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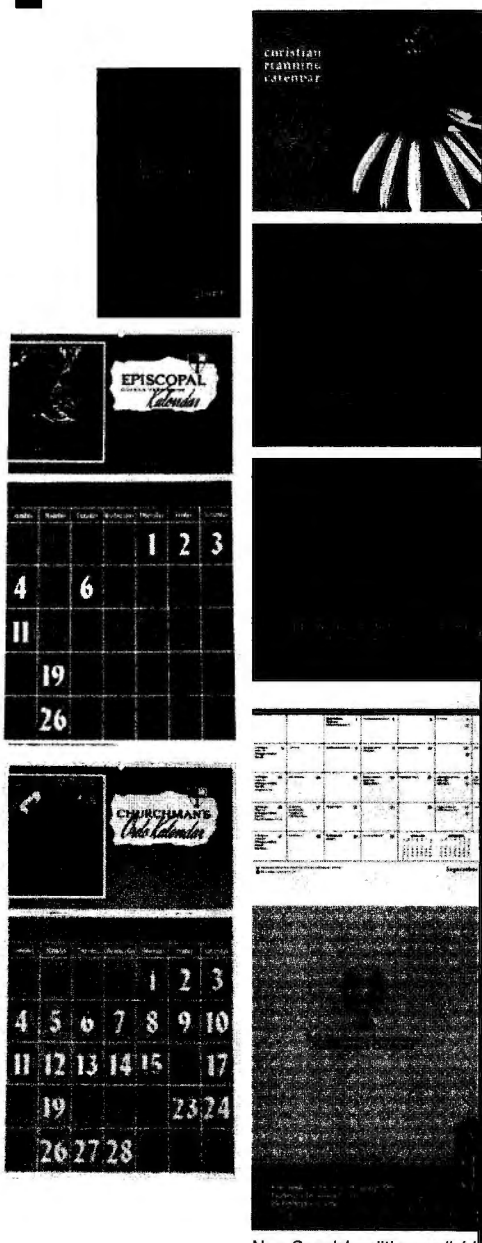
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THIS WEEK



Children at St. Hilda's and St. Hugh's School in New York City exercise as part of a fund raising project to help control malaria in sub-Saharan Africa by distributing mosquito-proof nets [p.7].

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The Cover

Diocese of Rochester photo
Following his ordination, the Rt. Rev. Prince
G. Singh (left), eighth Bishop of the Diocese
of Rochester, his wife, Roja, along with their
sons, Ned and Eklan, received the accla-
mation of the congregation.



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SUNDAY'S READINGS

Addressing Conflict

'I have not come to bring peace, but a sword'

(Matt. 10:34)

The Sixth Sunday After Pentecost (Proper 7A), June 22, 2008

BCP: Jer. 20:7-13; Psalm 69:1-18 or 69:7-10, 16-18; Rom. 5:15b-19; Matt. 10:(16-23)24-33

RCL: Gen. 21:8-21 and Psalm 86:1-10, 16-17; or Jer. 20:7-13 and Psalm 69:8-11(12-17), 18-20; Rom. 6:1b-11; Matt. 10:24-39

Human conflict is inevitable in our fallen and broken world. We see it all too often in our families, where disagreements over money and finance are the primary causes of divorce in contemporary society. Conflict permeates our neighborhoods and communities, as local residents increasingly sue each other over what seem to be the most trivial of issues. And it's everywhere we care to look on the national scene, as those on opposite ends of the political spectrum gleefully trade accusations of immorality and gross incompetence.

On the world stage, moreover, human conflict is writ incredibly large. It's been far too many years since the world has had a single day without armed conflict being played out somewhere. "Nation ... rise[s] against nation, and kingdom against kingdom" (Luke 21:10). Perpetually, it seems.

At least Christians are above all of this. Aren't we? Surely the Spirit of truth, who guides us "into all truth," protects us from all of this (John 16:13). Doesn't he? Well, it would be nice if he did, but apparently the Spirit chooses not to.

Controversy has marked the Church since Day 1. On the first Easter, we read, the disciples couldn't agree

among themselves as to the truth of the resurrection (John 20:25). Not much later, a dispute broke out over the place of the law in the lives of believers (Acts 15:1-21). In the 8th century, the body was almost ripped apart over the issue of images, and doctrinal disagreements in 15th-century Europe gave rise to many of the sad divisions in Christianity to this day.

It's really no wonder that the tough decisions facing the Church in our lifetimes produce discord and even open conflict. In the world as well as in Christ's body, conflict is apparently hard-wired into human beings as the way we resolve our differences.

"Do not think that I have come to bring peace to the earth," says Jesus in this Sunday's gospel. "I have not come to bring peace, but a sword." He continues: "I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, and one's foes will be members of one's own household" (Matt. 10:34-36). And how true it is.

Perhaps the biggest challenge confronting the Church today is to model a method of resolving conflict that's somehow kinder and gentler than the way those around us choose to do it.

Look It Up

Isaiah 11:6 foretells a time when the "wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together." Is this lack of conflict possible in the present age?

Think About It

What potential methods of resolving Christian conflict can you think of which might be held out to the world at large as a model to follow?

Next Sunday

The Seventh Sunday After Pentecost (Proper 8A), June 29, 2008

BCP: Isaiah 2:10-17; Psalm 89:1-18 or 89:1-4, 15-18; Rom. 6:3-11; Matt. 10:34-42

RCL: Gen. 22:1-14 and Psalm 13; or Jer. 28:5-9 and Psalm 89:1-4, 15-18; Rom. 6:12-23; Matt. 10:40-42

Multiculturalism Highlights Consecration in Rochester

Multicultural elements during the consecration of the Rev. Prince G. Singh as Bishop of Rochester were a visible witness to the international physical and spiritual journey the new bishop has made, and the commitment of the diocese to inclusivity. Bishop Singh, who was born and educated in India, was consecrated May 31 at the Eastman Theatre in Rochester, N.Y.

Presiding Bishop Katharine Jefferts Schori was chief consecrator and preacher. During her sermon, she challenged the new bishop to "be a bridge; to build bridges; and to encourage others to build bridges."

Among the bishops consecrating Bishop Singh was his predecessor, the Rt. Rev. Jack M. McKelvey. At the end of the service he presented Bishop Singh with the episcopal crozier and formally retired.

Bishop Singh was a lay chaplain at a leprosy colony and at a mental hospital in India before he was ordained a priest in the Church of South India. After transferring to The Episcopal Church, he became rector of St.

Alban's Church, Oakland, N.J. There he, his wife, Roja, and others founded the Dalit Solidarity Forum, an organization to raise awareness of the "hidden apartheid" that affects nearly 200 million so-called "untouchable" caste members in India.

