By **Raewynne J. Whiteley**. Cowley. Pp. 151. \$19.95. ISBN 1-56101-301-3.

After learning that preaching is the focus of the author's spiritual life, it is easier for readers to understand why some clergy put so much effort into sermon preparation. Raewynne J. Whiteley, rector of St. James', St. James', N.Y., offers encouragement to those who deliver sermons. The book includes several of her sermons.

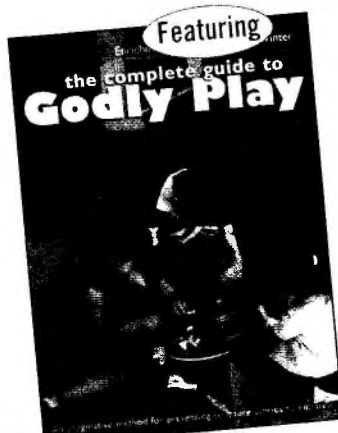
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Trinity School for Ministry Names Dean

The Rev. Justyn Terry has accepted a call to become the dean and president of Trinity Episcopal School for Ministry in Ambridge Pa., effective July 1, the seminary's board of trustees announced.

Fr. Terry, 42, has served as associate professor of systematic theology at Trinity since 2005. He is a member of the Church of England with canonical residence in the Diocese of London.

The Rev. Canon David Roseberry, chairman of Trinity's board of trustees, said the new dean "will assume the awesome responsibility of Trinity's vital role as a bearer of an orthodox, evangelical witness in North America." According to the Rev. Geoff Chapman, search commit-

tee co-chairman and rector of St. Stephen's Church, Sewickley, Pa., the appointment of Fr. Terry "is a sign of hope for the future of evangelical Anglicanism and the gospel we love."

Fr. Terry was ordained a priest in England in 1996. He completed undergraduate studies in physics at Keble College, Oxford, and graduate studies in theology and ministry at Cranmer Hall, St. John's College, Durham. He received a Ph.D. from King's College, London, in 2003. Prior to coming to Trinity in 2005, he was rector of St. Helen's Church, North Kensington, London. Fr. Terry and his wife, Cathy, live in Sewickley, Pa., and have two young daughters, Sophia and Lydia.



Peter Frank photo

Fr. Terry, who will become dean July 1, with his wife, Cathy, at Trinity's commencement service.

Bishop Bruno: Same-Sex Marriage Ruling 'Reflects Baptismal Vow'

The California Supreme Court declared unconstitutional on May 15 two state laws defining marriage as the union of one man and one woman. Supporters of same-sex marriage, including three diocesan bishops of The Episcopal Church in California, were jubilant afterward.

"Today's Supreme Court decision on same-gender relationships is important because it reflects our baptismal vow to 'strive for justice and peace among all people and respect the dignity of every human being' and our commitment to justice and mercy for all peo-

ple," Bishop J. Jon Bruno of Los Angeles said.

"We will continue to advocate for equality in the future and will do so at the General Convention of The Episcopal Church, which will meet in Anaheim in 2009," he continued. "I celebrate and give thanks for this decision of the court and look forward with joy and excitement to a future of justice and mercy for all people in the State of California and The Episcopal Church."

The court's decision will have "ecclesial implications" for all Episcopalians,

according to Bishop Marc Andrus of the Diocese of California.

"I intend to be in prayerful consultation with the people of the diocese to see how we can use this decision to strengthen our support of our lesbian and gay sisters and brothers, and our witness to God's inclusive love," he said.

Bishop James Mathes of San Diego received news of the court decision while visiting the Diocese of El Salvador. His statement was the most cautious.

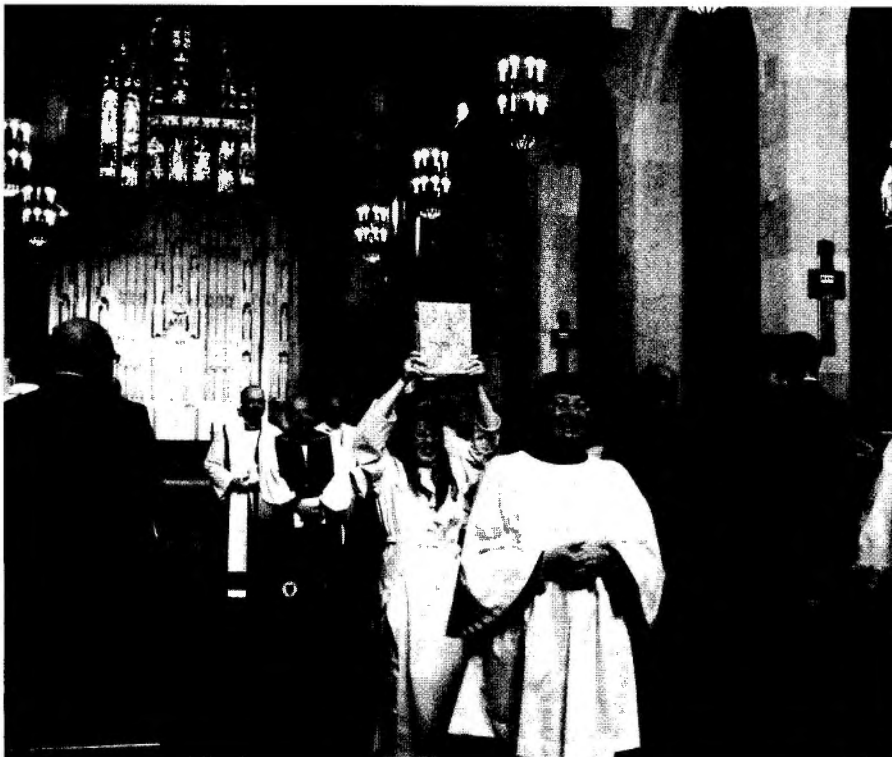
"While supporting the rights of gays and lesbians, I am mindful that our church has not yet made the decision to bless same-sex unions," he said. "We are in the midst of a challenging but vital conversation about holy relationships in this diocese and indeed across the Communion. I ask all people of the diocese to hold the court's decision gently. Prayerfully remember that God has placed his children, who share different perspectives on same-sex relationships, next to each other in church every Sunday."

Same-sex marriages in California will become possible beginning June 16 unless the court delays implementation.

Jim White, a deputy to General Convention from the Diocese of Los Angeles, speaks during a forum at All Saints' Church, Pasadena, May 18, the first Sunday after the California Supreme Court ruled unconstitutional a state law defining marriage as the union of one man and one woman.



Susan Russell/All Saints' Church photo



Constance Wilson/Seabury-Western Divinity School photo

Middler Chris Plantz leads senior Elizabeth Scriven (with the gospel book) at the final graduation ceremony for Seabury-Western Theological Seminary, Evanston, Ill., May 17 at St. Luke's Church, Evanston. Behind Ms. Scriven is Bishop Steven Charleston, dean and president of Episcopal Divinity School and commencement preacher, followed by Bishops Jeffrey Lee of Chicago (left) and James Jelinek of Minnesota. Seabury trustees recently terminated the three-year residential M.Div. program.

Lambeth Format Designed for Conversation

Presiding Bishop Katharine Jefferts Schori and the Rev. Ian Douglas, a member of the Lambeth Conference Design Group, described the international conference for bishops in England this summer as a new way of addressing difficult issues.

Bishop Jefferts Schori and Prof. Douglas, professor of world mission at Episcopal Divinity School, gave statements and answered questions during a press conference broadcast live over the internet May 20.

The conference, scheduled for July 16-Aug. 3, will be unlike any previous Lambeth gathering. It is not set up for parliamentary-style debate and is not designed to produce legislation or resolutions, the two explained.

"The parliamentary system as it is generally practiced in the West produces legislative winners and losers," Bishop Jefferts Schori said. She added that she was hopeful for the conference because of its emphasis on a traditional understanding of

conversation. "Conversation entered into deeply and fully leads to conversion and hope," she noted.

Prof. Douglas said the unprecedented format for the once-every-10-year conference, which was first held in 1867, will be difficult for journalists to cover and for the public to follow because there is no "focal point of up-down decision-making." He said the new format will not shy away from discussion of controversial issues, but it is not designed to offer statements implying that various issues have been resolved.

He suggested that rather than addressing these issues "head on," they will be discussed face-to-face. "Is a process that creates winners and losers the best way to meet a problem head on?" he asked rhetorically. "It is incorrect to describe Lambeth as a closed shop. The design has allowed for and encouraged wide open hospitality."

Steve Waring

Taking Sides in Virginia Dispute over Property

Several religious denominations have successfully petitioned the court to join the Diocese of Virginia and The Episcopal Church as the diocese seeks legal recognition of its claim to ownership of property now held by 11 congregations where the majority voted to affiliate with overseas Anglican provinces. Among those filing in mid-May were the two other Episcopal dioceses in Virginia.

The list of denominations now includes the African Methodist Episcopal Church, the Church of the Brethren, the Evangelical Lutheran Church in America, the United Methodist Church, the Presbyterian Church, USA, the General Conference of the Seventh-Day Adventists, and the Worldwide Church of God. In some cases, local judiciaries from these denominations have filed separate briefs.

At issue is a Civil War-era Virginia statute which states that in the event of a denominational split, the congregation can determine the fate of local church property by a majority vote. In April, Virginia Circuit Court Judge Randy Bellows issued a preliminary ruling in favor of the departing congregations. Oral arguments on the constitutionality of the statute were scheduled for May 28.

The Virginia attorney general has filed a brief with the court that contends that the statute is constitutional.

'No Further Delay'

Nearly half of all licensed female clergy in the Church of England have signed a letter that calls for no further delay in the consecration of female bishops in that province and no legal provisions for those opposed to such consecrations.

