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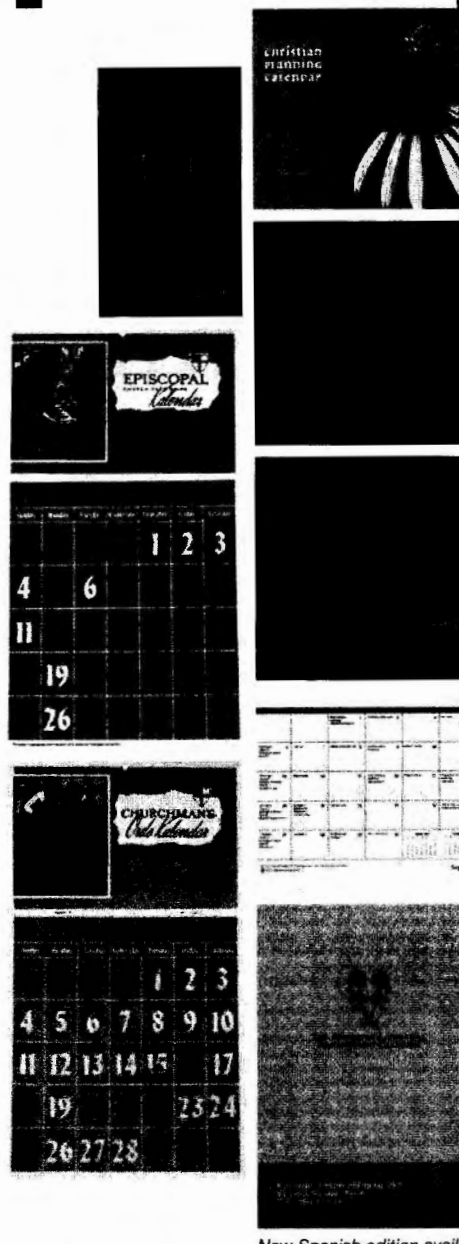
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The Cover

Hamilton Grange National Memorial, the Harlem home of founding father Alexander Hamilton, was moved on June 7 from its site next to St. Luke's Church at Convent Ave. and 141st St. in New York City. The 206-year-old structure was hoisted nearly 40 feet in order to clear the church's entrance porch in its move to the street. It was then lowered on a series of dollies and inched around the block to St. Nicholas Park, part of Hamilton's original 34-acre estate. The National Park Service is restoring the building, expected to be reopened in the fall of 2009. The park is its third location. The home was moved from another nearby site in 1889 when the congregation of St. Luke's purchased it to save it from demolition.

National Park Service photo

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SUNDAY'S READINGS

When it Comes to Giving...

'Whoever gives even a cup of cold water to one of these little ones...' (Matt. 10:42)

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

In one of the short TV spots that are part of the nonprofit Ad Council's current Generous Nation campaign, three young children are in a car. Two are sleeping, and the third is sitting in the front seat and staring forlornly. Their parents stand outside in the pouring rain. "This is a family," says the announcer, "that was almost fed by neighbors who almost volunteered." Another shows a back view of a man on crutches, partway up a long staircase. "This is a man who almost learned to walk, at a rehab center that almost got built, by people who almost gave money," recites the narrator.

Most of us don't have to look very far into our pasts to find all kinds of opportunities we've missed for reaching out to people in need. Perhaps a financially overextended neighbor lost his or her job. We thought about inviting that person for a meal, but we never got around to doing it. Maybe we've considered helping out in a soup kitchen or at a homeless shelter. But after we'd worked all day and prepared our own dinner and cleaned up, we were simply too tired to do anything but watch TV. Perhaps another time.

Sin results when we allow our fallen

selfishness to rule what we do (or don't do). As such, our many instances of "almost" helping those around us in need represent sins of omission. Paul urges us, "do not let sin exercise dominion in your mortal bodies." As members of the body of Christ, he enjoins us, "present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness." "Now that you have been freed from sin and enslaved to God," he concludes, "the advantage you get is sanctification. The end is eternal life" (Rom. 6:12-13, 22).

Being of help to God's people in need doesn't need to be expensive or even time consuming. Sometimes a kind word or a hug does the trick. Or it might be simply listening or providing companionship. As our Savior tells us in this Sunday's gospel, "whoever gives even a cup of cold water to one of these little ones in the name of a disciple - truly I tell you, none of these will lose their reward" (Matt. 10:42).

Our intentions, however good and sincere, gain us nothing if we don't follow through. The Ad Council indeed gets it right: "When it comes to giving, 'almost' doesn't count."

Look It Up

How do Abraham and Sarah meet the needs of the strangers who appear by the oaks of Mamre (Gen. 18:1-8)? What might this say about our obligation to outsiders in our midst today?

Think About It

How can I best respond today to someone I'm aware of who's in need?

Next Sunday

The Eighth Sunday After Pentecost (Proper 9A), July 6, 2008

BCP: Zech. 9:9-12; Psalm 145 or 145:8-14; Rom. 7:21-8:6; Matt. 11:25-30
RCL: Gen. 24:34-38, 42-49, 58-67 and Psalm 45: 11-18, or Song 2:8-13; or Zech. 9:9-12 and Psalm 145: 8-15; Rom. 7:15-25a; Matt. 11:16-19, 25-30

Beyond Business as Usual

Vestry Leadership Development

By Neal O. Michell. Church Publishing. Pp. 132. \$15. ISBN 0898695694.

Vestry meetings can be exhausting — intellectually, emotionally and spiritually. I've even heard some rectors and vestry members describe them as "necessary evils."

Not so, says Neal Michell, canon missionary for strategic development in the Diocese of Dallas. Michell's perspective of the vestry is solidly incarnational, which not only changes traditional ideas about the purpose, role

and function of a vestry in communities of faith, but also challenges clergy and other religious leaders to think more creatively and holistically about this particular religious vocation.

In his clear, accessible style, Michell has written a most helpful book, filled with examples of situations that will be easily recognizable and solutions that are solidly relevant for church communities that live in the tension between the spiritual and material concerns of the church. Michell's work addresses the particular challenges of "the business of doing ministry."

He challenges clergy to develop the vestry as a "community of leaders," offering the helpful image of the vestry as "learning community," which is "a microcosm of the church's vision being lived out." Over years of experience, Michell has developed provocative aphorisms such as, "The way to grow a church is not by bringing in more people, but by developing strong leaders," and "Leaders will attract leaders only at their leadership level and below."

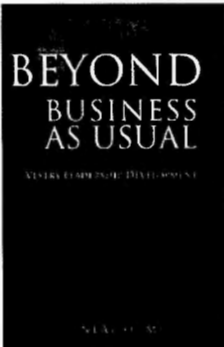
My only disappointment is that Michell seems honestly unaware that his work has joined another conversation already active in many areas of the church in the approach known as "family process," begun by the late Edwin Freidman. It's not a major flaw, but since Michell seems to rely heavily on an adaptation of secular books and

seminars on leadership and organizational theory, the book would be enhanced by acknowledging and using more of the important work already going on in religious communities, such as the idea of the "non-anxious presence," which he does discuss and value.

I shared this book with both of my wardens, who have embraced it enthusiastically as a valuable resource. They

have purchased copies for the vestry as our "summer reading project," and plan to use a few of his wonderful collection of resources and exercises for a vestry retreat. I suspect Michell's Bible studies, teachings, mental exercises, and reflective readings will prove to be transformational.