Prior to the service there was a traditional Indian dance, the *Pushpanjali*, a floral offering to the divine performed by a costumed woman with bells around her ankles. Among the musical selections were works by local Episcopal composers. At communion the congregation sang an English translation of a Tamil Christian Hymn. A portion of a letter from Susan B. Anthony and a selection from Frederick Douglass' *My Bondage and My Freedom* were read in addition to the biblical passages.

A rock band, formed by Bishop Singh's son, Ned, played outside the Eastman Theatre as some 1,200 worshippers departed. Representatives of the 52 congregations that make up the diocese were presented with a bottle of wine and a loaf of bread compliments of Bishop and Mrs. Singh, along



Diocese of Rochester photo

The Rt. Rev. Prince G. Singh after his consecration as Bishop of Rochester, May 31 at the Eastman Theatre in the see city.

with oil of healing and reconciliation blessed by the Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, for use in each congregation.

Bishop Sauls: HOB Followed 'Fair and Lawful Procedure'

The House of Bishops followed the proper canonical procedure for consenting to the depositions of bishops John-David Schofield and William J. Cox, according to Bishop Stacy Sauls of Lexington.

Bishop Sauls, who is a licensed attorney and a member of the House of Bishops' task force on property disputes, prepared a 12-page legal memorandum that cites the evolution of the canonical language, precedent, and procedural safeguards in support of his conclusion.

In 1904, General Convention approved an amendment to the canons on abandonment of communion by a bishop. At issue in the disputed depositions is language that states that in order for a deposition to be valid, it requires "a majority of the whole number of Bishops entitled to vote." In a

voice vote in March, a majority of members present consented to the depositions of bishops Schofield and Cox.

"In changing who gives consent from the individual members (1874) to the House itself (1904), a difference in how a majority is to be determined was presumably intended," Bishop Sauls wrote. "It is noteworthy that the reference to 'a majority of the whole number of bishops entitled to vote' in the current canon immediately follows the requirement of a meeting of the House and is specifically linked to the House itself and not to the individual members thereof. Therefore, the plainest reading in context is that it means 'a majority of the whole number of members entitled to vote' at that meeting."

Bishop Sauls' memorandum also notes that bishops accused of aban-

donment are provided with a number of procedural safeguards, including the right to request a hearing.

"In the present cases, all the procedural safeguards were followed," he wrote. "It is particularly noteworthy that neither bishop certified as having abandoned the communion at any point whatsoever disputed the allegation of the abandonment as certified by the [Title IV] Review Committee, renounced the actions, denied the actions in any way, requested a further hearing, made any rebuttal, issued any defense, or contested the allegation whatsoever."

"Under the circumstances, then, the House can only conclude that a fair and lawful procedure was followed, as provided by the Canon, and that the decision canonically made stands as the legitimate judgment of the House."

Rectors of Large Churches Join Voices for Tradition

The rectors of 17 large Episcopal parishes have formed Communion Partner Rectors (CPR), the clerical counterpart to similar organizations for bishops and primates.

"We are a group of rectors who share a common commitment to the authority and traditional interpretation of holy scripture, the creedal and historic faith, orthodox theology with an evangelical fervor to faithfully live and preach the Good News of Jesus Christ," the group said in a release. "We are also firmly committed to remain in The Episcopal Church and the Anglican Communion, respecting and honoring the proper authority of our bishops and working in concert with them to strengthen our voice within the church."

The Rev. Russell J. Levenson, Jr., rector of St. Martin's Church, Houston, a spokesperson for the group, said the organization will provide traditionalist-minded clergy with a way to differentiate from the "revisionist" drift of the national church without actually leaving it.

"I've never signed any of these kinds of statements before," Fr. Levenson said. "At the same time, I've become

increasingly frustrated by two sides: orthodox Anglicans who say the only solution is to leave The Episcopal Church, and revisionists who insist on pushing their position to the point where it becomes almost a form of liberal fundamentalism.

"The use of the word 'revisionist' is not meant in a pejorative way," he added. "I mean it in the literal sense to refer to those who seek to revise what the church has taught and believed."

The 17 parishes represented have nearly 25,000 communicants. In addition to Fr. Levenson, participants include: the Rev. Charles Alley, rector, St. Matthew's, Richmond, Va.; the Rt. Rev. Tony Burton, rector, Incarnation, Dallas; the Very Rev. Anthony Clark, dean, St. Luke's Cathedral, Orlando, Fla.; the Rev. Keith Brooks, rector, Transfiguration, Vail, Colo.; the Rev. Frank Fuller, rector, St. Mark's, Beaumont, Texas; the Rev. Ronald Greiser, Jr., rector, St. John's, Portsmouth, Va.; the Rev. Laurens A. Hall, rector, St. John the Divine, Houston; the Rev. Charles Holt, rector, St. Peter's, Lake Mary, Fla.; the Rev. Thomas Hotchkiss, rector, Advent, Nashville, Tenn.; the Rev. John S. Liebler, rector, St.



St. Martin's Church photo

The Rev. Russell Levenson, Jr., rector of St. Martin's Church in Houston and spokesperson for the Communion Partner Rectors (CPR), greets worshippers.

Andrew's, Fort Pierce, Fla.; the Rev. Gregg Riley, rector, Grace, Monroe, La.; the Rev. Mark Seitz, rector, St. Matthew's, Wheeling, W.Va.; the Rev. Leigh Spruill, rector, St. George's, Nashville; the Rev. Guido Verbeck, rector, St. Paul's, Shreveport, La.; the Rev. Stockton Williams, rector, St. Peter's, Kerrville, Texas; and the Rev. Michael Wycoff, rector, St. Luke's on the Lake, Austin, Texas.

Steve Waring

Communion Partnership Grows to 13 Diocesan Bishops

The Most Rev. Valentino L. Mokiwa, Archbishop of Tanzania, has agreed to serve as one of three Communion Partner primates, said a group of 13 diocesan bishops who have been working on a modified version of the Episcopal Visitors concept announced by Presiding Bishop Katharine Jefferts Schori at the House of Bishops' meeting last September.

"Many within our dioceses and in congregations in other dioceses seek to be assured of their connection to the Anglican Communion," said Bishop D. Bruce MacPherson of Western Louisiana, a partnership spokesperson. "Traditionally this has been understood in terms of bishop-to-bishop relationships. Communion

Partners fleshes out this connection in a significant and symbolic way."

Archbishop Mokiwa was installed as primate of Tanzania May 25 in Dodoma. The other Communion Partner primates are Archbishop Bernard Ntahoturi of Burundi and the Most Rev. Drexel Gomez, who will retire as Archbishop of the West Indies later this year.