The letter follows a report issued in April by a task force that identified three possible options as the Church of England begins to remove legal restrictions on female bishops. They included the possibility of offering no provisions for conscientious dissenters, informal policies, or a structural change to create a number of special, geographically non-contiguous dioceses.

Anglicans Harassed in Zimbabwe

Police and vigilante supporters of Zimbabwe President Robert Mugabe have increased their harassment of Anglicans in the impoverished African country.

According to *The New York Times*, in recent weeks police have interrogated Anglican priests and lay leaders, arrested and beaten parishioners, and locked thousands of worshippers out of dozens of churches.

The timing of the intimidation seems to correspond with a statement from Archbishop of Canterbury Rowan Williams calling on all Christians to pray for Zimbabwe's rescue "from violence, the concealing and juggling of election results, deceit, oppression and corruption."

"As a theologian who has read a lot about the persecution of the early Christians, I'm really feeling connected to that history. We are being persecuted," Bishop Sebastian Bakare, assisting Bishop of Harare, told the *Times*. He was asked by the Anglican Church of Central Africa to serve after a provincial church court ruled last October that Nolbert Kunonga, the former Bishop of Harare and a staunch ally of President Mugabe, was no longer a bishop, having "severed" his relationship with the church.

Several days after publication of the article in the *Times*, leaders in the Province of Central Africa announced that the controversial former bishop of Harare had been officially "excommunicated," thereby stripping him of his ability to function as an Anglican cleric. Later, Zimbabwe's Supreme Court dismissed an application from Mr. Kunonga, who sought control of Harare's Anglican church properties. Despite the legal setback, police in Harare have continued to use physical force in their attempt to bar worshippers from attending church services, noted a statement from Central Africa published on Anglican Communion News Service.



Greta Huls/Diocese of Arizona photo

Bishop Kirk Smith of Arizona (left) and Presiding Bishop Katharine Jefferts Schori listen to music offered by St. Paul the Apostle Sudanese Mission, Phoenix, on May 15, at the conclusion of a two-day summit on domestic poverty at the Franciscan Renewal Center in Scottsdale.

Ugandan Archbishop Chides P.B. for Letter

Following a visitation to Christ Church, Savannah, Ga., on May 14, Archbishop Henry Orombi of the Anglican Church of Uganda responded to a letter he said he never received from Presiding Bishop Katharine Jefferts Schori.

A majority of members at the 275-year-old congregation voted in September to disaffiliate from The Episcopal Church and to accept an offer of episcopal oversight from the Church of Uganda.

In an e-mail message sent to reporters on May 12, Bishop Jefferts Schori asked Archbishop Orombi not to visit the congregation because it would "violate the spirit and letter of the work of the Windsor Report, and only lead to heightened tensions." Her letter also noted that Archbishop Orombi's scheduled visit was against the wishes of Bishop Henry Louttit of the Diocese of Georgia.

In response, Archbishop Orombi said he "received word of your letter through a colleague, who had seen it on the internet. Without the internet, I may never have known that you had written such a personal, yet sadly ironic, letter to me.

"May I remind you that the initial reason the Lambeth Commission on Communion was appointed was

because of unbiblical decisions taken by [The Episcopal Church] in defiance of repeated warnings by all of the Anglican Instruments of Communion," Archbishop Orombi continued. "The Windsor Report was produced and accepted in amended form by the primates at our meeting in Dromantine, Northern Ireland, in February 2005. It is, therefore, quite ironic for you to be quoting the Windsor Report to me.

"Nowhere in the Windsor Report or in subsequent statements of the Instruments of Communion is there a moral equivalence between the unbiblical actions and decisions of TEC that have torn the fabric of our Communion at its deepest level and the pastoral response on our part to provide ecclesiastical oversight to American congregations who wish to continue to uphold the faith once delivered to the saints and remain a part of the Anglican Communion," he wrote. "Your selective quoting of the Windsor Report is stunning in its arrogance and condescension."

A spokeswoman for Bishop Jefferts Schori said the Presiding Bishop's letter to Archbishop Orombi was sent via e-mail and the United States Postal Service on May 12, and that the Presiding Bishop was in possession of Archbishop Orombi's reply.

More news, page 28. And for regular updates of news of The Episcopal Church and Anglican Communion, visit www.livingchurch.org

Leaving WELL



By Richard L. Ullman

She opened the door to her new office. The bookshelves were filled. Pictures were on the wall. A vase of flowers was on the coffee table. Papers were on the desk.

As she tried out the chair at her desk, she noticed the flowers were wilted, past needing fresh water. She shuffled the papers. They included personal letters addressed to her predecessor. She opened the desk's file drawer, and found it full, with no discernible order. Those pictures on the wall and books on the shelves? The gentlest thing to say is, they weren't her books or pictures.

This really happened to a friend on the first day in a new parish. Happily, it is not a typical Rector's First Day. Most often, a parish takes care to welcome a new priest with an office "swept and put in order." Even so, a new rector's predecessor sometimes leaves all manner of things behind — not so obvious as wilted flowers on the coffee table and personal pictures on the wall, or as careless as disordered file drawers and personal correspondence — but perhaps more disconcerting

and inauspicious to the start of a new ministry.

Our gentle fiction about priest and parish is that their relationship is permanent. In church law, we still say a rector is "settled." In principle, all rectors have life tenure. So we invest a lot of energy at the start of a ministry, but often pay scant attention to leave-taking. Truth to tell, all clergy are "interim" clergy, and good leave-taking is as important to building up the body of Christ as good beginning.

Consider the model set out in John's gospel. The start of Jesus' ministry takes a single chapter: one lovely poem, a stirring sermon followed by a powerful liturgy, then — Boom! — he's off recruiting a ministry team. The closure of his ministry takes four chapters (John 13:38-17:26), one-fifth of the whole book. There, in the farewell discourses, Jesus announces his departure, then reviews with his friends what they have done together, what they have meant to each other, and how their ministries shall continue.

For a priest and parish to say goodbye well can take from eight to 10 weeks, while together they address

important pastoral and administrative matters.

It is critical to conclude pastoral relationships, to make appropriate arrangements for parishioners who are shut-in, in ongoing counseling, under spiritual direction, or in preparation for baptism or marriage. Special attention should be paid to relationships that were strained or broken by conflict. Simply to acknowledge that such relationships exist can be healing for a congregation.

Plans and projects in which the priest has been centrally involved need to be completed or carefully turned over to the vestry and key parish leadership. There are many administrative tasks for the priest to look after. A partial list includes: purge file cabinets of materials that are personal and confidential to the outgoing priest; review the *Parish Register* and the *Record of Church Services* to be sure they are accurate and up to date; turn over financial records and parish property in the priest's care; remove personal possessions from church premises (for starters, those pictures on the office

(Continued on next page)



Leaving WELL

(Continued from previous page)

walls and books on the shelves).

The spiritual dimension of the close of a rectorship is more important than all these pastoral and administrative details. Our classic spiritual tradition understands every good-bye to be a little death. Every significant good-bye mobilizes to some extent all the human responses that loom large at time of death, from denial that the ending is real or has any meaning, to anger, bargaining, depression, and finally acceptance.

These responses play out in a variety of ways at the end of a rectorship. It helps to be aware of them, and to provide ways to work through these natural, normal responses. At the very least this means a special meeting for closure between the rector and the vestry, a parish-wide party or celebration of some kind, and a concluding liturgy.

The Book of Occasional Services provides "A Service for ... Leave-taking from a Congregation." That service is rich in prayers and ceremonies that enable both congregation and

departing rector to honor their life and ministry together, and to bid each other Godspeed. The service, and the preparation that goes into it, helps bring closure.

Sometimes members of the priest's household are overlooked during this time. They, too, are taking leave, and may need help to do so. Ordinary courtesy commends this, but some circumstances need especially careful attention, such as when the priest's spouse has exercised a strong ministry within the parish.

Leaving well in the case of retirement involves everything already mentioned, and enough more to deserve its own article. But retirement or otherwise, leave-taking changes forever the relationship between the priest and parish. Here is how one departing rector put it in a near-to-departure newsletter article:

"Soon, I will no longer be your rector, but I hope we shall remain friends. As friends, I hope we shall stay in touch ... share news, pray for

each other, perhaps even visit with one another once in a while. But I will be your *former* rector. So I will no longer do pastoral and priestly things with you. For instance, I might attend a wedding or baptism or funeral (in the congregation, with everyone else), but I won't lead or preach at one. I will be eager to know what is going on with you, both personally and as a community moving into God's future. The cheering section is a good place for former rectors (indeed, for all former staff members and even 'retired' lay leaders). Decisions belong to those responsible for carrying them out and living with them."

The Rev. Richard L. Ullman is a retired priest who lives in Philadelphia. As an archdeacon in the Diocese of Southern Ohio in the 1980s, he wrote Choosing to Serve, the Church Deployment Office resource book. Some of the material in this article first appeared in that book.

Checklist for Priests

Consult with your bishop to share your hopes and plans, and to connect your parish leaders with appropriate diocesan resources for the journey ahead.

Bring parish leadership in on your plans, starting with the wardens. With wardens & vestry, plan announcement to the whole parish.

Develop and follow a plan that includes...

Exit interview with bishop; mutual review with vestry. **Closure with parishioners** with whom you have significant relationships (for example, homebound persons, persons in the midst of significant life passage, key lay leaders).

Unfinished business, whether programs or pastoral relationships.

Closure with parish staff and community colleagues.

Attend to details of institutional transition...

See that **parish files and records are in good order** for your successor.

Turn over any financial records in your possession.