(The Rev.) Elizabeth Kaeton
Chatham, N.J.



ANTONY F. CAMPBELL, S.J.

THE WHISPER OF SPIRIT

A BELIEVABLE GOD TODAY

This stirring work explores the nature of belief in God's being, specifically discusses Christian belief in God's love, and anticipates the shape of a future church to support and nourish that faith. In discussing a "believable" God today, Antony Campbell addresses relevant, basic life questions: Who am I? Why are we here? What meaning is there?

The purpose of *The Whisper of Spirit* is to encourage in the reader a deepened awareness of what is surely one of the deepest, most spiritual, and ultimately most ecstatic journeys of humanity across the millennia. The goal of the journey: fuller awareness of and feeling for our restlessness in search of the rest that is the source of the existence of the universe.

— from the Introduction

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Victim of Abuse Concludes Testimony

Prosecution concluded testimony June 10 in the ecclesiastical trial of the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania. Bishop Bennison faces two charges in the Court for the Trial of a Bishop related to how he responded, in the mid-1970s, after learning that his younger brother, John, was involved in sexual relations with a female teenager. A presentment against Bishop Bennison charges him with failure to respond appropriately and "subsequent suppression of pertinent information."

The victim, now a 50-year-old mother of three sons, testified that when Bishop Bennison was still a parish priest, he walked in on her and his younger brother, fully clothed but disheveled and flushed, after unwittingly interrupting their sexual encounters on two occasions when she was 15. Other sexual contact began when the victim was still 14, she said. Bishop Bennison was rector of St. Mark's Church, Upland, Calif., from 1971 to 1988. While still in seminary, John Bennison was hired as the church's youth director by Bishop Bennison.

The victim testified that she wished Bishop Bennison had done something after witnessing those incidents involv-

ing his brother, who was removed from the priesthood in 2006. She also expressed disappointment that Bishop Bennison had not talked directly with her about what his brother did to her.

The cross examination of the victim by defense attorney James Pabarue was brief. He asked if she ever sought to bring charges against Bishop Bennison. She said she wanted Bishop Bennison "to acknowledge his failure to protect me, and his failure to help my family."

At press time the defense had yet to present its case. In an interview prior to the start of the trial, Mr. Pabarue said Bishop Bennison's efforts were consistent with the church's limited understanding of how to respond to sexual predation by clergy.

The court, consisting of five bishops, two priests, and two laity, was scheduled to continue through June 12. It then has 30 days to decide whether Bishop Bennison is guilty on two counts: failing to speak up at the time of sexual scandal, and striving to suppress information about it in the years since. If found guilty, Bishop Bennison could be stripped of his episcopal orders and removed from the ordained ministry.

Douglas LeBlanc

Two Bishops Issue Same-Sex Marriage Guidelines

In the aftermath of the recent California Supreme Court decision that paves the way for state recognition of same-sex marriage, two diocesan bishops have announced temporary guidelines for clergy under their care.

The Rt. Rev. Mary Gray-Reeves, Bishop of El Camino Real, has adopted a policy similar to the one developed by the Bishop of Massachusetts. In El Camino Real, same-gender couples may have a civil marriage in an Episcopal church provided that an Episcopal priest does not officiate and that the Book of Common Prayer is not used. An Episcopal priest may bless a same-gender relationship and celebrate Holy Eucharist after the civil ceremony.

"These guidelines are not a tremendous change from our previous guide-

lines, but rather an addition that helps us live into a new reality," Bishop Gray-Reeves wrote in a letter dated June 5. "As the national church proceeds toward full sacramental inclusion, so shall our diocese. As with all couples, your discernment and discretion is integral to the process of determining the suitability of blessing the marriage."

The Rt. Rev. Marc Handley Andrus, Bishop of California, announced June 9 in a letter that the diocese will soon begin an advertising campaign "celebrating the [recent California] Supreme Court ruling and inviting same-sex couples to our churches for pre-marital counseling and nourishment in communities of faith." The letter also noted that all couples,

(Continued on page 16)



Steve Polston photo

Hellen Grace Akwii-Wangusa of Uganda, the Anglican observer at the United Nations, talks about the progress and history of the Millennium Development Goals at the Everyone, Everywhere conference, a global mission event held June 5-8 at The Maritine Institute near Baltimore, Md. The conference focused on engaging in effective world mission, the Church and Islam, and the MDGs. More than 60 dioceses and six provinces of the Anglican Communion were represented, all with a commitment to maintaining companion relationships.

Southern Virginia Nominees

Five priests have been nominated for the election of the Bishop of Southern Virginia. A nominating committee in that diocese presented the Very Rev. Edward H. Harrison, dean of St. John's Cathedral, Jacksonville, Fla.; the Rev. Herman Hollerith IV, rector of Bruton Parish, Williamsburg, Va.; the Rev. Canon E. Daniel Smith, canon to the ordinary in the Diocese of Missouri; the Rev. L. Murdock Smith, rector of St. Martin's Church, Charlotte, N.C.; and the Rev. Canon Mary C. Sulerud, canon for deployment and vocational ministry in the Diocese of Washington. The election will be held Sept. 27.

Conference Celebrates Anglican-Orthodox Cooperation

Celebrations of the Orthodox Divine Liturgy and the Eucharist from the Book of Common Prayer were highlights of the conference "Rome, Constantinople, and Canterbury: Mother Churches?" June 4-8 at St. Vladimir's Orthodox Seminary, Brentwood, N.Y. The event was sponsored by the Fellowship of St. Alban and St. Sergius to celebrate the 80th anniversary of its founding in Great Britain to work and pray for greater understanding and cooperation between Anglican and Orthodox Christians.

The conference included 10 major addresses by Anglican, Orthodox, and Roman Catholic leaders. Among the speakers were: the Rev. Canon J. Robert Wright of the General Theological Seminary; the Rt. Rev. Keith Acker-

man, Bishop of Quincy; Metropolitan Philip of the Antiochian Orthodox Church; Metropolitan Hilarion, Archbishop of the Russian Orthodox Church in Austria; Metropolitan Kallistos Ware, long-time teacher at Oxford University; and the Rev. Richard John Neuhaus, editor of *First Things* and a Lutheran pastor in New York City before moving to the Roman Catholic Church.

Metropolitan Hilarion and the Rev. Igumen Jonah, soon to become an assisting bishop in the Orthodox Church of America, spoke of the impact of Canon 28 of the Ecumenical Council of Chalcedon on historic Orthodox concepts of the nature of the Church. They also addressed the essential equality of all bishops, even after the development of regional or

provincial metropolitan primates and the five great patriarchates of Rome, Constantinople, Antioch, Alexandria and Jerusalem.

Equal Authority

Historically, the Orthodox have insisted that all bishops are the successors of Peter, and thus essentially equal in episcopal authority. The presenters said that although Orthodoxy has honored the Archbishop of Constantinople with the first place of honor among Orthodox autocephalous and national churches, immigration has led to the so-called Diaspora, or Orthodox bishops in North America who are pastors of essentially ethnic bodies answering to overseas primates. Instead there ought to be a national North American Orthodox synod of bishops, clergy and people of every ethnic heritage in one synod, they said.