Will Report to Canterbury

The bishops said they are committed to transparency and "the observance of diocesan boundaries within The Episcopal Church." The group will communicate about its work to the Presiding Bishop, the Archbishop of Canterbury, the primates' meeting,

and the Anglican Consultative Council among others.

The initial group of four Communion Partners has grown to 13 participants. They are: Bishops William H. Love, Albany; John W. Howe, Central Florida; James M. Stanton, Dallas; Russell E. Jacobus, Fond du Lac; Michael G. Smith, North Dakota; Edward S. Little II, Northern Indiana; Geralyn Wolf, Rhode Island; Mark J. Lawrence, South Carolina; John C. Bauerschmidt, Tennessee; Don A. Wimberly, Texas; Gary E. Lillibridge, West Texas; James M. Adams, Western Kansas; and D. Bruce MacPherson, Western Louisiana.

The bishops said they will minister only in areas where they are invited.

Colorado Bishop Seeks to Remove Previously Transferred Priests

The Rt. Rev. Robert O'Neill, Bishop of Colorado, is seeking to remove from the ministry more than a dozen priests who were transferred by his predecessor to another Anglican province more than seven years ago.

The initial list included at least one priest, the Rev. Robert John Bryan, who expressed surprise at the news of his inhibition when contacted by a reporter for *THE LIVING CHURCH*. Fr. Bryan said he had not received communication from anyone in the Diocese of Colorado since receiving his letter of transfer nearly eight years ago.

The Rev. Canon Colin Kelly, president of the Diocese of the Rio Grande's standing committee, confirmed that Fr.

Bryan has been a canonically resident priest in good standing of that diocese since 2002. According to several priests in the Rio Grande who spoke with TLC, Fr. Bryan served with distinction and loyalty as priest-in-charge of St. Matthew's Church, Las Lunas, N.M., for about five years. He retired from active ministry and moved back to Colorado last year to be nearer to family.

In 2000, 17 priests from the Diocese of Colorado, including Fr. Bryan, sought to leave The Episcopal Church after the formation of the Anglican Mission in the Americas (AMiA) that year. The Bishop of Colorado at that time, the Rt. Rev. Jerry Winterrowd, signed and sent letters dismissory for all the

priests to the "Ecclesiastical Authority of the Church of the Province of Southeast Asia," which at that time had oversight of the AMiA.

Transferred Back

Copies of the transfer letters also were sent to the recorder of ordinations, the Church Pension Fund and TLC. Two years later, Fr. Bryan transferred back to The Episcopal Church. His letter dismissory from Southeast Asia to the Rio Grande was received and accepted by the Rt. Rev. Terence Kelshaw, who retired in 2005. Fr. Bryan's canonical license was renewed by Bishop Kelshaw's successor, the Rt. Rev. Jeffrey Steenson.

In February, Bishop O'Neill purportedly wrote to the priests to inform them that they had been inhibited because the letters dismissory sent Dec. 7, 2000, by Bishop Winterrowd "[do] not effectively remove you from the jurisdiction of The Episcopal Church." Bishop O'Neill urged the priests to resign voluntarily from the ministry. If they did not, Bishop O'Neill said the diocesan standing committee "has already determined that you have abandoned communion of The Episcopal Church," and that they would be removed from the priesthood at the end of the six-month inhibition.

In a follow-up letter sent the following month to one of the other priests, Bishop O'Neill explained that "our canons do not actually provide for the kind of inter-provincial transfer that was used to accommodate your move to the AMiA, and having reviewed it all carefully with both our chancellor and our standing committee, it is simply necessary to clarify your status and that of others with regard to jurisdiction by using the provisions that are allowed under our canons."

In September 2004, at a special meeting in Spokane, the House of Bishops approved a "mind of the house" resolution whose explanation notes that the "House of Bishops

(Continued on page 15)

New York School Gets Fit to Fight Malaria

In thanksgiving for a visit by Presiding Bishop Katharine Jefferts Schori in January, students at St. Hilda's and St. Hugh's School in New York City raised nearly \$30,000 for a malaria prevention initiative in one week.

The proceeds from "Get Fit Together" will be donated toward a malaria prevention initiative coordinated by Episcopal Relief and Development (ERD).

Students participating in the "Get Fit Together" program were invited to solicit sponsors for every minute per day that they exercised. The maximum amount of exercise time per day was capped at 30 minutes. Proceeds will be donated toward the NetsforLife project coordinated by Episcopal Relief and Development (ERD).


"We are proud of our students and the enthusiasm with which they embraced the NetsforLife project," said Virginia Conner, head of St. Hilda's and St. Hugh's. "One of the most important elements of our mission is our desire to connect students to the world around them ... this proj-



Two students at St. Hilda's and St. Hugh's School have fun raising funds to help prevent malaria.

ect allowed our students to learn about children in a very different part of the world, and to feel compassion for them as well as kinship with them."

NetsforLife is a partnership of Anglican churches and ecumenical organizations working to prevent malaria in 15 countries in sub-Saharan Africa by distributing long-lasting, insecticide-treated nets. The partnership also helps build awareness about malaria and to train community leaders to teach prevention and treatment methods.



MISSION POSSIBLE: Taking Short-Term Trips Overseas

By Peggy Eastman

Most of us can't leave our jobs and families to go on an extended overseas mission for the Lord, even if we feel that tug at the heart to do so. What we can do is to take small-group mission trips of less than a month in lieu of vacations.

Speakers at the second annual missions conference and fair at All Saints'

Church, Chevy Chase, Md., recently spoke highly of short-term trips.

During group mission trips of whatever length, "The scripture comes alive in a new way," said conference workshop leader Edwina Thomas, director of Sharing of Ministries Abroad, USA, Inc. (SOMA USA). "I didn't go on a mission trip until I was in my early 40s," said Ms. Thomas, whose first trip was to Kenya.

She noted that before her trip "all the resources I had were seen through American cultural glasses." Finding herself in tears on a trip to Africa as Ugandan women danced joyfully around her, she listened to the words of a priest who told her, "Edwina, I really think God is putting a spirit of intercession in your heart."

"It's worth a lifetime of accomplishment just to show up," Ms. Thomas said. "What we're doing is building relationships with people. The investment is in taking individuals and

changing their world view. Now I have some new eyes to see the gospel with."

Sharon Steinmiller, executive director of New Wineskins Missionary Network, agreed. Going on a short-term mission trip expands horizons beyond the walls of the parish church and decreases cultural bias, noted Ms. Steinmiller, who has traveled to the mission field in China for many years.

The best reason to go on a short-term group mission trip is because Jesus asks us to, said the Very Rev. Norman Beale, dean of the Anglican Church of Nepal.