Return any parish property in your temporary care (don't forget keys, books, liturgical items, etc.).

Remove personal property from sacristy, office, elsewhere.

Let the parish celebrate you and your household, and the ministry you have shared together.

Together with parish leaders, plan a "Liturgy for Leave-taking" for the last Sunday of your tenure.

Checklist for Wardens & Vestry

Consult with your bishop about your congregation's journey ahead, and how to use the diocesan resources available to you.

Collaborate with the rector in communicating with the parish.

Develop and follow a plan that includes...

Exit interview and mutual review with the rector.

Support for the rector and the rector's household as they move through the process of saying their good-byes.

Arrangements for continuing priestly and administrative leadership.

Attend to details of institutional transition...

Help the rector see that **parish files and records are in good order** for the future.

Receive any financial records in rector's possession.

Arrange for complete financial audit.

Receive keys and other parish property from priest.

Plan a celebration of your rector, the rector's household, and the ministry you have shared together.

Together with your rector, plan a "Liturgy for Leave-taking" for your rector's last Sunday.

Useful Related Resources

Many dioceses provide guidelines and checklists to help clergy and congregations conclude their relationship in a mutually supportive way. Beyond those resources, the Alban Institute has published two items that have become classics in the field, useful to clergy and parish leaders alike:

Running Through the Thistles: Terminating a Ministerial Relationship With a Parish. By Roy M. Oswald. Alban Institute, 1996.

Saying Goodbye: A Time of Growth for Congregations and Pastors. By Edward A. White. Alban Institute, 1994.

Grace-Filled GROWTH

*Memphis church
and school share
a vision, and
a campus*

By Michael O'Loughlin

Students at St. George's Memphis campus. Lance Murphey photo

At a joint service at Holy Trinity Church, Memphis, on May 4, eight youngsters from St. George's Independent School were honored as the first recipients of the Holy Trinity Award. A committee of parish members and school employees selected the students based on the criteria of loving God and loving one's neighbor.

The presentation of this award, at a service attended by both parishioners and families of school children, was the latest example of a unique partnership that has been developing throughout this decade between a struggling church, once one of Memphis' largest, and an elite suburban school that expanded its mission to serve disadvantaged inner-city students.

The Rev. Bill Ryan, Holy Trinity's rector, recalls that at the start of the new millennium the parish suffered from dwindling membership and was facing an uncertain future. "The parish had lost both membership and budget since the mid-1970s," he said. "It was in need of a 'resurrection'."

That's when the parish was approached about partnering with St. George's Independent School. Founded in 1959, the nationally recognized school had been serving elementary students in pre-kindergarten through sixth grade in the Memphis suburb of Germantown.

"In the mid-1990s, St. George's launched a capital campaign to expand to the middle school and high

school grades by building on donated land in the suburb of Collierville," explained Sarah Cowan, director of communications at the school and a Holy Trinity parishioner. "As fundraising began, a group of anonymous donors approached the school about funding a second elementary campus in the city of Memphis to serve fami-



Sarah Cowan photo

Holy Trinity Church, Memphis, shares its campus with St. George's Independent School.

lies who valued education but didn't have the means to afford private school tuition."

The donor group gave an initial \$6-million gift. Including subsequent gifts for scholarships, the group now has given nearly \$20 million to the school.

"Holy Trinity had a declining membership and a vacant, two-story Sunday school building and athletic field," Ms. Cowan said. "The location fit the needs of the school; demographics

for the neighborhood showed lower-income families, primarily African American and Hispanic. The agreement entailed the donation of the property to the school, and allowed the parish to use the site in perpetuity."

Ms. Cowan said that from her perspective as a parishioner, Holy Trinity "received a second chance at life once the school assumed ownership of the property. It relieved the parish of massive property expenses and debt and allowed the church to afford a full-time rector."

Mutual Growth

Ms. Cowan noted that St. George's Independent School is one school with three campuses that share mission, philosophy, and "Episcopal tradition."

"Although the school no longer has a formal relationship with the Episcopal Church, it retains much of the tradition and philosophy embraced by Episcopal schools across the U.S.," she explained. "Students participate in regular chapel services and religious instruction, and the school provides an inclusive, ecumenical environment that recognizes all people as children of God."

The school opened its Memphis campus to pre-kindergartners in 2001 and has added a new grade every year. The campus will reach capacity

(Continued on next page)



Top: Teacher Lisa Johnson reviews concepts with fourth-grade students.

Lance Murphy photo

Middle: The Rev. Bill Ryan delivers the sermon during the parish-school joint worship service.

Holy Trinity Church photo

Bottom: St. George's students participate in music class.

Lance Murphy photo

Grace-Filled GROWTH

(Continued from previous page)

this fall with the addition of fifth grade. Current enrollment is 124, and total capacity enrollment will be approximately 140 students.

The relationship that has developed between Holy Trinity and St. George's School offers chances for both institutions to grow, Fr. Ryan contends.

"For example, the school is building new educational and multi-purpose buildings on site. The church will be able to share these facilities, to start new ministries that might meet the needs of our neighbors."

The \$4-million building project, scheduled to be completed this fall, will include a new gymnasium, classrooms, playgrounds, and offices. Ms. Cowan said that as a result, "the property is becoming a beacon of safety and hope for the neighborhood."

Opportunities abound for both formal and informal cooperation, Ms. Cowan said.

"We are excited that the school now has a full-time chaplain who is dedicated to making further connections with the parish," she said. "It's also fitting that Holy Trinity — a parish that is quite racially diverse — has this partnership with a school that is also working on issues of diversity and inclusion."

Support has also come from the Diocese of West Tennessee, which is funding a summertime outreach activity.

"Thanks to the grant from the diocese, we began an ice cream ministry last summer and will continue it this summer," Ms. Cowan said. "Volunteers from both the school and the church gathered every Wednesday afternoon, from June to October, to give away free ice cream to neighbors and passers-by. While giving away free ice cream, we shared information about the school admissions process and the church worship opportunities. We continue to build relationships and find ways we can mutually support each other."

Lively Presence

Fr. Ryan observed that it is "wonderful to have children on site every day," and Ms. Cowan agreed, noting that she "loves seeing how interaction

(Continued on page 27)

Poor Way to Communicate

Remember the days when we used to communicate with each other by writing letters? That wasn't so long ago. People would write either by hand or type a letter, address the envelope to the person for whom it was intended, and make sure it was delivered to the local post office. A few days later, the person who was the intended recipient received the letter, read it, and more often than not, disposed of it. In most cases, the letter wasn't shown to others, and certainly not to media outlets that could make sure it reached thousands.

That's all changed. Most of us send correspondence on the internet, and the few who still send mail via the United States Postal

the visiting primate and perhaps an assistant, the letter was published by Episcopal News Service, the church's official communications agency, and copied all over the internet before Bishop Venables could see it. How unfortunate.

That was not the end of it. Bishop Jack L. Iker of Fort Worth saw to it that a response to Bishop Jefferts Schori was well distributed through the media. This letter made the point that Bishop Iker had invited Bishop Venables to address the clergy of his diocese, and he reminded her that "a diocesan bishop is free to make such invitations."

The second letter, sent by Bishop Jefferts Schori to the Archbishop of Uganda, was sim-

Official correspondence seems to be read by everyone these days, especially when The Episcopal Church is involved.



ilar. She told him he shouldn't visit Christ Church, Savannah, Ga. The problem was Archbishop Henry Orombi was already in Savannah, where he was ministering to a congregation that became part of the Church of Uganda several months ago. Archbishop Orombi showed the Presiding Bishop that he too could play this game, so he released a letter, addressed to the Presiding Bishop, in which he explained that he was simply visiting a church that was part of his flock, and that she had no jurisdiction over this congregation. He also mentioned the obvious, that Bishop Jefferts Schori's letter didn't seem to be intended for him, but was published in hopes of gaining publicity.

Service probably type the letter on a computer, print it out, and place it in an envelope. Like the old hand-written letters, most correspondence is still read only by the recipient. After all, it's no one else's business. And what about official correspondence? Usually, because of the nature of the letter, it is intended to be seen only by the recipient. But official correspondence seems to be read by everyone these days, especially when The Episcopal Church is involved. As exhibits A and B, I cite two recent letters sent by the Presiding Bishop and intended for two primates of the Anglican Communion. I would guess they were read by thousands of people before these primates ever saw them.

In the first letter, Presiding Bishop Katharine Jefferts Schori addressed correspondence to Presiding Bishop Gregory Venables of the Anglican Province of the Southern Cone [TLC, May 18]. In that letter, dated April 29, Bishop Jefferts Schori told Bishop Venables that it was a bad idea for him to visit the Diocese of Fort Worth. She called it "an unprecedented and unwarranted invasion of, and meddling in, the internal affairs of this province." But the South American primate was already on his way to North America, making stops in Canada and in the Diocese of San Joaquin before going to Fort Worth. Instead of the letter being seen only by

These exchanges of letters are the latest unfortunate incidents in the ongoing skirmishes within the Anglican Communion. How sad that the correspondence was made public before the recipients could read the letters. How unpastoral the tone of the Presiding Bishop's letters to the foreign primates, and how regrettable that they chose to respond to her using the same public forum she did. Somehow I have to believe that this is not what the leaders of The Episcopal Church had in mind when they insisted that we need to take part in more conversation and dialogue.

David Kalvelage, executive editor

Did You Know...
The number of students enrolled in Master of Divinity programs at the 11 accredited seminaries of The Episcopal Church has decreased 25 percent over the past three academic years.

Quote of the Week
The Rev. George Pitcher, curate at St. Bride's Church, Fleet Street, London, on the pace of structural change in the Church of England: "There are glaciers more likely to collect an endorsement for speeding."