Canon Wright (who was absent recovering from a broken foot and asked that his paper be read for him) recounted the history of the evolution of the primacy of Canterbury. He concluded that it might be possible for Anglicans to recognize what has been "unacceptable to Anglicans since the Reformation," namely some sort of universal primacy and jurisdiction of the Bishop of Rome "for the sake of the church's ministry and the mission of the Gospel in today's ecumenical world ... shared or embraced, within limits, by 'sister churches' in a relationship of full communion or even organic unity ..."

This point of view was essentially seconded by Metropolitan Ware, co-chair of the international Orthodox-Roman Catholic dialogue.

In his greeting read to the conference, the Most Rev. Rowan Williams, Archbishop of Canterbury and patron of the Fellowship, reported that he has been a member since he was 19 years old and encouraged others to join in the Fellowship's life of prayer and witness for union of the churches of God.

(The Rev.) Paul B. Clayton, Jr.

Louisiana Church Closes Temporarily After Ceiling Collapses

The gospel appointed to be read on Sunday, June 1, held special meaning for the members of the Church of the Epiphany, New Iberia, La., who worshiped in the parish hall after part of the plaster ceiling crashed to the floor just in front of the altar earlier in the week.

"Our church home was built on a

good foundation and has survived storms before," said the Rev. Mark MacDonald, rector, paraphrasing the reading from the Gospel of Matthew, "but the entire plaster ceiling will probably have to be replaced. Until further notice, absolutely no one is allowed in the church building except the professionals who are dealing with the situation."

Sometime between the conclusion of a 5:30 p.m. Eucharist on May 28 and the next morning, when the headmistress of Epiphany Day School arrived, a 20-by-20-foot section of the ceiling collapsed. No one was in the building at the time. Aside from the ceiling and pews, it appears that only a historic brass chandelier was damaged.

Prior to the accident, the church, built in 1858, was used daily for services by the students, some of whom were scheduled to attend graduation inside the church the night the damage was discovered. The graduation ceremony was moved to a Methodist church across the street.

The insurance provider estimates the church will be closed at least six months. "We will rebuild and get back on our feet," Fr. McDonald said.



William Kyle/Church of the Epiphany photo

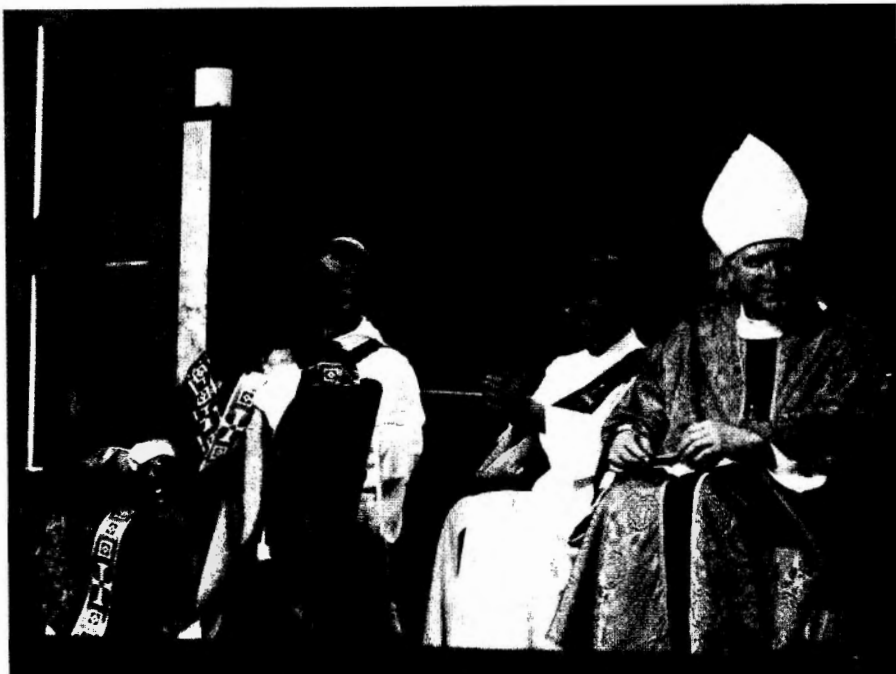
Plaster litters pews and the floor of Church of the Epiphany, New Iberia, La., after a 20-by-20-foot section of the plaster ceiling broke away.

Defense of Marriage

Shortly after New York Gov. David A. Paterson directed all state agencies to begin to revise their policies and regulations to recognize same-sex marriages performed in other jurisdictions, the convention of the Diocese of **Albany** approved a series of measures defending traditional marriage and differentiation from General Convention. Convention met June 6-8 at a camp and conference center in Speculator, N.Y.

Approved were canonical amendments that forbid celebrations of any relationship other than heterosexual marriages by clergy of the diocese or inside a diocesan church, and another amendment which requires all candidates for holy orders to be either monogamous in a heterosexual marriage or celibate. Convention also defeated resolutions which sought to end membership as a diocese in the Anglican Communion Network and another to rescind a policy which allows parishes to redirect the portion of their diocesan assessment which would otherwise be forwarded on to the program budget of General Convention.

"The proposed canons are not intended to be divisive," said the Rt. Rev. William Love, Bishop of Albany, in his address. "They are intended to provide clarity in a time where there is great confusion within The Episcopal Church as well as the Anglican Communion



Stephen Hasslacher photo

During the convention youth Mass in the Diocese of Albany, Archbishop Benjamin Kwashi of the Province of Jos in the Anglican Church of Nigeria (left) and Bishop Bill Love of Albany listen to remarks from participants. Behind the bishops are deacons Allen Carpenter and Donna Steckline.

concerning marriage and sexual relations outside of the confines of marriage between a man and a woman."

Bishop Love said the canons would ensure "one standard concerning sexual relations by which we are all called to live," and said churches would not bless marriages where "heterosexual couples have chosen to engage in sexual relations outside of marriage."

Warm Welcome

The Rev. Canon Eugene T. Sutton, bishop-elect of **Maryland**, received an enthusiastic welcome from the con-

vention of the diocese. The approximately 500 who came to the Baltimore City Convention Center May 2-3 erupted with a loud, spontaneous standing ovation during the Eucharist when the recently elected bishop asked, "Do you have any idea how profoundly happy I am?"

The opening Eucharist was celebrated by assisting Bishop Michael W. Creighton. Because Bishop John L. Rabb was recovering from serious surgeries, the convention heard his recorded words.

A commission on reparations for slavery reported to convention that the diocese profited from the institution economically and socially. Convention watched a videotape which included some examples. The commission is hoping to show the videotape at parish forums around the diocese as a next step.

The Rev. Scott P. Bellows, rector of St. John's Church, Hagerstown, was elected to preside over the convention.

The most vigorous debate during the business session was inspired by a resolution which called on the diocese to "voice" its opposition to slot machines in Maryland. Despite strong sentiment pro and con, the resolution to oppose the legalization of slots was approved by a margin of 2-1.

Val Hymes

Bishops Lamb and Schofield Accept Lambeth Invitations

Bishops Jerry Lamb and John-David Schofield both report acceptance of invitations to the Lambeth Conference of Anglican bishops. Bishop Lamb, who was nominated provisional Bishop of the Episcopal Diocese of San Joaquin by Presiding Bishop Katharine Jefferts Schori, received his invitation on May 27.

"This a clear sign from the Anglican Communion that the Episcopal Diocese of San Joaquin is the only Anglican diocese in all of inland Central California," Bishop Lamb wrote in an internet column he maintains. "I received this invitation because I am

your bishop and, therefore, entitled to attend the Lambeth Conference as the Bishop of the Diocese of San Joaquin recognized by the Archbishop of Canterbury."