"God really does want somebody to go ... you're not excluded," he said. "You've got to be either going or sending." Dean Beale added that Jesus himself said he would not return until the gospel was preached to all people, and globally there are more than 1,000 distinct language groups who have never heard the words "Jesus Christ."

In Nepal, thousands of people are now coming to Christ due to missionary efforts to bring them the good news. "These people coming to Christ now have hope, and their lives are



Peggy Eastman photo

The Rev. Paul Bottomley, rector of the Church of St. Peter and Paul, Roanoke, Va., talks with Sharon Steinmiller, executive director of New Wineskins Missionary Network.



Peggy Eastman photo

All Saints' parishioner Sandra McFarland (right), who went to India on a mission trip, and Adit Rawate, son of the Rev. Stephen and Shanti Rawate, who take the gospel to unreached parts of North India through Peace on Earth Ministries (POEM).

transformed in a beautiful way," he said. He noted that the tribal people of Nepal generally love ritual, and when they participate in the Eucharist "they have a sense of reverent awe."

"The closer we come to the heart of God, the more we will hear the cries of the people in every nation and neighborhood," said the Rev. J. David Singh, senior pastor at Eternity Church in Richmond, Va., and president/general director of Inspire International (Scripture Ministries of India), which plants new churches in the 500,000-plus unreached villages in India. "The message of the cross is the same, whether it's in Madras or in Richmond. You can be a Mother

Teresa, but if you don't speak about Jesus, no one will know."

"Short-term mission is the way that we get people involved," said workshop leader Ray Howard of Denver, Colo., Anglican missions mobilizer and director of ServantPrep Training. "We come from a church that historically has not done much for missions," he added. "We want missions to be part of the DNA of a church."

Speakers at the missions conference did not whitewash conditions in the mission field, which they said can be difficult and sometimes dangerous, especially where Christians are a minority. All Saints' parishioner

Parish Steps for Supporting Global Missions

(from Anglican Global Mission Partners, North America)

1. Pray daily for the needs of the world, your church and your clergy.
2. Become personally involved in global missions by reading, getting on e-mail listservs, and perhaps corresponding with a missionary for whom you are praying.
3. Determine clergy interest in missions and volunteer to form a global mission team.
4. Find out what is already going on, through mission organizations people are already supporting, for example.
5. Assemble a global mission team of interested parishioners and meet regularly.
6. Educate the mission team by gathering information and inviting speakers.
7. Communicate the global mission message to your church at large by holding a missions conference and fair with displays and speakers, for example.
8. Engage in specific mission ministry by training leaders and sending parish groups on short-term mission trips and/or supporting one or more overseas missionaries.

Sandra McFarland, who went on a mission trip to India during a hot season, agreed — citing a memorably long, broiling, elbow-to-elbow train ride. But, she said, the trip to India changed her life by giving her new lenses through which to see the gospel. □

Peggy Eastman is a member of All Saints' Church in Chevy Chase, Md., editor of Share magazine and the author of Godly Glimpses: Discoveries of the Love that Heals.

Together in the Eucharist

Did You Know...
Bradford Cathedral (England), which went into bankruptcy in 2004, has emerged from insolvency.

Quote of the Week
Jeffrey Steenson, former Bishop of the Rio Grande, on sitting near the back of a church recently: "There's a lot of action in the back pews of the church that I've missed all these years."

Those little tracts and brochures published by Forward Movement have long been favorites of mine, whether they be about vestries or baptism or labyrinths. Most of them can be read in a few minutes, and invariably they deal with an interesting topic. I've learned a lot from them. Founded in 1935 "to reinvigorate the life of the church," Forward Movement is an official agency of The Episcopal Church. Its publications are often found in racks or on tables in the back of churches. Do yourself a favor, and if you should see one titled *Why the Anglican Communion Matters*, leave three quarters or even a dollar and take it with you.

The title of this 20-page booklet caught my eye, for I would guess I have been asked at least 50 times during the past year a question something like this: "Why should I care what happens in the Anglican Communion?" This publication addresses that. Written by Frank C. Strasburger, retired Episcopal chaplain at Princeton University, the booklet reduces some complicated matters to fairly simple, concise but profound thoughts.

For example, Strasburger writes of the lack of substance of the Anglican Communion. "Literally and concretely, the Anglican Communion has no substance at all," he points out. "It has no constitution and owns no assets. It is a creation of our imagination.

"The Anglican Communion exists because its members say it does. It is essentially a fellowship of offspring churches of the Church of England who find among themselves sufficient commonality of liturgy, theology and history to recognize themselves as a body."

Now that's putting it in basic terms. Strasburger cites a surprisingly thorough bit of history of both the Church of England and The Episcopal Church, and then he gets to the heart of what he wants to say.

"If at present we are not at our best, perhaps it is less because some people are right and some are wrong than because in our eagerness to be right, we have forgotten how

to love," he writes. He's correct, of course, but it seems to me our struggles are a bit more complicated. The author addresses that, and thankfully mentions "the sacramental bonds that draw together disparate people willing to identify themselves as a body of faith.

"At the heart of it is the Eucharist, the miracle by which bread and wine become the body and blood of Christ," he writes. "In that act, individual persons, with all their differences, become one with God and with one another. If that miracle matters, then the Anglican Communion matters."

At that point, I put the little booklet down for a few moments and pondered what I had just read. In all our bickering about property, jurisdictions, authority of scripture, same-gender blessings, constitutions and canons, our name-calling and politicking, I think many of us forget the power of the Eucharist.

Find a copy of *Why the Anglican Communion Matters* and spend 15 minutes or so digesting its contents. If you can't find it, order it from Forward Movement at 800-543-1813 or online at www.forwardmovement.org. Chances are, you won't agree with everything Frank Strasburger has written. I didn't either. But at the very least, it will make you stop and think. That's got to be more helpful than additional hours of "conversation." In the current climate, a few moments of thought can be real progress.

*

According to *Episcopal News*, a publication of the Diocese of Los Angeles, one of the clergy of that diocese was consecrated Bishop Suffragan of the Diocese of Sunyani in the Province of West Africa on April 27. The Rt. Rev. Douglas B. Edwards became a bishop in Ghana after having been involved in ministry there since 2000. Bishop Edwards spent most of his ordained ministry in Los Angeles since he was ordained deacon and priest there in 1984. He is a graduate of the General Theological Seminary and has been rector of St. Ambrose Church, Claremont, Calif.

David Kalvelage, executive editor

WHY THE
Anglican Communion
 MATTERS



In all our bickering, I think many of us forget the power of the Eucharist.

When a Church Closes

Recent issues of several diocesan newspapers have reported the news that several churches have been closed. Congregations in rural areas, in inner-cities, and in suburban locations have been shut down for a variety of reasons. In some cases there were not enough people to enable a church to carry out its ministries. In other instances, a lack of funds made it impossible for a congregation to pay its bills or its priest. One church was closed when the physical condition of its building became so dilapidated that it would be unsafe for worshipers to be present.