Religious Communities

Several people have pointed out to us in recent weeks their observation that some of the religious communities of The Episcopal Church are experiencing dwindling numbers. That is, of course, unfortunate, for religious orders have exercised significant ministries for many years. We should note that numbers aren't necessarily an accurate measuring tool in determining whether a religious community is effective. But by the very nature of their existence in community, these orders sometimes need numbers in order to achieve their mission.

While the secular media have reported that survey respondents are expressing greater interest in the religious life in recent years, that has not been reflected in sizable numbers joining religious communities. Some communities have only a handful of aging members. Others have never had large numbers and are not growing. It is encouraging to note that a few orders have shown growth in recent years.

There are many reasons why religious communities are not growing. For one, a lifestyle emphasizing simplicity and adherence to a rule of life is decidedly counter-cultural. The attractions of the world are so strong for many that people are not drawn to a more serene life in community. Also, the community aspect of religious life can be difficult. People from different backgrounds with different personalities find themselves together living a common life. Members of religious orders make a commitment to God through prayer, worship and dedicated service, and that isn't for everyone. The discipline of a selfless existence may be more than some can handle.

We also wonder whether people are well enough acquainted with the religious communities. For example, many Episcopalians are not even aware that there are monks and nuns in The Episcopal Church, or the focus of their communities. Some religious orders have been intentional about trying to attract members. They publish informative brochures and operate helpful websites. Others offer inquirers' weekends or weeks in which visitors may spend time at a convent or monastery with members to experience some elements of the religious life. Some clergy are familiar with religious communities, but many seem to be reticent about recommending the religious life to those who might find it attractive. For all those reasons and more, the existence of the monastic life is not well understood.

New Delivery Option

An increasing number of subscribers have asked if and when THE LIVING CHURCH might be offered in an online format. In most cases, these requests were prompted by an interest in speedier delivery of their weekly news, though some inquirers also wanted to be able to access the magazine electronically from anywhere, or cut down on the amount of paper coming across their desk.

To these and other readers, we're happy to announce

Those who are called to the religious life have much to offer The Episcopal Church. Monks and nuns are able to provide leadership to the church in areas that include Christian education, prayer, spiritual formation, spiritual direction, and retreats. We hope and pray there will be an increase in vocations.

Strengthening Parishes

We extend a welcome to those who are not regular readers of THE LIVING CHURCH. There are many of them this week, for this special Parish Administration Issue, one of four we publish each year, is being sent to all clergy of The Episcopal Church who do not subscribe to the magazine. As usual, some of the content of this issue is directed to those involved in the administration of a church, which is usually the clergy as rectors, vicars, or priests-in-charge.

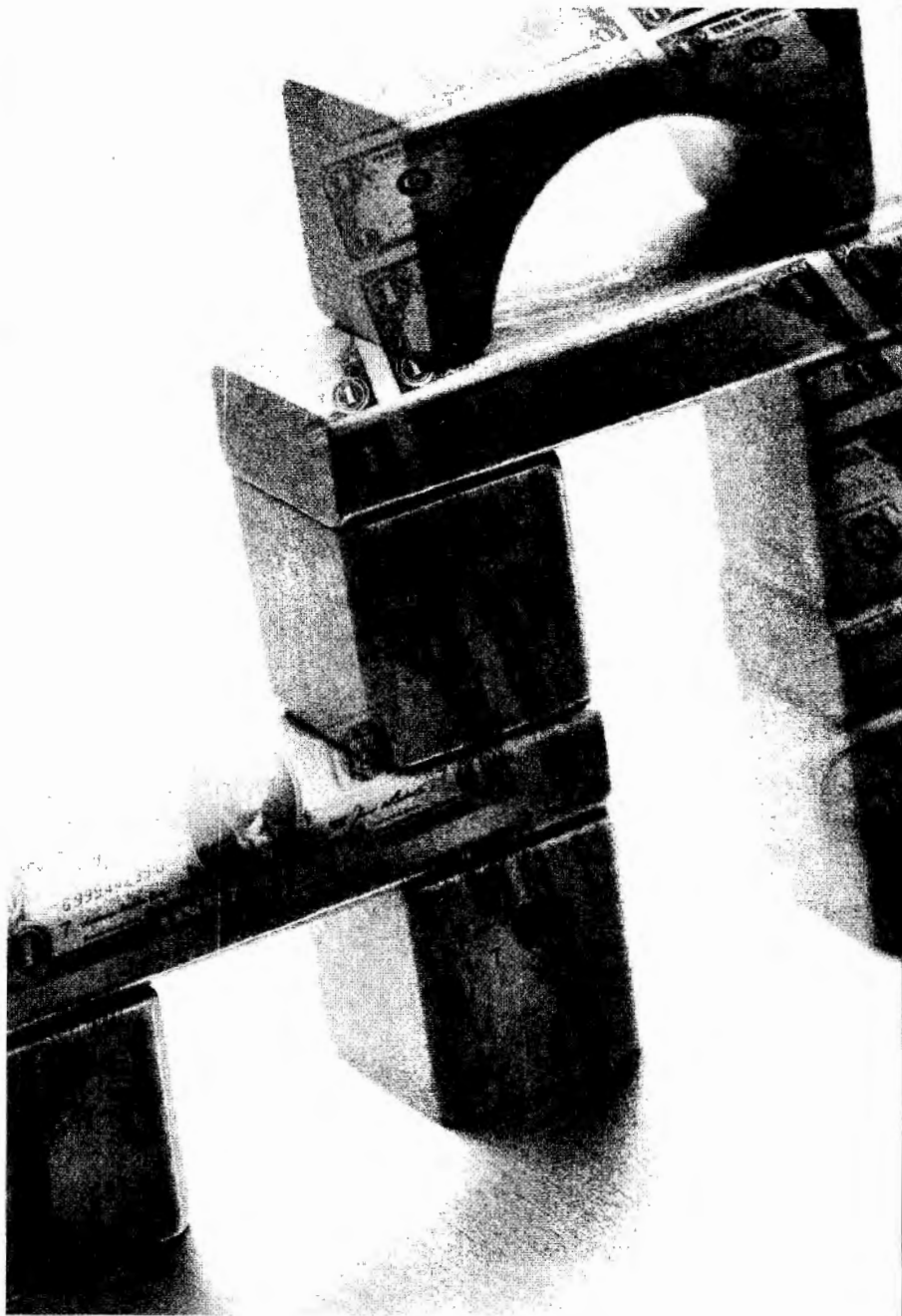
We have long held the conviction that the center of church life is not found in the offices of dioceses or at the headquarters of The Episcopal Church. Rather, that center is found in our churches — those places where the faithful gather week by week to be nourished by word and sacrament. In those parishes or mission congregations, the gospel is preached, the sacraments are administered, Christian education is taught, and a variety of pastoral ministries are carried out day by day — evangelism, stewardship, and counseling to name a few.

As we are reminded in these unfortunate days of litigation, many people have strong emotional attachments to their churches. After all, our churches are places of celebration, of heartbreak, of struggle, of bereavement, of peace, of reconciliation. They are places of fellowship, where we have an opportunity to spend time with companions in our spiritual journeys.

The offices of dioceses and the national Episcopal Church can be wonderful centers of resources for ministry, but it is in our churches where the ministries that affect our lives most closely are carried out. We hope that this Parish Administration Issue helps to emphasize those facts.

that THE LIVING CHURCH will soon be offering a web-based subscription option. Details are still being finalized, so watch for more information about the launch date on these pages and on The Living Church News Service website (www.livingchurch.org). We also invite readers who wish to receive updates about the availability of this new delivery option to e-mail their name and mailing address to foundation@livingchurch.org.

We look forward to continuing to serve our readers, and with greater delivery speed and convenience.



Teaching a Sound Theology of Stewardship

*Congregations must
help parishioners
overcome the stumbling
block of money*

By Bruce A. Rockwell

I am sometimes asked if I think endowments are a benefit to churches. My usual response is, "Of course endowments are good things. They allow congregations to do far more mission beyond the four walls of the church than they might otherwise."

But there is another issue behind the question that is helpful for parish leaders to consider. I am aware that some church leaders engage in very low-key stewardship financial commitment processes. Often I hear parish leaders say, "We don't want to appear to be always asking for money." Or, "We don't want to talk about money in the church."

Oftentimes these are leaders of parishes with significant amounts of invested funds and endowments. They think that if pledges fall short of what is required to fund the mission and ministry of the parish, they can always make up the difference by dipping a little deeper into the parish's invested funds. When this is the case,

one could say the endowment is the problem. But the problem is with the leaders, not the existence of invested funds.

Let's pause here to note the following: Church leaders should be careful with the use of endowments. Many endowment funds are those in which the parish can use only the income, never the principal. Other funds that have been termed endowment funds by the vestry, but are not restricted by the donor, may not have such restrictions. In those cases the vestry should, if it has not already, establish specific policies or guidelines under which it will use the income and under what situations it might use principal for specific purposes.

It is the responsibility of every congregation to assist its members in their journey in faith. One of the biggest stumbling blocks for us as Christians is our attitude about money. I know it was true for me. Until the church

(Continued on next page)

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READER'S VIEWPOINT



The church is in the
"conversion business."

What better way to help us with our ongoing conversion than to help us develop a "right" relationship with God by helping us develop a healthier attitude toward money and material things?

(Continued from previous page)

helped me realize that God provides for my needs (not the things that I think I need, perhaps, but for the things God knows I need), and until I began to see monetary resources as gifts, entrusted by a loving and generous God, I had real problems with money. I thought it was mine and I wanted to hold onto it. Once God got through to me, in the form of stewardship awareness, I not only developed a different relationship with money, but I have a far deeper, richer relationship with God.