However, Bishop Schofield also has received his Lambeth study materials and has begun familiarizing himself with them, according to the Rev. Canon Bill Gandenberger, canon to the ordinary of the Anglican Diocese of San Joaquin.

"Bishop Schofield received and accepted his invitation to Lambeth shortly after the invitations were issued," Canon Gandenberger said.

Bishop Gallagher to Assist in North Dakota

The Rt. Rev. Michael Smith, Bishop of North Dakota, announced June 4 that Bishop Carol Gallagher, resigned Bishop Suffragan of Southern Virginia, accepted his invitation to assist in providing episcopal pastoral care in the diocese.

"She has agreed to reach out especially to congregations and clergy who feel alienated and hurt by me due to different understanding of human sexuality," Bishop Smith wrote in an entry on a blog maintained by the diocese.

Earlier this year, Bishop Smith declined to license a partnered lesbian priest who had relocated to North Dakota. That priest waged a public campaign to compel Bishop Smith to license her. The bishop eventually was cleared of charges over his refusal to license the priest by Presiding Bishop Katherine Jefferts Schori.

Bishop Gallagher was Bishop Suffragan of Southern Virginia from 2002

to 2005. Both she and diocesan Bishop David Bane of Southern Virginia resigned within a year of each other after a three-member task force of bishops appointed by Presiding Bishop Frank Griswold recommended a number of actions to move the diocese away from a paralyzing level of "conflict and division." Bishop Gallagher later served as assisting Bishop of Newark from September 2005 until May 2007.

"We find ourselves in the midst of a discernment process, seeking the mind of Christ, about whether the Holy Spirit is leading us to new understanding of human sexuality or not," wrote Bishop Smith. "As this discernment continues through the canonical processes of The Episcopal Church and the conciliar processes of the Anglican Communion, I urge patience, kindness and respect in our dealings with one another."

Pennsylvania Review Board Investigates Priest's Conduct

The Rev. Michael Ruk, priest-in-charge of St. Paul's Church, Levittown, and All Saints', Fallsington, Pa., voluntarily stepped down from his duties at those congregations on June 5 until the (disciplinary) review board of the Diocese of Pennsylvania completes its investigation and reports its findings to the Rt. Rev. Allen L. Bartlett, assisting bishop *pro tempore*, and the diocesan standing committee. Fr. Ruk faces allegations that he offered sexual services for pay over the internet.

The Philadelphia NBC-TV news affiliate reported recently that Fr. Ruk was advertising "sensual massages" over the internet. In a follow-up e-mail message sent to a person who responded to the advertisement, Fr. Ruk allegedly spelled out what the money was for, the station reported.

Fr. Ruk was an assistant at Trinity Cathedral, Pittsburgh, for about a year after his ordination before transferring to the Diocese of Pennsylvania. A spokesman for the Diocese of

Pittsburgh expressed sadness at the allegations and said Bishop Robert Duncan and other Pittsburgh diocesan leaders were praying for Fr. Ruk, his family and his congregation.

Initially, when visited by a reporter and television news crew, Fr. Ruk denied to NBC that the e-mail address and cell phone number listed in the internet advertisement belonged to him. However, both numbers were also listed in the church directory under his name. When this was pointed out to him by the television reporter, he admitted writing the advertisement and e-mail messages, but said no business transactions ever occurred. He then called his area dean for assistance.

"I am responsible for all of the Episcopal priests in this deanery, and they are accountable to me in some ways," the Rev. Daniell Hamby told NBC-TV. "It is my advice to him not to say anything else until we talk to the bishop. What I would prefer is that you just let us call you if there is anything else."



Schley Cox/Episcopal News photo

Presiding Bishop Katharine Jefferts Schori baptizes Scipio Han, daughter of Walter Han and Tina Liu, at All Saints' Conference Center near Leitchfield, Ky., May 17. Assisting are the Rev. Rose Bogal-Allbritten, deacon of the Four Rivers Deanery in western Kentucky, and the Rev. John Hines, retired rector of St. Andrew's, Louisville.

Under Tent in Kentucky

Presiding Bishop Katharine Jefferts Schori participated in what Bishop Ted Gulick of Kentucky described as a "Tent Meeting Episcopal Style" as part of a visit to that diocese on May 17. The baptisms and confirmations brought about 325 people to All Saints' Conference Center near Leitchfield, about 80 miles south of Louisville.

About 16 churches were represented, many of them also providing the needed volunteers to organize and staff the diocesan event held in honor of the Presiding Bishop's visit. A large tent was set up on the lawn in front of All Saints' new lodge and inn.

In her sermon, the Presiding Bishop emphasized God's unfailing love. The story of Jesus' baptism and the order of events around it, she said, illustrates God's relationship with us. Before he went out to be tempted, she said God told him "you are my beloved, and in you I am well pleased." That he then went out to the wilderness next, she said, is important. "God's pleased with him before he had a chance to turn away. And that's also true for us. God is pleased with us before anything else happens, and we can't do anything to change that. Anything," she said.

Later, Bishop Jefferts Schori visited Grace Church, Paducah. There she led Evensong, preached, and participated in a second "conversation," organized much like that held the previous night at St. Matthew's, Louisville.

Mary Jane Cherry

Facts or Myths?

In the movie, "Coming to America," Eddie Murphy and Arsenio Hall play two lead roles and several supporting characters residing in the Queens borough of New York City. Mr. Hall, acting as the local parson, "Reverend" Brown, attends a social event where a marriage is announced. He says to the future bride:

"Now I want you to know I am going to be praying for you. And God is going to be faithful to you, just as he helped Joshua fight the battle of Jericho ... he helped Daniel get out the lion's den ... and just like he helped Gilligan get off the island!"

Even though it has been more than 10 years since I first viewed that scene, I remain overwhelmed with laughter whenever I recall it. I have often wondered if the disciples' seminary training occurred during the years of Jesus' ministry, and if so, would they claim to be Masters of Divinity like we clergy folk call ourselves, or as our seminaries deem us to be such?

In the first years of a seminary education, the idealistic, well-meaning student learns that the gospels do not portray a consistent account of Jesus' life from the moment he is born to the time when some of the writers (not all) say he ascended to heaven. Professors also reveal that ancient cultures embraced certain motifs and cultural legends (e.g. great leaders were born of virgin mothers and were said to have been resurrected from the dead), so some of our cherished biblical events can be labeled as "myth."

The student learns that "myth" does not necessarily mean that biblical events are fairy tales, but it is a genre of literature attempting to explain why and how certain phenomena came to be. So if Samson did not kill 1,000 Philistines with the jawbone of an ass, then one wonders if the Resurrection also occurred. "Reverend" Brown's backing for God's faithfulness becomes tolerable, since Daniel serving time in the lion's den may be just as historically accurate as Gilligan being marooned on that tropical island.

Episcopalians are comfortable with such academic-based spirituality as we enjoy musing upon our faith and thus being empowered to "pick-and-choose" aspects of scripture as truly relevant or bogus. After all, if the church gave the Bible its authority in the first place, it can also devalue that authority. History



So if Samson did not kill 1,000 Philistines with the jawbone of an ass, then one wonders if the Resurrection also occurred.

reveals we have done just that, so we now find ourselves in an ecclesiastical quandary: "If we toss out the baby with the bath water, then we may not have a legacy to follow us." I suspect that is how we lost approximately 50,000 members last year who feel we have gone over the edge in being too inclusive in matters of human sexuality.