The closing of a church can be an emotional heartbreak for its parishioners. Long-time members may have been baptized, confirmed and married there. Their parents may have given time, talent and treasure to ensure that its ministry made an impact. For many, that church being closed may well be the only one its members knew. In some cases, recent closings have involved ethnic congregations — special places where traditions, customs and even language of the founders continued to be kept alive.

In most cases, the service *Secularizing a Consecrated Building*, found in *The Book of Occasional Services*, is used to mark the closing of a church. It is a brief observance that is sometimes used in the context of a final Eucharist in the church, or it may be used by itself, perhaps with only a few witnesses present. Our hearts go out to those who are affected by these church closings. May they somehow be strengthened in their loss.

Dioceses Working Together

When the Diocese of Delaware held its convention recently, a neighboring bishop made some intriguing remarks about dioceses working together. The Rt. Rev. James J. Shand, Bishop of Easton, referred to the Diocese of Delmar in his keynote address — a light-hearted reference to the possibility of dioceses in Delaware and Maryland working together rather than separately. We also have noticed leaders in dioceses in Wisconsin and Michigan getting together recently to discuss common ministries. At a time when much of the church seems to be struggling, it is encouraging to see dioceses working with one another. Perhaps the provinces of The Episcopal Church could be instrumental in the development of new forms of regional ministries. It is exciting to consider the possibilities.

Herald of Christ's Ministry

People who are fortunate enough to have observances of the Daily Offices or daily celebration of the Eucharist in their churches will be reintroduced to John the Baptist this week when the church observes his nativity on June 24. We are accustomed to hearing John's call to repentance during Advent, but this feast has a different emphasis. According to Luke's gospel, appointed to be read on this day, Elizabeth became pregnant six months before the angel appeared to her cousin, Mary. John, who went on to become the herald and forerunner of Christ's earthly ministry, leaps in his mother's womb when Mary arrives. His messages of repentance, and of the greatness of the one who follows, ought to be contemplated throughout the year.



The closing of a church can be an emotional heartbreak for its parishioners.



Walk a Mile in Our Collars

READER'S VIEWPOINT

By James B. Shumard

In light of the many serious controversies in our church, a good, old-fashioned and “tacky” apology for the life of a parish priest might be in order. I love what I do as rector of a suburban parish. It is a blessing to be paid for what one loves to do. Like all jobs, it has its advantages and disadvantages. I would like to explore both, for I think it would be good for the laity to understand what we do.

Here are some of the advantages, compared to most secular jobs:

1. I have a flexible schedule so I can attend my children's special events, take them to doctors' appointments, pick them up from school, and meet my wife for lunch almost any time. I can stay home and study when a sick child has to stay out of school or when the children are home for a vacation.
2. I get more weeks of vacation than most secular jobs provide. I get a sabbatical every seven years, and I enjoy my continuing education opportunities.
3. I take my day off in the middle of the week so I get to play golf when the course is not busy.
4. Most of my appointments are about meeting people in their office or mine, or meeting them for lunch, at a coffee shop, or in their homes at night. I also have many group meetings, and I even enjoy vestry meetings!
5. I get to meet interesting people and to pray with them, counsel them, and hear their stories. I get to discuss the most important concerns and issues of people's lives.
6. I get to handle holy things regularly: Holding the gospel in my sermons, holding babies for baptism, holding the body and blood of Christ, holding the hand of sick and dying persons as they enter the next life, holding up my hands to bless and forgive, and laying my hands upon people for healing.
7. I get to be a part of family celebrations and special moments as in weddings, funerals, baptisms and confirmations.
8. I get paid for studying the Bible and for teaching it! How great is that?
9. I get to work with all sorts and conditions of people, both young and old.
10. I eat some of the best food in the world!

It sounds pretty good, doesn't it? I have heard some parishioners say from time to time that we clergy have too much vacation, too much free time, and some of us are overpaid.

So let me compare the challenges of our "job" with secular work, though there are many exceptions:

1. **Vacation:** Typically, a priest gets four weeks of vacation. In the secular world, two weeks is the norm. However, most secular jobs provide an extra three months of "vacation" through giving most every weekend off. (That is a total of 104 days plus regular vacation.)
2. **Family time:** There are a number of factors that prevent clergy from having quality time with their families.
 - a. **Nights and weekends:** In America, the weekend is often time set aside for family, especially if the kids are in school and the spouse works. More than half of my weekends are taken up with other church activities such as weddings, retreats, parish dinners, meetings, clean-up days, and pastoral appointments. We must have our meetings with parishioners when they are available, which is usually nights and weekends.
 - b. **Homework:** Even when there are no special church events, we clergy can never really relax on a weekend, because sermon preparation is always on our minds, and sharing the gospel is one of the most awesome responsibilities we have.
 - c. **Travel:** We can never go very far away for the weekends with our families because we have to be back by Saturday evening. We miss many opportunities to visit relatives for birthdays and other celebrations.
 - d. **Quality time with spouse:** My wife works, though I am paid well enough that she does not have to work. Most rectors are not paid well enough for that luxury. Most spouses work secular jobs, and they do not get to take vacation with their clergy spouse. Therefore finding quality time for clergy and their spouses is a challenge.
 - e. **We never get to be with our relatives on Christmas Eve or for Easter, and we cannot go anywhere for Christmas vacation or spring break (usually Holy Week), when the kids are out of school.**
 - f. **Every priest I know is totally exhausted by Sunday afternoon, which allows no quality time with the family. When you put yourself "out front," it takes an immense amount of energy that no observer would notice.**
 - g. **Some of us, like me, have regular Sunday evening activities as well.**
 - h. **I am on the phone (cell phone minutes alone) more than eight hours a week, including nights and weekends.**
 - i. **Interrupted vacations: Occasionally, even with a planned vacation, there have been times when it needed to be canceled or cut short because of a tragedy in the life of the parish.**
3. **Taking "arrows":** Part of the unspoken job descriptions of rectors is that we are recipients of both negative and positive "projection arrows" that parishioners send our way. We begin to understand why Paul wrote so many letters to the churches!
4. **Change:** Every rector I know wants to improve the parish, and that involves change. We all know how resistant to change most parishioners are.
5. **So many options:** Every parishioner has a unique point of view, and a rector will always be displeasing someone. It is amazing how often parishioners, with no training in our field, want to give us advice on how to do a better job. Maybe we clergy should give parishioners advice on how to do their jobs.