The church has a responsibility, it seems to me, to teach its members about stewardship, about God's loving generosity, and about our appropriate response to make joyful, loving, sacrificial, thankful offerings to God through the church. The church is in the "conversion business." What better way to help us with our ongoing conversion than to help us develop a "right" relationship with God by helping us develop a healthier attitude toward money and material things?

I have observed that oftentimes the average level of giving in parishes with large endowments is lower than that in parishes without any invested funds. I've also observed that some parishes use all the income from invested funds and endowments to support the operating budget of the parish. When that is true, people tend to give less. They feel "the church does not need their money, since it has all that money, that endowment."

Other congregations use the income from endowments to expand their mission in the community and the world. They teach a sound theology of

stewardship that encourages members of the congregation to make joyful, loving, sacrificial, thankful offerings to God to support the ongoing mission and ministry of God's church. These congregations tend to have specific guidelines for the ways in which income from invested funds will be used.

Quite often these same congregations encourage people to consider making legacy gifts — gifts that will outlive them, gifts through bequests in their wills, through gifts of life insurance or through life income gifts. Such gifts will support the mission and ministry of the church long after they are around.

Planning a legacy gift is one of the ways in which we thank God for God's love and mercy. The gift is a lasting thanks-offering that will allow the parish to expand its current level of mission and ministry. These parishes know that parishioners are more likely to make legacy gifts when they know the parish will be a responsible steward of the invested funds that have been entrusted to its care. Hence the management of parish-invested funds is an important stewardship question for every parish.

Thanks be to God for the loving stewards who have made generous gifts to their parishes' endowments. □

Bruce Rockwell is financial officer and assistant to the bishop for stewardship in the Diocese of Western Massachusetts.

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

Wrong Identity

The letter from the Rev. Richard Wrede [TLC, May 4] caught my attention. He uses the words "orthodoxy" and "counter-cultural" in different ways to what I have understood.

Orthodox means "right worship," and by association, right belief. Therefore the church is called to gather in common prayer at a common table only if the right faith is being expressed in the worship. That is why our church is divided.

From the beginning Christians were seen as counter-cultural because what they believed and how they lived was markedly different to the society in which they lived. To many it seems that the opposite applies to The Episcopal Church today. It is so identified with the world and its causes — the MDGs being the ultimate example.

A further letter from the Rev. Bjorn Marcussen [TLC, May 18] on this issue also has mistaken ecclesiology. His suggestion that a diocese is the fundamental building block of the church is partly true. But the church is also the body of Christ, and its unity ensures the "right faith" is believed by all her members. From the time of St. Athanasius there are examples of bishops who enter other dioceses because they have strayed from the faith. We seem to be living in these times now.

The epistle for Trinity Sunday contained words that should be addressed to The Episcopal Church: "Mend your ways, heed my appeal, agree with one another, live in peace."

*(The Rev.) Tony Noble
San Diego, Calif.*

One Person

How sophisticated are Fr. Cato and Fr. Herring [TLC, April 20] with their theological scalpels cleanly separating Jesus of Nazareth from the resurrected Christ and yielding two separate persons, one human, one divine, as the Church never did; in fact, denounced. Two natures, yes, one human, one divine; but we do not

(Continued on next page)

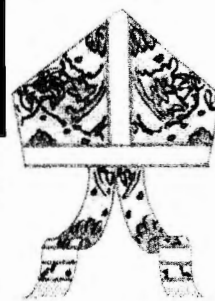
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LETTERS TO THE EDITOR

(Continued from previous page)

assert that the wandering preacher was the man and the resurrected Lord was the God. It's all one person: Jesus — God from God, Light from Light, true God from true God. Bishop Lawrence has it right: Jesus is God.

If you don't understand it, read the Athanasian Creed: It's incomprehensible.

Frankly, though, the theological pseudo-sophistication was not as offensive as the condescending leftist arrogance.

*(The Rev.) Tom Weller
Panama City, Fla.*

'Failure' Too Harsh

The Very Rev. Edmund Partridge's Reader's Viewpoint article, "Why the Decade of Evangelism Failed" [TLC, April 20], assumes a negative which conflicts with the experiences of some 28,000 Episcopalians who deepened their walk with Jesus Christ as Lord on a Faith Alive Weekend between 1990 and 2000. Add to that those who had a powerful spiritual experience on their Cursillo weekend, and the unchurched drawn into Christian community through Alpha.



I wonder if "failure" is not a bit too harsh a judgment on the church's intentional effort to transform lives. As the retired cathedral dean observes, "evangelism isn't a numbers game." What is an outward sign of evangelism are the tears in the eyes of parishioners as they grasp the hand of their rector and acclaim, "Jesus Christ is Lord of my life."

*Tom Riley
Vienna, Va.*

Effective Presence

Lost in all the talk of Presiding Bishop Gregory Venables' trip to Canada and the United States was a visit he paid to the Anglican community in the Diocese of San Diego. Bishop MacBurney's inhibition by Presiding Bishop Jefferts Schori [TLC, April 13] was a reaction to his confirming members of two local parishes affiliated with the Province of the Southern Cone at the invitation of Bishop Venables.

Bishop Venables met with local




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Anglican and some TEC clergy on the afternoon of April 30. He then conducted what many of us believed to be the most effective and Christ-centered Eucharist in which we have ever participated. While most media reports focus on the bishop's criticism of the relativism of The Episcopal Church — anything is OK as long as you worship according to what you believe to be important — his long and often humorous sermon was full of joy and love and kept all those present enraptured. He began by saying that it was very un-British to smile, but he just couldn't get the smile off his face. The joy of the Lord shone through him.

At the conclusion of the service he greeted and often hugged people as they were leaving the church. Several people made remarks such as "This is what Christ meant a bishop to be. If only there were more such godly clergy."

*Richard Eckert
Del Mar, Calif.*

A 'Golden Calf'?

I was raised by staunch Presbyterian parents and my wife was raised Lutheran. After our first son was born in 1951, we found The Episcopal Church and felt at home immediately. We became very much involved, and after graduating from Virginia Seminary, where I received a good, orthodox education, I was ordained a priest in 1968.

I am now a semi-retired priest who is still orthodox but very unhappy with the direction my beloved church has taken. It no longer preaches the doctrine I have come to believe and to which I try to live my life. I have prayed that our hierarchy will see the error of their ways and repent. Yet today, as I read the Old Testament lesson in the Daily Office Lectionary from Exodus about Moses being on the mountain and the people making a golden calf to worship, it suddenly occurred to me that perhaps my biggest problem was that I had made a "golden calf" out of The Episcopal Church and must return to our Lord and worship him through Jesus Christ.

I will continue to pray for the church I have come to love and for its leaders, but I will also pray that our Lord will keep me focused on him, and not on worshipping the church.

*(The Rev.) John C. Sterling
Lakeland, Tenn.*

Boycott is in Order

I have been waiting, so far in vain, for some announcement from the House of Bishops to the effect that none of the U.S. bishops invited to the Lambeth Conference will be attending. This would seem to be the only course of action available in view of the exclusion of one of their number on the grounds of sexual orientation.

If the excluded bishop had been the only person of color, or the only woman, among the invitees, then a boycott by the whole house surely would have followed. What is the difference in this case?

To claim that the excluded bishop urged others to attend excuses no one. The man was being a gentleman, and perhaps hoped that others would rise to the occasion.

Shame on those U.S. bishops who this summer will be sipping tea with the queen while their brother sits, unwelcome, in an ante room.

*(The Very Rev.) Richard Giles
Philadelphia Cathedral
Philadelphia, Pa.*

Comfortable Words

At a recent interview of a person starting the process toward ordination, a member of our commission on ministry asked for quick answers to three questions: What book are you currently reading? What is your favorite movie? and What is your favorite passage of scripture? Yikes! I was glad it was not I on the "hot seat." I could easily handle the first two, but thinking about the third question kept me squirming for a week.

We lay Episcopalians hear a lot of the Bible every Sunday through the lectionary cycle. Many of us have participated in formal classes. Some study alone or in small groups. We're

(Continued on next page)



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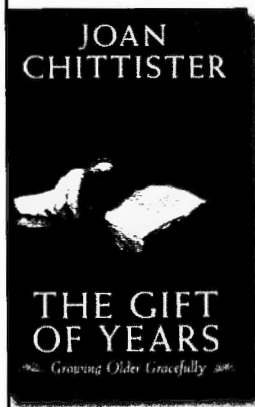
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LETTERS TO THE EDITOR

(Continued from previous page)

treated to plenty of scripture which good preaching brings alive. But as I wrestled with that question, I kept coming back to those wonderful comfortable words I learned by heart growing up with the 1928 BCP and of which I so enjoy (and need) to be reminded in Rite 1 (BCP, p. 332).

Of course, there are as many right responses to that third question as there are Christians ... at least now, a week or so after the question was asked, if someone were to ask me to answer quickly, I'm comfortable.

*Hugh Straub
New Orleans, La.*

'Bounden Duty'

It was dreadful to read the news about Seabury-Western Theological Seminary [TLC, May 18]. I was not only baptized there, but also married at Seabury by my uncle, Dr. Paul Kramer, who taught there for many years.

It was also unfortunate to read that the Presiding Bishop has taken action against another parish seeking to separate from the rest of us who are on a fast track to nowhere. She seems to have nothing else to do, and seems to consider such action as her "bounden duty," rather like a character from a Gilbert and Sullivan operetta.