So what does a moderate, who wants to balance the picking and choosing of his/her theology do? Do we stay or do we go?

My justification for my Episcopal priesthood these days is that it is like being married to an alcoholic spouse. Do I know it is self-destructive? You bet. Do I apologize to others for its behavior? Indeed. Do I feel that it has lost its mind? Daily. Do I recognize the chaos of our household, and how it affects other members of the family? Only if I really have to do so. Do I hope it will get better? Yes, and thus I stay.

So history will reveal how Masters of Divinity either make or break an institution deemed to be the household of God and whether we are on the cutting edge of divine revelation or self-deception. I can only do like "Reverend" Brown and pray for this fragile church, our island home; and that God will remain faithful to it, just like with Joshua, Daniel, and possibly Gilligan. Who knows? Just as the jawbone of an ass is alleged to have changed the course of human history, The Episcopal Church may, too.

Our guest columnist is the Rev. Robin Courtney, Jr., priest-in-charge of St. James the Less Church, Madison, Tenn.

Did You Know...

The Rt. Rev. Carolyn Tanner Irish, Bishop of Utah, delivered the commencement address at Weber State University.

Quote of the Week

The Very Rev. Gary Hall, dean and president of Seabury-Western Theological Seminary, on being a Christian: "At least to me, to be a Christian person does not mean that you have literally to subscribe to a confessional faith statement about the literal veracity of credal and biblical propositions."

80 Years for Fellowship

When the "Mother Churches" conference took place this month at St. Vladimir's Seminary [p. 7] it marked the 80th anniversary of the founding of the Fellowship of St. Alban and St. Sergius. This organization exists to pray and work for Christian unity, and it provides opportunities for Orthodox Christians and Christians of Western traditions to engage in fellowship and to learn more about each other's spirituality, theology and worship.

At its inception, the fellowship involved primarily Christians from England and Russia, but through the years, other Anglicans and leaders from additional Orthodox jurisdictions began to participate in the group's annual conference. As they did this year in the conference, American Episcopalians have been prominent participants in programs and authors of various pieces of literature for the fellowship.

We send congratulations to the Fellowship of St. Alban and St. Sergius in this anniversary year, and hope that it may continue to be an effective witness in strengthening the relationships between these traditions.

Prayer for Lambeth

In anticipation of the Lambeth Conference of Anglican bishops July 16-Aug. 3 in Canterbury, Presiding Bishop Katharine Jefferts Schori called The Episcopal Church to a day of prayer June 22. We hope Episcopalians will take that idea a step further and make the Lambeth Conference part of their regular intercessory prayers until its conclusion.

The gathering of the bishops of the Anglican Communion takes place every 10 years, so this provides a valuable time for them to interact with other Anglicans. It is unfortunate that a large number of bishops from Anglican churches in Africa and South America have decided not to participate at Lambeth. Their voices need to be heard at this difficult time in the Anglican Communion, and they need to hear the hopes and fears of other bishops.

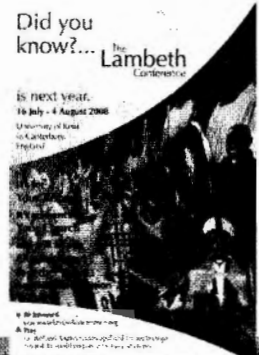
We hope the Prayers of the People in our churches will include the Lambeth Conference during the next few weeks. Those who are present and those who are absent need our prayers.

Strong Action in Albany

At a time when diocese after diocese is adopting resolutions that distance themselves from traditional Anglican beliefs, the action taken by the Diocese of Albany at its recent convention [p. 8] is worth noting. Albany adopted overwhelmingly two resolutions that affirm traditional marriage when its convention took place in Speculator, N.Y. One states that clergy may not officiate, or facilitate, or participate in any marriage service except those that involve one man and one woman. That resolution also makes it clear that no services for the celebration or blessing of a marriage or any other union may be held on diocesan property or in its churches unless those services involve one man and one woman.

The second resolution involves standards for clergy, and proclaims that in order to be ordained deacon, priest or bishop in that diocese, a person must live "within the covenant of marriage between one man and one woman, or be celibate and abstinent," and that in order to be elected, appointed or licensed to any position of ordained ministry, a member of the clergy must live within the covenant of marriage between one man and one woman or be celibate and abstinent.

Albany has spoken clearly and forcefully with these resolutions. They fortify what has always been the practice in that upstate New York diocese. While resolutions like these probably could not be approved in most places, Albany has set a strong example for like-minded dioceses. We hope others take notice.



We hope Episcopalians will make the Lambeth Conference part of their regular intercessory prayers until its conclusion.



A More

Honorable

Way

READER'S VIEWPOINT

By Edward S. Little II

In the past two years, more than 200 Episcopal bishops, priests, and deacons have left the ministry "for reasons not affecting moral character" (language that indicates a departure from the church for reasons of conscience). The notices arrive almost daily in my diocesan mailbox — depositions, removals, renunciations, many of them bearing the names of beloved friends.

Three bishops left The Episcopal Church for the Roman Catholic Church in the past year, and several others have departed for alternate Anglican jurisdictions. (Whatever one thinks about these jurisdictions — and I believe that they represent a seriously disordered way to deal with ecclesiastical conflict — they are clearly a "fact on the ground" with which we must deal.) The church is bleeding, and we face a crisis of unprecedented proportions. I can think of no other time in this church's history when leaders have left in such massive numbers. Clergy are leaving, as well as parishes, and an entire diocese.

In the face of this painful reality, I am convinced that

the church has made a significant error. We have turned to the canons as the primary way to navigate the treacherous waters of our Anglican conflict. A case in point: the recent depositions of the Rt. Rev. John-David Schofield, Bishop of San Joaquin, and the Rt. Rev. William Cox, retired Bishop Suffragan of Maryland and Assistant Bishop of Oklahoma, for abandoning the communion of the church. Clearly they were guilty of canonical violations. Bishop Schofield had led (or sought to lead) his diocese out of The Episcopal Church. Bishop Cox had performed episcopal acts without appropriate permission. The question does not, however, simply have to do with their "guilt." Given the reality of our conflict, should we be invoking the canons as our way to deal with the tragedy we face?

Important questions have been raised concerning the canonical process surrounding the depositions, and I share those concerns. Did we honor the letter as well as the spirit of Canon IV.9? On several grounds (lack of what appears to be the canonically mandated quorum and, in Bishop Cox's case, a failure to observe the canon's timeline and the requirement for prior inhibition) the answer may well be "No." At a minimum, many persons have respectfully questioned the canon's application in these cases.

While I voted against the depositions, I did not cast

my vote on the grounds of possible canonical inconsistencies. Rather, I was motivated by another consideration. Should we be using the canons at all? That is the more pertinent question. The canons, after all, represent a "technical" solution to the conflict that has engulfed The Episcopal Church and the Anglican Communion. They are the rules and regulations, the organizational skeleton. Turning to the rule book fails to respond to the complexities over which we struggle. Our issues are at heart theological, spiritual, pastoral and relational. People of good will, acting in accord with their conscience, feel compelled to take action. Some of them leave. I cannot join them. My own convictions require that I remain in the church and remain engaged in its often chaotic life. That is an obligation as solemn as any that I have undertaken.