Despite these challenges, I believe most rectors would not trade our profession. For me, the joys far outweigh the sacrifices. However, the next time you hear a fellow parishioner criticize your rector, try to help that person understand that we do not work only four hours on Sunday mornings. Vestries, I encourage you to pay your rectors enough so that their spouses do not have to work, for a happy rector's family makes for a more happy parish family. Also, from time to time, remind your parish of what rectors sacrifice, for it is tacky for me to have to do this, and you know we Episcopalians hate to be tacky! □

The Rev. James B. Shumard is the rector of St. Francis of the Islands Church, Savannah, Ga.



Provocative Question

I see Cardinal Kasper's question to the Anglican Communion as to whether it belongs to the churches of the first millennium — Catholic and Orthodox — or does it belong to the churches of the 16th-century Reformation as a positive, though provocative, one.

We boast of the 16th-century Elizabethan Settlement of "both/and" but perhaps have not evolved enough to learn how to apply it to the post-modern world of the 21st century. Let us take the example of the church's current dilemma over homosexuality. In the West, it is a matter of justice. In some other parts of the world, it warrants the death penalty.

I believe The Episcopal Church is the American member of the worldwide Anglican branch of the Catholic Church and the Anglican Church is ministering in vastly different sociological environments and perhaps needs to come to some consensus in regards to the contextual exegesis of the few references to homosexuality. Perhaps we need to evolve beyond the provincial setup in order to minister more effectively as a worldwide church in this 21st century. Our province decided that this subject was a matter of justice and proceeded to vote accordingly. And we all know what has happened since.

Perhaps Cardinal Kasper's admonition may prove to be a blessing in disguise and help us to grow up and become what we so proudly profess to be — namely, a worldwide Catholic Church of Anglican obedience.

*(The Rev.) Harry Brant
Bordentown, N.J.*

Paul specifically taught in 1 Corinthians that those who engage in sexual perversion will not inherit the kingdom of heaven.

The covenant also asks us to persevere in resisting evil and, when we sin, to repent. Apparently, Bishop Bruno would rather sin. By what authority does the bishop ignore the true teaching of the baptismal covenant? Why have he and other leaders of The Episcopal Church so accommodated themselves to culture in spite of Jesus' warnings against doing so? Why has this church become so obsessed with sanctioning homosexual behavior that faithful bishops, priests and lay persons are being driven away? These are questions that demand coherent answers.

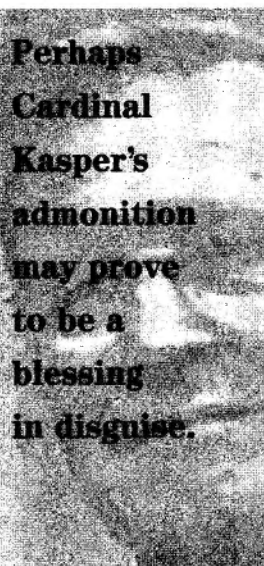
*Charles C. Wicks
Goshen, Ind.*

Spirit of Covenant

Thank you for publishing the Very Rev. Peter Cook's incisive analysis, "The Three-fold Failure: How the church got to its current condition" [TLC, May 18].

Over the Memorial Day weekend, I visited a 19th-century non-denominational church in Nebraska. In the sanctuary was a "Church Covenant" corroborating this article about the change from communal Christianity to the individualist "Sheilaism" of today: "We do now, in the presence of God and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ ... We do further engage to watch over one another in brotherly love, to remember one another in prayer, to aid one another in sickness and distress, to cultivate Christian sympathy in feeling and Christian courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Savior to secure it without delay. We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's word."

*David Bickel
Emmetsburg, Md.*



It's Missing

What was not mentioned in Dean Partridge's article, "Why the Decade of Evangelism Failed" [TLC, April 20] or subsequent letters is the significance of the church decision to lobby publicly for abortion on demand rather than confining its resolutions to pastoral guidance.

This was made painfully clear when former Presiding Bishop Edmond L. Browning signed the Interfaith Letter that urged Congress to sustain President Clinton's veto of the effort to ban the partial-birth abortion procedure. With one stroke of the pen the Presiding Bishop formally declared the unborn as not included in the baptismal vow to respect the dignity of every human being and removed abortion from the conscience of the institutional church. As far as I know, The Episcopal Church has not changed its position and has

simply subcontracted to the Religious Coalition for Reproductive Choice this aspect of its mission.

It is my impression that the average American may understand a church's compassion for the gay person or the woman facing a problem pregnancy, but would not understand its abandoning the unborn. Yet this is the risk taken by the modern Episcopal Church, and there's not a thing we parishioners can do about it.

*Cynthia Grantz
Rockford, Ill.*

Answers Needed

Bishop J. Jon Bruno's comments on same-sex marriage and the baptismal vow [TLC, June 8] overlook that part of the baptismal covenant found on Page 304 of the prayer book. As I read the covenant, it asks Episcopalians to continue in the apostles' teaching. St.

Arguments Presented in Virginia Property Case

Lawyers for The Episcopal Church and the Diocese of Virginia challenged the constitutionality of a 141-year-old Virginia statute that grants congregations control over local church property in the event of a denominational split when they appeared in Fairfax County Circuit Court on May 28. The attorneys also claimed the law discriminates against hierarchical denominations in favor of congregational ones.

The statute was in turn defended by a representative of the Virginia attorney general's office and lawyers representing 11 departed congregations, who pointed out that the issue could have been avoided if the diocese had broken with its custom of placing title to parish property with the elected leadership of the local congregation.

Judge Randy Bellows ruled in April that a division within The Episcopal Church had occurred and that the statute was applicable in the case of the 11 congregations which have subsequently affiliated with the Convocation of Anglicans in North America (CANA) [TLC, April 27]. The hearing was to determine whether Virginia Statute 59-7 was a constitutionally prohibited government intrusion into the internal working of a religious denomination.

Judge Bellows noted that the diocese already has specific title to 29 plots of land and questioned the lead lawyer for the diocese why it had not required title of all church property to be held directly in the name of the diocese.

Heather Anderson, a lawyer representing The Episcopal Church, responded that the church seeks to encourage full participation by members of the laity, and there is an expectation that under the so-called Dennis Canon title to all church property is held in trust for the diocese.

William Hurd, a lawyer representing the Diocese of Virginia, said asking churches, some incorporated before the Diocese of Virginia existed, to put title in the name of the bishop would be tantamount to saying that The Episcopal Church no longer trusts the local leadership and might result in controversy and dissension, he said.

Steffen Johnson, a lawyer representing the departed parishes, argued that applying the law does not require the court to delve into questions of doctrine, and that the diocese had the means and ample opportunity to bring its own bylaws into compliance with the Virginia statute. The U.S. Constitution, Mr. Johnson said, does not exempt religious denominations from complying with relevant federal, state and local laws.