None of this behavior will possibly make matters better or manners more civilized — even if the Zulu word *Ubuntu* is chosen as the theme of the next General Convention. I suspect no one but the Presiding Bishop has any idea what it means. At the moment I am not interested in developing any deeper understanding of the church's current identity and relationships. Instead I wish everyone would take a vow of silence and keep it.

*Alzina Stone Dale
Chicago, Ill.*

'Blended' Worship

In "program-sized" parishes like St. Bartholomew's, Nashville (which I visited several years ago) [TLC, April 6], it is easier if the parish has the financial and staff resources to offer

different genres of music for worship. If it isn't excellent in quality, the results can be "cheesy."

However, it appears that St. Bart's has an excellent, diverse music ministry. Most small parishes do not have that luxury.

Nevertheless, I am still trying to understand why some churches have started using the verb "blend" as in "blended worship" or "blended music." "Blend" as far as I can tell has several definitions according to my dictionaries:

To combine or mix so that the constituent parts are indistinguishable from one another;

To combine to obtain a mixture of a particular character, quality, or consistency;

To create a harmonious effect or result.

So my question is, what are we trying to accomplish by using "blended" to describe diverse liturgical music? Do visitors and seekers actually go online and look for churches that have "blended worship?" I doubt it.

I asked my sister in Los Angeles (who with her husband has belonged to several large mainline protestant churches over the years) if she had ever been to a church with "blended music." "Blended?" she asked. "Sounds like something I cook in a pan when I am trying to make a roux for a sauce."

I hope that "blended" doesn't result in what I experienced in a parish church in another state several months ago while at a conference:

We had to juggle an 11 x 17 worship order which in itself was quite good, then *The Hymnal 1982*, then *Wonder, Love and Praise* and finally *Lift Every Voice and Sing*. It was simply far too many musical gymnastics and books up and down which was just overkill.

*(The Rev.) Steven M. Giovangelo
Indianapolis, Ind.*

Letters to the editor
www.livingchurch.org

Grace-Filled GROWTH

(Continued from page 18)

with the students makes our parishioners so happy.

"Parishioners loved having the church full to the brim during the May 4 service. I also love seeing the students interact with our elderly parishioners; it's nice to have additional grandparent figures for the students. There are so many in our community who want this partnership to work."

Fr. Ryan noted that the school "offers many families and children the opportunity to experience the Episcopal Church for the first time, and we hope to attract some of these folks on Sundays." He said that in planning the May 4 service, he was reminded "how strange and foreign the Episcopal Church and its worship feels to folks

who have never experienced our particular brand of liturgy. We have to be sure to go slow and be deliberate when we worship together."

Along the way there have been "the usual issues about shared space all church-school relationships have," Fr. Ryan reflected, "but for the most part, the relationship has been a grace-filled gift." Ms. Cowan said, "Although our missions somewhat

overlap, we are separate entities with differing operations and issues. We also have challenges with just building and maintaining relationships because everyone is so busy. The key is finding several people – from both church and school – who can make the growth of those relationships a priority."

Fr. Ryan said that he hopes the parish can continue to strengthen its involvement "in the educational growth and development of the children who are here each day.

"It would be so much fun to point to a child who came in kindergarten, and who years later graduated from St. George's Independent School, and be able to say, 'We made a difference in his or her life.'" □

The key is finding several people – from both church and school – who can make the growth of those relationships a priority."

— Sarah Cowan,
St. George's
Independent School
Director of
Communications



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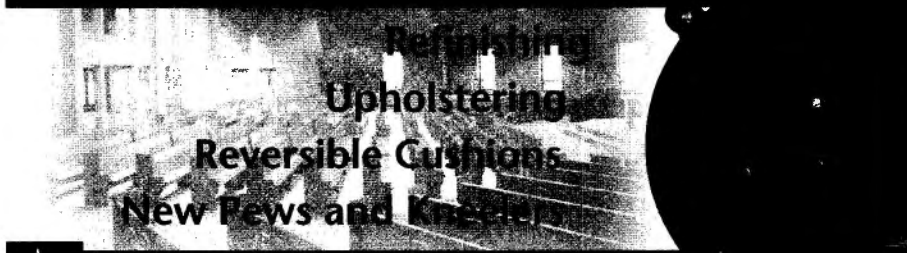
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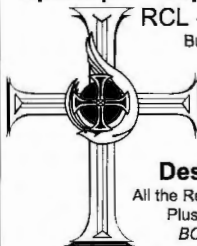


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James Abbott/Christ Church photos

Children play outside historic Christ Church in Philadelphia May 11 during testing of a new fire-protection system capable of shooting hundreds of gallons of water per minute out of the top of the steeple. The 254-year-old wooden steeple has been hit by lightning countless times, but has caught fire only once, in May 1908. Benjamin Franklin helped design and finance the steeple. Previously it was protected by lightning rods he designed.



Myanmar Primate Offers Damage Assessment

Two weeks after Cyclone Nargis devastated his impoverished country, Archbishop Stephen Than Oo, Primate of the Anglican Church of Myanmar, issued a damage assessment and statement on relief efforts.

"We appreciate the support shown by our sisters and brothers within the Anglican Communion thus far," Archbishop Oo wrote in a statement released through Anglican Communion News Service on May 17. "A small fact-finding team from the Anglican Diocese of West Malaysia has spent the last six days with us. They have brought an initial installment of medicines and medical supplies, blankets, candles, clothing, food and other

sundry items, as well as some financial assistance. Their advice and encouragement has been invaluable. Emergency funds have also been received from the Province of the Anglican Church in Southeast Asia through the Diocese of Singapore, from the Australian Anglican Board of Mission, and from the Myanmar Anglican fellowship in Singapore."

Archbishop Oo said the official toll of dead and missing is 78,000 and 56,000, respectively, but approximately 1 million people are reported by the government to be homeless. Much of the country remains without electricity and the most affected areas are generally only accessible by boat.

Archbishop Williams on the Phone for Lambeth

Archbishop of Canterbury Rowan Williams' Pentecost letter to the bishops of the Anglican Communion was not the anticipated communication in which he reportedly would ask bishops to predicate their attendance at the Lambeth Conference this summer upon their willingness to accept the recommendations in the Windsor Report.

A spokesman said Archbishop Williams had modified his plan to write to bishops whose stated positions ran contrary to the collegial gathering of

equals he envisions for Lambeth. Instead, Archbishop Williams has been in telephone contact with a number of bishops, asking that they honor the integrity of the meeting, the spokesman told the *Church of England Newspaper*.

In his Pentecost letter [TLC, June 1], Archbishop Williams said the conference had the potential to strengthen the Communion and to bring Anglicans closer together in a "lasting and Christ-centered way."

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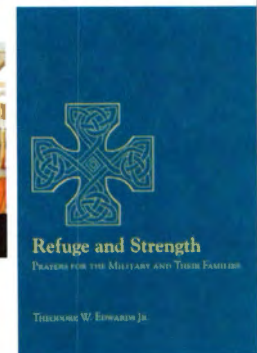
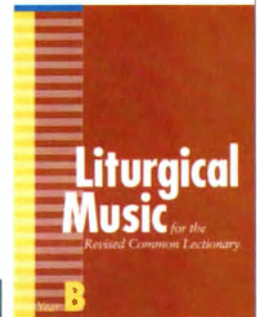
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PEOPLE & PLACES

Appointments

The Rev. **Katharine Alonge-Coons** is vicar of Grace Church, 34 3rd St., Waterford, NY 12188.

The Rev. **Joseph H. Ballard, Jr.**, is rector of Otey Memorial, 216 University Ave., Sewanee, TN 37375.

The Rev. Canon **Brian Beno** is canon pastor and acting dean, St. Paul's Cathedral, 51 W Division St., Fond du Lac, WI 54935.

The Rev. **Mary Bergeron** is priest associate at Ascension, 800 S Northshore Dr., Knoxville, TN 37919.

The Rev. **Matt Cobb** is rector of St. Luke's, 700 Lincoln St., Wamego, KS 66547.

The Rev. **Charles Davidson** is rector of St. Monica's, 31 Mather St., Hartford, CT 06120.

The Rev. **Margaret Fisher** is priest associate at St. John's Cathedral, 127 E. 12th Ave., Spokane, WA 99202.

The Rev. **Burt H. Froehlich** is rector and headmaster of St. Christopher's Church and School, 95 Harbor Dr., Key Biscayne, FL 33149.

The Rev. **Ann Gallard** is rector of St. Luke's, 136 Main St., Saranac Lake, NY 12983.

The Rev. **John G. Garland III** is rector of St. Andrew's, 1002 S Main St., Greenville, SC 29601.

The Rev. **Paul Garrett** is rector of St. Barnabas', 1280 Vine St., Denver, CO 80206-2912.

The Rev. **Betty Glover** is rector of Trinity, Arkansas City, and Grace, Winfield, KS; add: 715 Millington St., Winfield, KS 67156.

The Very Rev. **Brian Grantz** is dean of St. James' Cathedral, 117 N Lafayette Blvd., South Bend, IN 46601.

The Rev. **Gail Greenwell** is rector of St. Michael's, 6630 Nall Ave., Mission, KS 66202.

The Rev. **Melissa Hall** is associate at Redeemer, 36 South St., Morristown, NJ 07960.

The Rev. **Bradley S. Hauff** is rector of St. Thomas', 5400 Belle Terre Pkwy., Palm Coast, FL 32137.

The Rev. Canon **John Johanssen** is canon for congregational formation in the Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, OH 45202.

The Rev. **Bob Kaye** is priest associate at St. Paul's, 323 Catherine St., Walla Walla, WA 99362.

The Rev. **Paul Lebens-Englund** is congregational developer in the Diocese of Spokane, PO Box 8508, Spokane, WA 99203.