But how do we respond to those who believe they must depart? How do we say goodbye in a manner that honors the gospel, indeed honors our Lord himself? John Henry Newman, as he prepared to leave the Church of England for Rome, preached a sermon at St. Mary the Virgin, Oxford, titled "The Parting of Friends." Can we part as friends, without the canonical "death penalty"? Can we say goodbye in a way that enhances the life of the church and leaves open the possibility of reconciliation?

The canonical actions upon which we've embarked inevitably will sow a harvest of bitterness. Dioceses do not depose a priest or a deacon without heartbreaking thought and prayer. Nor did the House of Bishops act against Bishops Schofield and Cox lightly. The moment was profoundly somber. I don't question the motives of those who have used canonical sanctions, or of my colleagues who voted in favor of the depositions. They desire the best for Christ's church, and believe these canonical actions to be an appropriate response to this wave of departures.

I foresee a plunge into relational disarray. Each time we depose a cleric, the action will become a little easier, a bit less agonized. The gulf between those who remain and those who've left will grow so immense that healing will be possible only in the New Jerusalem. The canons, as a response of first resort, cannot help us through this terrible season in the church's life. They are profoundly inadequate for the crisis. And so I urge three courses of action:

First, we need to fast from canonical action; make a decision that for the moment, we will simply do nothing when a bishop or a priest or a deacon departs. This would be the ecclesiastical equivalent of taking a deep breath. As a matter of pastoral strategy, allowing time to pass without canonical action can provide the room for

conversation and, perhaps, reconciliation.

Second, we need to look for imaginative ways of surviving this "in the meantime" time. There may be interim agreements between dioceses and parishes and clergy — outside of but not contrary to the canons — that can buy us breathing space. In other words, we should begin by looking for creative, adaptive solutions, ways of dealing with one another non-judicially as the Spirit helps us to sort things out. The Anglican Communion itself is struggling with these matters, not least as we draft an Anglican Covenant. Finding an interim protocol while we work with our Anglican partners can create the setting that enables us, around the Communion, to think and pray together.

Third, we need to revise our canons in the light of the current and tragic reality. Once invoked, all that the current canons allow is the "death penalty." The canons have no equivalent of a civil proceeding. They are purely criminal. One possible change: Many years ago, the canons permitted missing clergy (who had some-

how become inaccessible to their bishops) to be placed on a roster called the Special List of the House of Bishops. It was neither disciplinary nor punitive, but simply descriptive. Perhaps we can find some kind of equivalent in our own day, a way of placing departing clergy on a list that says that they've stepped away but will be welcomed home easily and joyfully.

Paul, Barnabas, and Mark provide a model. "After some days, Paul said to Barnabas, 'Come, let us return and visit the believers in every city where we proclaimed the word of the Lord

and see how they are doing.' Barnabas wanted to take with them John called Mark. But Paul decided not to take with them one who had deserted them in Pamphylia and had not accompanied them in the work. The disagreement became so sharp that they parted company; Barnabas took Mark with him and sailed away to Cyprus. But Paul chose Silas and set out . . . [for] Syria and Cilicia" (Acts 15:36-41). We will never know the details of what transpired, but toward the end of Paul's life he wrote the Christians in Colossae: "Aristarchus my fellow prisoner greets you, as does Mark the cousin of Barnabas, concerning whom you have received instructions — if he comes to you, welcome him" (Col. 3:10). The separation between Paul, Barnabas, and Mark was, if I may put it in contemporary terms, non-canonical. They moved apart, but made no permanent decision. That very flexibility allowed for the reconciliation which is at the heart of the gospel. □

How do we say goodbye in a manner that honors the gospel, indeed honors our Lord himself?

The Rt. Rev. Edward S. Little II is the Bishop of Northern Indiana.



What's in a Name?

In Acts 11:26, we learn that it was in Antioch that the name "Christian" was first used to describe the new community of disciples of our risen Lord. I don't think it took long for different communities of "Christians" to use that name to define what others were not, rather than what they were. Paul confronts that situation when he admonishes the Corinthians for quarreling over supposedly superior identities (1 Cor. 3:3-4).

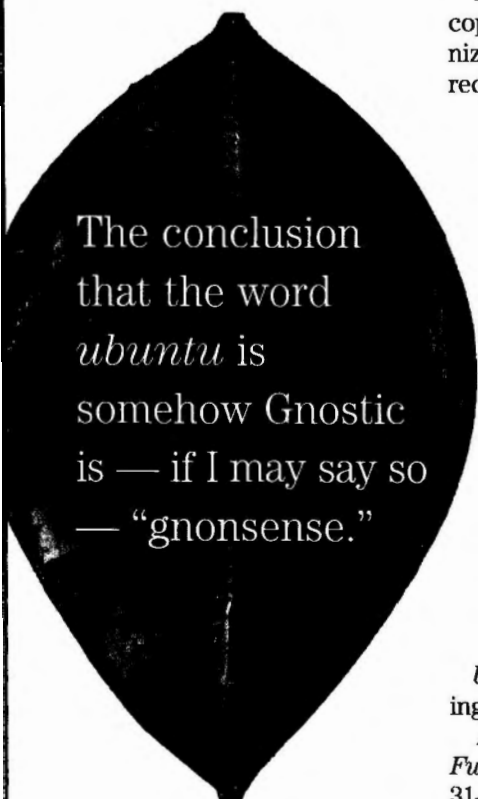
I have joyfully lived and worked with people who identified themselves as Christians, not in a general sense, but as a means of describing their particular denomination. It was always spoken of with the assumption that their church was "Christian," but other denominations (especially the Roman Catholic Church!) were not.

Today we continue using descriptions to distinguish one community from another without much humility or consciousness beyond our own opinions. Within the Anglican Communion, the title "orthodox" has been self-administered with little recognition that perhaps it is not universally accepted or understood. Within the Anglican Communion, it means "We are faithful to the traditions of the Anglican Church ... and you are not!"

However, that title is used by other Christians with other meanings. If a particular Episcopal/Anglican church is "orthodox," does that mean that the Holy Father in Rome recognizes it as being "right thinking?" Does it mean that the Patriarch of Constantinople recognizes that community as one of his own?

In short, is giving oneself the title of "orthodox" something that helps affirm a unique calling in service to our Lord, or is it something that St. Paul might address in a stern admonition? A title ceases to be divisive and becomes descriptive when it is used by both the community bearing that title and by those who are outside of that community. "Orthodox" is a long way from achieving that status.

(The Rev.) Michael DeVine
Springfield, Mass.



The conclusion
that the word
ubuntu is
somehow Gnostic
is — if I may say so
— "gnonsense."

About That Word

The Rev. J. Raymond Lord [TLC, June 15] is correct in stating that he does not understand Zulu. However, his conclusion that the word *ubuntu* is somehow Gnostic is — if I may say so — "gnonsense." So is David Kalvelage's column [TLC, May 18] that dismisses the word because it is African.

Ubuntu is a word of deep, traditional meaning in many African cultures.

Archbishop Desmond Tutu, in his book *No Future Without Forgiveness*, comments (pp. 31-32): "*Ubuntu* is very difficult to render into a Western language. It speaks of the very essence of being human ... 'my humanity is caught up, is inextricably bound up, in yours' ... anger, resentment, lust for revenge, are corrosive ... to forgive is the best form of self-interest ... it enables people to survive and emerge still human despite all efforts to dehumanize them."