"You can't have the sweet without the bitter," he said. "You want the land to be yours, but you're not willing to make the contractual deal which would include other issues and problems."

Judge Bellows was not expected to rule on the constitutional issue for at least a month.

Elizabeth Hudgins and Steve Waring

Colorado Bishop Seeks Removal of Priests

(Continued from page 7)

rejects the practice of transfer of canonical residence to allow a priest or bishop to exercise ministry outside of the geographical boundaries of his or her canonical residence."

Bishop Winterrowd's decision to issue letters dimissory did not meet with objection at the time, however, and resolutions are not canonically binding, according to the polity of The Episcopal Church.

In a telephone interview, Bishop Winterrowd explained that he issued letters dimissory for the priests rather than depositions for abandonment in 2000 because he said he wanted to deal equitably with a potentially volatile situation.

After Fr. Bryan's inhibition was brought to his attention by TLC, Canon Kelly furnished Bishop O'Neill with a copy of Fr. Bryan's transfer from Southeast Asia to the Rio Grande and a certified copy of the letter dimissory signed by Bishop Kelshaw.

"Once the Diocese of Colorado had received those documents, they acknowledged that their records had not been complete and thanked us for updating them," Canon Kelly said in an e-mail message. "Bishop O'Neill called me to say that he accepted that Fr. Bryan was a priest canonically resident in the Diocese of the Rio Grande and they would correct their records to reflect that fact."

Steve Waring

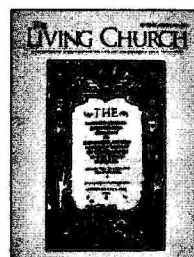
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Anglican Perspectives

ANCIENT-FUTURE WORSHIP: Proclaiming and Enacting God's Narrative. By Robert E. Webber. BakerBooks. Pp. 191. \$14.99. ISBN 978-0-8010-6624-5.



This is the fifth and final book of the late Robert E. Webber's "Ancient Future" series. He stresses the importance of maintaining continuity with historic Christianity in the midst of cultural change.

He argues that the mystery of God's presence has been lost and replaced by empty symbolism. He also offers advice for evangelicals who might be on a journey similar to his, on the "Canterbury Trail."

WHERE IS GOD AMONG THE BOMBS? A Priest's Reflection from the Combat Zone. By C. Neal Goldsborough. Forward Movement. Pp. 95. ISBN 978-0-88028-315-1.

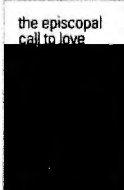
Neal Goldsborough is a Naval Reserve chaplain who was a primary responder at the Pentagon as the events of Sept. 11, 2001 unfolded. Through



anecdotes and storytelling, he reflects theologically on war and tragedy. Questions about life and death and evil are pondered by the author, who is also the rector of St. John's, Barrington, R.I.

THE EPISCOPAL CALL TO LOVE. By Rob Gieselmann. Apocryphile Press. Pp. 86. \$9.95. ISBN 1-933993-60-X.

Author Rob Gieselmann writes that loss of love is the main reason The Episcopal Church (TEC) is in its current predicament. Gieselmann, the rector of Christ Church, Sausalito, Calif., compares TEC to the church in Corinth which Paul addressed in his letters. "We've become pigs rolling around in our own mud," he writes in the opening chapter. This is not a pleasant read, but rather a call to action.



FOUR DAYS IN SPRING: Christ Suffering, Dying and Rising in Our Lives. By Herbert

O'Driscoll. Path Books. Pp. 111. \$16.95. ISBN 1-55126-493-5.

Canadian Anglican Herbert O'Driscoll continues to turn out books consisting of high-quality spiritual reflections. In this one, he offers 24 brief meditations on Christ's death and resurrection, and relates them effectively to contemporary culture. It would be particularly appropriate to read this book during Holy Week.



THE FIRST TO FOLLOW. By John R. Claypool. Morehouse. Pp. 148. \$18. ISBN 978-0-8192-2296-1.

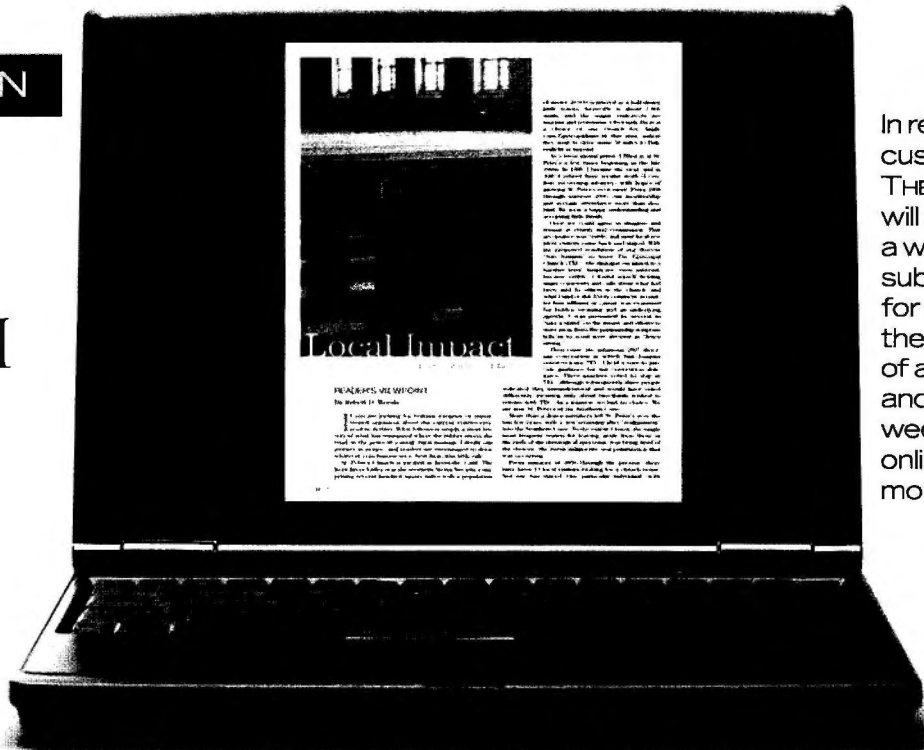
This book consists of a series of sermons about the apostles of Jesus. They were delivered at St. Luke's Church, Birmingham, Ala., where John Claypool was rector, and elsewhere, and collected and edited by Ann W. Claypool, the author's widow. His chapter on Thaddeus, "the forgotten saint," is intriguing. This little book is a gem.