The Rev. **A.D. Lewis** is priest associate at St. John's Cathedral, 413 Cumberland Ave., Knoxville, TN 37902.

The Rev. **Jeff Littlefield** is associate at St. John's, 6300 SW Nicol Rd., Portland, OR 97223-7566.

The Rev. **Michael Logan** is vicar of Christ Church, 34 Elm St., Malone, NY 12953.

The Rev. **John H. Loving** is interim assistant at Good Shepherd, PO Box 5176, Austin, TX 78763

The Rev. Canon **Jose McLoughlin** is canon to the ordinary for the Diocese of Oklahoma, 924 N Robinson Ave., Oklahoma City, OK 73102.

The Rev. Canon **Rhoda Montgomery** is canon for Christian formation for the Diocese of

Texas, 1225 Texas Ave., Houston, TX 77002.

The Rev. **Anne Moore** is vicar of St. Hilda's, 245 W Main St., Monmouth, OR 97361.

The Rev. **David Pritchard** is assistant at St. John's, 16 Church St., Waterbury, CT 06702.

The Rev. **Steven C. Rice** is rector of St. Timothy's, 2575 Parkway Dr., Winston-Salem, NC 27103.

The Rev. **Steven R. Rottgers** is rector of Grace, 1314 E University Ave., Georgetown, TX 78626.

The Rev. Canon **Karl Ruttan** is canon for life formation for the Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, OH 45202.

The Rev. **Jaime Sanders** is assistant at St. John's, 2036 SE Jefferson St., Milwaukie, OR 97222-7660.

The Rev. Canon **Holladay Sanderson** is vicar of St. Paul's, 625 C St., Cheney, WA 99004.

The Rev. **Julie Sifers** is rector of St. Aidan's, 14303 S Blackbob Rd., Olathe, KS 66062.

The Rev. **Julie Honig Smith** is vicar of St. Bede's, 1609 Elm St., Forest Grove, OR 97116.

The Rev. **Michael Sniffen** is curate at St. John's, 325 Lattingtown Rd., Locust Valley, NY 11560.

The Rev. **Judith Toffey** is interim rector of St. Paul's, 145 Main St., Southington, CT 06489.

The Rev. **Elizabeth Z. Turner** is rector of St. Mark's, 2128 Barton Hills Dr., Austin, TX 78704.

The Rev. **Curtis Wait** is associate at Intercession, 3101 E 100th Ave., Thornton, CO 80229-2687.

The Rev. **Gregory Welin** is interim rector of Trinity, 91 Church St., Seymour, CT 06483.

The Rev. **Paula Whitmore** is assistant rector at St. Paul's, 323 Catherine St., Walla Walla, WA 99362.

The Rev. **David Witt** is rector of Holy Trinity, 211 Trinity Pl., West Palm Beach, FL 33401.

The Rev. Canon **Bruce W. Woodcock** is honorary canon of Trinity Cathedral, Monrovia, Liberia, Province of West Africa.

Ordinations

Priests

Colorado — **Theodore Brigham Howard**, **William Harvey Kindel, Jr.**, **George Peter Magnuson**, **Benjamin Randall Thomas**.

Connecticut — **Mary Jane Donohue**.

Georgia — **Carlton Lamont Shuford**.

Milwaukee — **Seth Dietrich**, curate, Christ Church, 5655 N Lake Dr., Whitefish Bay, WI 53217.

Oregon — **Karen Tieg**.

Rio Grande — **Florence Anders**.

Upper South Carolina — **Mark Anthony Abdellour**, **Alfredo Gonzalez**, **Joseph K. Smith**, **Joseph S. Whitehurst**.

Deacons

Bethlehem — **Hillary Raining**, **Bernice Reichard**.

Dallas — **Marcia Jane Orr Pounders**, **Anita Martinec Slovak**.

East Tennessee — **Brett Backus**, **Peter Kanyi**, **Bob Leopold**.

Georgia — **Adna Chaffee IV**.

New York — **Stephanie Loy Perry Allen**, **Mark Robin Collins**, **Lindsay Lunnum**, **Yejide Salama Peters**, **Kathryn Louise Reinhard**, **Candace Sandfort**, **Arienne Weeks**.

Rio Grande — **W. Gaye Brown**, **Robert A. Gross**, **Daniel G.P. Gutierrez**, **Judith A. Jenkins**, **John Mason Lock**, **Louise L. Weiss**.

Tennessee — **John Bender**.

West Missouri — **Jeff Bell**.

Honorary Degrees

General Seminary — The Rev. **Sarah Coakley**, the Rev. **Robert Edgar**, the Rev. **Urs von Arx**.

Virginia Theological Seminary — the Rt. Rev. **Daniel Deng Bul Yak**, the Most Rev. **Katharine Jefferts Schori**, **Fredrica Harris Thompsett**.

Resignations

The Rev. **Charles R. Henery** as professor of Church History and Homiletics at Nashotah House.

The Rev. **Joseph J. Marek** as vicar of St. Matthew's, McMinnville, TN.

The Rev. **Norman McLeod** as rector of Christ Church, Guilford, CT.

The Rev. Canon **Jonathan Weldon** as canon to the ordinary in the Diocese of Oregon.

Retirements

The Rev. **Richard Chambers**, as rector of Trinity, Seymour, CT.

The Rev. Canon **Lanny Collins**, as canon for finance and administration in the Diocese of Oregon.

The Rev. **Mary P. Curtis**, as assistant rector at St. Thomas', Sanford, NC; add: 136 Pine Lake Dr., Whispering Pines, NC 28327.

The Rev. **David Gable**, as rector of Grace Church, Rutherford, NJ.

The Rev. **Ron Glaude**, as rector of Trinity, Brooklyn, CT.

The Rev. **Bruce A. Gray**, as rector of St. John's, Richmond, VA.

The Rev. Canon **George Hemingway**, as canon for mission in the Diocese of Oregon.

The Rev. **Nelson B. Hodgkins**, as vicar of St. Paul's, Salisbury, NC.

The Rev. **W. Worth Jennings III**, as vicar of St. Christopher's, Garner, NC.

The Rev. **Eustan Ulric Jones**, as rector of St. James the Less, Jamaica, NY; add: PO Box 378, Calliaqua, St. Vincent & Grenadines.

The Rev. Canon **Richard A. Kallenberg**, as rector of St. John's, Elkhart, IN; add: 55805 Oak Manor Pl., Elkhart, IN 46514.

The Rev. **Martin F. McCarthy**, as rector of St. John's, Charlotte, NC (effective June 30).

The Rev. Canon **Walt Mycoff**, as canon for ministry in the Diocese of Southern Ohio.

The Rev. **Manning L. Smith**, as rector of St. James', Westport, MD.

(Continued on next page)

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PEOPLE & PLACES

(Retirements - Continued from previous page)

The Rev. **Douglas Tucker**, as rector of St. Cyprian's, Lufkin, TX.

The Rev. **Steven A. Woolley**, as rector of St. Paul's, Walla Walla, WA.

Deaths

The Rev. **Richard R. Cook**, 81, retired rector of Church of the Good Shepherd, Dallas, TX, died April 19 in Falls Church, VA.

Fr. Cook was born in Miami, FL, and raised in New Orleans. He graduated from the University of Wisconsin and Nashotah House, and was ordained deacon in 1949 and priest in 1951 in the Diocese of Louisiana. He served that diocese as curate of Grace Church, New Orleans, 1950-52; rector of Christ Church, Bastrop, and priest-in-charge of St. Andrew's, Mer Rouge, 1952-64; and rector of Good Shepherd, Lake Charles, 1965-73. He served as rector in Dallas from 1973 until 1990, when he retired and moved to Sisters, OR. He was vicar of Good Samaritan in that community. Fr. Cook was a deputy to General Convention, a member of the Board of Trustees of Nashotah House, the Church Deployment Board, General Board of Examining Chaplains, legislative secretary for the

House of Deputies of General Convention and later the House of Bishops. He is survived by his wife, Patricia; a daughter, Mary, of Falls Church; a son, John, of Chicago; and one granddaughter.

Other deaths of clergy as reported by Church Pension Fund:

Edyth K. Baker	74	Lawrence, NY
Esther P. Brown	82	Hardwick, VT
Kenneth R. Clark	77	Albuquerque, NM
Robert Clayton	75	Waynesville, NC
Perry W. Collins, Jr.	69	Melbourne, FL
Carl O. Danielson	78	Garland, TX
Rickey D. Edwards	47	Rockaway, NJ
Charles W. Fitch	87	Bristow, VA
David F. Gearhart	88	Towson, MD
Rosalie H. Hall	79	Minneapolis, MN
Troy A. Keeling	83	Cincinnati, OH
Bernard J. Miller	80	Hoosick, NY
Francis B. Nickerson	91	Kerrville, TX
Silverio I. Ramirez	70	Richmond, CA
Paul Shallock	67	Morganville, NJ
Gilbert R. Thayer III	69	San Antonio, TX
Edwin S. Tomlinson	88	Temple Terrace, FL
Charles S. Tyler	76	Easthampton, MA
Guy O. Walser	81	Williamsville, NY
Richard N. Warren	92	Morro Bay, CA
Robert W. Young	87	Bel Aire, KS
Bruce R. Youngquist	76	Denver, CO

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We urge persons who know of the deaths of clergy and prominent lay persons to send notices to us as soon as possible.

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FULL-TIME PRIEST: Church of the Holy Nativity, Meridian, ID. We are an active, family-oriented parish with 336 members (ASA 125) with a mission of growing a spiritual community through worship, youth programs, social activities and community outreach. We are creative in balancing traditional and contemporary styles of worship, and attempt to develop programs and activities that draw together members from all ages and backgrounds. An active lay leadership is in place and we are seeking a priest who will work with and guide us to develop strong programs within the church, attract new members, and transition into a program-style church.