John Allen, in his magnificent biography of Tutu, *Rabble Rouser for Peace*, documents (pp. 346-347) how Tutu brought the concept of *ubuntu* into the constitution of the South African Truth and Reconciliation

Commission. Tutu also wrote for the predominantly white readers of Johannesburg's daily, *The Star*, about *ubuntu* as observed in traditional African society: "It referred to what ultimately distinguished (us) as being human ... compassionate ... using strength on behalf of the weak ... without this quality a prosperous man or a chief was regarded as someone deserving of pity and ... lacked an indispensable ingredient."

Fr. Lord is right that *ubuntu* is "a word generally unknown to the great mass of church members and coming from a language far away and sounding exotic." Yes, but it is well known to many Christians in other parts of the world. Can we thank God and learn from them?

Gordon W. Gritter
San Luis Obispo, Calif.

I believe that former Presiding Bishop Frank Griswold was the first to suggest a "theme" for General Convention. I see that the custom has been continued by his successor.

Having a theme has its positive aspects, and I have no quarrel with those we have experienced. To the extent that they help in the

design of convention materials and decor, they are helpful.

As a former deputy, I have wished that the choice of theme be shared with the president of the House of Deputies. I realize that it is essential to decide on a theme well in advance of the convention, so there is really no opportunity for the house as a whole to become involved in the choice of a theme.

Perhaps it would be appropriate to have a discussion about this in Executive Council. So far, the choices have been benign, but, in less skilled hands than those of the present and immediate past P.B., a choice could become controversial. For example, I would not recommend "restoring the faith, once delivered." Choice of a "theme" could become extremely directive, which would perhaps be inappropriate for an independent legislative body. I wonder if other readers have opinions to share on this issue.

*Nigel A. Renton
Berkeley, Calif.*

From all evil and mischief; from sin; from the crafts and assaults of the devil; from creeping animism and pantheism; and from *ubuntu*,

Good Lord, deliver us.

*(The Rev.) Robert A. James
Homosassa, Fla.*

'Creedal' Beliefs

In his letter [TLC, June 1], Alan Krauss seems to be suggesting that the laity and clergy of the "creedal" churches stop using the creeds and develop fresh concepts of God and Jesus.

If so, during that time the members and churches would not have an agreed statement concerning whether Jesus: (a) was not human [but God appearing to be human]; (b) was not God [only human]; (c) did rise bodily from the dead; or (d) did not rise bodily from the dead.

Members of the early church debated these concepts at the councils

of Nicea and Chalcedon and agreed that: (a) Jesus was fully God and fully human; and (b) that he died and rose with a body that was real and recognizable. These have been the core beliefs of the "creedal" churches for centuries.

Any member of a "creedal" church may try to persuade the church to change or revoke these creedal beliefs. Unless a church changes or revokes them, they continue to be the beliefs of that church.

Mr. Krauss didn't tell us which concepts he thinks should be changed or revoked or why. I hope that he will.

*Joseph Gamble
Birmingham, Ala.*

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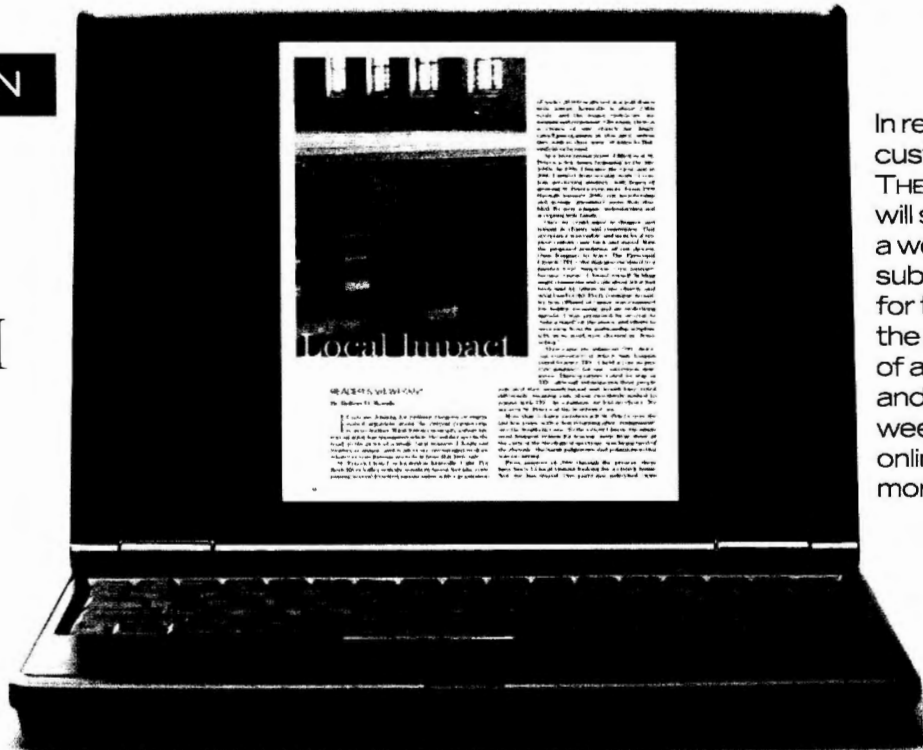
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Same-Sex Marriage

(Continued from page 6)

regardless of orientation, will be encouraged first to be married in a secular service and then have the relationship blessed in The Episcopal Church.

Bishop Andrus listed seven expectations to be considered by clergy and couples for future marriages under the new policy, which Bishop Andrus said would remain in effect until a permanent diocesan policy is established. Clergy are to use one of the three rites approved for trial use at diocesan convention last fall, all couples must be willing to undergo the diocesan pre-marriage counseling program, and "all people receiving blessings of civil marriages in the Diocese of California are free to use the same degree of publicity (e.g., newspaper notices)," Bishop Andrus said.

California state law grants county clerks wide latitude to designate deputy commissioners of civil marriages who may solemnize marriages. Bishop Andrus urged Episcopalians to volunteer as deputy marriage commissioners. He said he would volunteer at his earliest opportunity.

"This would be one sign of affirmation for the Supreme Court ruling from our diocese," Bishop Andrus said. "By city requirement, clergy will not be allowed to wear collars when presiding at secular marriages."

Bishop Andrus concluded by announcing that he has already begun formation of a panel of diocesan clergy "to make recommendations about how to move toward equality of marriage rites for all people." He also pledged to make public "my opposition to the initiative to overturn the recent Supreme Court ruling" which is expected to appear on the California electoral ballot in November.

BRIEFLY...

Bruce Neswick, canon for music at the Cathedral of St. Philip, Atlanta, Ga., has been named organist and director of music at the Cathedral Church of St. John the Divine, New York City. He will begin his duties on July 1, according to the Very Rev. James Kowalski, dean of St. John's. Canon Neswick also has been assistant organist-choirmaster for the girl choristers at Washington National Cathedral.

PEOPLE & PLACES

Deaths

The Rev. **Albert Edward Allen**, 91, retired priest of the Diocese of Oregon, died May 1 of a cardiac arrest at his home in Portland.