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FULL-TIME DIRECTOR OF MUSIC MINISTRIES: *St. Michael's Episcopal Church, Barrington, IL.* Seeking a new director to lead parish into new era of musical and spiritual growth grounded in the Episcopal tradition. The successful candidate will oversee and direct musical groups (currently two adult, handbell and youth choirs), facilitate projects and initiatives including recruitment, scheduling and fundraising. He/she will have education and experience in choral conducting, the ability to lead musicians in an orchestral setting, play keyboards and occasionally substitute for the organist. Barrington, a thriving suburb just outside of Chicago, offers attractive suburban living with the excitement of the "Windy City" just a drive away.

Please mail or e-mail resume with salary expectations to: **Jim Steed, Search Chair, 927 Banbury Ct., Schaumburg, IL, 60194-2239** or grantspop@comcast.net.

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CAMPUS PASTOR: *The Citadel, The Military College of South Carolina in Charleston, SC.* This unique position combines campus ministry with just under 2,000 cadets with the energy and supervision of a dynamic local parish. The qualified candidate will be committed to the gospel, an ordained Anglican priest, and a motivated self-starter. Interested candidates should inquire with **Susan Burns, sburns@dioceseofsc.org.**

DEAN OF THE CATHEDRAL: *Calvary Episcopal Cathedral, Sioux Falls, SD.* Calvary Cathedral, a celebratory community of grace, is seeking a dean. The successful candidate will be a person of prayer, possess genuine love and concern for others, conduct excellent preaching and liturgy, and fully support the Episcopal Church. The dean works closely with the bishop and diocesan offices located at the cathedral. Calvary Episcopal includes a Native American worship community. More details can be found at www.calvarycathedral.net or by calling **Dr. Larry Ort, Search Committee Chair (605-275-2069).** Applicant should submit a letter of intent, current resume, and CDO profile to **Dr. Larry Ort, 1300 E. 49th St., Sioux Falls, SD 57103,** or via e-submission (MS Word or PDF format) to **larryort5@hotmail.com.** All applications will be treated confidentially.

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DIRECTOR OF CHRISTIAN FORMATION FOR CHILDREN AND YOUTH: *Christ Church Cathedral, Indianapolis, IN.* Pair your energy, vision, and spirituality with a growing, dynamic, resource-sized cathedral congregation in the heart of a thriving downtown community. We seek an experienced, spiritual, and growth-focused leader to direct our ministries with and for children and youth in both English- and Spanish-speaking settings. Together with experienced teachers, a multi-clergy staff and dedicated parents, help our programs and congregation listen faithfully to how God is calling our cathedral to be a house of prayer for all people, a church for our city, and a cathedral for our diocese. With more than 100 enrolled children and youth from all over the metropolitan area, excellent boys' and girls' choral programs, and children and youth in our city waiting to be reached and served, we have the resources, facilities, and parish commitment ready for even more excellent ministry. We seek a full-time, organized, prayerful lay person with theological training and/or commensurate experience to join our ministry team beginning in Fall 2008. Spanish a plus. Competitive salary and benefits. Applicant resumes to the **Rev. Canon Gray Lesene** at gray@cccindy.org accepted on a rolling basis through July 31, 2008.

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, Wynnwood, 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@lawsgroup.com.**

POSITIONS OFFERED

FULL-TIME RECTOR: *St. John's Episcopal Church, Farmington, NM.* Located in the high desert region of northwest New Mexico for 100 years, St. 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, comprised 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.

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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FULL-TIME RECTOR: *St. Mary's Episcopal Church, Lakewood, WA.* Located in the Pacific Northwest, St. Mary's is a vibrant, thriving community of caring individuals who want to serve the Lord. St. Mary's has approximately 200 pledging households, with a traditional and a contemporary service attendance of approximately 250. St. Mary's seeks a leader who is an inspirational and biblically-grounded preacher/teacher, has an appreciation for both traditional and contemporary worship/music, relates to all ages, has a strong interest/ability in developing a solid teenage youth program, and can articulate a vision for the future. Above all, St. Mary's requires a rector who is passionate about Christ. For more information, view our parish/rector profile at www.stmarysepiscopallakewood.com or call (253) 847-2507 or (253) 582-2457. Applications must be received by June 30. You may also respond to: searchcommittee@qwest.net.

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.

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PEOPLE & PLACES

Appointments

The Rev. **John B. Edson** is interim pastor of St. John's Lutheran Church, 175 E Main St., New Freedom, PA 17349.

The Rev. **Elizabeth Scriven** is associate at St. Clare's, 2309 Packard St., Ann Arbor, MI 48104-6321.

Retirements

The Rev. Canon **Virginia Rex Day**, as rector of Trinity, Mt. Pocono, PA.

The Rev. **Mary Robb Mansfield**, as rector of St. John's, Stowe, VT.

The Rev. **Stewart Pierson**, as rector of All Saints', South Burlington, VT.

Deaths

The Rev. **Myrle E. Diener**, 73, of Republic, WA, died May 18 at her home following a long illness.

A native of Tonasket, WA, she was educated at the University of Alaska and Vancouver School of Theology. She was ordained deacon and priest in 1988 in the Diocese of Alaska. Mrs. Diener was priest-in-charge of St. Peter's Church, Seward, AK, from 1988 until 1993, when she retired. During her retirement she was the winter priest at St. Philip's, Parker, AZ, and a supply priest in the Diocese of Spokane. Surviving are her husband, Paul; a daughter, Lesley; a son, Scott; two grandchildren; her twin sister, Myrna Thompson; and twin brothers, Ray and Ron Ewbank.

The Rev. **James L. Vevea**, who was rector of St. Timothy's Church, Yakima, WA, for 16 years, died of cancer April 28 in Seattle. He was 76.

Born in Spokane, WA, Fr. Vevea was a graduate of Lewis and Clark College and the Church Divinity School of the Pacific. In 1966, he was ordained deacon and the following year priest in the Diocese of California. He was associate at St. Paul's, Walnut Creek, CA, 1966-70; rector of Incarnation, San Francisco, 1970-82; and rector in Yakima from 1982 until 1998. He is survived by his wife, Beth, and sons Mike and Jack.

Other deaths as reported by the Church Pension Fund:

Robert John Hill	70	Lockport, NY
John Jay Johnson	89	Avondale Estates, GA
JoAnne Keenan Parkhurst	66	Petaluma, CA
Don L. Robinson	76	Yountville, CA
Ralph Michael Tuck	63	Dallas, TX
William Lee Williams	88	Southern Pines, NC
Robert Loren Zell	85	Escondido, CA

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Sun 8 & 10:30 H Eu; Wed H Eu/HS 12

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E-mail: mail@staidansbolinas.org
The Rev. Ron Willis, v
Sun 10

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E-mail: holyadvent@sbcglobal.net
The Rev. Bruce M. Shipman, v
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Rosary 9:30 Sat

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