Meridian is located in the Treasure Valley of Southwest Idaho, very near to Boise, Idaho's capital city. The Boise area is one of America's most livable and likable cities; offering four seasons, incredible access to plentiful outdoor recreation, cultural and fine arts events, as well as various opportunities for lectures, musical concerts, and sporting events available through the colleges and universities in the valley.

With our goal of developing and maintaining a dynamic, spiritual church family who connects with our community, we are looking for an outgoing, socially engaging priest who can and will interact with the congregation in a friendly, comforting and reassuring way. We are interested in selecting a priest who will work with us and provide administrative leadership for congregational ministries while nurturing our spiritual growth through stimulating, down-to-earth preaching. We believe that the ideal candidate will minister to all age groups, promote educational opportunities, and will help us to identify and develop programs that will serve the needs of our congregation and our local community. Help us become the church community of our vision...joyful, dynamic, and alive with the Good News. For more information, contact the **Church Deployment Officer, The Rev. Rand Fagg, St. Matthew's Episcopal Church, 902 - 6th St., Rupert, ID 83350**. Phone: (208) 436-4904 E-mail: rfagg@pmt.org.

FULL-TIME RECTOR: Church of the Holy Apostles, Wynnewood, PA. A dynamic parish of approximately 80 families, located in Philadelphia's Main Line, seeks a full-time rector. Our members welcome all in an open, inclusive and non-judgmental community, and seek to live out our baptismal covenant by serving Christ in all persons and loving our neighbors as ourselves. The ideal candidate is a personable and committed leader who will enrich our spiritual lives with relevant and thought-provoking sermons, and enhance our services and programs so that we may continue to grow deeper in faith. Our goals include attracting new members to our services, developing vibrant programs, expanding outreach activities, and strengthening our youth program. To view our parish profile visit www.cha-pa.org. Please submit resume by May 31 to: **Search Committee Chair, DDugan@lawsgr.com**.

POSITIONS OFFERED

FULL-TIME DIRECTOR OF MUSIC MINISTRY: All Saints Episcopal Church, Omaha, NE, is seeking a full-time Director of Music Ministries to lead its music ministry, enriching spiritual growth through music. This new position will give added enhancement to the already strong and enthusiastic parish and its music program which includes youth, children's, adult and bell choirs. The director will be responsible for music in both traditional and contemporary services. All Saints Church is Nebraska's largest Episcopal parish. We are thriving and have added two new services in the past two years to foster and accommodate growth. Omaha is a cultural, business and educational center providing many stimulating and exciting musical opportunities. The director of music ministries' role will be structured to the strengths of the applicant (we will consider a director who does not also play the organ). Bachelor degree in music is required (Masters degree preferred), salary commensurate with education and experience. Contact **The Rev. Thomas P. O'Dell, Rector, All Saints Episcopal Church, 9302 Blondo St., Omaha, NE 68134**. E-mail: todell@allsaintsomaha.com. Church website: allsaintsomaha.com.

FULL-TIME ASSISTANT RECTOR: St. Thomas Episcopal Church, Coral Gables, FL. St. Thomas is seeking an energetic assistant rector who is enthusiastic about working collegially with the clergy/staff team and about having major responsibilities in certain areas assigned by the rector. Significant areas of responsibility are intentional work to grow the membership, including home visits to visitors and lapsing members; primary responsibility for the Sunday evening and mid-week worship services; shared clergy responsibility in the parish school, including weekday chapel services; creative leadership in outreach and mission work; and responsibility for creating and leading adult education programs that are engaging and challenging to intellectually sophisticated adults. The assistant will have regular opportunities to preach and celebrate in Sunday morning worship services and will be expected to participate in certain youth and young adult activities. In addition to the traditional Anglican worship offered at St. Thomas, the assistant will be asked to help design and eventually implement "Alternative Worship." While not required, Spanish speaking skills would be helpful. St. Thomas Parish, comprised of a very active church and parish school, ministers to people of all ages and welcomes people of different races, backgrounds, and ethnicities. Please send resume and CDO profile to the **Rev. Roger M. Tobin** at revrmt@stepsmia.org, or call (305) 661-3436.

FULL-TIME YOUTH MINISTER: San Jose is a vibrant Episcopal parish located in **Jacksonville, Florida**. Our commitment is to work, worship, and ministry to the service of our Lord: and with the help of the Holy Spirit, we intend to live prayerfully and joyfully in each other's company. We have many new and young families inspired to teach their children about the Lord. The youth of San Jose are vital members of our parish family and we place great importance on nourishing their spiritual development. We are searching for a dynamic and innovative Youth Minister to guide our increasing number of children on their faith journey. We have an established youth ministry with great volunteers and the enthusiastic support of parents and the entire parish. We are also the sponsoring congregation for San Jose Episcopal Day School, an elementary day school of over 400 students from Pre-K through 6th grade. We offer a highly competitive salary with benefits. If you are called to create a playful and faithful youth ministry contact the **Rev. Stephen C. Britt** at frbritt@sanjoseepiscopal.com or (904) 733-1811.

FULL-TIME DIRECTOR OF YOUTH AND FAMILY MINISTRY: St. James Episcopal Church, Hendersonville, NC, seeks an energetic person with a living and active, loving relationship with Jesus Christ that is evident, easily communicated and contagious, to be our new director of youth and family ministry. St. James is a large program-sized parish. Job description and requirements are available upon request from the **Rev. Joel G. Hafer: joel@stjamesepiscopal.com** or (828) 693-7458. Website: www.stjamesepiscopal.com.

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME DIRECTOR OF YOUTH AND FAMILY MINISTRIES: *Trinity Episcopal Church, Solebury, PA*, is a growing congregation which supports a youth group of 40 teenagers and a Sunday school averaging 100 in attendance. The successful candidate will be responsible for all aspects of the youth program, including weekly meetings, retreats, summer work camps and monthly Eucharist services. In addition, the candidate will provide leadership to the Sunday school program including advisory board, Communion preparation and Christmas Pageant. Experience in the field of youth ministries, including an undergraduate degree or equivalent, is required. This is a full-time position; benefits are included. Interested candidates should send a resume and cover letter to the **Rev. Marshall Shelley, P.O. Box 377, Solebury, PA 18963, or fax to (215) 297-0987.** Trinity Church is an equal opportunity employer.

COME LEAD US! DESTINATION: SOUTH FLORIDA. *St. Andrew's Episcopal Church in Palmetto Bay (Miami-Dade County), FL*, seeks a dynamic communicator to lead our parish. We are a vibrant, culturally diverse family with a devoted group of parishioners who need fresh leadership as we grow from pastoral- to program-sized parish. Please visit www.standrewsmiami.org for further information.

PART-TIME PRIEST: *St. Stephen's, Horseshoe Bend, AR.* Retired or soon-to-be retired priest for small church in beautiful north central Arkansas. A place to enjoy retirement and continue ministering on a part-time basis to a small, conservative congregation. For more information call (870) 670-4667 or write to Eleanor Pickett, Senior Warden, St. Stephen's Episcopal Church, 1005 S. 3rd St., Horseshoe Bend, AR 72512.

To place a classified ad or summer service, please contact Amber Muma at amber@livingchurch.org.

POSITIONS OFFERED

FULL-TIME DEAN AND RECTOR: *Christ Church Cathedral, Nashville, TN.* Active, cardinal downtown parish seeks energetic leader to join us, inspire us, care for us, share with us and grow with us. A loving pastor, great preacher and strong theologian would also be welcome. For much more information about us, please visit our website at www.christcathedral.org. If interested, please contact the **Rev. Canon Pamela Snare, Diocesan Deployment Officer**, at (615) 251-3322 or pamela.snare@episcopaldiocese-tn.org.

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Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt. A/C

St. John's Episcopal Church

Farmington, New Mexico

FULL-TIME RECTOR

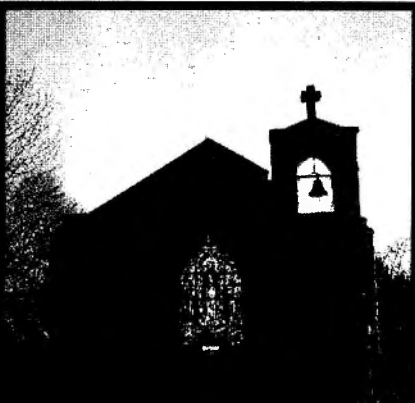
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John's is seeking an experienced and energetic full-time rector. Our mission is "To grow in our relationship with Christ, and to make Him known to all". Applicants should have a strong and unwavering faith and a proven track record in biblically based preaching and teaching. Ministering to the needs of the congregation; including visitation, counseling, education of all ages and support of local mission and outreach are important to us. Strong administrative skills, through assistance from the staff and lay leadership are necessary.

We have a multi-cultural parish, composed primarily of Anglo, Navajo, and Hispanic peoples with varying backgrounds, talents, and needs. Continuing to build the church membership and ministries is critical and we need a servant-leader with skills to reach out to and retain people seeking Christ through St. John's.

Please send your resume to:

Larry Anderson and Nancy Watkins, Co-Chairs, Search Committee
St. John's Episcopal Church, 312 Orchard Ave., Farmington, NM 87401
E-mail: office@stjohnschurch.info



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 Hutchinson, Pastoral Assistant for Families
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 Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed,
 Mass 6; Sat, MP 8:30, Mass 9, C 9:30

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 Sun H Eu 8, 10 (Choral)

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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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