A native of Woburn, MA, Fr. Allen attended the University of Washington. He served in the Army during World War II, then operated a dairy farm near Bend, OR. He studied for holy orders, then was ordained deacon in 1950 and priest in 1951. He was minister-in-charge of St. Thomas' Church, Canyon City, OR, 1950-56; rector of St. Mark's, Hood River, OR, 1956-68; rector of St. Elizabeth's, Burien, WA, 1968-72; and rector of Ascension, Twin Falls, ID, 1972-82. He retired in 1982, then assisted at Christ Church, Lake Oswego, OR, and St. Bartholomew's, Beaverton, OR. Fr. Allen was a member of the diocesan council in the dioceses of Eastern Oregon and Olympia, a deputy to General Convention from Eastern Oregon and Idaho, and a member of the General Board of Examining Chaplains. He was a former historiographer of Eastern Oregon, a member of the Community of the Cross of Nails, an honorary alumnus of the Church Divinity School of the Pacific, and a member of the Order of St. George. He is survived by two sons, Warner and the Rev. Mark Allen; two daughters, the Rev. Mary Allen and Elizabeth Kilian; and 11 grandchildren.

The Rev. **John Raymond Schanhaar**, 80, of Novato, CA, died May 18 following a long illness. Fr. Schanhaar was a former Benedictine monk who introduced Benedictine spirituality to many in the Diocese of California.

He was born in New Rockford, ND, and educated at St. John's University (MN) and Church Divinity School of the Pacific. He was ordained in California, as deacon in 1980 and as priest in 1982. Fr. Schanhaar served at the Church of St. John the Evangelist, St. Aidan's, and Holy Innocents, all in San Francisco, and as priest-in-charge, then vicar of Redeemer, San Rafael, CA, 1986-96.

Samuel L. Tucker, Jr., who served with the Church Pension Group for more than 25 years, died May 20 of complications of Parkinson's Disease in Southampton Estates, Southampton, PA, where he had resided since 1991. He was 91.

Mr. Tucker was born in Cheltenham, PA, and grew up in the Philadelphia area. He was a graduate of Temple University. He began his professional career in the insurance field and went on to be an actuary and secretary of the Church Life Insurance Corp. and the Church Pension Fund in New York City. He is survived by his wife, Marjorie; a daughter, Jane Tozier, of Carrboro, NC; a son, Samuel III, of Green Pond, NJ; six grandchildren and two great-grandchildren; and a brother, Carl, of Pine Beach, NJ.

Next week...

Executive Council Meets

CLASSIFIEDS

BOOKS

ANGLICAN BIBLIPOLE: theological booksellers. Saratoga Springs, NY. (518) 587-7470. AnglicanBk@aol.com.

BOOKS FOR LAITY AND CLERGY: by the Rev. Dr. Lester L. Westling, Jr.:

ALL THAT GLITTERS: *Memoirs of a Minister* [ISBN 978-0-615-20583-0] Vignettes from 50 years of parish ministry, overseas missionary, as military chaplain with the fleet and in fierce combat, and as hospital pastor; perceiving how the Lord leads us as lay and clergy. "With God there are no blind streets."

WHEN JOHNNY/JOANIE COMES MARCHING HOME: *Reuniting Military Families Following Deployment* [ISBN 0-9754305-9-9] Positive coping with military separations, effects of combat on both soldier and family, and managing the reunions. Seminars used six years with active forces and spouses are included with films used on DVD attached to the cover.

Available at www.hillwoodpublishing.net or through local booksellers.

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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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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 Lesesne** at grayl@cccindy.org accepted on a rolling basis through July 31, 2008.

POSITIONS OFFERED

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

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

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

FULL-TIME RECTOR OR PRIEST IN CHARGE: *Christ Memorial Episcopal Church, Danville, PA.*

This could be the calling that you've been hoping would come your way!

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- Cares for each other
- Reaches out to the community
- Is energetic and a bit feisty from time to time
- Supports a strong music program
- Values its tradition-based/relevant worship program

Community: We are situated in a central Pennsylvania community that is more than holding its own economically. Geisinger Medical Center is the area's dominant medical center and is growing rapidly. The community is served by several area colleges and universities which are expanding. The agricultural economy is prospering.

Facility: We have a fine, gracious church building that has just completed a major restoration.

Financially: Thanks to the responsible management of resources over the years (supplemented by some recent bequests) the church is in healthy financial shape.

- We want to inform the largest possible applicant pool of this opportunity.
- We welcome inquiries from all potential candidates.
- The final arrangement - priest or priest-in-charge - will be determined through mutual consent of the candidate, the vestry and the bishop.

Inquiries and information: **Stephen Denson, Chair, Disenchantment Committee, Christ Memorial Episcopal Church, P.O. Box 363, Danville, PA 17821.**

Website: www.christmemorialepisopal.org
E-mail: densonsteve@aol.com

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 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 RECTOR: *St. Philip Episcopal Church, Bartlett, TN,* seeks a full-time rector to guide our spiritual and physical growth. We are a small (about 150 communicants) but vibrant community of faith with orthodox Christian beliefs and traditional values. We are located in an incorporated community adjoining the city of Memphis and poised for growth along the I-40 corridor of Shelby County, TN. We seek a priest with skills in preaching God's word, liturgy, pastoral care, outreach and spiritual leadership. We are a loving and caring parish whose mission is to worship God in the Anglican tradition, seek God's truth, grow in Christ and proclaim God's word to the world. For more information and a copy of our parish profile, please contact: **Search Committee, St. Philip Episcopal Church, 9380 Davies Plantation Rd., Bartlett, TN 38133.** Written replies requested or email: Paula720@bellsouth.net.

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) 213-3322** or pamela.snare@episcopaldioecese-tn.org.

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FULL-TIME PARISH ADMINISTRATOR: Ten-year term as administrator of a program-sized parish is ending due to rector retiring. Seeking administrator/CEO type position for a corporate or program-sized parish in transition. Trained in congregational development at CDI and certified in Mediation. Experience in personnel management, budgets, ACS software, loss control, grant writing, and all aspects of daily parish/facilities management and oversight. Willing to relocate. Contact **Al Talley** at a_talley2003@yahoo.com or (912) 222-9085 day or evening.

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Farmington,
New Mexico


FULL-TIME RECTOR

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, 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





SIERRA VISTA, AZ
ST. STEPHEN'S 2750 Cardinal Dr. (520) 458-4432
Website: www.ststephensaz.org
E-mail: office@ststephensaz.org
The Rev. Victor Sarrazin, r
Sat Eu 5; Sun Eu 7:30 & 10:30

NORTH LITTLE ROCK, AR
ST. LUKE'S www.stlukeepiscopal.org
E-mail: office@stlukeepiscopal.org (501) 753-4281
The Rev. Keith A. Gentry, r
Sun 8 & 10:30 H Eu; Wed H Eu/Hs 12

BOLINAS, CA
ST. AIDAN'S 30 Brighton Ave. (415) 868-1852
Website: www.staidansbolinas.org
E-mail: mail@staidansbolinas.org
The Rev. Ron Willis, v
Sun 10

CLINTON, CT
HOLY ADVENT 81 E. Main St., 06413 (860) 669-2232
Website: www.allwelcome.org
E-mail: holyadvent@sbcglobal.net
The Rev. Bruce M. Shipman, v
Sun Eu 8 & 10

PALM HARBOR, FL
ST. ALFRED'S 1601 Curlew Rd. (727) 785-1601
Website: www.stalfred.org
Sat H Eu 5; Sun H Eu 8 & 10

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Sun Eu 7:30, 9, 9 (contemporary), 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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www.stclem.org stclem001@hawaii.rr.com
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